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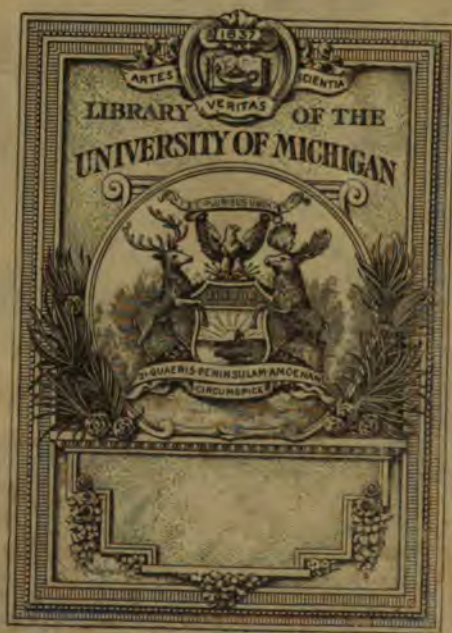
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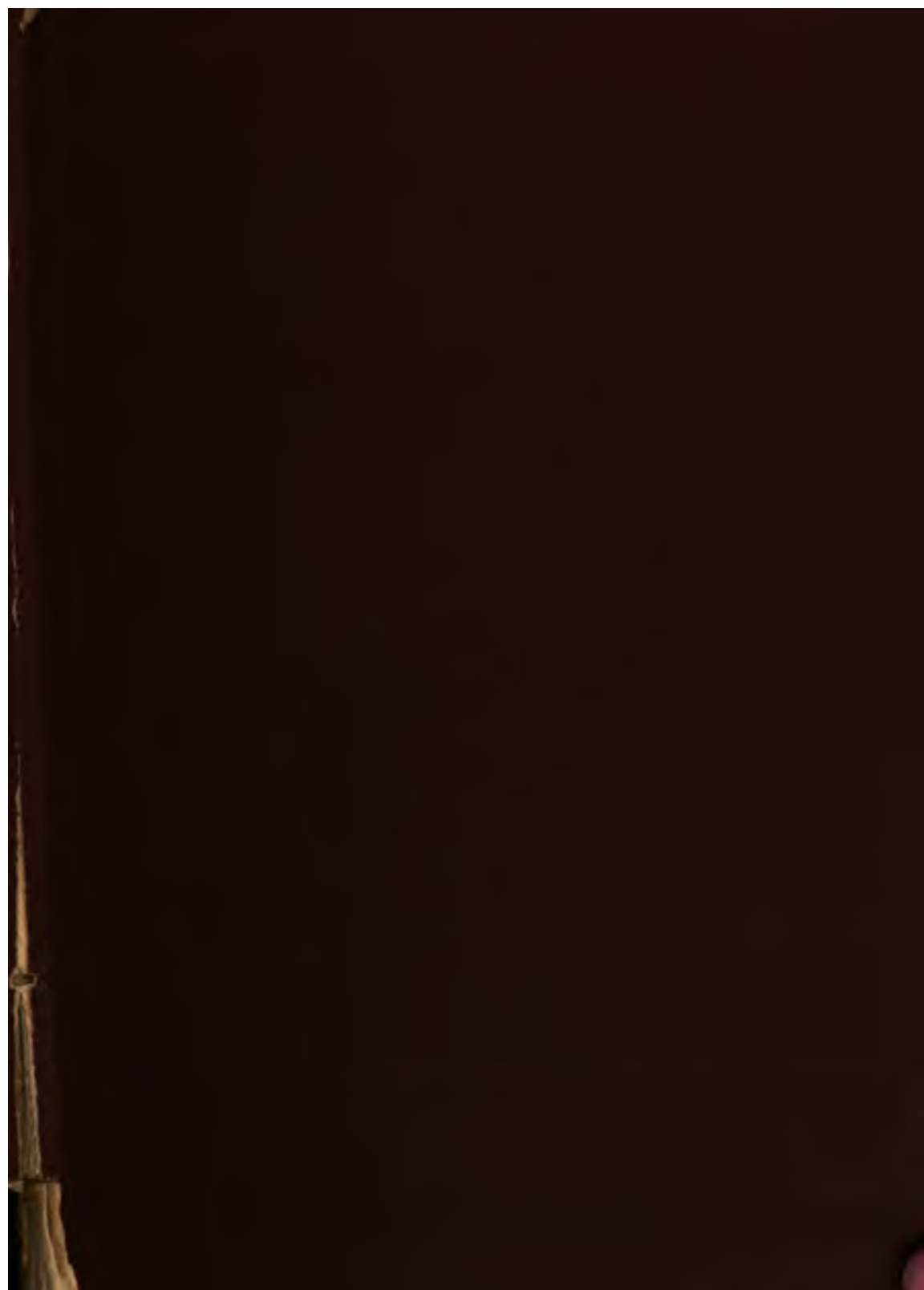
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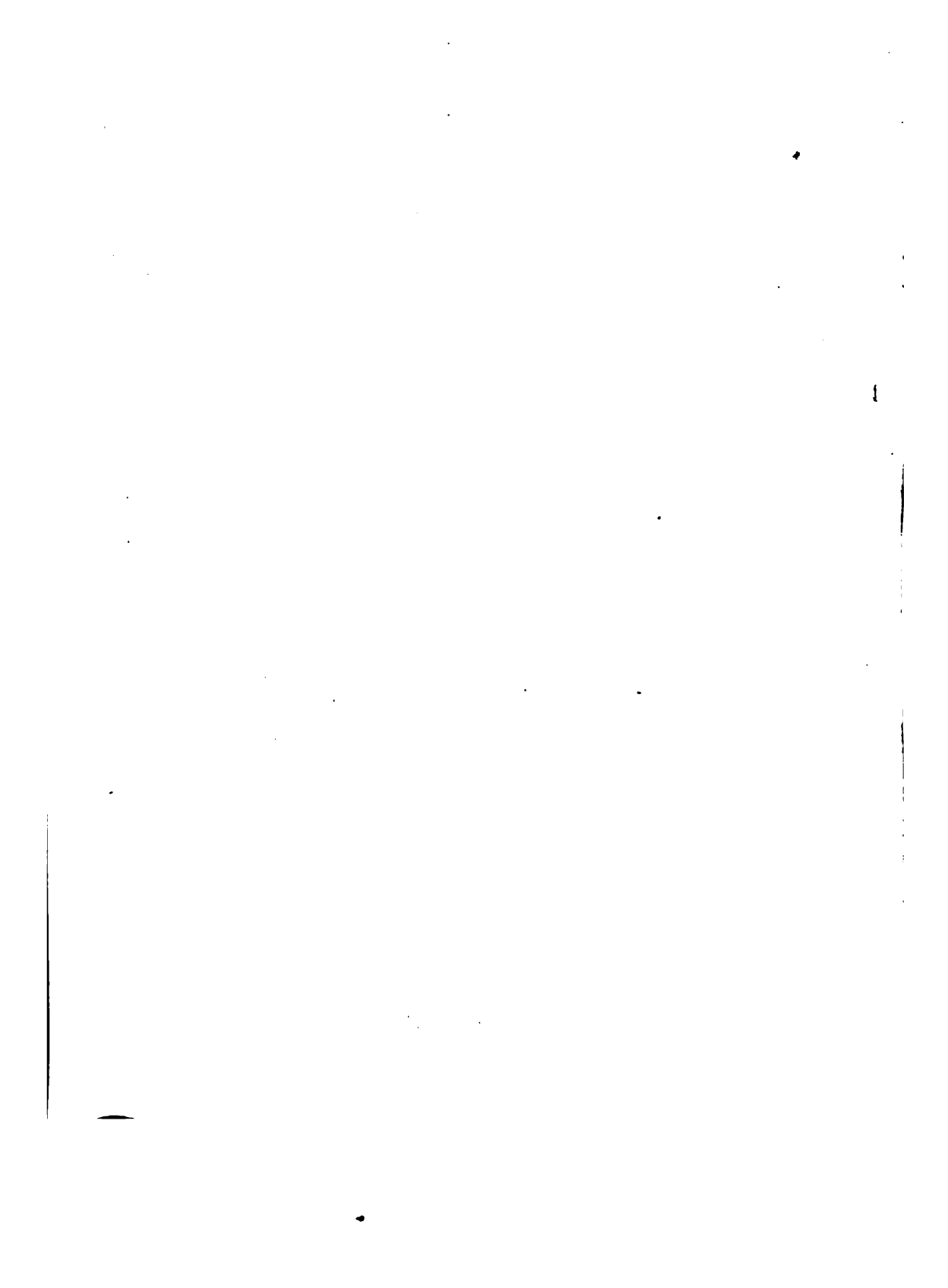
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Meyer, Heinrich August Wilhelm

Commentary on the New Testament. 1884.

# CRITICAL AND EXEGETICAL HAND-BOOK

TO THE

## GOSPELS OF MARK AND LUKE.

11-126

BY

HEINRICH AUGUST WILHELM MEYER, TH.D.,  
OBERCONSISTORIALRATH, HANNOVER.

TRANSLATED FROM THE FIFTH EDITION OF THE GERMAN BY  
REV. ROBERT ERNEST WALLIS, PH.D.

THE TRANSLATION REVISED AND EDITED BY  
WILLIAM P. DICKSON, D.D.,  
PROFESSOR OF DIVINITY IN THE UNIVERSITY OF GLASGOW.

WITH A PREFACE, TRANSLATION OF REFERENCES, AND SUPPLEMENTARY  
NOTES TO THE AMERICAN EDITION BY  
MATTHEW B. RIDDLE, D.D.,  
PROFESSOR OF NEW TESTAMENT EXEGESIS IN HARTFORD THEOLOGICAL SEMINARY.

NEW YORK :  
FUNK & WAGNALLS, PUBLISHERS,  
10 AND 12 DEY STREET.  
1884.

Entered, according to Act of Congress, in the year 1884,  
By FUNK & WAGNALLS,  
In the Office of the Librarian of Congress, at Washington, D.C.

## PREFACE BY THE AMERICAN EDITOR.

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THIS volume contains the Edinburgh translation of Dr. Meyer's Commentary on Mark and Luke, and supplementary matter by the American editor, consisting of brief critical remarks and more extended exegetical notes.

The Edinburgh translation was made "from the fifth edition of the original," and not from the "sixth edition," which is only in part the work of Dr. Meyer. It is necessary to call attention to the fact that the English editor, Prof. Dickson, in his prefatory note to this part of the Commentary (p. ix.), expresses his views in regard to the last-named "edition." With these views the present writer fully agrees. The edition of Prof. Weiss, however valuable its contents, is not "Meyer's Commentary." Indeed, the matter in that edition is so arranged that a careful comparison with Meyer is necessary in order to know when Weiss speaks for himself, and not for his author.

Yet it seemed desirable that the reader should have the benefit of the contributions of Prof. Weiss. In the German edition (Weiss's edition of Meyer) these are *substituted* for Meyer's views; in the English edition they are ignored; in this volume they are *added* to the work of the original author. It was, indeed, impossible to insert all the comments of the accomplished German editor, but his opinions on most of the important points have been incorporated in the "supplementary notes" which follow Meyer's comments in each chapter. Special attention has naturally been paid to the views of Prof. Weiss on the "sources" of the separate sections of the two Gospels, as illustrating his theory of the origin of the three Synoptical narratives. While Meyer's view of the relation of these Gospels is given most fully in his Commentary on Matthew, his acceptance of the originality of Mark (see Introduction, p. 8 seq.) would, in consistency, have required him to treat that Gospel first. Retaining the traditional order in his comments, he nevertheless finds it necessary to refer to the priority of Mark at the beginning of nearly every paragraph in this volume. This compels Weiss, almost as frequently, to dissent from him. For these two great exegetes, while they ostensibly adopt the same method of investigation, and while they actu-

ally agree in many points respecting the solution of the Synoptic problem, in very many cases reach opposite conclusions in regard to the origin of separate portions of the narrative. In other words, when these giants in exegesis leave the solid facts belonging to their own department, and venture into "higher criticism," they simply conjecture, as all must do in a region where there are too few data to warrant a scientific conclusion. Hence the judgment of the one usually offsets the judgment of the other; the earlier "Apostolic source," which Weiss has invented, seems to disprove the existence of the Logia-collection, to which Meyer constantly refers. Both are far too ready to admit "manipulation" and "later tradition," especially in the Gospel of Luke. It is but fair that the reader should have this divergence of views constantly presented to his attention. Certainly the appending of the dissenting opinions of Weiss is far more justifiable than the conduct of the German editor, who in so many cases strikes out Meyer's opinions and substitutes his own.

This difference between Weiss and Meyer serves to show that the interdependence of the Synoptic Gospels cannot be proved. The reader is referred to the preface of Prof. Crooks in the volume containing Matthew, for a fuller discussion of the general subject. A lengthened treatise on the Synoptic problem would be out of place here, but in editing this volume I found the question meeting me at every turn. Believing that the Synoptists wrote independently of each other, and that every theory which denies this not only tends to discredit their accuracy, but is contrary to the phenomena presented by the Gospels themselves, I felt warranted in frequently expressing my dissent from both Meyer and Weiss, and in calling attention to the peculiarities of the Greek text, which seem to controvert their opinions. The recovery, as it may be called, of the correct text has shown us greater verbal variations in the parallel accounts. The Gospels of Mark and Luke (especially the former) have suffered greatly from the "conforming" tendencies of the transcribers. Hence the importance of showing the bearing of the original differences upon the solution of the Synoptic problem. My duty as editor did not allow me to do this in detail, but reference is frequently made to the class of facts named above. No judgment adverse to that of Meyer, I may add, has been expressed, which is not based upon a minute and repeated comparison of the passages in question, as they appear in the best-attested text. Any emphasis of dissent is due to the conviction that the "sources" of a truly "historical" criticism of the Gospels must be found in the canonical Gospels themselves.

As the comments upon the matter common to Matthew and one or both of the other Synoptists are found in the Commentary on Matthew,



this volume is not only fragmentary to a certain extent, but it comprises a proportionally smaller amount of that purely exegetical work in which Meyer stood pre-eminent. This has made my task as editor less pleasant to me, and compelled me to appear less appreciative of Meyer's great excellences than the editors of some of the volumes which preceded. But I heartily indorse all that has been written in regard to the character of the great exegete, his love of truth, his excellent method, and the very wide and advantageous results of his influence in the department of Exegetical Theology. For the privilege I have had of using Meyer's Commentaries ever since I became a student in theology, I am deeply grateful. No volume of the German edition has been in my hands oftener than that containing Mark and Luke. But because Meyer is such a master in interpretation, his efforts in historical criticism suffer by comparison. To interpret *what* is written is a scientific task; to discover *why* it was written requires qualifications of a different order. In the Commentary on John, where the author is not impeded by the self-imposed trammels of "historical criticism," he shows how superior he is in doing his own proper work. In the portions peculiar to the third Gospel we find the same excellencies. His exegetical method is the correct one; and that very method will in the end prove destructive to the conjectures respecting the Gospels which, owing to obvious causes, have been somewhat discordantly mingled with his scientific interpretations.

The citations from Weiss's edition of Meyer are quite frequently of a purely exegetical character. No living scholar in Germany ranks higher in this department than Prof. Weiss, and in many cases he defends opinions which seem preferable to those of Meyer. His view that the genealogy in Luke is that of Mary shows his skill as a grammatical interpreter, while his labors in the field of Biblical Theology give to his discussion of other passages a weight that cannot but make itself felt.

Owing to the peculiar state of the text in the Gospels of Mark and Luke (see above), it seemed necessary to insert critical remarks on the various readings, in addition to those which Meyer prefixes to each chapter. A further reason for doing this was the fact that Meyer had not been able to use Tischendorf's eighth edition. Moreover, while Meyer is remarkable for his keen judgment respecting internal grounds of probability in textual criticism, he wrote at a time when the weight of the two earliest authorities (A and B) had not yet been duly estimated. It is not strange, then, that Prof. Weiss has, in his German edition of Meyer, entirely rewritten the critical remarks. In the present volume nothing has been omitted from the critical portions, and, when the readings preferred by Meyer are generally accepted, nothing has been added. The additions have been made only when Meyer passes over

what is now accepted by the best critical editors, or when their judgment differs from his, or when he has omitted some weighty authority. The additional "critical remarks" are several hundred in number, and might have been multiplied. They are based upon a careful collation of Meyer's views with the following critical editions: Tischendorf (VIII.), Tregelles, Westcott and Hort, with the judgment of Weiss (ed. Meyer) and with the readings accepted by the revisers in the Revised Version of 1881. No one familiar with work of this character will fail to perceive that these brief notes have required much labor. To avoid the inconvenience arising from constant repetition of the same names, the term "*recent editors*" has been adopted as a common denominator for Tregelles, Westcott and Hort, Weiss: for it was found that these generally agreed in differing from Meyer, when there was any difference. It will be noticed that the Revised Version is usually in accord with these "*recent editors*"—a coincidence all the more instructive, since Weiss could not have been cognizant of the results reached by the revisers. As these two Gospels present proportionally the greatest number of variations, the data furnished by these additional notes point to a greater agreement among textual critics, and confirm the accuracy of the critical judgment of the revisers.

These supplementary critical remarks are invariably enclosed in brackets. Some readings of Tischendorf VIII. were inserted in the Edinburgh edition and also bracketed. As these have been rendered unnecessary by the fuller additions in the present volume, they have been stricken out, and thus confusion has been avoided. While Meyer cites Tischendorf's seventh edition, I have retained his abbreviation "*Tisch.*," to indicate the eighth edition, unless there is a difference between the two, or unless "*Tisch. VIII.*" appears in the same connection. It is my hope that some students of this volume will find in these added notes convenient material for their own critical judgments, and be stimulated to devote more attention to textual criticism than is now common among us. The problem of the origin of the Synoptic Gospels cannot be fairly discussed until the questions of textual criticism are sufficiently settled to furnish proper material for the discussion. The two topics are so closely related, that the prominence given by Meyer in this volume to the former seemed to demand from me a fuller statement of facts in the latter field.

The translations of the Latin and Greek citations appended to the original in this volume may prove convenient to some readers. They have been made as literal as possible, too literal for my own taste; but in many cases the citations present *verbal* allusions or such forms of speech as called for more or less of verbal correspondence in the Eng-

lish dress. Some obvious errors in the Edinburgh translation have been corrected.

No extensive additions have been made to the "Exegetical Literature." A few titles have been added, mainly of accessible English and American works. In choosing these, I have followed the example of the editors of previous volumes in this series. A full bibliography was out of the question, and in any case belonged to another volume than this.

Nor has it seemed necessary to cite or indicate the opinions of recent commentators, at least to any great extent. Meyer has given abundant references, and fuller lists would have overloaded the volume. An exception has been made in the case of Godet, whose Commentary on Luke, despite his uncritical preference for the *Textus Receptus*, remains one of the most valuable on any of the Synoptic Gospels. In a few instances I have taken the liberty of introducing citations from the International Revision Commentary, to which I contributed the volumes on Mark and Luke.

As in the other volumes of this edition, considerable matter of a parenthetical character, or consisting of references, has been transferred to foot-notes, so that the body of the Commentary is rendered more convenient for perusal.

The Rev. G. F. Behringer, of Brooklyn, N. Y., has exercised a general supervision over the printing of this volume, as in the case of those which preceded it, and has also prepared the Index, a service which is gratefully acknowledged.

M. B. RIDDLE.

HARTFORD THEOLOGICAL SEMINARY, December 10, 1884.



## PREFATORY NOTE BY THE ENGLISH EDITOR.

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THE translation of the Commentary on the Gospels of Mark and Luke has been made from the fifth edition of the original—the last form in which the work had the advantage of Dr. Meyer's own corrections and additions. In the case of the Commentary on St. Matthew, the materials for a sixth edition had been carefully prepared by Dr. Meyer before his last illness ; and the work was issued by its editor, Dr. Ritschl, substantially as the author had left it. The present portion has likewise been given forth since the author's death in what professes to be a "sixth edition worked up anew" by Dr. Bernhard Weiss ; but it is so considerably changed in form and substance, that, whatever may be its value on its own account, it can no longer be regarded as the proper work of Meyer ; and I have had no hesitation in deeming it my duty to present to the English reader the last form of the book as it came from the great master of exegesis, rather than to reproduce the manipulation which it has undergone at the hands of its new editor. A few sentences will suffice to explain the state of the case, and I should hope sufficiently to justify the course which I have taken.

In the preface to the first volume that was issued of this translation (Romans, vol. I.), when speaking of the marked advantage which Meyer's work possessed in having undergone successive revisions *at the hands of its author*, as compared with the rival work of de Wette, the revision of which passed early into other hands, I took occasion to remark on the strange and, as it appeared to me, unwarrantable procedure of Dr. Overbeck in overlaying de Wette's book on the Acts of the Apostles with a running commentary largely devoted to the combating of de Wette's views. Dr. Weiss can hardly be charged with anything so unseemly as this ; but he contrasts unfavorably with Dr. Overbeck in another respect. The latter, even at the distance of twenty years after de Wette's death, was careful to distinguish by brackets his own additions, though forming two-thirds of the whole, from the original author's text ; but a strangely different course has been adopted with the great work of Meyer. Within less than five years after his death the Commentary on Mark and Luke has been re-issued under his name ; but he is spoken of



throughout in the *third* person ; his arrangement is discarded ; his critical verdicts are recast to a considerable extent on other principles ; his exegetical views are freely controverted ; the statements of the author are often superseded by those of the editor ; and, what is more, the character and complexion of the Commentary are materially altered by the superinducing on it of Dr. Weiss's special theories regarding the structure of the Gospels and the relations of their parallel passages. In other words, the work is no longer such as Meyer left it ; it is to a considerable extent a new book by another author, and from a standpoint in various respects different.

Now, it may be at once granted that—if such a course were allowable at all in the case of an author so recently removed from us as Meyer, and of such a masterpiece of exegesis as his Commentary—Dr. Weiss might well be chosen to carry it out, for his investigations as to the relations of the Synoptic Gospels, as well as his contributions to Biblical Theology, have given him a foremost place among the critics and theologians of the day. In his preface he suggests some more or less plausible grounds for the course he has pursued, while indicating no small misgivings as to its legitimacy and its success. The plan has met with partial approval in Germany ; but its propriety, as it seems to us, may well be questioned, on account both of the respect due to so great a name, and of the desirableness of permitting a reader, who buys a book on the faith of the writer's reputation and of the title-page, to have—with whatever else—at any rate the *entire* work of the author in the form in which he left it. Weiss himself states with regard to the work of Meyer, that “ it contains such treasures of erudite research, philological, archaeological, and biblico-theological ; so laboriously collected and carefully grouped a summary of all different views on every passage of importance, drawn from the whole domain of the history of exegesis ; and lastly, so exemplary a model of sober and strictly methodical exegesis, that generation after generation may learn from it.” As the case stands with the re-issue of it, the reader has no security that he gets more of the views of Meyer, or their grounds, than the subjective judgment of Weiss may have deemed worthy of reproduction ; while he does get a good deal for which, it is safe to say, Meyer would not have held himself responsible. I shall only add, that the plan of entrusting the revision of the several portions of the work to *different* editors, whose methods of procedure and standards of judgment are necessarily various, breaks up the unity and consistency of the Commentary as stamped throughout with the impress of its author ; and introduces a confusion, which cannot but materially interfere with the pertinence of the numerous references from one portion of the Commen-

tary to another (introduced by "see on," or "comp. on"), that form a main element of its value. I have therefore had little difficulty in coming to the conclusion that, having undertaken to issue the Commentary of Dr. Meyer in an English form, I ought to give it in its final shape as it came from himself, and not as it has been since transformed by another hand.

The translation, on which Dr. Wallis has expended a good deal of time and care, has been revised and carried through the press, in the case of the first volume, by myself, and, in that of the second, by my colleague and friend Dr. Stewart, who tells me that he has, as he went along, inserted [in square brackets] the readings of Tischendorf's *editio octava major*,<sup>1</sup> which, as Dr. Meyer explains in his Preface (p. xv.), had not been carried beyond the earlier chapters of Mark's Gospel at the time of his sending to the press the fifth edition of the Handbook.

W. P. DICKSON.

GLASGOW COLLEGE, February, 1880.

<sup>1</sup> These have been rendered unnecessary by the fuller comparison with Tischendorf presented in this edition, and hence have been omitted. See p. vi.—**AMER. ED.**



## THE AUTHOR'S PREFACE.

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THE investigations as to the origin and mutual relations of the first three Gospels have again been pursued of late years with much vigor. A series of still unsettled questions has stimulated their prosecution ; and the Christological discussions of the day, in which the authority of the evangelic records is of decisive importance, have imparted a peculiar and diversified interest of their own to the controversy, which has thus come to be of a more intensified and partisan character. That this critical ferment will last for some time longer, no one can doubt, who has given special attention to even the most prominent of the writings on the subject and compared their results with one another. And if, at the same time, we glance—as the two fields of inquiry, in fact, are not to be separated—from the Synoptic into the Johannine domain, in which very recently a valiant Swiss has raised the flaming sword, as if for a war of extermination, against the more popular<sup>1</sup> than strictly theological work of a highly meritorious Saxon theologian whose laurels belong to another field of criticism [Tischendorf], we cannot but lament much impetuosity and even bitterness, which are the more apt to come into play when the contest is a contest of principles. Conflict in and by itself, indeed, over such critical problems as belong to the exciting questions of the present day in theology, is inevitable, and has its justification in the end at which it aims,—the separating the dross of error from the truth.

<sup>1</sup> Of apologetic writings for cultivated non-theologians our day has produced many, and several that are excellent. Such writings—because their problems of themselves belong primarily and preponderantly to the province of professional theology—always occupy, in presence of the latter, a dubious position. For along with all the value of opportune and clever popularizing, there necessarily clings to them a certain incompleteness of proof and presentation, which may provoke the adversary at times to unfairness in his claims and in his criterion of judgment. It is indeed a material defect, when—as often—they deal with critical extravagances merely *in the way of repelling*, and leave untouched, or with a dubious mincing word evade, the necessary *concessions*, which in various important points are not to be refused to a sound, judicious, and thorough criticism. In this way there is no attempt to meet a justifiable requirement, and no clearness even as regards insight into the *status causae*.

But the sharpness of passion should not interpose to banish the charitable belief that an opponent, even where he is chargeable with error, has been seeking the truth and striving to serve it. In so speaking we cannot mean and desire that men should cry peace when there is no peace. But as we *cannot avail* aught against the truth, so we ought never to *will* anything that is not pure—free from selfish or even indecorous zeal—for the truth.<sup>1</sup>

Various as are the critical opinions of the present day on the question of the Synoptic Gospels, the view seems ever more evidently to be approaching final triumph, that among the three Gospels (apart from the "Logia-collection" of Matthew) Mark is the first. The unfair judgments,<sup>2</sup> that may still be heard about him, will gradually be put to silence; just like Augustine's "pedissequus Matthaei," Griesbach's "copyist of Matthew and Luke" will disappear from the arena of ancient error. This view derives special confirmation from the critical contributions—some of them entering very thoroughly into the subject—that have appeared since the publication of the fourth edition of this Commentary, or, in other words, since 1860, when we survey their aggregate results. It will easily be seen that I have sought<sup>3</sup> to give due heed to

<sup>1</sup> The extravagance of criticism, which in various productions of the day far transcends the boldness of Baur, does not advance the matter, bursts all the ties even of historical possibility, turns things upside down, promotes the convenient aversion—already, alas! so widely diffused—to criticism generally, as if it were an affair of unbelief, and works involuntarily into the hands of the *Jews*, who gladly accept the alleged negative results as if they were settled matters, as may be sufficiently seen from several writings of modern Jewish scholars.

<sup>2</sup> No one can pronounce a judgment of rejection over Mark more decidedly than has been done, with French frivolity, by Eichthal (*les Évangiles*, 1863, I. p. 51 ff.).

<sup>3</sup> Some minor works reached me too late for a consideration of their suggestions: e.g., Hilgenfeld, *Markus zwischen Matth. und Luk.*, in his *Zeitschr.* 1866, p. 82 ff.; Zahn, *Papias von Hierapolis*, in the *Stud. u. Krit.* 1866, p. 649 ff.; Stawars, *üb. d. Ordnung Abia*, in the *Theol. Quartalschr.* 1866, p. 201 ff.; also Volkmar, *Urspr. uns. Evangelien*, Zürich 1866; but chiefly in reference to John. The *Christologie des Neuen Testaments* of Beyschlag, Berlin 1866, I have, to my regret, only been able to take into consideration here and there supplementarily, during the later progress of the printing. As I no longer had any fitting opportunity to express in the Commentary my view as to Beyschlag's development of the idea of the *Son of man*,—which he regards as the *Ideal man*, as the *ideal of humanity*,—I may here be allowed, on account of the Christological importance of the subject, frankly to state that the deductions of the author—however attractive they are, and however considerable the names of authority that may range themselves on the side of their result—have not been able to convince me. I cannot but think that the notion of the *Ideal man*, as well in Daniel as



them, as well as generally to the latest literature relative to the subject, in their bearing on my purpose.

In reference to the critical remarks, I must call attention to the fact that only for the first four chapters of Mark could I take the readings of the text of Tischendorf from the new large edition (*editio octava*), which had only appeared up to that point; and for the sequel I had to quote them from the second edition of the *Synopsis Evangelica*. For I might not fall back on the *editio septima* (1859), because after issuing it Tischendorf modified essentially his critical procedure, and reverted to the principles of Lachmann, constituting in accordance with these the text of the second edition of the *Synopsis* (1864), and, of course, diverging much from that of the *editio septima*. I am not quite free from hesitation as to this change of principles, whereby, instead of simply steering for the ideal goal as such, we are again directed, as in the case of Lachmann, only to an intermediate station, the actual reaching of which, especially if it is to be the text of the *second* century, must withal in numberless cases be uncertain.

In conclusion, may I be allowed, simply for those at a distance interested in my personal circumstances, to mention that since last autumn I have retired from my position as a member of the Royal Consistory here. "*Deus nobis hæc otia fecit*,"—this I have (in another sense, indeed, than the Roman poet meant it) to acknowledge with humble thanks to the everlasting Love, which has in great long-suffering and grace upheld me during many most laborious and, in part, momentous years, and has at length helped me to get over the difficult step of retiring from the vocation bound up with my very inmost life. As nothing else than considerations of health, which I might not and could not withstand any longer, gave occasion to this change, and as for me especially it has been

in the Gospels, is one brought to them and introduced, and not the one there given. I find that the only Synoptic passage which appears to favor this interpretation is Mark ii. 28. But even here it is, as I believe, only an appearance. For, firstly, the fundamental thought in this passage is not that of the *ideal*, but that of the *representative* of humanity, which is a different idea; secondly, even this conception does not attach to *ὁ υἱὸς τοῦ ἀνθρώπου* in itself, but to the whole conception of the *Messiah*, and would be the leading thought of the argument, even if quite *another* appellation of the Messiah were used. That Christ, although without prejudice to His personal pre-existence, was and is the Ideal of humanity, is accordant with Scripture; but it is not contained in *ὁ υἱὸς τοῦ ἀνθρώπου*, as, indeed, this expression in itself does not lexically contain the very slightest hint thereof.—We may add, that it is much to be wished that the antagonism, which the work of Beyschlag will still abundantly encounter and must needs encounter, may be kept clear of the passionate vehemence which it has already so largely experienced.

deeply painful to separate from the circle of the dear colleagues highly and gratefully esteemed by me,—with all of whom, amidst manifold diversity of our gifts and powers, I was bound in unity of spirit to the service of the one Lord, and, I venture to hope, may still continue bound,—it is a fervent joy to my heart, that in the partial co-operation which still remains assigned to me, especially by my continuing to take part in the theological examinations, there is not yet wholly dissolved the official bond of fellowship, which has always been to me so high a blessing in my position here.

Let the future, which is to be developed out of the blood-stained seed-sowing of the present not only for the fleeting existence of this world, but also for the eternal kingdom of the Lord, be committed to God, who turns the hearts of men as water-brooks, and will turn all things for the best to His people—the unknown and yet well known, the sorrowful and yet always rejoicing, the dying, and behold they live !

DR. MEYER.

HANNOVER, 10th August, 1866.

## EXEGETICAL LITERATURE.

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[FOR Commentaries embracing the whole New Testament, the Four Gospels as such, or the three Synoptic Gospels (including the chief Harmonies), see the list prefixed to the Commentary on the Gospel of St. Matthew. The following list contains Commentaries on the Gospel of St. Mark or on that of St. Luke, along with a few works of historical criticism relative to these Gospels. 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. Monographs on chapters or sections are generally noticed by Meyer *in loc.* The editions quoted are usually the earliest; *al.* appended denotes that the book has been more or less frequently re-issued; † marks the date of the author's death; *c.* = *circa*, an approximation to it.]

RECENT EDITORS.=Tregelles' Greek Testament, Westcott and Hort's Greek Testament, Bernhard Weiss in Weiss ed. Mey.

(These are cited only when they *differ* from Meyer.)

WEISS ed. Mey.=the sixth German edition of Meyer, edited by Prof. Bernhard Weiss, D.D.

ALEXANDER (Joseph Addison), D.D., † 1860, Prof. Bibl. and Eccl. Hist. at Princeton : The Gospel according to Mark explained.

8°, New York, 1858, *al.*

AMBROSIUS, † 397, Bishop of Milan : *Expositio Evangelii secundum Lucam.* [Opera.]

BAUR (Ferdinand Christian), † 1860, Prof. Theol. at Tübingen : *Das Markus-evangelium nach seinem Ursprung und Charakter.* 8°, Tübing. 1851.

BOENEMANN (Friedrich August), † 1848, Pastor at Kirchberg : *Scholia in Lucæ Evangelium ad supplendos reliquorum interpretum commentarios.* . . .

8°, Lips. 1830.

CATENÆ. See CORDERIUS, NICETAS, and POSSINUS.

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THE GOSPEL OF MARK.





# THE GOSPEL OF MARK.

## INTRODUCTION.

### § 1.—ON THE LIFE OF MARK.

**T**HE evangelist Mark, a Jew by birth (Col. iv. 10 f.), is the same<sup>1</sup> who, in the Acts of the Apostles, is sometimes called *John Mark* (xii. 12, 25, xv. 37), sometimes *John* only (xiii. 5, 13), sometimes only *Mark* (xv. 39; comp. Col. iv. 10; 2 Tim. iv. 11; Philem. 24; 1 Pet. v. 13). His original name, therefore, was *John*;<sup>2</sup> and the name *Mark*, adopted probably on his passing into the service of the apostles, became the *prevailing* one in Christian intercourse. *Mary* is named to us as his mother, who, at the time of the execution of James the Elder, was an esteemed Christian dwelling at Jerusalem, and in friendly relations with Peter (Acts xii. 12). Jerusalem may therefore be regarded as the birthplace of Mark. According to 1 Pet. v. 13, he was converted by Peter (*πίς μου*); he entered, however, into the service of Barnabas and Paul, when they commenced their missionary journeys (Acts xii. 25), but subsequently became the occasion of a difference between them and of their separation from one another, when he accompanied Barnabas, whose cousin he was (see on Col. iv. 10), on his journey to Cyprus (Acts xv. 36 ff.). It is probable that a want of dauntless perseverance (Acts xiii. 13, xv. 38) had withdrawn from him Paul's favor, without, however, hindering their subsequent reunion. Of his further life and work nothing is known to us in detail from the N. T. beyond the fact that during Paul's imprisonment at Caesarea—according to the usual view, at Rome (see on *Eph.*, Introd. § 2)—he was with that apostle to his comfort (Col. iv. 10 f.; Philem. 24; comp. 2 Tim. iv. 11), and was at that time contemplating a journey to Asia Minor (Col. iv. 10). At 1 Pet. v. 13 we find him again with his spiritual father Peter in Babylon. His special relation to Peter is

<sup>1</sup> The supposition that there were *two different Marks* (Grotius, Calovius, and several others, including Schleiermacher in the *Stud. u. Krit.* 1832, p. 760) is absolutely without any sufficient foundation. It is nevertheless again taken up by Klenlen in the *Stud. u. Krit.* 1843, p. 423 ff., and in opposition to the tradition of the church further made use of for ascribing the Gospel

not to the Petrine, but to the Pauline Mark, whom Papias had already confounded with the former.

<sup>2</sup> Thence Hitzig (*üb. Johannes Markus u. seine Schriften*, Zürich 1843) could hold him to be the author of the Apocalypse, which, however, is decidedly incorrect. See Lücke, *Einl. in d. Offenb.* p. 781.

specified by the unanimous testimony of the ancient church as having been that of *interpreter* (ἐρμηνεύτης; Papias, in Eus. iii. 39; Iren. iii. 1, iii. 10, 6; Tertull. *contr. Marc.* iv. 5; Eusebius, Jerome, *et al.*); and there exists absolutely no valid reason for *doubting* the statement, if only the notion of ἐρμηνεύτης, "interpreter," be taken not as meaning that Peter, *being himself* insufficiently versed in Greek, caused what he delivered in Aramaic to be reproduced in Greek by Mark (Kuinoel and many others), or that Peter made use of him as *Latin interpreter* (Bleek), but rather as denoting the service of a *secretary*, who had to write down the oral communications of his apostle, whether from dictation or in a more free exercise of his own activity, and thus became his interpreter *in writing* to others. This view is plainly confirmed by Jerome, *ad Hedib.* 11: "*Habebat ergo (Paulus) Titum interpretem,*" "Therefore he (Paul) had Titus as an interpreter" (in drawing up the second Epistle to the Corinthians), "*sicut et beatus Petrus Marcum, cujus evangelium Petro narrante et illo scribente compositum est. Denique et duas epistolas quae feruntur Petri, stilo inter se et caractere discrepant structuraque verborum, ex quo intelligimus, pro necessitate rerum diversis eum usum interpretibus,*" "as also blessed Peter had Mark, whose Gospel was composed, Peter narrating and he writing it. In like manner also the two epistles which bear the name of Peter differ from each other in style and character and structure of words, from which we know that the necessity of things led him to use different interpreters."

The tradition, that Mark was with Peter in *Rome*, is not yet attested, it is true, in the fragment of Papias, but is still very ancient, as it is designated by Clem. Al. *Hypotyp.* 6, in Eus. vi. 14, as παράδοσιν τῶν ἀνέκασθεν πρεσβυτέρων, "a tradition of the elders from the first." It is not, however, free from the suspicion of having arisen out of 1 Pet. v. 13, where Babylon was taken as a designation of Rome (Eus. ii. 15; Jerome, *Vir. ill.* 8). From Rome, after the death of that apostle (not so early as the eighth year of Nero, as Jerome states), he is said to have gone to *Alexandria*, and there—where, according to Eus. iii. 39, he is alleged to have founded the church<sup>1</sup>—to have died as bishop (Eus. ii. 16; Epiph. *Haer.* li. 6; Jerome, *Vir. ill.* 8), and, according to later tradition, in the character of a martyr (Niceph. ii. 43, *Martyrol. Rom.*, 25 Apr.).

## § 2.—ORIGIN OF THE GOSPEL.

It is related, first of all by *Papias* (in Eus. iii. 39), and then unanimously by the entire ancient church, that Mark wrote his Gospel under the special influence of Peter, whose ἐρμηνεύτης, "interpreter," he was. This account

<sup>1</sup> That this occurred before the composition of the Epistle to the Romans, Thiersch concludes (*d. Kirche im apost. Zeitalt.* p. 104 f.) from Rom. xv. 19 ff. Certainly it is in itself probable that even at that early date Christianity existed, as in Rome, so also in Alexandria, where there was a very

numerous body of Jews. Still the expression in Rom. *i.e.* is too indefinite as respects its geographical limits for any one to be able to maintain that Egypt belongs to the regions whereof Paul says that there is nothing more in them for him to do.

is, according to Papias (see on Matt., Introd. p. 29 ff.), to be understood as amounting more precisely to this, that Mark made notes for himself after the discourses of Peter which he heard, and subsequently employed these in the composition of his Gospel. This original relation to the authority of Peter<sup>1</sup> could not but receive more precise delineation by tradition, as there grew up an increasing desire to see the non-apostolic writing invested with apostolic validity. Already, at a very early date, our Gospel was regarded directly as the Gospel of *Peter*, as even Justin, *c. Tryph.* 106, quotes it as τὰ ἀπομνημονεύματα Πέτρου, "the memorabilia of Peter;"<sup>2</sup> and Tertull. *c. Marc.* iv. 5, says: "Marcus quod edidit evangelium, *Petri adfirmatur, cujus interpretas Marcus*," "The Gospel which Mark put forth is established as Peter's, whose interpreter Mark was" (comp. Iren. iii. 1: τὰ ὑπὸ Πέτρου κηρυσσόμενα ἐγγράφως, ἡμῖν παραδέδωκε, "those things preached by Peter he has delivered to us in writing," similarly Origen in Eus. vi. 25). Still, however, there is no mention of any special *recognition* of the book on the part of Peter. Nothing can with any certainty be concluded from the fragmentary initial words of the Muratorian Canon (as has especially been attempted by Volkmar on Credner's *Gesch. d. Kanon*, p. 351 f.); and Clement, *Hypotyp.* 6, in Eus. vi. 14, expressly states that the publication of the Gospel, composed after the apostle's discourses, experienced at the hands of the latter neither a *κωλύσαι*, "hindering," nor a *προτρέψασθαι*, "furthering." But in the course of tradition the apostolic confirmation also<sup>3</sup> does not fail to appear, and even Eusebius himself,<sup>4</sup> ii. 15, relates: γόνυτα δὲ πραχθέν φασι τὸν ἀπόστολον . . . κυρῶσαι τε τὴν γραφὴν εἰς ἐντευξιν ταῖς ἐκκλησίαις, "it is said, however, that the apostle, knowing what was done . . . also confirmed the writing for reading in the churches." Comp. Epiph. *Haer.* li. 6; Jerome, *Vir. ill.* 8.

In the dependence—to which Papias testifies—of Mark on Petrine discourses and on notes made from them, there is not implied essentially and necessarily his independence of Matthew and Luke; for if Mark, when he composed his Gospel, found already in existence the writings of Matthew and Luke, even although he rested on the testimony of Peter, the comparison of that testimony with those other two evangelists might still be of the highest importance to him, inasmuch as it might furnish to him partly confirmation, partly, in the event of want of accord between Matthew and Luke, decision, partly inducement for omissions, partly additions and modi-

<sup>1</sup> Which, however, most of the later critics (comp. on Matt. p. 26 f.), without sufficient warrant either from the testimony of Papias, or from other testimonies, or from internal grounds, refer back to a lost primitive Mark, from which our Mark first took its rise. So, too, Schenkel and Weizsäcker, *üb. d. Evang. Gesch.* 1864. Recently Weiss and Tischendorf have decidedly declared themselves against the hypothesis of a primitive Mark [*Urmarkus*].

<sup>2</sup> See on John, Introd. p. 7 f.; Ritschl in the *theol. Jahrb.* 1851, p. 499 f.; Köstlin,

*Uebers. d. synopt. Evang.* p. 368 f.; Weiss in the *Stud. u. Krit.* 1861, p. 677.

<sup>3</sup> The view which finds mention of the literary services of Mark even by Paul, namely at 2 Cor. viii. 18 (Storr, Hitzig), is a pure fancy.

<sup>4</sup> Eusebius does not here quote Clement's words, so that Clement would have here, compared with the previous passage, contradicted himself (Strauss, de Wette, and others), but he is narrating in his own person. See Credner, *Bibl.* I. p. 113; Thiersch, *Hist. Standp.* p. 212 f.

fictions. And thus the matter would have to be conceived of, if the hypothesis of Griesbach (see *Introd. to Matt.* p. 24), which is still in substance upheld by many,<sup>1</sup> were the correct one.<sup>2</sup> But it is not the correct one. For, apart from the fact that in any case Luke closes the series of the Synoptics and is only to be placed after the destruction of Jerusalem, our existing Gospel of Matthew cannot have taken its present shape until *after* Mark (see *Introd. to Matt.* p. 26 f.); and *prior* to Mark, as far as concerns the relation of the latter to Matthew, there can only have existed the *apostolic collection of Logia*, which became also the first foundation of our Matthew. [See Note I., p. 10 seq.] Mark must have made use of *this*, although in general the presentation of the discourses of Jesus has been with him so subordinate a feature, that we may reasonably assume that he has taken for granted in his readers an acquaintance with the teaching (comp. Holtzmann, p. 385). But every kind of procedure in the way of epitome and compilation (according to the hypothesis of Griesbach, there would only be left to Mark as his own peculiar portions, iv. 26–29, vii. 32–37, viii. 22–26, xi. 1–14, xiii. 33–37, xvi. 6–11) is absolutely incompatible with the creative life-like freshness and picturesqueness of detail, with the accurate designation of the localities and situations in his description,<sup>3</sup> with his taking no account of all the preliminary history, with the clear objectivity and simple, firmly-knit arrangement of his narratives, with the peculiar character of that which he gives either in greater brevity or in greater detail than the others.<sup>4</sup> Besides, we do not find in Mark the *peculiar* elements which Matthew and Luke (the latter especially, ix. 51–xviii. 14) respectively have in matter and manner; indeed, precisely in the passages where Mark does not stand by their side (as in the preliminary history and in discourses of Jesus), those two diverge even the furthest from one another, while they in the main go together where Mark presents himself as the intervening link. Such an intervening link between the two Mark could not be as a subsequent worker and compiler, but only as a previous worker in the field, whose treatise—freshly moulded from the apostolic fountainhead in simplicity, objectivity, homogeneity, and historical continuity—furnished a chief basis, first, in the

<sup>1</sup> Including Saunier, Fritzsche, de Wette, Bleek, Baur, Delitzsch, Köstlin, Kahnis, and others.

<sup>2</sup> The best conjoint view of all that can be said on behalf of this hypothesis is given by Bleek in his *Beiträge*, p. 72 ff., and *Einl.* p. 243 ff. The most forcible refutation is found in Holtzmann, *Synopt. Evang.* p. 113 ff., 344 ff. Comp. Weiss in the *Stud. u. Krit.* 1861, p. 652 ff., 680 ff.

<sup>3</sup> Baur, *Markusevangel.* p. 41, does Mark injustice, when he sees in his vividness of description merely the habit of seizing first of all on the most sensuously-concrete conception. Köstlin and others speak of Mark's "mannerism." Weiss, *Evangelienf.* p. 73, rightly says: "In fact, nothing can be more dangerous to the 'criticism of

tendency' than any kind of acknowledgment, be it ever so limited, of the independence of Mark." Nevertheless, Eichthal (*les Évangiles*, Paris 1863) has found in the pictorial description of Mark a proof of subsequent elaboration; he is held to be the epitomizer of Matthew, whose Gospel nevertheless, as it now stands, is full of interpolations. And so Luke too is in many ways interpolated. In this Eichthal goes to work with very uncritical license, and regards Mark as being much less interpolated, merely because he was from the first looked on as of far less consequence (I. p. 267 ff.).

<sup>4</sup> See especially, Ewald, *Jahrb.* II. p. 203 f.; Weiss in the *Stud. u. Krit.* 1861, p. 67 ff., 646 ff.; Holtzmann, p. 284 f., 448 f.

gradual formation of our Matthew, and then also for Luke. It is simply inconceivable that Mark could have passed over, in particular, the rich materials which Luke has peculiar to himself (as is still the opinion of Köstlin, p. 334), merely from the endeavor after brevity and a laying aside of everything anti-Jewish. As regards the origin of the Gospel of Mark, we must accordingly abide simply by the testimony of Papias : it is primarily to be traced back to the communications of Peter, and with this view admirably agrees the characteristic discourse of the latter in Acts x. 36 ; in fact, this discourse may be regarded as a *programme* of our Gospel. Other special sources are not sufficiently recognizable,<sup>1</sup> apart from the primitive evangelic tradition in general, under the influence of which the companion of Paul, Barnabas, and Peter of necessity came, and from the collection of *Logia* of Matthew, which, as the most ancient (see on Matthew, Intro. p. 9 ff.) document intended for the natives of Palestine, could not have remained unknown to Mark, the inhabitant of Jerusalem. Rightly have many<sup>2</sup> maintained the *primitive evangelic* character of Mark in relation to the rest of our Gospels, and thus there is taken "a great step towards finding our way in the labyrinth of Gospel-harmony,"<sup>3</sup> however strongly Baur and his school (Köstlin, in the most complex fashion) contend against it with their hypothesis of a special "tendency" (see § 3), and with the aid of a Papian primitive-Mark ; while Hilgenfeld withal, following Augustine and Hug, insists upon the priority of Mark to Luke, and consequently on the intermediate position of Mark between Matthew and Luke.<sup>4</sup> According to the opinion of Delitzsch,<sup>5</sup> in connection with his mistaken discovery (see on Matt. Intro. p. 25) that the writing of the evangelic history, proceeding in the footsteps of the Thora, was created by Matthew, the dependence of Mark on Matthew would appear as so great, that even the *possibility* of the converse relation vanishes before it,—a dependence which, we may add, Hilgenfeld thinks to explain by the dubious hypothesis, opening the door to much that is arbitrary, of a Gospel of Peter or of the Petrine-Roman tradition as an intermediate step.<sup>6</sup>

The Gospel has *three main divisions*, of which the first goes as far as the choice of the Twelve (iii. 13), and the last begins from the setting out for Judaea (chap. x.).

REMARK 1.—Although Mark was chiefly dependent on the communications of Peter, still the Petrine *tendency* is not to be attributed to his Gospel (in op-

<sup>1</sup> According to Fritzsche and Bleek, Mark is alleged to have used not merely Matthew and Luke, but even the Gospel of John. The state of the case is directly the reverse.

<sup>2</sup> So not only Weiss and Wilke, but also Lachmann, Hitzig, Reuss, Ewald, Ritschl, Thiersch, Volkmar, Tobler, Plitt, Holtzmann, Weiss, Schenkel, Weizsäcker, and others (see also Güder in Herzog's *Encykl.* IX. p. 47 f.)

<sup>3</sup> Thiersch, *Kirche im Apost. Zeitalt.*,

p. 102.

<sup>4</sup> Especially since 1850, then in his long controversy with Baur, and once more in his *Kanon u. Kritik d. N. T.* 1863, and in his *Zeitschr.* 1864, p. 287 ff.

<sup>5</sup> *Neue unters. üb. d. Entsteh. u. Anf. d. kanon. Evang.* I., 1853.

<sup>6</sup> See on the other hand Baur, *Markus-evang.* p. 119 ff.; Ritschl in the *theol. Jahrb.* 1851, p. 482 ff.; Weiss in the *Stud. u. Krit.* 1861, p. 691 ff.; Holtzmann in his *synopt. Evang.*

position to Hilgenfeld), as appears by the very fact, that from his Gospel there is actually absent the saying of Jesus concerning the Rock of the church (Matt. xvi. 17). See generally, Baur in the *theol. Jahrb.* 1853, p. 56 ff., and *Markusevang.* p. 133 ff. Comp. on viii. 29; also Weiss in the *Stud. u. Krit.* 1861, p. 674 f.

REMARK 2.—In making use of *particular passages* of Mark to prove his independence or dependence on the other Synoptics, the greatest caution is necessary, not to educe from our reading of them what is already in our own mind as the critical view of the relation. The experience of the most recent criticism is a warning against this, for in it very often what one takes to be *in his favor* is by another turned *against* him, according to the coloring imported by the subjectivity of each. Even from the O. T. citation in Mark i. 2, 3, compared with Matt. iii. 3, xi. 10, we cannot draw any reference either for (Ritschl) or against the dependence of Matthew on Mark; see Baur in the *theol. Jahrb.* 1853, p. 89 f. Comp. on i. 2 f.

### § 3.—PURPOSE, TIME, PLACE.

Like all the canonical Gospels, ours also has the *destined purpose* of historically proving the Messiahship of Jesus: it seeks to accomplish this especially by setting forth the *deeds* of Jesus, but in doing so does not bear any special dogmatic color.<sup>1</sup> It leaves out of consideration the doctrinal differences that agitate the subsequent apostolic period, and goes to work quite objectively. We must not on this account, however, assume a *mediating* aim in the interest of the idea of catholicity, and consequently a neutral character accordant with that tendency,<sup>2</sup> or a mediating between the Jewish-Christian Matthew and the Pauline Luke (Hilgenfeld), for assumptions of which sort it was thought that a welcome external support was to be found in the very fact, that Mark's place was from old assigned to him only after Matthew, and relatively (according to Clem. Al.) even only after Luke. The omission of a genealogy and preliminary history does not betray the design of a neutral attitude (Schwegler alleges even that a Docetic reference is implied), but simply points to a time of its origin, in which, among Gentile Christians, such matters as these had not yet attained the importance of being regarded as elements of the Gospel.<sup>3</sup> And the work is composed for *Gentile Christians*, as is evident beyond any doubt from the total absence of proofs

<sup>1</sup> Not even the character of artistic construction, which (according to Hilgenfeld) is designed to turn on the contrast of light and shade. But the alternation of light and shade is involved in the course of the history, not in the artistic premeditation of a literary plan.

<sup>2</sup> Schwegler, Baur, Köstlin, and others, with more precise definitions various in kind. According to Baur, even the name for this neutral and mediating Gospel is significantly chosen: "Mark," the interpreter of *Peter* and the companion of *Paul*.

<sup>3</sup> The opinion of Volkmar (*d. Reliq. Jesu u. ihre erste Entwicklung*, 1857, and *geschichtstreue Theol.* 1858)—that the Gospel of Mark as an Epos is a *Pauline treatise with a set purpose* in opposition to the Judaistic reaction, and has as its presupposition the Judaistic *Apocalypse*, and that, having come into existence *under Titus*, it became the foundation for the rest of the Gospels—is a critical extravagance. See, in opposition to it, Hilgenfeld in the *theol. Jahrb.* 1857, p. 387 ff., and in his *Zeitschr.* 1859, p. 252 ff., 1861, p. 190 ff., also in *Kanon u. Kritik*, p. 175 ff.

drawn from the O. T. (excepting only i. 2 f., see *in loc.*) and of Judaistic elements of doctrine (Köstlin, p. 314), as also from the comparison of many points of detail with the parallel passages in Matthew (see Holtzmann, p. 385 ff.). Comp. on x. 12, vii. 1 ff., xi. 17, and others.

With respect to the *time* of composition, the Gospel must, in accordance with the eschatological statements in chap. xiii. (see especially, vv. 13, 24, 30, 33), and because it preceded our Matthew, have been written at all events before the destruction of Jerusalem, although Weizsäcker concludes the contrary from the parable iv. 26–29 (see *in loc.*). This is more precisely defined by the statement of Irenaeus, iii. 1 (in Eus. v. 8), that Mark published the Gospel after the death<sup>1</sup> of Peter and Paul. By this we must abide; and as there is not historical ground for going back to an earlier period (Hitzig: years 55–57; Schenkel, 45–58), the treating of that assertion of Irenaeus with suspicion, as if it might have flowed from 2 Pet. i. 15 (Eichhorn, Hug, Fritzsche), and were too much of a doctrinal nature (Weizsäcker), is unfounded. See Credner, I. p. 118. The account of Clement, *Hypotyp.* 6 (in Eus. *H. E.* vi. 14), that Mark published his Gospel while Peter was *still alive* in captivity at Rome, makes indeed but an inconsiderable difference in the definition of the time, yet was so welcome to the interest felt in its apostolic authority, that Eusebius not merely added the *confirmation* of the treatise on the part of Peter (see § 2), but also transferred the apostle's sojourn at Rome in question to the very earliest time possible, namely, to the third year of Claudius (ten years after the death of Christ), when Peter was said to have been there together with Philo and Simon Magus (Eus. *H. E.* ii. 14, 15, 17), which incorrect determination of the date of our Gospel was in consequence adopted by Theophylact, Euthymius Zigabenus, and others. Later critics, who place Mark in point of time after Matthew and Luke (Griesbach's hypothesis), or at least after Matthew (Hilgenfeld), do not make it come into existence till after the destruction of Jerusalem (de Wette, Bleek, and others; Hilgenfeld: under Domitian), to which view Weiss also ("under the influences of the lively impression of the conquest") is inclined; Köstlin, assigning to the alleged older Mark of Papias the date 65–70 A.D., makes the canonical Gospel appear the first decade of the second century. Baur puts it down still lower in the second century, as indeed he assigns to the canonical Gospels in general no earlier date than 130–170.

The *place* of composition is not known with certainty, but the preponderant voice of ecclesiastical tradition (Clement, Eusebius, Jerome, Epiphanius, and many others) names *Rome*, which is not necessarily connected with the supposition that Mark wrote his Gospel while Peter was still alive, and has no internal reasons against it, but still is not to be made good by the Latin expressions which occur, as at vi. 27, vii. 4, 8, xv. 39, 44, and explanations such as xv. 16, xii. 42, or by x. 12, xv. 21. Most of the later critics have declared themselves in favor of the Roman origin (Gieseler, Ewald, Hilgen-

<sup>1</sup> ἔξοδος, not: departure, as Mill, Grabe, Aberle, and others will have it. See Hilgenfeld in his *Zeitschr.* 1804, p. 224.

feld, Köstlin, Schwegler, Guerike, and several others), and the evidence in its behalf can only gain in weight from the fact that even at a very early period Alexandria was assigned to Mark as a sphere of labor. It is true that Chrysostom names *Alexandria* as the place of composition, but to this the less value is to be attached that no Alexandrian confirms it. Hence the combination of Rome and Alexandria by the assumption of a *twofold* publication (Richard Simon, Lardner, Eichhorn) is unnecessary, and cannot be made good, not even by the statement of Jerome: "Assumpto itaque Evangelio, quod ipse confecerat, perrexit Aegyptum," "Therefore the Gospel which he had completed being approved he proceeded to Egypt."

#### § 4.—PRIMARY LANGUAGE, ORIGINALITY, INTEGRITY.

Mark wrote in *Greek*, as the Fathers are unanimous either in presupposing or in expressly testifying. It is true that there occurs in the Peshito as a subscription, and in the Philoxenian on the margin,<sup>1</sup> the remark that at Rome he preached in the *Roman tongue*; and several manuscripts of the Greek text (see Scholz, p. xxx.; Tisch. p. 325) distinctly affirm that he wrote in Latin, but this entire statement is a hasty inference from the supposition that Mark wrote at *Rome* and for *Romans*. Nevertheless, to the Roman Catholics, in the interest of the Vulgate, it could not but be welcome, so that it was defended by Baronius (*ad ann.* 45, No. 39 ff.) and others. Since the days of Richard Simon, however, it has been again given up even among Catholic scholars. It was even given out that the Latin autograph was preserved in Venice, but that has long since been unmasked as a portion of the Vulgate.<sup>2</sup>

The *originality* of our Gospel has found *assailants* only in recent times, and that, indeed, on the ground of the account of Papias, on which its originality was formerly *based*. It was thought to be discovered that what Papias says of the Gospel of Mark does not suit our Gospel,<sup>3</sup> and it was further inferred (see especially, Credner, *l.c.* and p. 205<sup>4</sup>) that the Gospel in its present form could not be the work of Mark, but that another had worked up the notes which Mark had made without regard to arrangement, and thereby the *εὐαγγέλιον κατὰ Μάρκον* had come into existence. In the further progress of criticism, the hypothesis was developed of a *pre-canonical* or *primitive-Mark* [*Urmarkus*] which had been an *Evangelium Petri*, a hypothesis variously elaborated in particular by Baur, Köstlin, and others. According to Köstlin, this primitive Gospel (which is held to form the basis of Matthew also) was composed in Syria, and formed, along with Matthew

<sup>1</sup> Comp. also Ebedjesu, in *Assem. Bibl. Or.* III. 1, p. 9.

<sup>2</sup> See Dobrowsky, *fragment. Pragense ev. St. Marci vulgo autographi*, Prag. 1778; Michaelis, *orient. Bibl.* XIII. 108, *Eiul.* II. p. 1073 ff.

<sup>3</sup> See Schleiermacher in the *Stud. u. Krit.* 1832, p. 758 ff.; Credner, *Eiul.* I. p. 128.

<sup>4</sup> Subsequently Credner (see his work,

*das neue Test. nach Zweck, Ursprung, Inhalt*, 1843, II. p. 213 ff.) has declared in favor of the genuineness of our Gospel, and has looked upon the testimony of Papias as affirming that the order of events in the three Synoptics does not correspond to the reality. But even this does not follow from the words of Papias rightly apprehended.



and Luke, a chief source for our canonical Mark, which is alleged to be a later product of the idea of catholicity. But the assumption of an original treatise that has been lost would only have a historical point of support, in the event of the contents of the fragment of Papias—so far as it speaks of the treatise of Mark—not really suiting our canonical Mark. But since, upon a correct interpretation (see on Matt. Introd. p. 28 f.), it contains nothing with which our Mark is at variance, and therefore affords no ground for the assertion that it is speaking of another book ascribed to Mark, it remains the most ancient and the most weighty historical testimony for the originality of our second Gospel, and at the same time for the high historical value of its contents. With this view, no doubt, the much-asserted dependence on Matthew—or on Matthew and Luke—cannot subsist, because this runs directly counter to the testimony of Papias; and to get rid of that testimony is a proceeding which amounts to peremptory dogmatism (de Wette), to arbitrary conjecture (Baur),<sup>1</sup> and to contradiction of history (as opposed to the testimonies of Irenaeus, Clement, Eusebius), as if the Fathers, to whom at any rate our Mark was very well known, would have only thus blindly repeated the story of Papias.

On the supposition of the originality of our Mark the comparison of Matthew and Luke, who made use of him, presents no constraining reason *for the view*, that the Gospel, in the form in which we possess it, has been preserved merely in a recension modified by various omissions, additions, and alterations,<sup>2</sup> or, indeed, that that form, in which his Gospel has been made use of in our Gospel of Matthew, as well as by Luke, was preceded by one still earlier (Ewald), especially as Mark has not always followed the most original tradition, and in accordance with the peculiar character of his book abstains from giving the longer discourses of Jesus, with the special exception of the eschatological in chap. xiii.; hence, also the Sermon on the Mount is not found in his Gospel,<sup>3</sup> and need not have stood between iii. 19 and iii. 20 (together with the narrative of the centurion at Capernaum). See on iii. 20, Remark.

As to the *integrity* of the Gospel, the only question to be considered is that of the genuineness of the concluding section, xvi. 6–20. See, regarding this, the critical remarks on chap. xvi.

<sup>1</sup> *Markusevang.* p. 181 f., he alleges that Papias has combined things not connected with each other, namely, the existence of the Gospel of Mark, which, perhaps, had not been even known to him, and the tradition of the discourses which Peter is alleged to have delivered on his apostolic journeys.

<sup>2</sup> Ewald, comp. Hitzig, Weiss, Holtzmann, Schenkel, Weizsäcker, also Reuss, Köstlin, and others.

<sup>3</sup> On the hypothesis of the Gospel being prepared with a *special purpose*, this discourse is regarded as having been omitted by Mark, because he did not wish to bring into remembrance the continuing obligation of the law, Matt. v. 17. See especially, Baur, *Evang.* p. 565. As if this would have been a sufficient reason for the exclusion of the entire discourse! Just as little as the alleged Ebionite commencement of the discourse.

## NOTE BY AMERICAN EDITOR.

I. *Origin of the Gospel.*

The remarks of Meyer on this subject assume the correctness of his own theory respecting the relation of the Synoptic Gospels to each other, and their dependence, though in different ways, upon the Logia-collection of Matthew, which, as he thinks, consisted simply of discourses, and is the work referred to by Papias. The full discussion of the question belongs to the volume on Matthew, but it will be necessary here to state some points affecting more particularly the Gospel of Mark.

Weiss, who in many respects agrees with Meyer, especially in rejecting the theory of a Proto-Mark, and in upholding the originality and priority of this Gospel, differs from him in regard to its relation to the Logia-collection. He regards the work referred to by Papias as "the older source," but admits that it includes narrative as well as didactic portions. In a detailed commentary (*Das Markusevangelium und seine Synoptischen parallelen*, Berlin, 1872), this accomplished and patient scholar has sought "to establish with exactness those passages in which Mark, although he otherwise forms throughout the source for our first and third Gospels, shows himself to be dependent on the portions of the oldest apostolic document which are faithfully preserved in them," i.e., the first and third Gospels. The frequent references to Weiss ed. Meyer in the following pages call for this statement of his view in advance.

But it does not seem more satisfactory than the other attempts to show the interdependence of the Synoptic Gospels. Why does Mark have such brief didactic portions, if the Logia-collection was a collection of discourses such as are now preserved in the Gospel of Matthew? Or if "the older source" contained narrative also, how can we account for the verbal variations as well as agreements in the three Gospels? A repeated comparison of the parallel passages has left the writer more firmly convinced of the independence of the Synoptic Gospels. (On the question of Luke's relation to the other two, see Introduction to Luke. If Luke can be proven independent, then the other two can more readily be shown to be so.) "But no theory is admissible which asks us to doubt the accuracy of these straightforward records, in order that we may find a truer history in some original Gospel, whether oral or written, the existence of which is a matter of conjecture. The problem of the origin of the Synoptic Gospels is an interesting one; but it has historical and theological importance only when it assumes that the canonical Gospels are not genuine and authentic narratives" (Int. Revis. Com. *Luke*, p. x.). The main objection to Meyer's application of his theory is that he, especially in his preliminary comments on the several paragraphs, suggests that there have been additions, abridgments, amplifications, differences of tradition, etc. Now all these terms may not imply dishonesty on the part of the writers, and yet even Weiss ed. Mey. complains in his preface of Meyer's opinions respecting the credibility of the separate narratives, adding that he would gladly have cancelled these passages entirely. Whatever honesty of purpose belongs to the use of such terms, the impression produced is unfavorable to confidence in the Gospel records. To many it appears that Meyer, in discussing these topics, has wandered from the field where he is a master. In his exegesis we have

scientific induction ; in this department of criticism we find little that is not based on assumptions. It may be said that the view which accepts the dependence of the Synoptists inevitably leads toward, if not to, such a habit of discrediting the accuracy of the narratives. Godet (*Luke*, p. 556, Am. ed.) well observes : "It is impossible to conceive anything more capricious and less reverential than the part which we make the author of any one whatever of our Synoptic Gospels play with the history and sayings of Jesus, supposing that he had before him the other two, or one of them. Such an explanation will only be allowable when we are brought absolutely to despair of finding any other. And even then it were better still to say, *Non liquet*. For this explanation involves a moral contradiction. Most of our present critics are so well aware of this, that they have recourse to middle terms. By common sources they seek to explain the relation between those three writings, or they combine this mode with the preceding" (i.e., that of interdependence). The same author, in the Introduction and Conclusion of the same work, discusses quite fully the entire question, deciding most strongly in favor of the independence of the Synoptists. See also Schaff, *History of the Christian Church*, I. pp. 590-612.

The labored attempts to solve the problem have, however, shed some light on one point, namely, the originality of Mark. If this Gospel were studied, as it ought to be, before that of Matthew, the impression produced by internal phenomena would confirm this view. But most of the evidence in favor of the priority and originality of Mark make against his dependence on an earlier document, whether the Logia-collection (Meyer) or the "earlier source" (Weiss). The constant difference of opinion between these two authors, who yet stand so close together in their view, will appear in the following pages. This difference shows how untrustworthy the judgments formed on either theory must necessarily be. Westcott (Introduction to Study of the Gospels, p. 369, Am. ed.) well says : "In substance and style and treatment, the Gospel of St. Mark is essentially a transcript from life. The course and the issue of facts are imaged in it with the clearest outline. If all other arguments against the mythic origin of the evangelic narratives were wanting, this vivid and simple record, stamped with the most distinct impress of independence and originality—totally unconnected with the symbolism of the Old Dispensation, totally independent of the deeper reasonings of the New—would be sufficient to refute a theory subversive of all faith in history." He will always be best guarded against false theories of the origin of the Synoptic Gospels who most faithfully devotes himself to the study of the books themselves ; and he who would study them with most profit will, as already intimated, begin his research with this briefest yet most vivacious of the three narratives.

*Εὐαγγέλιον κατὰ Μάρκον.*

B E \* have merely κατὰ Μάρκον. Others : τὸ κατὰ Μάρκον ἄγιον εὐαγγέλιον. Others : ἐκ τοῦ κ. Μ. ἁγίου εὐαγγελίου. Comp. on Matt., note respecting the title.

CHAPTER I.

VER. 2. The *Recepta* has ἐν τοῖς προφήταις, following A E F G\*\* H K M P S U V Γ, min. Iren. and other Fathers and vss. Defended by Rinck on account of Matt. iii. 3 ; placed by Lachm. in the margin. But Griesb. Scholz, Lachm. Tisch. have ἐν (ἐν τῷ, Lachm. Tisch.) 'Ηοῦα (in Lachm. always with the spiritus lenis) τῷ προφῆτῃ. So B D L Δ \*, min. and many vss. and Fathers. Rightly ; the *Recepta* was introduced because the quotation is from *two* prophets. — After ὁδόν σου Elz. has ἐμπροσθέν σου, from Matthew and Luke. — Ver. 5. πάντες] which in Elz. Scholz, and Fritzsche stands after ἐβαπτίζοντο, is rightly placed by Griesb. Lachm. and Tisch. after 'Ιεροσολ. (B D L Δ \*, min. vss. Or. Eus.). If καὶ ἐβαπτ. πάντες had been the original arrangement and πάντες had been put back, it would, conformably to usage (πᾶσα ἡ 'Ιουδαία), have been placed before οἱ 'Ιεροσολ. The *Recepta* is explained from the circumstance that πάντες was omitted (so still in min. and Brix.), and that it was then restored beside ἐβαπτίζοντο, because in Matt. iii. 5 also 'Ιεροσόλυμα stands alone. — Ver. 10. ἀπό] So also Scholz. But Fritzsche, Lachm. Tisch. have ἐκ, which also Griesb. approved of, following B D L Δ \*, min. Goth. ; ἀπό is from Matt. iii. 16. — Ver. 11. ἐν ᾧ] Lachm. Tisch. have ἐν σοί, following B D L P \*, min. vss. The latter is right ; ἐν ᾧ is from Matt. iii. 17. — Ver. 13. Elz. Scholz, Fritzsche have ἐκεῖ after ἦν. It is wanting in A B D L \*, min. vss. Or. ; it was, however, very easily passed over as superfluous (K. min. omit ἐν τ. ἐρ.) between ἦν and ἐν. [Rejected by Tisch. and recent editors, R. V.] — Ver. 14. τῆς βασιλείας] is not found in B L \*, min. vss. Or. It is regarded as suspicious by Griesb., deleted by Lachm. and Tisch. It is an addition in accordance with what follows. Comp. Matt. iv. 23. — Ver. 16. περιπατῶν δέ] Lachm. and Tisch. read καὶ παράγων, which Griesb. also approved, following B D L \*, min. Vulg. It. al. The *Recepta* is from Matt. iv. 18, from which place also came subsequently αὐτοῦ, instead of which Σιμῶνος (Lachm. : τοῦ Σιμῶνος) is with Tisch. to be read according to B L M \*. — ἀμφιβάλλ.] Elz. has βάλλοντας, contrary to decisive evidence. From Matt. iv. 18. — Ver. 18. αὐτῶν] is, with Lachm. and Tisch., following B C L \*, min. vss., to be deleted as a familiar addition, as also in ver. 31 αὐτῆς. — Ver. 19. ἐκεῖθεν] is wanting in B D L, min. vss. Condemned by Griesb., deleted by Fritzsche and Tisch., bracketed by Lachm. From Matt. iv. 21. — Ver. 21. The omission of εἰσελθῶν (Tisch.) is attested indeed by C L Δ \*, min. Syr. Copt. Colb. Or. (twice), which assign various positions to ἐδίδ. (Tisch. : ἐδίδ. εἰς τ. συναγωγὴν), but might easily be produced by a clerical error on occasion

of the following *εἰς*, and it has the preponderance of the witnesses against it. [Bracketed by Treg., retained by W. and Hort in text (marg. omits), Weiss and R.V.] — Ver. 24. *ἐα*] is wanting in B D N\*, min. Syr. Perss. Arr. Aeth. Copt, Vulg. It. Aug. Deleted by Lachm. and Tisch. The exclamation, which only occurs again in Luke iv. 34, and is there more strongly attested, was the more easily introduced here from that place. — Ver. 26. *ἐξ αὐτοῦ*] Lachm.: *ἀπ' αὐτοῦ* without preponderating testimony. From Luke iv. 35. — Ver. 27. Instead of *πρὸς αὐτοὺς*, read with Lachm., in accordance with decisive evidence, *πρὸς ταυτοὺς* [so Treg., W. and Hort, margin]. Tisch. [W. and Hort text, Weiss] following only B N, have merely *αὐτούς*. — *τί ἐστι τοῦτο*; *τίς ἡ διδαχὴ ἡ καὶνὴ αὕτη*; *ὅτι κατ' κ.τ.λ.*] Lachm.: *τί ἐστὶν τοῦτο*; *διδαχὴ καὶνὴ κατ' κ.τ.λ.* Just so Rinck and Tisch., who, however, connect *διδ. καὶνὴ κατ' ἐξουσ.* together. [Treg., W. and Hort, R. V., accept the punctuation of Lachmann.] The authority of this reading depends on B L Δ N, min.; it is to be preferred, since manifestly the original *διδαχὴ καὶνὴ κατ' ἐξουσίαν* was conformed to the question in Luke, *τίς ὁ λόγος αὐτός*, *ὅτι κ.τ.λ.*, and thus arose *τίς ἡ διδαχὴ ἡ καὶνὴ αὕτη*, *ὅτι*. — Ver. 28. Instead of *ἐξηλθε δέ*, preponderating attestation favors *καὶ ἐξηλθεν* (Lachm. Tisch.). — After *εὐθὺς* Tisch. has *πανταχοῦ*.<sup>1</sup> So B C L N\*\* min. codd. It. Copt. Rightly so; the superfluous word, which might easily be regarded as inappropriate (N\* min. omit *εὐθὺς* also), dropped away. — Ver. 31. *εὐθέως*] after *πυρ.* is wanting in B C L N, min. Copt. Arm.; and D, Vulg. Cant. have it before *ἀφῆκεν*. Suspected by Griesb., deleted by Tisch. [Recent editors, R. V.] But it was easily omitted, since Matt. viii. 15 and Luke iv. 39 have not this defining word. — Ver. 38. After *ἀγωμεν*, B C L N, 33, Copt. Aeth. Arm. Arr. Tisch. have *ἀλλαχοῦ*. To be adopted (comp. Bornem. in the *Stud. u. Krit.* 1843, p. 127); being unnecessary and without corresponding element in Luke iv. 43, it was very easily passed over; comp. on *πανταχοῦ*, i. 28. — Instead of *ἐξεληλυθα*, B C L N, 33 have *ἐξηλθον*, which Griesb. and Scholz have approved, and Tisch. has adopted. Rightly; the explanation of procession from the Father suggested the Johannine *ἐληλυθα*, which, moreover, Δ and min. actually read. — Ver. 39. *εἰς τὰς συναγωγὰς*] So also Griesb. Lachm. Tisch. on preponderant attestation. The *Recepta ἐν ταῖς συναγωγαῖς* is an emendation. [See Note IX., p. 26.] — Ver. 40. *καὶ γονυπετῶν αὐτόν*] is wanting in B D G Γ, min. Cant. Ver. Verc. Colb. Germ. 1, Corb. 2. Deleted by Lachm.; omission through the homoeoteleuton. Had any addition been made from Matt. viii. 2, Luke v. 12, another expression would have been used. Tisch. has deleted *αὐτόν*, but following only L N, min. vss. — Ver. 41. *ὁ δὲ Ἰησοῦς*] B D N, 102, Cant. Verc. Corb. 2 have merely *καὶ*. So Lachm. and Tisch. But comp. Matt. viii. 3; Luke v. 13. From these passages comes also the omission of *εἰπόντος αὐτοῦ*, ver. 42, in B D L N, min. vss. Lachm. Tisch. [Both omissions accepted by recent editors, R. V.] — Ver. 44. *μηδέν*] deleted by Lachm., following A D L Δ N, min. vss. Vict. Theophyl. The omission occurred in conformity with Matt. viii. 4; Luke v. 14. — Ver. 45. Elz. reads *πανταχόθεν*. But *πάντοθεν* is decisively attested.

Vv. 1-4. As our canonical Matthew has a *superscription of his first section*, so also has Mark. This, however, does not embrace merely ver. 1, but *ὡς γέγραπται . . . τὰς τρίβους αὐτοῦ belongs also to the superscription*, so that with

<sup>1</sup> In the text of the *Synops.* of Tisch. it is omitted by mistake.

ver. 4 the section itself (which goes on to ver. 8, according to Ewald to ver. 15) begins. [See Note II., p. 25.] It is decisive in favor of this view, that with it there is nothing either to be supplied or to be put in parenthesis, and that it is in the highest degree appropriate not only to the simplicity of the style, but also to the peculiar historical standpoint of the author, seeing that he places the beginning of the Gospel, *i. e.*, *the first announcement of the message of salvation as to the Messiah having appeared*—leaving out of view all the preliminary history in which this announcement was already included—in strictness only at the emergence of the Baptist; but *for this*, on account of the special importance of *this* initial point (and see also the remarks on vv. 21–28), he even, contrary to his custom, elsewhere appends a prophetic utterance, in conformity with which that ἀρχή took place in such a way and not otherwise than is related in ver. 4 ff. Moreover, in accordance with this, since the history of that ἀρχή itself does not begin till ver. 4, the want of a particle with ἐγένετο, ver. 4, is quite in order. Comp. Matt. i. 2. If we construe: ἀρχῇ . . . ἐγένετο Ἰωάννης βαπτίζων, then ὡς γέγραπται κ.τ.λ. becomes a parenthetical clause, in which case the *importance* of the Scripture proof has not due justice done to it, and the structure of the sentence becomes too complicated and clumsy for the simplicity of what follows. If we take merely ver. 1 as the superscription either of the first section only with Kuinoel and others, or of the entire Gospel with Erasmus,<sup>2</sup> and others, then ὡς γέγραπται becomes protasis of ἐγένετο κ.τ.λ., but thereby the citation, instead of being probative of the ἀρχή laid down by Mark, becomes a Scripture proof for the *emergence of John in itself*, and in that way loses its important bearing, seeing that this emergence in itself did not need any scriptural voucher at all, and would not have received any, in accordance with Mark's abstinence from adducing Old Testament passages. Finally, if we supply after ver. 1: ἥν, *the beginning . . . was, as it stands written*,<sup>3</sup> doubtless the want of the article with ἀρχή is not against this course,<sup>4</sup> nor yet the want of a γάρ with ἐγένετο—an asyndeton which would rather conduce to the lively impressiveness of the representation (comp. John i. 6); but it may well be urged that the supplying of ἥν is *unnecessary*, and even injurious to the vivid concrete representation. Moreover, in the very fact that Mark just commences his book with the emergence of the Baptist, there is ingeniously (without any purpose of contrast to other Gospels, without neutral tendency, or the like)

<sup>1</sup> With Fritzsche, Lachmann, Hitzig, Holtzmann. The conjecture of Lachmann (*Stud. u. Krit.* 1830, p. 84, and *praefat.* II. p. vi.), that vv. 2, 3 are a later interpolation, is critically quite unwarranted. According to Ewald and Weizsäcker, p. 105, ver. 2 f. is not from the hand of the first author, but is inserted by the second editor; in opposition to which, nevertheless, it is to be remarked that similar O. T. insertions, which might proceed from a second hand, are not found elsewhere in our Gospel. According to Holtzmann, p. 261, only the citation from Isaiah appeared in the primitive-Mark, and

the evangelist further added the familiar passage of Malachi. In this way at all events,—as he allowed simply *iv* Ἠσαΐα to stand,—he would have appropriated to Isaiah what belongs to Malachi; and the difficulty would remain unsolved. There is therefore no call for the appeal to the primitive-Mark.

<sup>2</sup> So Bengel, Paulus, de Wette.

<sup>3</sup> Theophylact, Euthymius Zigabenus, Vatablus, Maldonatus, Jansen, Grotius, and others.

<sup>4</sup> See Winer, p. 113 [E. T. 124].

exhibited the original type of the view which was taken of the Gospel history,—a type which again, after the *terminus a quo* had been extended in Matthew and Luke so as to embrace the preliminary histories, presents itself in John, inasmuch as the latter, after his general introduction and even in the course of it (ver. 6), makes his historical commencement with the emergence of the Baptist. Undoubtedly, traditions of the preliminary history were also known to Mark; in leaving them unnoticed he does not reject them, but still he does not find in them—lying as they do back in the gloom prior to the great all-significant epoch of the emergence of John—the ἀρχὴ τοῦ εὐαγγ. — Ἰησοῦ Χριστοῦ] See on Matt. i. 1. When the genitive with εὐαγγ. is not a person, it is always genitive of the object, as εὐαγγ. τῆς βασιλείας, τῆς σωτηρίας κ.τ.λ. (Matt. iv. 23; Eph. i. 13, vi. 15, *al.*). If Θεοῦ is associated therewith, it is the genitive of the subject (i. 15; Rom. i. 1, xv. 16, *al.*), as is the case also when μου stands with it (Rom. ii. 16, xvi. 25; 1 Thess. i. 5, *al.*). But if Χριστοῦ is associated therewith (Rom. i. 9, xv. 19; 1 Cor. ix. 12, *al.*), it may be either the genitive *subjecti* (*auctoris*) or the genitive *objecti*, a point which must be determined entirely by the context. In this case it decides (see vv. 2-8) in favor of the latter. Taken as genitive *subjecti* (Ewald: “how Christ began to preach the gospel of God”), τοῦ εὐαγγ. Ἰ. X. would have reference to ver. 14 f.; but in that case the non-originality of vv. 2, 3 is presupposed. — *ἰοῦ τ. Θεοῦ*] not as in Matt. i. 1, because Mark had primarily in his view Gentile-Christian readers;¹ see Intro. § 3. This designation of the *Messiah* is used in the believing consciousness of the *metaphysical* sonship of God (comp. on Matt. iii. 17), and that in the Pauline and Petrine sense (see on Matt. p. 44 f.). The supernatural generation is by *ἰοῦ τ. Θεοῦ* neither assumed (Hilgenfeld) nor excluded (Köstlin); even vi. 3 proves nothing. — *ἐν Ἠσαίᾳ*] The following quotation combines Mal. iii. 1 and Isa. xl. 3. In this case, instead of all sorts of hypotheses (see them in Fritzsche), we must abide by the simple admission, that *by a mistake of memory* (of which, indeed, Porphyry made a bitter use, see Jerome, *ad Matt.* iii. 3) Mark thought of the whole of the words as to be found in Isaiah,—a mistake which, considering the affinity of the contents of the two sayings, and the prevalence of their use and their interpretation, is all the more conceivable, as Isaiah was “copiosior et notior,” “more full and better known” (Bengel). A different judgment would have to be formed, if the passage of Isaiah stood first (see Surenhusius, *καταλλ.* p. 45). Matt. xxvii. 9 was a

¹ The absence of *ἰοῦ τ. Θεοῦ* in M, two min., and some Fathers (including Iren. and Or.) has not so much critical importance as to warrant the deletion of these words by Tischendorf (ed. maj. viii.). In his *Synopsis*, Tischendorf had still rightly preserved them. The omission of them has just as little dogmatical reason as the addition would have had. But ἀρχὴ τοῦ εὐαγγ., as in itself a complete idea, was taken together with the following ὡς γέγραπ.; and thence all the genitives, Ἰ. X. ὁ τ. Θε., which could be dispensed with, were passed over

the more readily by reason of the homoeoteleuta. So still in Ir. int. and Epiph. Others allowed at least Ἰησοῦ Χριστοῦ to remain, or restored these words. Besides, *ἰοῦ τ. Θεοῦ* is precisely so characteristic of Mark's Gospel in contradistinction to that of Matthew, that it could scarcely proceed from a transcriber, as, in fact, the very oldest *vsas.* (and indeed *all vsas.*) have read it; for which reason merely a sporadic diffusion is to be assigned to the reading without *ἰοῦ τ. Θεοῦ*. [See Note III., p. 25.]

similar error of memory. [See Note IV., p. 25.] According to Hengstenberg, *Christol.* III. p. 604, Mark has ascribed the entire passage to Isaiah, because Isaiah is the auctor *primarius*, to whom Malachi is related only as auctor *secundarius*, as expositor. A process of reflection is thus imputed to the evangelist, in which, moreover, it would be sufficiently strange that he should not have placed first the utterance of the auctor *primarius*, which is held to be commented on by that of the minor prophet.—As to the two passages themselves, see on Matt. iii. 3, xi. 10. The essential agreement in form of the first citation with Matt. xi. 10 cannot be used, in determining to which of the two evangelists the priority is due, as a means of proof;<sup>1</sup> it can only be used as a ground of confirmation, after a decision of this question has been otherwise arrived at. Just as little does the quotation form a proof for a *primitive-Mark*, in which, according to Holtzmann and others, it is alleged not to have held a place at all. — ἐγένετο] might be connected with βαπτίζων.<sup>2</sup> But the mention of the emergence of the Baptist is in keeping with the beginning of the history.<sup>3</sup> Hence : there appeared John, baptizing in the desert.<sup>4</sup> [See Note V., p. 25 seq.] As to the desert (the well-known desert), see on Matt. iii. 1. — βάπτισμα μετάνοιās] a baptism involving an obligation to repentance (see on Matt. iii. 2), genitive of the characteristic quality. — εἰς ἄφεσιν ἁμαρτ.] Comp. Luke iii. 3. The aim of this baptism, in order that men, prepared for the purpose by the μετάνοια, should receive forgiveness of sins from the Messiah. Comp. Euthymius Zigabenus. This is not an addition derived from a later Christian view (de Wette, comp. Weiss in the *Stud. u. Krit.* 1861, p. 61), but neither is it to be taken in such a sense as that John's baptism itself secured the forgiveness (Hofmann, *Schriftbew.* I. p. 606; Ewald). This baptism could, through its reference to the Mediator of the forgiveness who was approaching (John i. 29, 33, iii. 5; Acts ii. 38), give to those, who allowed themselves to be baptized and thereby undertook the obligation to repentance, the certain prospect of the ἄφεσις which was to be received only through Christ—promising, but not imparting it. Matthew has not the words, the passing over of which betrays an exercise of reflection upon the difference between John's and the Christian baptism.

Vv. 5–8. See on Matt. iii. 4, 5, 11; Luke iii. 7 ff. Matthew enters more into detail on John the Baptist; Mark has several particulars in a form more original. — πᾶσα ἡ Ἰουδ. κ.τ.λ.] Ἰουδ. is an adjective (see on John iii. 22), and χώρα is in contrast to the metropolis (see on John xi. 54 f.), the whole Judean region, and the people of Jerusalem collectively. In πᾶσα πάντες there is a popular hyperbole. — Ver. 6. Instead of ἐσθίων, we must

<sup>1</sup> Anger and others, in favor of Matthew; Ritschl and others, in favor of Mark.

<sup>2</sup> Erasmus, Beza, Grotius, Kulnoel, and others, see Helndorf, *ad Plat. Soph.* p. 273 f.; Lobeck, *ad Aj.* 588; Kühner, II. p. 40.

<sup>3</sup> Ewald (comp. Hitzig) connects ἐγένετο with κηρύσσων, reading ὁ βαπτίζων in accordance with B L Δ Ξ (comp. vi. 14), and omitting the subsequent καὶ with B, min. "John

the Baptist was just preaching," etc. The critical witnesses for these readings are not the same, and not sufficiently strong; there has evidently been an alteration in accordance with Matt. iii. 1. Tischendorf has rightly reverted to the *Recepta*.

<sup>4</sup> Comp. John i. 6; 1 John ii. 18; 2 Pet. ii. 1; Xen. *Anab.* iii. 4. 49, iv. 3. 29, *al.* Comp. *παπαγίνας*, Matt. iii. 1, and on Phil. ii. 7.



write, with Tischendorf, *ἔσθων*.<sup>1</sup> — Ver. 7. *ἔρχεται*] *present*: “ut Christum intelligas jam fuisse in via,” “that you may know Christ is already on the way,” Beza. — *κλύσας*] belongs to the graphic character on Mark, whose delineation is here certainly more original than that of Matthew. — *ἐν πνεύμ. ἁγίῳ*] The fire, which Matthew (and Luke also) has in the connection of his more comprehensive narrative, is not yet mentioned here, and thus there is wanting a characteristic point, which, nevertheless, appears not to be original. Comp. John i. 33.<sup>2</sup> It would not have been “abrupt” (Holtzmann) even in Mark.

Vv. 9-11. See on Matt. iii. 13-17; Luke iii. 21 f. — *εἰς τὸν Ἰορδάνην*] Conception of *immersion*. Not so elsewhere in the N. T. — *εἰθίς*] usual form in Mark; we must, with Tischendorf, read it here also. It belongs to *ἀναβ.*: *immediately* (after He was baptized) *coming up*. A hyperbaton (Fritzsche refers *εἰθ.* to *εἶδε*) just as little occurs here as at Matt. iii. 16. — *εἶδε*] Jesus, to whom also *ἐπ’ αὐτόν* refers (see on Matt. l.c.). Mark *harmonizes* with Matthew,<sup>3</sup> who gives a further development of the history of the baptism, but whose statement: *ἀνεψύχθησαν αὐτῷ οἱ οὐρ.*, “the heavens were opened upon him,” presents itself in Mark under a more directly definite form. In opposition to the context, Erasmus, Beza, Heumann, Ebrard, and others hold that *John* is the subject. — *σχιζομένους*, conveying a more vivid sensuous impression than Matthew and Luke. — Lange’s poetically naturalizing process of explaining (*L. J. II.* 1, p. 182 ff.) the phenomena at the baptism of Jesus is pure fancy when confronted with the clearness and simplicity of the text. He transforms the voice into the sense of God on Christ’s part; with which all the chords of His life, even of His life of hearing, had sounded in unison, and the voice had communicated itself sympathetically to John also. The dove which John saw is held to have been the hovering of a mysterious splendor, namely, a now manifested adjustment of the life of Christ with the higher world of light; the stars withal came forth in the dark blue sky, festally wreathing the earth (the opened heaven). All the more jejune is the naturalizing of Schenkel: that at the Jordan for the first time the divine destiny of Jesus dawned before His soul like a silver gleam from above, etc. See, moreover, the Remark subjoined to Matt. iii. 17.

Vv. 12, 13. See on Matt. iv. 1-11; Luke iv. 1 ff. — *ἐκβάλλει*] *He drives, urges Him forth*; more graphic than the *ἀνέχθη* of Matthew and the *ἤγετο* of Luke iv. 1. The sense of force and urgency is implied also in Matt. ix. 38. Observe the frequent use of the vividly realizing *praesens historicus*, “historical present.” — *And He was there* (*ἔκει*, see the critical [and supplementary] remarks) *in the desert* (whither the Spirit had driven Him), *i.e.*, *in that region of the desert, during forty days, being tempted by Satan*, — a manifest difference of Mark (comp. also Luke) from Matthew, with whom it is not till after forty days that the temptations *begin*. [See Note VI., p. 26.] Evasive interpretations are to be found in Krabbe, Ebrard, and others. — *καὶ ἦν μετὰ τῶν θηρίων*]

<sup>1</sup> See on this poetical form, which occurs also in the LXX. and Apocrypha, Duncan, *Lex.* ed. Rost, p. 457; Winer, p. 79 [E. T. 86]; Buttmann, *neut. Gr.* p. 51 [E. T. 58]. Also at xii. 40, Luke vii. 33 f., x. 7, xxii. 30,

this form is to be read.

<sup>2</sup> In opposition to Ewald, Köstlin, Holtzmann, and others.

<sup>3</sup> In opposition to Strauss, Weiss, de Wette.

and He was with the wild beasts. This is usually<sup>1</sup> taken as merely a graphic picture (according to de Wette : "a marvellous contrast" to the angels) of the awful solitude ;<sup>2</sup> but how remote would such a poetic representation be from the simple narrative ! No, according to Mark, Jesus is to be conceived as really surrounded by the wild beasts of the desert. He is threatened in a twofold manner ; Satan tempts Him, and the wild beasts encompass Him. The typical reference, according to which Christ is held to appear as the renewer of Paradise (Gen. i. 26),<sup>3</sup> is not indicated by anything in the text, and is foreign to it. The desert and the forty days remind us of Moses,<sup>4</sup> not of Adam. — οἱ ἄγγελοι] The article denotes the category. — διηκόvων αὐτῷ] There is no occasion at all, from the connection in Mark, to understand this of the ministering with food, as in Matthew ; nor does the expression presuppose the representation of Matthew (Weiss). On the contrary, we must simply abide by the view that, according to Mark, is meant the help which gives protection against Satan and the wild beasts. There is in this respect also a difference from Matthew, that in the latter Gospel the angels do not appear until after the termination of the temptations. — The narrative of Christ's temptation (regarding it, see on Matt. iv. 11, Remark) appears in Mark in its oldest, almost still germinal, form. It is remarkable, indeed, that in the further development of the evangelic history (in Matthew and Luke) the wonderful element ἦν μετὰ τῶν θηρίων (which, according to Hilgenfeld, merely serves to color and embellish the meagre extract), should have remained unnoticed. But the entire interest attached itself to Satan and to his anti-Messianic agency. The brevity<sup>5</sup> with which Mark relates the temptation, and which quite corresponds<sup>6</sup> to the still undeveloped summary beginning of the tradition, is alleged by Baur to proceed from the circumstance that with Mark the matter still lay outside of the historical sphere. Against this we may decisively urge the very fact that he narrates it at all, and places the ἀρχὴ τοῦ εὐαγγ., "beginning of the gospel," earlier.<sup>7</sup>

Ver. 14 f. See on Matt. iv. 12, 17 ; Luke iv. 14 f. — εἰς τ. Γαλιλ.] in order to be more secure than in the place where John had labored ; according to Ewald : "He might not allow the work of the Baptist to fall to pieces." But this would not furnish a motive for His appearing precisely in Galilee.<sup>8</sup> In Matthew also the matter is conceived of as ἀναχώρησις, "a withdrawal." — κηρύσσων] present participle with ἦλθεν.<sup>9</sup> — τὸ εὐαγγ. τοῦ Θεοῦ]

<sup>1</sup> So also von Engelhardt (*de Jesu Christi temptatione*, Dorp. 1856, p. 5).

<sup>2</sup> Virg. *Aen.* iii. 646, and see Wetstein *in loc.*

<sup>3</sup> Usteri in the *Stud. u. Krit.* 1834, p. 789 ; Gfrörer, Olshausen, comp. Bengel, and also Baur, *Evang.* pp. 540, 564 ; Hilgenfeld, *Evang.* p. 136 ; Schenkel, Holtzmann.

<sup>4</sup> Ex. xxiv. 48, xxxiv. 28 ; Deut. ix. 9, 18.

<sup>5</sup> For the idea that κ. οἱ ἄγγ. διηκ. αὐτῷ is only the closing sentence of an originally longer narration (Weisse, *Evangelienfr.* p. 163) is fanciful. Only the short, compact account is in harmony with all that surrounds it. Weiss supposes that something

has dropped out also after ver. 5 or 6, and after ver. 8.

<sup>6</sup> How awkwardly Mark would here have epitomized, if he had worked as an epitomizer ! How, in particular, would he have left unnoticed the rich moral contents of the narrative in Matthew and Luke ! Schleiermacher and de Wette reproach him with doing so. Comp. also Bleek.

<sup>7</sup> Comp. Köstlin, p. 322.

<sup>8</sup> See Welzsäcker, p. 333.

<sup>9</sup> See Dissen, *ad Pind. Ol.* vii. 14, p. 81 ; Bornemann, *ad Xen. Anab.* vii. 7. 17 ; Stallbaum, *ad Plat. Phaed.* p. 116 C.

See on ver. 1. — *δτε*] recitative. — *ὁ καιρὸς*] *the period*, namely, which was to last until the setting up of the Messiah's kingdom, *ὁ καιρὸς οὗτος*, x. 30. It is conceived of as a *measure*. See on Gal. iv. 4. — *πιστεύετε ἐν τῷ εὐαγγ.*] *Believe on the gospel.*<sup>1</sup> The object of faith is conceived as that in which the faith is fixed and based. Fritzsche takes *ἐν* as *instrumental*: "per evangelium ad fidem adducimini," "through the gospel ye are induced to believe." This is to be rejected, since the object of the faith would be *wanting*, and since τὸ εὐαγγ. is just the *news itself*, which Jesus gave in *πεπλήρωται κ.τ.λ.*

Vv. 16-20. See on Matt. iv. 18-22 (Luke v. 1 ff.). The narrative of Mark has the brevity and vividness of an original. Observe, however, how, according to all the evangelists, Jesus begins His work not with working miracles, but with teaching and collecting disciples.<sup>2</sup> This does not exclude the assumption that miracles essentially belonged to His daily work, and were even from the very beginning associated with His teaching, ver. 21 ff. — *παράγων* (see the critical remarks), *as He passed along by the sea*. This as well as *ἀμφιβάλλ.* *ἐν τ. θαλ.* (*casting around*) is part of the peculiar vividness of representation that Mark loves. — Ver. 19. *καὶ αὐτοῖς*] *et ipso in nave, likewise in the ship*. It does not belong to *καταρτίζοντας* (the usual view, in which there is assumed an imperfect comparison, which contemplates only the fishers' occupation generally, comp. on Matt. xv. 3), but merely to *ἐν τῷ πλοίῳ*, so that *καταρτ.* κ.τ.λ. then subjoins a further circumstance. The former explanation in the sense assigned to it would only be possible, if *ἀμφιβάλλ.*, in ver. 16, and *καταρτ.* were included under *one* more general idea. — Ver. 20. *μετὰ τ. μισθῶν.*] peculiar to Mark. Any special purpose for this accuracy of detail is not apparent. It is an arbitrary supposition that it is intended to explain how the sons might leave their father without undutifulness,<sup>3</sup> in reference to which de Wette charges Mark with taking away from their resolution its nobleness.<sup>4</sup> It may, moreover, be *inferred*, that Zebedee carried on his business not altogether on a small scale, and

<sup>1</sup> As to *πιστ.* with *ἐν*, see on Gal. iii. 26; Eph. i. 13; frequently in the LXX.

<sup>2</sup> Comp. Welzäcker, p. 364. But the teaching begins with the announcement of the kingdom, which has as its presupposition the Messianic self-consciousness (Welzäcker, p. 425). Without reason Schenkel maintains, p. 370, that Jesus *could* not at all have regarded Himself at the beginning of His work as the Messiah. He might do so, *without* sharing the political Messianic hopes. See Schleiermacher, *L. J.* p. 250 f.; Keim, *Geschichtl. Chr.* p. 44 f. But the view which makes the beginning of the teaching and miracle-working even precede the baptism (Schleiermacher) has absolutely no foundation in the N. T., not even in the history of the marriage feast at Cana. Nor yet can it be maintained, with Keim (p. 84), that the conviction of being the Messiah gained strength in Jesus gradually from His first emergence up to the decisiveness,

which first makes itself manifest at Matt. xi., where He announces the *present* kingdom, no longer merely that which is *approaching*. For the *approaching* kingdom is throughout—only according to a relative conception of time—from the beginning onward to Luke xxi. 31 to be taken in an *eschatological* reference; and it presupposes, therefore, a Messianic self-certainty in the Son of man, who with this announcement takes up the preaching of the Baptist.

<sup>3</sup> Paulus, Kuinoel, de Wette, Bleek, and others.

<sup>4</sup> With greater truth, because more naturally, it might be said that that trait places in so much stronger a light the *resignation* of those who were called, seeing that they forsook a business so successfully prosecuted. Comp. Ewald, p. 192. We may more surely affirm that it is just a mere feature of the detailed description peculiar to Mark. Comp. Weiss, *l.c.* p. 652.

perhaps was not without means.<sup>1</sup> Only no comparison with the "poverty of Peter" (Hilgenfeld) is to be imported.

Vv. 21-28. Comp. Luke iv. 31-37, who in substance follows Mark; in opposition to the converse opinion of Baur, see especially Weiss, p. 653. Matthew, freely selecting, has not the history, but has, on the other hand, the more striking casting out of demons contained in Mark v. 1 ff. Mark lays special stress on these healings. — It is only with ver. 21 that Mark's peculiar mode of handling his materials begins,—the more detailed and graphic treatment, which presents a very marked contrast to the brevity of outline in the annalistic record of all that goes before. Perhaps up to this point he has followed an old documentary writing of this character; and if this comprised also in its contents vv. 1-3, the introduction of the Bible quotation in vv. 2, 3, contrary to the usual custom of Mark elsewhere, is the more easily explained. And the fact that now for the first time an independent elaboration begins, is explained from the circumstance that precisely at this point Peter entered into the service of the Lord—from which point of time therefore begins what Peter in his doctrinal discourses had communicated of the doings and sayings of Christ, and Mark had heard and recorded (fragment of Papias).

Ver. 21. εἰσπορεύονται] Jesus and His four disciples. According to Mark, they go away from the lake to Capernaum, not from Nazareth,<sup>2</sup> and not away from the mount (according to Matt. viii. 5). Matthew and Luke have differently restored the right historical sequence, the absence of which was felt in the abrupt report of Mark, ver. 21. They thus found here something of the *ἐνια*, which the fragment of Papias pronounced to be wanting in *τάς* (see on Matt. Introd. p. 30 f.). — εἰθὺς τοῖς σάββ. ] i.e., immediately on the next Sabbath, not: on the several Sabbaths,<sup>3</sup> which is forbidden by εἰθὺς. σάββατα, as in ii. 23; Matt. xii. 1; Luke iv. 6; Col. ii. 16. — ἐδίδακε] What, Mark does not say, for he is more concerned with the powerful impression, with the marvellous deed of the teaching, the general tenor of which, we may add, ver. 14 f. does not leave in any doubt. This synagogue-discourse has nothing to do with the sermon on the Mount, as if it were intended to occupy the place of the latter (Hilgenfeld).

Ver. 22. Comp. Matt. vii. 28 f., where the notice of Mark is reproduced unaltered, but placed after the sermon on the Mount; and Luke iv. 32, where the second part of the observation is generalized and divested of the contrast. It is very far-fetched, however, in Hilgenfeld, who in ver. 22 sees a sure indication of dependence on Matthew, to find in the fact, that Mark already here makes *Capernaum* appear as the scene of the ministry of Jesus just as in ver. 29, the *Petrine* character of the Gospel. See, on the other hand, Baur in the *theol. Jahrb.* 1853, p. 56 ff. — As to *τὴν διδάσκ.* and *ὡς ἔξουσι ἔχων*, see on Matt. vii. 28 f.

Ver. 23 f. Ἐν πνεύμ. ἀκαθάρτῳ] to be connected closely with *ἀνθρώπος*: a

<sup>1</sup> Comp. xvi. 1; Luke viii. 3; John xix. 27.

<sup>2</sup> Thus Victor Antiochenus, Theophylact, Euthymius Zigabenus, and others, follow-

ing Luke.

<sup>3</sup> Euthymius Zigabenus, Wolf, and many others.

man in the power of an unclean spirit.<sup>1</sup> As to the *demoniacs*, see on Matt. iv. 24; and as to the miracles of Jesus in general, see on Matt. viii. 4. — ἀνέκραξε] he cried aloud (see Winer, *de verbor. cum praeapos. compos. usu*, III. p. 7), namely, the man, who, however, speaks in the person of the demon. Comp. Matt. viii. 29, where also, as here, the demon *immediately* discerns the Messiah. — ἡμᾶς] me and those like to me. "Communem inter se causam habent daemonia," "demons make common cause with each other," Bengel. — ἀπολέσαι] by relegation to Hades, like βασανίσαι in Matt. l.c. — ὁ ἅγιος τοῦ θεοῦ] the hallowed One of God (John x. 36) κατ' ἐξοχήν,<sup>2</sup> a characteristic designation of the *Messiah*, which here proceeds from the consciousness of the unholy demoniac nature.<sup>3</sup> In a lower sense priests and prophets were ἅγιοι τοῦ θεοῦ.<sup>4</sup> The demon does not name Him thus as κολακεύων αὐτόν (Euthymius Zigabenus, and before him Tertullian), but rather by way of giving to His ἡλθε ἀπολέσαι ἡμᾶς the impress of hopeless certainty.

Ver. 25 f. αὐτῷ] to the demon, who had spoken out of the man.<sup>5</sup>—The demon, before he goes forth, once more gives vent to his whole fury on the man by tearing (σπαράξαν) him. Comp. ix. 26; Luke ix. 42.

Ver. 27. Πρὸς ἑαυτοῦ] is equivalent to πρὸς ἀλλήλους (Luke iv. 36). The reason why the *reflexive* is used, is the conception of the *contradistinction to others* (they discussed *among one another*, not with Jesus and His disciples).<sup>6</sup> Fritzsche explains: *apud animum suum*. But συζητεῖν stands opposed to this, designating as it does action *in common*, ix. 10, xii. 28; Luke xx. 23, xxiv. 15, *al.*; so also in the classics. — τί ἐστι τοῦτο;] a natural demand in astonishment at what had happened *for more precise information as to the circumstances of the case*.—In what follows we must read: διδαχὴ καὴν κατ' ἐξουσίαν καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις . . . αὐτῷ! See the critical remarks. [See also Note VII., p. 26.] They give vent by way of exclamation to what has thrown them into such astonishment and is so incomprehensible to them, and do so in the unperiodic mode of expression that is appropriate to excited feeling: *a doctrine new in power! and He commands the unclean spirits*, etc.! They marvel at these *two* marked points, as they have just perceived them in Jesus. Lachmann attaches κατ' ἐξουσίαν τοῖς πνεύμασι κ.τ.λ. But this is manifestly opposed to the connection, according to which κατ' ἐξουσίαν looks back to the foregoing ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων. This applies also in opposition to Ewald, who reads διδαχὴ καὴν: "with new teaching He powerfully commands even the devils." A confused identification of the teaching with the impression of the miraculous action is here groundlessly discovered by Baur,<sup>7</sup> and used as a proof of dependence on Luke iv.

<sup>1</sup> See on *iv* Matthiae, p. 1141. Comp. v. 2; 2 Cor. xii. 2; Buttmann, *neut. Gr.* p. 84 [E. T. 96].

<sup>2</sup> See Origen and Victor Antiochenus in Possini *Catena*.

<sup>3</sup> Luke iv. 34; Acts iv. 27; Rev. iii. 7; John vi. 69.

<sup>4</sup> See Knapp, *Opusc.* I. p. 33 f.

<sup>5</sup> To refer *φωβήτι*, with Strauss, II. p. 21, following older expositors, merely to the

demon's declaration of the Messiahship of Jesus, is, in view of the general character of the word, arbitrary. It is the command of the victor in general: Be silent and go out! Strauss appeals to i. 34, iii. 12. But these prohibitions refer to the time *after* the going out.

<sup>6</sup> See Kühner, *ad Xen. Mem.* II. 6. 30.

<sup>7</sup> Who holds that Mark has not been able to enter into Luke's mode of view, but has

36. Even with the *Recepta* *ὅτι* the two elements of the exclamation would be very definitely correlative to the *two* elements of the ministry of Jesus in the synagogue respectively. — *κατ' ἐξουσίαν*] defines the reference of *καινή* : *new in respect to power*, which has never yet occurred thus with the impress of higher authorization.

Ver. 28. *Εἰς ὅλην τ. περίχ. τ. Γαλιλ.*] not merely therefore into Galilee itself, but also *into the whole region that surrounds Galilee*. [See Note VIII., p. 26.] Comp. Luke iii. 3, viii. 37. This wide diffusion, the expression of which is still further strengthened by *πανταχοῦ* (see the critical remarks), is not at variance with the *εἰθίς* (Köstlin finds in the word "a mistaken fashion of exaggeration"), which is to be estimated in accordance with the lively popular mode of expression. Criticism becomes *confused* by the stress laid on such points. — *πανταχοῦ*] with the verb of motion, as is often the case among the Greeks : *every-whither*. Comp. on *ἀλλαχοῦ*, ver. 38.—It is to be observed, we may add, that this first miracle, which Mark and Luke relate, is not *designated* by them *as the first*. Hence there is no inconsistency with John ii. 11 (in opposition to Strauss).

Vv. 29–39. In connection and narrative, Luke iv. 38–44 is parallel. But compare also Matt. viii. 14–17, which proceeds by way of abridgment.

Ver. 29 ff. See on Matt. viii. 14 f. — *ἐξελθόντες*] Jesus, Peter and Andrew. James and John are thereupon specially named as accompanying.—The short narrative is condensed, animated, graphic,<sup>1</sup> not subjected to elaboration, against which view the mention of *Andrew*, whom Matthew and Luke omit as a secondary person, cannot well be urged. Comp. Weiss, p. 654.

Ver. 32 f. *Ὁψίας . . . ἡλιος*] an exact specification of time (comp. Matthew and Luke) for the purpose of indicating that the close of the Sabbath had occurred. "Judaeos religio tenebat, quominus ante exitum sabbati aegrotos suos afferrent," "Religion restrained the Jews from bringing their sick before the close of the Sabbath," Wetstein, and, earlier, Victor Antiochenus. — *πρὸς αὐτόν*] presupposes that before the evening He has returned again to His own dwelling (ii. 1, 15). It is not *Peter's* house that is meant. — *πάντας τοὺς κ.τ.λ.*] all whom they had.—Here and at ver. 34, as also at Matt. viii. 16, the naturally sick are *distinguished* from the demoniacs; comp. iii. 15. — *ἡ πόλις ὅλη*] comp. Matt. iii. 5.<sup>2</sup>

Ver. 34. *πολλοὺς . . . πολλά*] therefore not *all*, which, nevertheless, does not presuppose attempts that were without result. It was already *late*, and in various cases, moreover, the *conditions* of healing might be wanting. — *ἤρπε*] as in xi. 16. Imperfect, from the form *ἀρπίζω*, with the augment on the

kept to the *διδασχί* of Jesus in the sense of Matthew, without himself rightly understanding in what relation the *καινή διδασχί* stood to the *ἐπιτάσσειν κ.τ.λ.* Baur, *Markus-evang.* p. 11; comp. *theol. Jahrb.* 1853, p. 69 f. See, on the other hand, Hilgenfeld, *Evang.* p. 128.

<sup>1</sup> In this point of view the sickness is denoted by the words *κατίκειτο πυρετός*, as severe enough not to allow the event to be

treated as a simple soothing of the over-excited nervous system (Schenkel). Mere psychological soothing of this kind would simply stand in utter disproportion to the sensation produced by Jesus as a worker of miracles.

<sup>2</sup> So also in the classical writers (Thuc. vii. 82. 1; Soph. *O. R.* 179); comp. Nägelsbach, *Anm. z. Ilias*, ed. 3, p. 103.

preposition ; see Winer, p. 74 [E. T. 81]. — λαλεῖν . . . ὅτι] He allowed them not *to speak*, enjoined on them silence, *because* they knew Him. They would otherwise, had they been allowed to *speak*, have *said* that He was the Messiah. Kuinoel, Bleek, and others erroneously take it as if the expression was λέγειν . . . ὅτι. The two verbs (comp. on John viii. 43 ; Rom. iii. 19) are never interchanged in the N. T., not even in such passages as Rom. xv. 18 ; 2 Cor. xi. 17 ; 1 Thess. i. 8 ; hence “*to say that*” is never expressed by λαλεῖν, ὅτι. — As to the *reason* of the prohibition, see on v. 43 and Matt. viii. 4.

Vv. 35-39. Luke iv. 42-44 is less characteristic and more generalized. — ἐννυχον λίαν] *when it was still very dark*. ἐννυχον is the accusative neuter of the definition of time, as σήμερον, αὐριον, νέον, etc. The word itself is often found also in classical writers, but not this adverbial use of the accusative neuter.<sup>1</sup> Comp. ἐννυχώτερον, Aesop, *Fab.* 79. The plural form ἐννυχα (in Lachmann and Tischendorf, following B C D L κ, min.) is, however, decisively attested, although likewise without sanction from Greek usage ;<sup>2</sup> in Soph. *Aj.* 930, πάννυχα is adjective. — ἐξῆλθε] out of his house, ver. 29. Comp. ii. 1. — κατεδίωξαν] only occurring here in the N. T., more significant than the simple form, expressive of the following *up till they reached* Him.<sup>3</sup> — καὶ οἱ μετ' αὐτοῦ] Andrew, John, and James, ver. 29. Under this expression is already implied the conception of the historical prominent position of Peter. But such an expression does not betray any special *Petrine tendency* of the Gospel. — πάντες] puts Jesus in mind of the multitude of yesterday, vv. 32, 34. — ἀλλαχοῦ] with a verb of direction, comp. ver. 28 and on Matt. ii. 22. The following εἰς τὰς ἐχομ. κωμοι., *into the nearest villages*, is a more precise definition of ἀλλαχοῦ. — κωμοπόλεις] *villages*, only used here in the N. T., but see the passages in Wetstein. — εἰς τοῦτο γὰρ ἐξῆλθον] *for that* (namely, to preach abroad also) *is the object for which I have left the house*, ver. 35. Schenkel invents here quite a different connection. In opposition to the context, others understand ἐξῆλθον of having come forth *from the Father*.<sup>4</sup> A harmonizing with Luke iv. 43.

Ver. 39. Κηρύσσω εἰς τὰς συναγωγ. αὐτῶν κ.τ.λ.] There is the conception of *direction* in εἰς : announcing (the Gospel) *into their synagogues*. [See Note IX., p. 26.] He is conceived of as coming before the assembly in the synagogue and speaking to them.<sup>5</sup> The following εἰς ὅλην τὴν Γαλιλαίαν specifies the geographical field, *into which* the κηρύσσειν εἰς τὰς συναγωγ αὐτ. extended. Comp. xiii. 10 ; Luke xxiv. 47. We may add that this tour is not invented by Mark as a happier substitute for the Gadarene journey of Matt. viii., as

<sup>1</sup> 3 Macc. v. 5 ; see, however, Grimm *in loc.*

<sup>2</sup> Hesychius has the adverb νύχα, equivalent to νύκτωρ.

<sup>3</sup> Thuc. ii. 84. 3 ; Polyb. vi. 42. 1 ; Ecclus. xxvii. 17 ; Ps. xxii. 18.

<sup>4</sup> Herod. i. 134 ; Xen. *Anab.* i. 8, iv. 9 ; Joseph. *Ant.* xi. 8. 6, and frequently ; comp. Acts xiii. 44, xxi. 26. See Bornemann, *Schol. in Luc.* iv. 23, v. 35, and in the

*Stud. u. Krit.* 1843, p. 127 ; Fritzsche, *ad Marc.* p. 22.

<sup>5</sup> So Euthymius Zigabenus, Maldonatus, Grotius, Bengel, Lange, and others ; comp. Baumgarten-Crusius.

<sup>6</sup> Comp. the well-known modes of expression : ἐς τὸν δῆμον εἰπεῖν, Thuc. v. 45, εἰς τὴν στρατίαν εἰπεῖν, Xen. *Anab.* v. 6. 37 ; John viii. 26, ταῦτα λέγω εἰς τὸν κόσμον, Comp. xiv. 10 ; Rom. xvi. 26.

Hilgenfeld assumes it to be, which is a vagary in the interest of antagonism to the independence of Mark. Holtzmann appropriately observes that vv. 35-39 is one of the most telling passages in favor of Mark's originality.

Vv. 40-45. Comp. on Matt. viii. 2-4, where this history follows immediately after the sermon on the Mount, and that in a shorter, more comprehensive form in accordance with Mark. In Luke (v. 12 ff.) the narrative of the draught of fishes is previously inserted. — *γονυπετῶν αὐτόν*] See on Matt. xvii. 14. — Ver. 41. <sup>1</sup> *σπλαγχνισθ.*] subordinated to the participle *ἐκτείνας*.<sup>2</sup> — Ver. 42. *ἀπῆλθεν ἀπ' αὐτοῦ*] so also Luke. But he has omitted the following *κ. ἑκάβαρ.*, to which Matthew has adhered. — Ver. 43. *ἐμβριμῶσάμ. αὐτῷ*] *after He had been angry at him*, wrathfully addressed him (comp. xiv. 5, and on Matt. ix. 30). We are to conceive of a vehement *begone now! away hence!* With this is connected also the forcible *ἐξέβαλεν*. Observe the peculiar way in which Mark depicts how Jesus with very earnest zeal desired and urged the departure of the man that was healed. Moreover, the statement that the cure took place *in a house* (*ἐξέβαλεν*) is peculiar to Mark, who in the entire narrative is very original and cannot be following the colorless narrative of Luke (Bleek). It is true that, according to Lev. xiii. 46, comp. Num. v. 2, lepers were forbidden to enter into a house belonging to other people;<sup>3</sup> but the impulse towards Jesus and His aid caused the sick man to break through the barrier of the law, whence, moreover, may be explained the hurried and vehement deportment of Jesus. — Ver. 44. As to the prohibition, see on Matt. viii. 4, and on Mark v. 43. — The prefixing of *σεαυτὸν* (*thyself*) is in keeping with the emotion, with which the withdrawal of the person is required. — *περὶ τοῦ καθαρ. σου*] *on account of thy cleansing, i.e., in order to become Levitically clean.* — Ver. 45. Comp. Luke v. 15 f. Mark has peculiar matter. — *ἐξελθὼν*] from the house. Comp. ver. 43. — *ἤρξατο*] *εὐγνώμων ὢν ὁ λεπρὸς, οὐκ ἠνέσχετο σιγῇ καλύψαι τὴν εὐεργεσίαν*, "Being well-disposed the leper could not bear to hide the good deed in silence," Euthymius Zigabenus. The *beginning* of this breach of the imposed silence is made prominent. — *τὸν λόγον*] Euthymius Zigabenus: *ὃν εἶρηκεν αὐτῷ ὁ Χριστὸς, δηλαδὴ τὸ θεῖον, καθαρίσθητι*, "which Christ hath spoken to him, plainly the 'I will; be thou made clean.'" So also Fritzsche. But Mark, in order to be intelligible, must have led men to this by a more precise designation pointing back to it. It is *the story*, i.e., *the narrative of the occurrence* (Luther appropriately has *the history*), not: *the matter* (so usually; even de Wette and Bleek), which *λόγος* in the N. T. never directly means (not even at ii. 2, viii. 32; Luke i. 4; Acts x. 36); as, indeed, also in classical writers (see Wolf, *ad Dem. Lept.* p. 277) it never absolutely means the matter in itself, but the point *spoken of*, the state of things that is *under discussion*, or the like.<sup>4</sup> — *μηκέτι*] no longer, as He could hitherto. — *δυνασθαι*]

<sup>1</sup> If the leper had come to Jesus when he was already substantially healed, as Schenkel in spite of ver. 45 thinks probable, what charlatanism would the Lord have been practising at ver. 41 f.! And yet, even according to Schenkel (p. 373), Mark is assumed to have had the narrative from the

mouth of Peter.

<sup>2</sup> See Winer, p. 308 [E. T. 344]; Dissen, *ad Dem. de Cor.* p. 249.

<sup>3</sup> See Ewald *in loc.*, and *Alterth.* p. 180.

<sup>4</sup> As to the distinction between *λόγος* and *φήμη*, see Bremi, *ad Isocr. Paneg.* p. 32.



moral possibility, if, namely, He would not occasion any tumult. — *καί* not : *and yet*,<sup>1</sup> but the simple *and*. Instead of going publicly into the city, He was outside in solitary places, and people came to Him from all quarters. A simple account of what was connected with His sojourn in the solitude ; He did not withdraw from *this* concourse, but He would not excite any sensation *in the city*.

## NOTES BY AMERICAN EDITOR.

## II. Punctuation of vv. 1-4.

The verses are pointed variously, in accordance with the different views of the grammatical connection. Tischendorf places a comma at the end of ver. 1, and a period at the close of ver. 3, thus agreeing with Meyer's view. W. and Hort place ver. 1 by itself as a title, putting a comma at the end of ver. 3, thus making vv. 2, 3 a protasis. This is the view of the R. V. Weiss ed. Mey. regards ver. 1 as the title of the entire Gospel, and not of the first section only. The lexical objection to this, namely, that the word *εὐαγγέλιον* in the N. T. never means a book, he meets by referring the term to the contents of the glad tidings.

III. Ver. 1. *υἱοῦ θεοῦ*.

The article is omitted in  $\aleph^a$  B D L, and rejected by those recent critics who retain the phrase. W. and Hort regard the longer reading as Alexandrian, the later form with the article as Syrian ; they omit the entire phrase in their text, but put *υἱοῦ θεοῦ* in the margin. The R. V. reverses this ; and with good reason. The evidence against the longer reading is slight. Irenaeus has both readings, and his testimony is therefore invalidated. But Origen is the main witness for the early existence of the briefer reading.

IV. Ver. 2. *ἐν τῷ Ἑσραῖ τῷ προφήτῃ*.

The evidence for this reading is decisive, yet the R. V. retains the plural in the margin. Meyer seems to reject the first *τῷ*, which is found in  $\aleph$  B L  $\Delta$  33, etc. — The admission of a mistake of memory on the part of Mark, in thus naming Isaiah, seems unwarranted. Mark was a Jew of Jerusalem, a companion in labor first of Paul, then of Peter, acquainted previously with the latter (see Introd. § 1). That he should forget the author of a prophecy applied to John the Baptist by our Lord Himself, is to the last degree unlikely. The Jews were very familiar with the O. T., and especially did the early Christian preachers make use of it. Mark may not have had all the habits of an author of the present century, but he would probably "verify his references."

V. Ver. 4. *ὁ βαπτίζων κ.τ.λ.*

The article is found in  $\aleph$  B L  $\Delta$  33, Copt., accepted by recent critical editors (so Weiss ed. Meyer), and R. V. W. and Hort omit, mainly on the authority of B and 33. The latter reading compels us to give *ὁ βαπτίζων* a substantive force

<sup>1</sup> Kulnoel, de Wette, Bleek, and others.

(comp. chap. vi. 14, 24), and to take *κηρύσσων* as a modal participle qualifying *ἐγένετο*, with which verb *ἐν τῇ ἐρήμῳ* would then be more naturally connected; so Weiss ed. Mey. Retaining the well-sustained *καί*, the R. V. properly renders: "who baptized in the wilderness and preached," etc.

VI. Ver. 13. *ἐν τῇ ἐρήμῳ κ.τ.λ.*

Meyer retains *ἐκεῖ* against decisive evidence.—It is uncertain whether "forty days" should be connected with "was" or "tempted;" probably with both, as the position of the phrase allows. The "difference" of Mark (and Luke) from Matthew is fancied. The last named evangelist says that "Jesus was led up of the Spirit into the wilderness to be tempted of the devil" (Matt. iv. 1). He then tells of the fasting. Luke combines both points: the continued temptation and the final specific assaults (Luke iv. 1-13). If this constitutes a real difference, all ordinary legal testimony is invalidated.

VII. Ver. 27. *διδάχῃ καινῇ, κ.τ.λ.*

The punctuation of Lachmann is on the whole preferable, as more accordant with Mark's vivacious style, as giving emphatic position to *κατ' ἐξουσίαν*, and also to *καί* (here used with ascensive force). So R. V., which even allows an exclamation point: "a new teaching! with authority he commandeth even the unclean spirits," etc. Meyer's view of the connection is contrary to his habit of joining prepositional qualifications with verbs rather than nouns; the explanation, "new in respect to power," is very artificial.

VIII. Ver. 28. *τὴν περίχωρον τῆς Γαλιλαίας.*

The R. V. renders: "the region of Galilee round about," while the A. V. has: "the region round about Galilee." The former is preferable (against Meyer). The word *περίχωρος* is strictly an adjective, and the feminine article shows that *γῆν* is to be supplied. *Γαλιλαίας* is then the appositional genitive usual in such cases. N. T. usage allows other genitives to follow, but the name of the country in the genitive is more naturally explained as above. Weiss ed. Mey. properly objects to Meyer's view that it takes *εἰς* in the sense of "as far as."

IX. Ver. 39. *καὶ ἦλθεν κηρύσσων εἰς τὰς συναγωγάς.*

The above reading is abundantly attested. Meyer accepts *εἰς*, but takes no notice of *ἦλθεν*, which is found in *ⲙⲃⲘ* Copt. The received reading (*ἦν*) was probably taken from Luke, and then *εἰς* substituted for *ἐν*. This will account for the state of the evidence. So recent editors, including Weiss ed. Mey. R. V. Meyer's explanation must be modified in accordance with the corrected text. The R. V. joins "into their synagogues," etc., with "came," connecting the participles together: "preaching and casting out devils." This gives the sense, but not with grammatical accuracy. The thought seems to be: "He came throughout all Galilee, entering into (*εἰς*) and preaching in their synagogues, and casting out demons." The order of the Greek gives emphasis to the last clause; so Weiss.

## CHAPTER II.

VER. 1. The order *εἰσῆλθε πάλιν* (Fritzsche, Lachm. Scholz) would need to be adopted on decisive evidence. But Tischendorf has *εἰσελθὼν πάλιν* without the subsequent *καί*, which Lachm. brackets. Rightly; the attestation by B D L  $\aleph$ , min. vss. is sufficient; the *Recepta* is an attempt to facilitate the construction by resolving it. — *εἰς οἶκον*] Lachm. Tisch. [W. and Hort, R. V.] have *ἐν οἴκῳ*, following B D L  $\aleph$ , min. An interpretation. — Ver. 4. [Tisch., W. and Hort, Weiss, R. V. marg., with  $\aleph$  B L, 33, Copt. Vulg., read *προσενέγκαι*] — *ἐφ' ᾧ*] Lachm.: *ὅπου*, according to B D L  $\aleph$ . So now also Tisch. [recent editors]. Mechanical repetition from the foregoing. — Ver. 5. *ἀφίονται*] B 28, 33 have *ἀφίενται*. So Lachm. and Tisch. [recent editors] here and at ver. 9 (where also  $\aleph$  has the same reading). But B has the same form at Matt. ix. 2. An emendation. — Elz. Scholz, Lachm. have *σὺ αἱ ἁμαρτίαι σου*, the latter bracketing *σου*. But B D G L  $\Delta$   $\aleph$ , min. have *σου αἱ ἁμαρτίαι* (Griesb. Fritzsche, Tisch.). [So recent editors, R. V.] This reading is in Matt. ix. 2 exposed to the suspicion of having been taken up from ver. 5, where the *Recepta* has but very weak attestation, and from Matthew it easily passed over into our passage. There is the same diversity of reading also at ver. 9, but with the authorities so divided that in ver. 5 and ver. 9 only the *like* reading is warranted. — Ver. 7. *λαλεῖ βλασφημίας*] Lachm. Tisch. read *λαλεῖ; βλασφημεῖ*, following B D L  $\aleph$ , Vulg. It. Rightly; the *Recepta* has smoothed the expression in accordance with Luke. — Ver. 8. *ὁτῶς*] is deleted by Lachm. upon too weak evidence. — *αὐτοὶ* is adopted after *οὕτως* by Bengel, Matt. Griesb. Fritzsche, Scholz on very considerable evidence (A C  $\Gamma$   $\Delta$ , etc.). Being unnecessary and not understood, it was passed over. [Rejected by Tisch., Treg., W. and Hort.] — Ver. 9. *ἐγείρε*] Elz. Rinck have *ἐγεραι* (1st aorist middle). The former is here quite decisively attested, and, indeed, in *all* places *ἐγείρε* is to be written, the active form of which the transcribers did not understand (see on Matt. ix. 5), and converted it into the middle forms *ἐγεραι* and *ἐγείρου* (B L 28 have here the latter form). [Treg., W. and Hort: *ἐγείρου* here; in Matt. ix. 5, 6 *ἐγείρε*.] The middle form *ἐγείρεσθε* is in stated use only in the *plural* (Matt. xxvi. 46; Mark xiv. 42; John xiv. 31), which affords no criterion for the singular. — After *ἐγείρε* Elz. Lachm. Tisch. have *καί*, which C D L, min. vss. omit. An addition in accordance with Matt. ix. 5; Luke v. 23. — Instead of *σου τὸν κραββ.* we must read, with Lachm. Scholz, Tisch., in accordance with decisive testimony, *τὸν κρ. σου.* — *περιπάτει*] Tisch. viii: *ὑπάγε*, but against such decisive weight of evidence, that *περιπάτει* is not to be regarded as derived from the parallel passages, but *ὑπάγε* is to be referred to a gloss from ver. 11. — Ver. 10. Elz. has *ἐπὶ τῆς γῆς* after *ἀφίεναι*. So A E F G *al.* But B has *ἀφ. ἀμ. ἐπὶ τ. γ.*; C D L M  $\Delta$   $\aleph$ , *al.* min. vss. have *ἐπὶ τ. γ. ἀφ. ἀμ.* So Griesb. Fritzsche, Lachm. Scholz, Tisch., viii. [W. and Hort agree with B in their text (so Weiss); and with  $\aleph$  in their margin.] The latter is a reading conformed to Matthew and Luke. The various readings have arisen through omission (Augustine) and diversity in the restoration of *ἐπὶ τ. γ.*

The *Recepta* is to be restored, as there was no reason, either in the passage itself or from the parallel passages, for separating ἀφιέναι and ἁμαρτίας from one another by the insertion of ἐπὶ τ. γ. — Ver. 15. The reading κ. γίνεται κατακείσθαι (Tisch.) is based on B L N, and is to be preferred; ἐγένετο is from Matthew, and ἐν τῷ is explanatory. — Ver. 16. κ. οἱ γραμμ. κ. οἱ Φαρις.] Tisch. : κ. γραμματεῖς τῶν Φαρισαίων, following B L Δ N, Lachm. in the margin. Rightly; the *Recepta* arose from the usual expression. But we are not, with Tisch. (following the same testimony), to insert καὶ before ἰδόντες, as this καὶ owes its origin to the erroneous connection of καὶ γραμμ. with ἡκολούθ. — The simple ὅτι (Tisch.), instead of τί ὅτι, is too feebly attested. [See Note XIII., p. 36.] — καὶ πίνει] is wanting, no doubt, in B D N, min. Cant. Ver. Corb. 2 (bracketed by Lachm. [omitted by W. and Hort, text, Weiss, R. V., marg.], but was omitted on account of Matt. ix. 11, from which place, moreover, C L D N, min. vss. Fathers have added ὁ διδάσκαλος ὑμῶν. — Ver. 17. After ἁμαρτ. Elz. has εἰς μετανοίαν, which on decisive testimony is deleted as an addition from Luke v. 32 by Griesb. and the later editors. — Ver. 18. Griesb. Scholz, Lachm. Tisch. Fritzsche have rightly adopted οἱ Φαρισαῖοι instead of the *Recepta* οἱ τῶν Φαρισαίων. The former has decisive testimony in its favor, the latter is from Luke v. 33. — οἱ τῶν] Tisch. : οἱ μαθηταὶ τῶν, following B C\* L N, 33. Rightly; the superfluous word was passed over. — Ver. 20. Instead of the *Recepta* ἐκεῖναις ταῖς ἡμέραις (which Fritzsche maintains), ἐκείνη τῇ ἡμέρᾳ is received by Griesb. Lachm. Scholz, Tisch. according to decisive evidence. The plural is from what precedes. — Ver. 21. The *Recepta* is καὶ οὐδεὶς, against decisive witnesses, which have not καὶ. — ἐπὶ ἱματίῳ παλαιῷ] Lachm. and Tisch. : ἐπὶ ἱματίον παλαιόν, according to B C D L N, 33. Rightly; it was altered in conformity with Matt. ix. 16. — αἶρει τὸ πλήρωμα αὐτοῦ τὸ καὶνὸν τοῦ παλαιοῦ] Many variations. A K Δ, min. Syr. p. : αἶρει ἀπ' αὐτοῦ τὸ πλ. τὸ καὶνὸν τοῦ παλ.; B L N (yet without the first τό), min. Goth. : αἶρει τὸ πλ. ἀπ' αὐτοῦ (B : ἀφ' ἐαυτοῦ) τὸ καὶν. τοῦ παλ. (so Lachm. and Tisch.); D, min. vss. : αἶρει τὸ πλ. τὸ καὶνὸν ἀπὸ τοῦ παλ. (so Rinck). [Treg., W. and Hort, R. V., agree with Tisch.] The *Recepta* is to be rejected no less than the reading of D, etc. Both are from Matthew. Of the two readings that still remain, that of A, etc., is to be preferred, because in that of Lachm. and Tisch. the collocation of αἶρει τὸ πλ. likewise betrays its being shaped according to Matthew. Hence we read : αἶρει ἀπ' αὐτοῦ τὸ πλήρωμα τὸ καὶνὸν τοῦ παλαιοῦ. — Ver. 22. ῥήσσει] Lachm. ῥήξει, following B C D L N, 33, Vulg. codd. of It. So also Tisch. From Luke v. 37, whence also subsequently has come ὁ νέος, which Lachm. and Tisch. have deleted. [Treg., W. and Hort, R. V., agree with Tisch. in both readings, Weiss in the latter only.] — καὶ ὁ οἶνος . . . βλητέον] Instead of this there is simply to be read, with Tisch., following B L D, codd. of It. : καὶ ὁ οἶνος ἀπόλλυται καὶ οἱ ἀσκοί (B N leave out of ἀλλὰ κ.τ.λ. only βλητέον). [W. and Hort give in brackets the reading of B and Aleph, which is accepted in R. V. So Weiss, ed. Mey., who justly says that only βλητέον of the *Rec.* is taken from Luke.] The *Recepta* is from the parallels. — Ver. 23. παραπορ] Lachm. διαπορ., following B C D. But comp. Luke vi. 1. — ὁδὸν ποιεῖν] Lachm. : ὁδοποιεῖν, only after B G H. — Ver. 24. ἐν] is on decisive evidence condemned by Griesb., deleted by Lachm. and Tisch. From ver. 23. — Ver. 25. αὐτός] after the first καὶ is suspected by Griesb., bracketed by Lachm., deleted by Fritzsche and Tisch. It is wanting indeed in B C D L N, min. vss., but it was very easily mistaken in its reference, and

passed over as cumbrous and superfluous, the more especially as it does not appear in the parallels. [Rejected, however, by Treg., W. and Hort, R. V., retained by Weiss.] — Ver. 26. ἐπὶ Ἀβιάθαρ τοῦ ἀρχιεπ.] is wanting in D, 271, Cant. Ver. Verc. Vind. Corb. 2. Condemned, after Beza, by Gratz (*neuer Versuch, d. Ernst, d. drei erst. Ev. z. erkl.* p. 196), and Wassenbergh in Valckenaer, *Schol.* I. p. 23. An omission on account of the historical difficulty and the parallel passages. Only τοῦ before ἀρχ. has decisive evidence against it, and is rightly deleted by Lachm. and Tisch. [Treg. text, W. and Hort, R. V. text.]

Vv. 1-12. Comp. on Matt. ix. 1-8 ; Luke v. 17-26. At the foundation of both lies the narrative of Mark, which they follow, however, with freedom (Matthew more by way of epitome), while not only Matthew but Luke also falls short of the vivid directness of Mark.—According to the reading εἰσελθὼν (see the critical remarks), this participle must be taken as anacoluthic, in accordance with the conception of the logical subject of the following : *it was heard that He, etc.* — δὲ ἡμερῶν] *interjectis diebus*, after the lapse of intervening days. See on Gal. ii. 1. — εἰς οἶκον ἔστι] just our : “He is into the house.” [See Note X., p. 36.] The verb of rest assumes the previous motion ; xiii. 16 ; John i. 18 ; Herod. i. 21, *al.*<sup>2</sup> The house where Jesus dwelt is *meant* (but not expressly designated, which would have required the use of the article).—Ver. 2. *μῆκτις*] from the conception of the *increasing* crowd. — *μὴδὲ*] *not even* the space at the door, to say nothing of the house. Köstlin, p. 339, arbitrarily finds exaggeration here. — τὸν λόγον] κατ' ἐξοχὴν : the Gospel. Comp. viii. 32 ; Luke i. 2, *al.*—Vv. 3, 4. Here also Mark has the advantage of special vividness. Jesus is to be conceived of as in the *upper chamber*, ὑπερῶν (where the Rabbins also frequently taught, Lightfoot *in loc.* ; Vitringa, *Synag.* p. 145 f.). Now, as the bearers could not bring the sick man near<sup>3</sup> to Him through the interior of the house by reason of the throng, they mounted by the stair, which led directly from the street to the roof, up to the latter, broke up—at the spot under which He was in the ὑπερῶν—the material of which the floor of the roof consisted, and let down the sick man through the opening thus made. The conception that Jesus was in the *vestibule*, and that the sick man was lowered down to Him after breaking off the parapet of the roof (Faber, Jahn, Köster, *Imman.* p. 166), is at variance with the words (ἀπεστέγασαν τὴν στέγην, comp. Luke v. 19), and is not required by ver. 2, where the crowd has filled the fore-court *because* the house itself, where Jesus is tarrying, is already occupied (see above on *μὴδὲ*, ver. 2) ; and a curious crowd is wont, if its closer approach is already precluded, to persevere steadfastly in its waiting, even at a distance, in the hope of some satisfaction. Moreover, the fact of the unroofing is a proof that in *that* house roof and upper chamber were either *not connected by a door* (comp.

<sup>1</sup> See Buttmann, *neut. Gr.* p. 256 [E. T. 296].

<sup>2</sup> See Buttmann, p. 256 [E. T. 296]. Comp. even εἰς δόμους μένειν, Soph. *Aj.* 80, and Lobeck *in loc.* ; Ellendt, *Lex. Soph.* I. 587.

<sup>3</sup> Προσγγίσιαι, *active* (Aquila, 1 Sam. xxx. 7 ; Lucian, *Amor.* 58), hence the reading of

Tischendorf, *προσγγίσιαι*, following B L K, *min. vss.*, is a correct interpretation of the word, which only occurs here in the N. T. This view is more in keeping with the vivid description than the usual intransitive *accedere*.

Joseph. *Antt.* xiv. 15. 12), or that the door was too narrow for the passage of the sick man upon his bed (Hug, *Gutacht.* II. p. 23) ; and it is contrary to the simple words to conceive, with Lightfoot and Olshausen, only of a *widening* of an *already existing* doorway. Mark is not at variance with Luke (Strauss), but both describe the same proceeding ; and the transaction related by both bears in its very peculiarity the stamp of truth, *in favor* of which in the case of Mark the testimony of Peter is to be presumed, and *against* which the assertion of the danger to those who were standing below (Woolston, Strauss, Bruno Bauer) is of the less consequence, as the lifting up of the pieces of roofing is conceivable enough without the incurring of that risk, and the whole proceeding, amidst the eager hurry of the people to render possible that which otherwise was unattainable, in spite of all its strangeness has no intrinsic improbability. —As to *κράββατος*, or *κράβατος*, or *κράβατος* (Lachmann and Tischendorf), a *couch-bed*, a word rejected by the Atticists, see Sturz, *Dial. Mac.* p. 175 f. ; Lobeck, *ad Phryn.* p. 62 f. — *ἀφένωνται* κ.τ.λ.] See on Matt. ix. 2. —Ver. 6. *τῶν γραμματ.*] So correctly also Matthew. But Luke introduces already here (too early, see in Mark ii. 16) the Pharisees as well. As to *διαλογίζ.* comp. on Matt. xvi. 7. —Ver. 7. According to the reading *βλασφημεί* (see the critical remarks), this word *answers* to the question, *What speaketh this man thus ?* by saying *what* He speaks. — *οὗτος οὕτω*] *this man in this manner*, an emphatic juxtaposition. The former is contemptuous (Matt. xiii. 54) ; the latter designates the special and surprising manner, which is immediately pointed out in what follows. —Ver. 8. Observe the intentional bringing into prominence of the immediate knowledge of the thoughts. — *αὐτοί*] is not the unaccented *they*, but designates with *ἐν ταῖς*, *ipsi in semet ipsis*, the element of *self-origination*, the *cogitationes sua sponte conceptas*. [See critical note.] —As to vv. 9–12,<sup>1</sup> see on Matt. ix. 5–8, 33. — *σοὶ λέγω*] *σοὶ* prefixed with emphasis, because the speaker now turns to the sick man. Comp. Luke v. 24. According to Hilgenfeld, the “awkward structure of the sentence,” ver. 10 f., betrays the dependence on Matt. ix. 6. Why, then, not the converse ? — *καὶ ἄρας* κ.τ.λ.] Thus the assurance of the remission of sins, according to Schenkel, must have stimulated the paralyzed *elasticity of the nerves* ! A fancy substituted for the miracle. — *οὕτως . . . εἶδονεν*] not equivalent to *τοιούτο εἶδ.* (see on Matt. ix. 33), but : *so we have never seen*, i. e., *a sight* in such a fashion we have never met with. Comp. the frequent

<sup>1</sup> Respecting the Messianic designation— which presupposes Messianic consciousness—coming from the mouth of Jesus: *ὁ υἱὸς τοῦ ἀνθρώπου*, see on Matt. viii. 20, and the critical exposition of the different views by Holtzmann in Hilgenfeld's *Zeitschr.* 1865, p. 212 ff., and Weissäcker, p. 426 ff. Observe, however, that the passage before us, where Jesus thus early and in the face of His enemies, before the people and before His disciples, and in the exercise of a divine plenary power, characterizes Himself by this Danielic appellation, does not admit of the *set purpose of veiling* that has been ascribed

to His use of it (Ritschl, Weiss, Colani, Holtzmann, and others). For the disciple especially the expression, confirmed as it is, moreover, by John from his own lively recollection (see on John i. 41), could not but be from the outset clear and unambiguous, and the confession of Peter cannot be regarded as the gradually ripened fruit of the insight now for the first time dawning. See on Matt. xvi. 13, 17. How correctly, moreover, the people knew how to apprehend the Danielic designation of the Messiah, is clearly apparent from John xii. 34.

ὡς ὁπᾶτε. It is not even requisite to supply *τί* (Fritzsche), to say nothing of mentally adding *the manifestation of the kingdom of God*, or the like.

Vv. 13-17. See on Matt. ix. 9-13 ; Luke v. 27-32. Matthew deals with this in the way of abridgment, but he has, nevertheless, retained at the end of the narrative the highly appropriate quotation from Hos. vi. 6 (which Luke, following Mark, has *not*), as an original element from the collection of *Logia*. [See Note XI., p. 36.] — ἐξῆλθε] out of Capernaum. Comp. ver. 1. — πάλιν] looks back to i. 16. — Mark has peculiar to himself the statements παρὰ τ. θάλασσαν as far as ἐδίδασκεν αὐτούς, but it is arbitrary to refer them to his *subjective conception* (de Wette, comp. Köstlin, p. 335). — Ver. 14. παράγων] *in passing along*, namely, by the sea, by the place where Levi sat. Comp. ver. 16. — On *Levi* (*i.e.*, Matthew) and *Alphaeus*, who is not to be identified with the father of James,<sup>1</sup> see Introd. to Matthew, § 1. Hilgenfeld, in his *Zeitschr.* 1864, p. 301 f., tries by arbitrary expedients to make out that Levi was not an apostle. — Ver. 15. ἐν τῇ οἰκίᾳ αὐτοῦ] is understood by the expositors of the house of *Levi*.<sup>2</sup> Comp. Vulg.: “in domo illius.” [See Note XII., p. 36.] In itself this is possible, but even in itself improbable, since by αὐτόν just before Jesus was meant ; and it is to be rejected, because subsequently it is said of those who sat at meat with Him, just as it was previously of *Levi*: ἠκολούθησαν αὐτῷ. Moreover, the absolute καλεῖσαι (*to invite*), ver. 17, which Matthew and Mark have, while Luke adds εἰς μετάνοιαν, appears as a thoughtful reference to the *host*, the καλεῖν on whose part will transplant into the saving fellowship of His kingdom. Accordingly, the account in Matthew (see on Matt. ix. 10) has rightly taken up Mark's account which lies at its foundation, but Luke has not (v. 29). It is not indeed expressly said in our text that Jesus went again into the city ; this is nevertheless indirectly evident from the progress of the narrative (παράγων . . . ἠκολούθησαν αὐτῷ . . . κατακεῖσθαι κ.τ.λ.). — ἦσαν γὰρ πολλοὶ κ.τ.λ.] A statement serving to elucidate the expression just used : πολλοὶ τελῶναι κ.τ.λ., and in such a way that ἦσαν is prefixed with emphasis : *for there were many* (τελ. κ. ἀμαρ.); there was no lack of a multitude of such people, and they followed after Jesus. Against the explanation of Kuinoel, Fritzsche, de Wette, Bleek : *aderant*, it may be at once decisively urged that such an illustrative statement would be unmeaning, and that ἠκολούθησαν may not be turned into a pluperfect. And mentally to supply with ἦσαν, as Bleek does : *at the calling of Levi*, is erroneous, because the narrative lies quite beyond this point of time. — Ver. 16. The corrected reading (see the critical remarks) is to be explained : *and Pharisaic scribes when they saw, etc., said to His disciples*. To attach this κ. γραμμ. τ. Φαρις. to the previous ἠκολούθη. (Tischendorf) is unsuitable, because ἦσαν γὰρ πολλοί, taken by itself alone, would be absolutely pleonastic, and because ἠκολούθη., in accordance with the context, can only mean the following of *adherents*. — Respecting ἰδόντες κ.τ.λ., comp. on Matt. ix. 11. Here the *direct* seeing (coming to Him) of the γραμματ. is meant,

<sup>1</sup> A confusion that actually arose in very early times, which had as its consequence the reading Ἰάκωβον (instead of Λευί) in D, min., codd. in Or. and Vlt. and codd. of It.

<sup>2</sup> Yet Bleek and Holtzmann have agreed with my view, and also Kahnis, *Dogm.* I. p. 400 f.

not : *cum intelligerent*, "when they knew" (Grotius and others, de Wette). — *τί ὅτι*] *quid est, quod*, "How is it that," so that there needs to be supplied after *τί*, not *γέγονεν* (Schaefer, *ad Bos. Ell.* p. 591), but the simple *ἐστίν*. Comp. Luke ii. 49 ; Acts v. 4, 9. [See Note XIII., p. 36.]

Vv. 18-22. See on Matt. ix. 14-17. Comp. Luke v. 33-38. — *καὶ ἦσαν . . . νηστεύοντες*] considered by Köstlin, p. 339, as meaningless and beside the question, is taken by the expositors as an "archaeological intimation" (de Wette, comp. Fritzsche). There is nothing to indicate its being so (how entirely different it is with vii. 3 f. !); we should at least expect with *νηστεύοντες* some such general addition as *πολλά* (Matt. ix. 14). It is to be explained : *And there were the disciples of John, etc., engaged in fasting* (just at that time). This suggested their question. This view is followed also by Bleek and Holtzmann, the latter thinking, in the case of John's disciples, of their fasting as mourners on account of the loss of their master,—a view for which ver. 19 does not serve as proof. — *ἐρχονται κ.τ.λ.*] *Both*, naturally by means of representatives from among them. The text does not yield anything else ; so we are neither to understand the questioners of ver. 16 (Ewald, Hilgenfeld), nor mentally to supply *τινές* (Weisse, Wilke). In Matthew the *disciples of John* ask the question, and this is to be regarded as historically the case (see on Matt. ix. 17, Remark). — *οἱ μαθηταὶ Ἰωάννου κ.τ.λ.*] Not inappropriate, but more definite and more suited to their party-interest than *ἡμεῖς* (in opposition to de Wette). — *σοι*] *might* be the dative (the disciples belonging to Thee), see Bernhardt, p. 89 ; Kühner, II. p. 249. But in accordance with the use—frequent also in the N. T.—of the emphatic *σός*, it is to be taken as its plural. Comp. Luke v. 33. — Ver. 19. *ὅσον χρόνον κ.τ.λ.*] superfluous in itself, but here suited to the solemn answer. — *μεθ' ἑαυτῶν*] *in the midst of themselves*. — Ver. 20. *ἐν ἐκείνῃ τῇ ἡμέρᾳ*] Not a *negligence* (de Wette) or *impossibility* of expression (Fritzsche), but : *τότε* is the *more general* statement of time : *then*, when, namely, the case of the taking away shall have occurred, and *ἐν ἐκείνῃ τῇ ἡμέρᾳ* is the *special* definition of time subordinate to the *τότε* : *on that day*, *ἐκεῖνος* having demonstrative force and consequently a *tragic* emphasis (on that *atra dies*!). Comp. Bernhardt, p. 279. If the *plural* were again used, the time previously designated by *ἐλεῖς*. *δὲ ἡμέραι* would be once more expressed *on the whole and in general*, and that likewise with solemnity, but not the definite particular day. Aptly, moreover, Bengel remarks : "Dies *unus* auferendi sponsi, dies *multi* ejusdem ablati et absentis." "the day of the bridegroom's removal is *one*, the days when he is removed and absent are *many*." The Lord from the beginning of His ministry had made Himself familiar with the certainty of a violent death. Comp. John ii. 19. — Ver. 21. *εἰ δὲ μή*] *In the contrary case*, even after a negative clause, Buttmann, *neut. Gr.* p. 336 [E. T. 392], and see on 2 Cor. xi. 16.—The correct reading : *αἶρει ἀπ' αὐτοῦ τὸ πλῆρωμα τὸ καινὸν τοῦ παλαιοῦ* (see the critical remarks), is to be explained : *the new patch of the old (garment) breaks away from it*. See on Matt. ix. 16 f. The *Recepta* signifies : *his new patch* (that which is put on by him) *breaks away from the*



*old garment.* According to Ewald, αἰεὶ ἀφ' ἑαυτοῦ ought to be read (following B, which, however, has the ἀφ' ἑαυτοῦ after τὸ πλήρωμα), and this is to be interpreted: "thus the new filling up of the old becomes of itself stronger." He compares the phrase ὁ λόγος αἰεὶ,<sup>1</sup> the meaning of which (reason *teaches it*) is, however, here foreign to the subject. — Ver. 22. A combination from Matthew and Luke is here contained only in the interpolated *Recepta*. See the critical [and supplementary] remarks.<sup>2</sup>

Vv. 23-28. See on Matt. xii. 1-8. Comp. Luke vi. 1-5, who follows Mark in the order of events, which in Matthew is different. — παραπορεύεσθαι] not: *to walk on, ambulare* (Vulgate, Luther, and many others, including de Wette), so that παρά would refer indefinitely to *other* objects, but *to pass along by*.<sup>3</sup> Jesus passed *through* the corn-fields *alongside of these*, so that the way that passed through the fields led Him on both sides along by them. Just so ix. 30, and Deut. ii. 4. — ὁδὸν ποιεῖν κ.τ.λ.] is *usually* explained as though it stood: ὁδὸν ποιοῦμενοι τίλλειν τοὺς στάχνας, *to pluck the ears of corn as they went*. Against the mode of expression, according to which the main idea lies in the participial definition,<sup>4</sup> there would be in itself nothing, according to classical examples, to object; but in the N.T. this mode of expression does not occur (Winer, p. 316 [E. T. 443 f.]), and here in particular the active ποιεῖν is opposed to it, since ὁδὸν ποιεῖν is always *viam sternere*, and ὁδὸν ποιεῖσθαι (as also πορεύαν ποιεῖσθαι) is *iter facere*.<sup>5</sup> The assumption that Mark had missed this distinction is wholly without exegetical warrant, as is also the recourse to a Latinism (Krebs). The only correct explanation is: *they began to make a way* (to open a path) *by plucking the ears of corn*; not, as Bretschneider and Fritzsche alter the meaning of the words: "evellisse spicas et factum esse, ut projectis, quum iis essent demta grana, spicis *exprimeretur via*," "to pluck the ears and to cause that a way might be forced through the projecting ears when the grain was removed from them," [See Note XIV., p. 36 seq.] We must rather conceive of the field-path on which they are walking—perhaps at a place where it leads through a field of corn which it intersects—as overgrown with ears, so that they must of necessity, in order to continue their journey, *make a path*, which they do by *plucking the ears of corn* that stand in their way. According to Matthew and Luke, the chief point lies in the fact that the disciples pluck the ears *and eat* them; and the Pharisees find fault with their doing this—which *in itself is allowable*—on the *Sabbath*. According to Mark, however, who has not a word<sup>6</sup> of the disciples

<sup>1</sup> *Ratio evincti*, Polyb. vi. 5. 5; comp. also Herod. ii. 33; Plat. *Crit.* p. 48 C, al.

<sup>2</sup> As to the form *πίσσω* instead of *πίγνυμι*, see Ruhnken, *Ep. crit.* I. p. 26.

<sup>3</sup> Comp. Matt. xxvii. 39; Mark xi. 20, xv. 29.

<sup>4</sup> See Hermann, *ad Al.* 1113; *Electr.* 1305; Stallbaum, *ad Plat. Gorg.* p. 136; *Phil.* p. 58.

<sup>5</sup> See Viger. ed. Herm. p. 116; Kypke, I. p. 154; Krebs, p. 81; Winer, p. 228 [E. T. 330]. Comp. also ὁδωοῦν (Xen. *Anab.* v. 1. 14; Dem. 1274, 26, frequently in the LXX.)

and ὁδὸν ὁδωοῦν; Kühner, *ad Xen. Anab.* iv. 8. 8.

<sup>6</sup> Mark has been blamed on this account. See Fritzsche, p. 69. But the very evangelist, who knew how to narrate so vividly, should by no means have been charged with such an awkwardness as the omission of the essential feature of the connection—which is just what the latest harmonizing avers. It ought to have been candidly noted that in Mark the object of the plucking of the ears is the ὁδὸν ποιεῖν; while in

eating, their act consists in this, that by the plucking of the ears of corn they *open a way through the field*; and the Pharisees, ver. 24, find fault that they do that, which *in itself is already unallowable*,<sup>1</sup> on the Sabbath. The justification of Jesus amounts then, ver. 25 ff., to the two points: (1) that according to David's precedent the proceeding of the disciples, as enjoined by necessity, is *by no means unallowable*; and (2) that the Sabbath makes no difference in the matter.—The origin of this difference itself is easily explained from the fact, that Jesus adduces the history of the *eating* of the shew-bread, by means of which also the *eating* of the ears of corn came into the tradition of this incident. Mark betrays by his *ὁδὸν ποιεῖν* abandoned by Matthew and Luke, and by the less obvious connection of it with the eating of the shew-bread, the original narrative, which perhaps proceeded from Peter himself. — *τοὺς σάββατος*] the article designates the ears of corn that *stood in the way*.—Ver. 24. They do not ask, as in Matthew and Luke, why the disciples do what is unallowable on the Sabbath, but *why they do on the Sabbath something* (already in itself) *unallowable*.—Ver. 25. *αὐτός*] and *He on His part*, replying to them. He put a *counter-question*. — *ὅτε χρεῖαν ἔσχε*] *In this* lies the analogy. The disciples also were by the circumstances compelled to the course which they took. The demonstrative force of this citation depends upon a conclusion *a majori ad minus*. David in a case of necessity dealt apparently unlawfully even with the shew-bread of the temple, which is yet far less lawful to be touched than the ears of grain in general. — Ver. 26. *ἐν Ἀβιάθαρ τοῦ ἀρχιερέως*] *tempore Abiatharis pontificis maximi*, i.e., under the pontificate of Abiathar. Comp. Luke iii. 2; Matt. i. 11. According to 1 Sam. xxi. 1 ff., indeed, the high priest at that time was not Abiathar, but his father (1 Sam. xxii. 20; Joseph. *Antt.* vi. 12. 6) *Ahimelech*. Mark has erroneously confounded these two, which might the more easily occur from the remembrance of David's friendship with Abiathar (1 Sam. xxii. 20 ff.).<sup>2</sup> The supposition that father and son both had *both* names,<sup>3</sup> is only apparently supported by 2 Sam. viii. 17, 1 Chron. xviii. 16, comp. xxiv. 6, 31; as even apart from the fact that these passages manifestly contain an erroneous statement,<sup>4</sup> the reference of our quotation applies to *no other* passage than to 1 Sam. xxi. [See Note XV., p. 37.] Grotius thought that the son had been the *substitute* of the

Matthew it is the *eating on account of hunger*. The occasions of the necessity, in which the disciples were placed, are *different*: in the former case, the *δύστωτα*; in the latter, the hunger.

<sup>1</sup> To this view Holtzmann and Hilgenfeld have acceded, as also Ritschl, *altkath. K.* p. 29; Schenkel, *Charakterbild*, p. 86; and as regards the *ὁδὸν ποιεῖν* in itself, also Lange. The defence of the usual explanation on the part of Krummel in the *allgem. K. Zeit.* 1864, No. 74, leaves the linguistic difficulty which stands in its way entirely unsolved. He should least of all have sought support from the reading of Lachmann (*δύστωτα*); for this also never means anything else than

*viam sternere*, and even in the middle voice only means *to make for oneself a path*. Weiss (*Jahrb. f. Deutsche Theol.* 1865, p. 363) calls my explanation "somewhat odd;" this, however, can matter nothing, if only it is linguistically correct, and the usual one linguistically erroneous.

<sup>2</sup> See Korb in Winer's *krit. Journ.* IV. p. 295 ff.; Paulus, Fritzsche, de Wette, Bleek.

<sup>3</sup> Victor Antiochenus, Euthymius Zigabenus, Theophylact, Beza, Jansen, Heumann, Kuinoel, and many others.

<sup>4</sup> Comp. Thenius on 2 Sam. i. c.; Bertheau judges otherwise, *d. Bücher der Chron.* p. 181. f.

father. Recourse has been had with equally ill success to a different interpretation of *ἐπί*; for, if it is assumed to be *coram* (Wetstein, Scholz), 1 Sam. *l.c.* stands historically opposed to it; but if it is held to mean: *in the passage concerning Abiathar*, i.e., there, where he is spoken of (xii. 26; Luke xx. 37), it is opposed by the same historical authority, and by the consideration that the words do not stand immediately after *ἀνέγνωτε*.<sup>1</sup> — Ver. 27 f. *καὶ ἔλεγ. αὐτοῖς*] frequently used for the introduction of a further important utterance of the same subject who is speaking; Bengel: “*Sermo-nem iterum exorsus*,” “having again begun his discourse.” Comp. iv. 9. As Jesus has hitherto refuted the reproach conveyed in *ὁ οὐκ ἔξεστι*, ver. 24, He now also refutes the censure expressed by *ἐν τοῖς σάββασι*, ver. 24. Namely: *as the Sabbath has been made* (brought into existence, i.e., ordained) *for the sake of man*, namely, as a means for his highest moral ends (Gen. ii. 3; Ex. xx. 8 ff.), *not man for the sake of the Sabbath*,<sup>2</sup> it follows thence: *the Messiah has to rule even over the Sabbath*, so that thus the disciples, who *as my disciples* have acted under my permission, cannot be affected by any reproach in respect of the Sabbath. The inference *ὥστε* depends on the fact that the *υἱὸς τοῦ ἀνθρώπου*, i.e., the *Messiah* (not with Grotius and Fritzsche to be taken as *man* in general<sup>3</sup>), is held *ex concessio* as the *representative head* of humanity.<sup>4</sup> On the mode of inference in general, comp. 1 Cor. xi. 9; 2 Macc. v. 19. — *κύριος*] emphatically at the beginning: is not dependent, but *Lord*,<sup>5</sup> etc.; whereby, however, is expressed not the prerogative of absolute *abolition* (see against this Matt. v. 17 ff., and the idea of the *πλήρωσις* of the law makes its appearance even in Mark vii. 15 ff., x. 5 ff., xii. 28 ff.), but the power of putting in the place of the external statutory Sabbath observance — while giving up the latter — something higher in keeping with the *idea* of the Sabbath, wherein lies the *πλήρωσις* of the Sabbath-law.<sup>6</sup> — *καὶ*] *also*, along with other portions of His *κυριότης*.

<sup>1</sup> In opposition to Michaelis and Saunler, *Quellen d. Mark.* p. 58.

<sup>2</sup> Comp. *Mechilta* in Ex. xxxi. 18: “*Vobis sabbatum traditum est, et non vos traditi estis sabbato*,” “For you the Sabbath is delivered, and not you delivered for the Sabbath.” According to Baur, ver. 27 belongs to “the rational explanations,” which Mark is fond of prefixing by way of suggesting a motive for what is historically presented. To the same class he would assign ix. 39, vii. 15 ff. Weizsäcker finds in the passage before us a later reflection. This would only be admissible, if the idea *facilitated* the concluding inference, which is not the case, and if Mark were not in this narrative gen-

erally so *peculiar*. The connecting link of the argumentation preserved by him might more easily have been omitted as something foreign, than have been added.

<sup>3</sup> For Him, as such, in the judgment to be formed of the obligatory force of legal ordinances, the regulative standard is just the relation, in which man as a moral end to himself stands to the law. Comp. Ritschl, *allkathol. Kirche*, p. 29 ff.

<sup>4</sup> With this the *freedom of worship* is given as well as assigned to its necessary limit, but not generally “*proclaimed*” (Schenkel).

<sup>5</sup> Comp. Lechler in the *Stud. u. Krit.* 1864, p. 811; Weizsäcker, p. 891.

## NOTES BY AMERICAN EDITOR.

## X. Ver. 1. ἐν οἴκῳ ἐστίν.

The reading of the *Rec.*, εἰς οἶκον, must be rejected. It is true that it is *lectio difficilior*, yet M B D L 33, Copt., Vulg. constitute decisive evidence, even against this consideration. Meyer's explanation (pregnant construction) is therefore unnecessary. The R. V. marg. has "at home," which is an allowable rendering, despite the absence of the article.

## XI. Vv. 13-17.

We have in Meyer's prefatory remark on these verses a specimen of his conjectures in accounting for the differences between the narratives of the Synoptists. Weiss ed. Mey. denies that the citation from Hosea (in Matthew) is "an original element from the collection of Logia." He refers it to "the earlier source" (see Note I, p. 10), where, however, it stood in a different connection. As to Matthew's dealing with the narrative of his own call, etc., "in the way of abridgment," there seems to be no psychological ground for it. If Matthew was present, he probably heard "the highly appropriate quotation." To believe that he reports as an eye-witness is not more difficult than to accept either of the theories above referred to.

## XII. Ver. 15. ἐν τῇ οἰκίᾳ αὐτοῦ.

That this refers to the house of Levi (Matthew), Meyer admits as in itself possible. The pronoun αὐτὸν undoubtedly means Jesus, but αὐτοῦ can follow immediately with a different reference. There would be no necessity for introducing the name (τῷ Ἰησοῦ) in the leading clause, if αὐτοῦ did not point to Levi. Moreover, as Weiss ed. Mey. remarks, "the call of a publican is narrated in ver. 14, in order to explain how it happened that Jesus reclined at table in a publican's house." He also rightly rejects the notion that καλεῖσαι (ver. 17) refers to the invitation of Jesus as host. An unnecessary variation between the narratives is created by Meyer's view.

## XIII. Ver. 16. ὅτι μετὰ κ.τ.λ.

The briefer reading ὅτι (instead of ὅτι ὅτι, *Rec.*, Meyer) is now generally accepted, on the evidence of B L 33, supplemented by the fact of the existence of another variation (M D, διὰ τι), which was taken from Matthew and Luke. The ὅτι is rightly taken as *recitantis*; see R. V. text.—In regard to the variations in the earlier part of the verse, Meyer's judgment in the main is sustained by Treg., W. and Hort, Weiss, R. V.; but all accept οἱ before γραμματεῖς, which Tisch. omits, and reject his view of the punctuation.

## XIV. Ver. 23. ὁδὸν ποιεῖν κ.τ.λ.

Meyer, by his explanation of this passage, makes an unnecessary conflict between the account of Mark and those of Matthew and Luke. To this Weiss ed. Mey. objects. He cannot conceive why "the disciples must first break a path on which Jesus had preceded them, and which therefore could not have

been so impassable, and why they should do this by plucking off the ears instead of treading down the stalks ; for according to iv. 28 *στάχος* is the ear in contrast with the stalk." He finds the three narratives in accord. "Mark, however, rightly does not mention the eating, because not in this but only in the plucking of the ears, in itself allowable (Deut. xxiii. 26), the Pharisees saw a resemblance to the harvest labor which was incompatible with Sabbath rest. Had the plucking of the ears been in itself unallowable (Meyer), the Pharisees would not have taken notice of it on account of the breaking of the Sabbath, and Jesus would have justified it by no assumed necessity, since the matter here involved would have been an infringement on the rights of others." Here Meyer's linguistic accuracy has led him to adopt an interpretation which explains nothing. His assumption that the mention of David's eating, introducing the notion of eating the ears into the tradition of this incident, is purely gratuitous. We may with far more justice assume that Mark expected the answer of Jesus in this controversy to shed needed light on his brief statement of the action which gave offence to the Pharisees.

XV. Ver. 26. *ἐπὶ Ἀβιάθαρ τοῦ ἀρχιερέως.*

The interpretation of Meyer is undoubtedly correct (comp. R. V. text : "when Abiathar was high-priest"). But that Mark is in error by no means follows. The Evangelist could have Abiathar in mind only from familiarity with the whole O. T. narrative, since Abiathar is not named at all, 1 Sam. xxi. To say that "the reference of our quotation applies to no other passage than" that, is contradicted by the alleged mistake. Hence Mark *may* have known that both father and son had both names. At least this is as probable as the convenient assumption that the O. T. passages which would prove Mark's accuracy are themselves inaccurate. Moreover, the singular ignorance of the Scriptures attributed by Meyer to this born Jew, son of a pious mother, is in itself highly improbable.

## CHAPTER III.

VER. 2. Instead of *παρετήρουν*, read with Lachm. *παρετηροῦντο*, following A C\* D Δ, min. The middle here and at Luke vi. 7 (comp. also Acts ix. 24) was not attended to. [The active form is supported by B L  $\aleph$  etc., and accepted by recent editors; the middle seems to have been taken from the parallel passages.] — *κατηγορήσουσιν*, instead of *κατηγορήσωσιν*, is not sufficiently attested by C D (Lachm.). — Ver. 3. Lachm. has *τῷ τῇν χεῖρα ἔχοντι ξηράν*, following B L 102, Verc. [So recent editors, R. V.] In favor of *ξηράν* C also tells, which has *τῷ τ. ξηρὰν ἔχ. χ.*, and Δ  $\aleph$ , which have *τῷ τ. ξηρὰν χ. ἔχ.* So Tisch. viii. The *Recepta* *τῷ ἐξηραμμένῃν ἔχοντι τῇν χεῖρα* is from ver. 1. — Ver. 5. At the end Elz. has *ὕγις ὡς ἡ ἄλλη*. This is indeed defended by Matthiae, but in opposition to decisive evidence. It is from Matt. xii. 13. — Ver. 7. The order of the words: *μετὰ τῶν μαθητ. αὐτοῦ ἀνεχώρ.* (Griesb. Lachm. Tisch.), instead of the *Recepta* *ἀνεχώρ. μ. τ. μαθ. αὐτ.*, has in its favor B C D L Δ  $\aleph$ , min. vss., and is on this evidence to be adopted, the more especially as the *Recepta* easily presented itself from the connection, according to which the important element for the progress of the narrative lies in *ἀνεχώρ.* — Instead of *πρός* (Elz. Scholz), Griesb. Fritzsche, Lachm. Tisch. have *εἰς*, which is attested, indeed, only by D H P, min. Theophyl., but was explained by *πρός* (in some min. by *παρά*) as a gloss. — *ἡκολούθησαν*] *ἡκολούθησεν*, in favor of which D, min. also concur by *ἡκολούθει*, is considerably attested, partly with and partly without *αὐτῷ* (which Lachm. brackets). Approved by Griesb., adopted by Fritzsche and Lachm. [Treg., W. and Hort, R. V., have the singular, but after *Γαλιλαίας*, with A B L, Copt.] The plural flowed mechanically from the conception of the multitude; *αὐτῷ* is supplied, and is with Tisch. to be deleted. — Ver. 8. *ἀκούσαντες*] Lachm. and Tisch. [recent editors, R. V.] read *ἀκούοντες*, following only B Δ  $\aleph$ , min. — Ver. 11. Instead of *ἰθεῶρει, προσέπιπεν*, and *ἐκραζε*, Fritzsche, Lachm. and Tisch. have the plurals, which also Griesb. approved. The evidence preponderates in favor of the latter, and the singulars are a grammatical but inappropriate correction. — Ver. 15. *θεραπεύειν τὰς νόσους καὶ*] is wanting in B C\* L Δ  $\aleph$ , 102, Copt. Deleted by Tisch. An addition, in recollection of Matt. x. 1. — Ver. 16. Fritzsche has *πρῶτον Σιμῶνα* before *καὶ ἐπέθηκε*, following only 13, 39, 124, 346. An addition from Matt. x. 2, with a view to supply a construction.<sup>1</sup> — Ver. 18. Here, too (comp. on Matt. x. 4), must be read in conformity to decisive evidence, with Lachm. and Tisch., not *Κανανίτην*, but *Καναναίων*. — Ver. 20. *μήτε*] Read with Fritzsche and Lachm. *μηδέ*, which is sufficiently attested and necessary as respects the sense. [So recent editors (against Tisch.) with A B L, 33. — Ver.

<sup>1</sup> From the same design, moreover, we may explain the placing of *καὶ ἐποίησεν τοὺς δῶδεκα* at the beginning of the verse. So B C\* Δ  $\aleph$ . Defended by Hitzig and Ewald; adopted by Tisch. [So W. and Hort, Weiss, R. V. marg.] In such awkwardly

constructed passages "correctio part correctionem: alter enim alterum cupit antecellere ingenio," "correction begets correction; but one desires to surpass another in ingenuity" (Matthiae, ed. min. *ad h. l.*).

26. W. and Hort, Weiss, R. V., read *καὶ* (N<sup>c</sup> A B C<sup>9</sup> L) *ἐμερίσθη* (N<sup>c</sup> B L) *οὐ*.]—Ver. 27. The *Recepta* is : *οὐ δύναται οὐδεὶς*. So also Fritzsche and Tisch., the latter having, in accordance with B C (?) L Δ N, min. vss., adopted *ἀλλ'* previously (a connective addition). But *οὐδεὶς δύναται* (Griesb. Matth. Scholz, Lachm.) is the more to be retained, since the mechanical repetition of the *οὐ δύναται* was so readily suggested from what precedes. [The presence of *ἀλλ'* is against the theory of a "mechanical repetition." Recent editors agree with Tisch., following B C\* Δ N.]—Ver. 28. The verbal order : *τοῖς υἱοῖς τῶν ἀνθρώπων τὰ ἁμαρτήματα* (sanctioned by Griesb., adopted by Lachm. and Tisch.), has, with A B C D L Δ N, min. vss., the balance of evidence in its favor, and is also to be accounted genuine, as being the more unusual.—The article before *βλασφ.* is adopted by Griesb. Fritzsche, Scholz, Lachm. Tisch. on decisive evidence ; it became absorbed through the preceding *καὶ*. — *ὅσας*] Lachm. and Tisch. read *ὅσα*, following B D E\* G H Δ Π\* N, min. The *Recepta* is a correction. — Ver. 29. Elz. Fritzsche, Scholz have *κρίσεως* (A C\*\* E F G, etc. Syr.), instead of which Griesb. approved *ἁμαρτήματος* (B L Δ N ; D has *ἁμαρτίας*), and this Lachm. and Tisch. have adopted. *κρίσεως* (al. *κολάσεως*) is a gloss.—Ver. 31. The reading *καὶ ἔρχονται* (Lachm.) certainly has preponderant evidence (D G N, Tisch. ed. VIII. have *καὶ ἔρχεται*), but is a mechanical alteration, in which the retrospective reference of the *οὐν* was not attended to. — The *Recepta* is *οἱ ἀδελφοὶ καὶ ἡ μήτηρ αὐτοῦ*. But B C D G L Δ N, min. vss. have *ἡ μήτηρ αὐτοῦ κ. οἱ ἀδελφοὶ αὐτοῦ* (Griesb. Scholz, Lachm. Tisch. ed. 8), with which also the reading *ἔρχεται* is connected. Still the *Recepta* (and that with *αὐτοῦ* repeated) is to be sustained, for it became changed in consideration of the rank of the mother, of ver. 32, and of the parallel passages. [The plural is fairly attested ; but the order of B N, etc., is still better sustained.] — *φωνοῦντες*] Lachm. and Tisch. have *καλοῦντες*, following B C L N, min. (A : *ζητοῦντες*). Rightly ; the meaning of *καλοῦντες* was more precisely defined by *φωνοῦντες*. — Ver. 32. The verbal order *περὶ αὐτὸν ὄχλος* (Lachm. Tisch.) is preponderantly attested, as also is *καὶ λέγουσιν* (Lachm. Tisch.) instead of *εἰπον δέ*.—The addition *καὶ αἱ ἀδελφαὶ σου* is rightly adopted by Griesb. Matth. Scholz, Lachm. and Tisch. It certainly has important evidence against it (B C G K L Δ Π N, Vulg. Copt. Arm. Aeth. Syr. utr.), and is rejected by Fritzsche ; but the words were omitted, because neither in ver. 31 nor in ver. 34 nor in the parallel passages are the sisters mentioned. Had it been interpolated, the addition would have been found already in ver. 31. [Rejected by Treg., R. V., regarded by W. and Hort as a western interpolation.] —Ver. 33. Instead of *ἡ*, Lachm. and Tisch. [recent editors, R. V.] have *καί*, following B C L V Δ N, min. vss. A mechanical repetition from ver. 32 ; and comp. Matt. — Ver. 34. The verbal order : *τοὺς περὶ αὐτ. κύκλῳ* (Lachm. Tisch.) [recent editors, R. V.], which is found in B C L Δ N, min. Copt., arose from the fact, that the *κύκλῳ*, which with *περιβλεψ.* was superfluous, was omitted (so still in min. vss.), and then restored in the place that appeared fitting. — Ver. 35. The omission of *γάρ* (Lachm. Tisch. Weiss) is too weakly attested. [W. and Hort omit in text, insert in margin.] On the other hand, *μον* after *ἀδελφή* is, with Lachm. and Tisch., following A B D L Δ N, min. vss., to be deleted.

Vv. 1-6. See on Matt. xii. 9-14 ; comp. Luke vi. 6-11. The brief, vividly, and sharply graphic account of Mark is in Matthew partly abridged, partly expanded. [See Note XVI., p. 47.] — *πάλιν*] see i. 21. — *εἰς τ. συναγωγὴν*] at *Capernaum*. See ii. 15. — *ἐξηραμμένην*] "non ex utero, sed morbo

aut vulnere ; haec vis participii," "not from birth, but by disease or wound ; this is the force of the participle," Bengel. More indefinitely Matthew (and Luke) : *ξηράν. — παρετηροῦντο* of *hostile* observing, *spying* (comp. Luke vi. 7, *al.* ; Polyb. xvii. 3. 2 : *ἐνεδρεύειν καὶ παρατηρεῖν*), which, however, is implied, not in the middle, but in the context. [See critical note.] — Ver. 3 ff. *ἐγείρε εἰς τ. μέσον*] *arise* (and step forth) *into the midst*. Comp. Luke vi. 8. — *ἀγαθοποιῆσαι ἢ κακοποιῆσαι*] *to act well* (Tob. xii. 13), *or to act ill* (Ecclus. xix. 25). Comp. *καλῶς ποιεῖν*, Matt. xii. 12 ; *Ep. ad Diogn.* 4 : God does not hinder *καλόν τι ποιεῖν* on the Sabbath day. The alternative must be such that the opponents cannot deny the former proposition, and therefore must be dumb. On this account it is not to be explained : *to render a benefit* (1 Macc. xi. 33), *or to inflict an injury* ;<sup>1</sup> for the former might be relatively negated on account of the Sabbath laws, the observance of which, however, could not be opposed to the idea of *acting well* (i.e., in conformity with the divine will). We can only decide the question on this ground, not from the *usus loquendi*, which in fact admits of either explanation. The reading in D : *τι ἀγαθὸν ποιῆσαι*, is a correct gloss of the late Greek word (Lobeck, *ad Phryn.* p. 200), comp. 1 Pet. ii. 15, 20, iii. 6 ; 3 John 11. — *ψυχὴν σώσαι*] *to rescue a soul*, that it be not transferred to Hades, but, on the contrary, the man may be preserved in life. Comp. viii. 35, often also among Greek writers. This likewise could not be denied, for "*periculum vitae pellit sabbatum*," "*peril of life expels the Sabbath*," *Joma*, f. 84, 2. See the passages in Wetstein, *ad Matth.* xii. 10. — *ἀποκτείναι*] to be taken by itself, not to be connected with *ψυχὴν*. At the foundation of the question of Jesus lies the conclusion from the general to the special ; He carries the point in question about the Sabbath healings back to the *moral category*, in consequence of which a negative answer would be absurd. The adversaries feel this ; but instead of confessing it they are *silent*, because they are *hardened*. — *συλλυπούμενος*] *feeling compassion over*, etc.<sup>2</sup> Anger and compassion alternated. The *preposition* denotes not the emotion of the heart collectively, but the fellowship, into which the heart enters, with the misfortune (in this case moral) of the persons concerned. Comp. Plato, *Pol.* v. p. 462 E. — *ἀπεκατεστάθη*] with double augment (Winer, p. 67 [E. T. 72]) is, in accordance with Lachmann, to be read. Comp. on Matt. xii. 13. — Ver. 6. *εὐθὺς κ.τ.λ.*] "*crevit odium*," "*hatred grew*," Bengel. *They instituted a consultation, in order that*, etc. Comp. on Matt. xxii. 5. That the *Herodians* are introduced into this place erroneously from Matt. xxii. 16 (see *in loc.*) is not to be maintained (de Wette, Baur, Hilgenfeld). The sensation produced by the working of Jesus (see vv. 7, 8) was sufficiently fitted to induce their being now drawn by the Pharisees into the hostile effort. Hence the mention of them here is no meaningless addition (Köstlin).

Vv. 7-12. Comp. Matt. xii. 15 f., Luke vi. 17-19, who with their difference of historical arrangement make but brief use of the description in

<sup>1</sup> Erasmus, Bengel, Beza, de Wette, Bleek, and others.

<sup>2</sup> Herod. ix. 94, vi. 39 ; Polyb. vii. 3. 2 ; Aelian, V. H. vii. 3.



Mark, which is more accurate and more fresh, and does not blend heterogeneous elements (Hilgenfeld). — *εις*] direction whither. — Ver. 8. Ἰδουμαίας] on the south-eastern border of Palestine. — A *point* is not to be placed, as by Beza, Er. Schmid, and Fritzsche, after Ἰορδάνου, but—as is required by the two distinct predicates based on the local relations, ἠκολούθησεν and ἦλθον πρὸς αὐτόν—*before* καὶ ἀπὸ τ. Ἰουδαίας. It is first of all stated, who *followed* Jesus from Galilee, where He Himself was, to the sea, and then, from καὶ ἀπὸ τ. Ἰουδ. onward, who *came to Him* from other regions. Namely: *and from Judea, and from Jerusalem, and from Idumaea and Peraea* (καὶ πέραν τοῦ Ἰορδ.; observe that here ἀπὸ is not repeated), *and those* (the Jews) *about Tyre and Sidon, in great multitudes* (πλῆθος πολὺ belongs to the whole as a more precise definition of the subject), *they came to Him*. [See Note XVII., p. 47.] — Observe, moreover, the different position of πλῆθος in vv. 7 and 8; in the one case the *greatness* of the mass of people preponderates in the conception, in the other it is the idea of the *mass of people itself*. — *ἐποίει*] *imperfect*, used of the *continuous* doing. — Ver. 9. ἵνα] *What* He said to them is conceived of as the design of the speaking (comp. on Matt. iv. 8) : *in order that a vessel should be continually at His service*. — διὰ τὸν ὄχλον κ.τ.λ.] therefore not for the purpose of crossing over; ἐμελλε γὰρ ἐμβᾶς εἰς αὐτὸ μὴ ἐνοχλεῖσθαι, “for He would by embarking in it not be *thronged*,” Euthymius Zigabenus. Comp. iv. 1; Matt. xiii. 2. It is not said, however, that He wished to *teach* out of the vessel (Kuinoel and others). — Ver. 10 f. Information regarding this pressing towards Him. — ἐθεράπευσεν] not *sanaverat*, “had healed” (Castalio, Kuinoel, Fritzsche), but *He healed* just at that time. The ὥστε ἐπιπίπτειν αὐτῷ, *so that they fell upon Him*, depicts the impetuous thronging unto Him of those seeking aid. “Admirabilis patientia et benignitas Domini,” “admirable patience and kindness of the Lord,” Bengel. προσέπιπ. αὐτῷ in ver. 11 is different: *they fell down before Him* (v. 33, vii. 25). — μάστιγας] *plagues*, v. 29, 34; Luke vii. 21; Ps. xxxv. 15; Eccclus. xl. 9; 2 Macc. vii. 37. In accordance with the context: *plagues of sickness*. — τὰ πνεύματα κ.τ.λ.] a statement in conformity with the appearance; the sick people *identified* themselves with the demons. — ὅταν] with the *praeterite indicative*: *whenever* they saw Him, i.e., *as soon as ever* they got sight of Him.<sup>1</sup> This rare and late linguistic phenomenon is to be explained to the effect, that the conception of the uncertain (ὅν) has become completely blended with ὅτε, and the whole emphasis rests upon this *whenever*. See Klotz, *ad Devar.* p. 690. It does not mean: if they *ever* saw Him. — Ver. 12. ἵνα] design of the πολλὰ ἐπετίμα αὐτοῖς (the demons). How colorless is Matt. xii. 16! According to Hilgenfeld, Mark has *exaggerated*. As to the prohibition itself of their making Him known as Messiah, comp. i. 43, and on Matt. viii. 4; Mark v. 43.

Vv. 13-19. Comp. Matt. x. 2-4; Luke vi. 12-16. — τὸ ὄρος] upon the mountain there. See on Matt. v. 1. — οὐς ἠθέλην αὐτός] so that no one might come forward of his own will. Jesus first of all made a wider selection, and then out of this, ver. 14, the narrower one of the Twelve. To raise a

<sup>1</sup> See Winer, p. 276 [E. T. 109].



there is nothing at all said about *thunder*. Moreover, it is historically demonstrable that the disciples were of *impetuous, ardent temperament* (ix. 38; Luke ix. 54; comp. Matt. xx. 20 ff., and Mark x. 35 ff.), and it is therefore not arbitrary to conjecture that some special exhibition of this peculiarity at the time suggested the name, of which, however, it is absolutely unknown for what reason it did not become *permanent*, like the name of Peter, and in fact is no further mentioned elsewhere, although it was given by *Jesus*. — *Θαύδαϊον*] see on Matt. x. 3. As to *ὁ Καναθαῖος*, see on Matt. x. 4.

Vv. 20,<sup>1</sup> 21. Peculiar to Mark, but in unity of connection with ver. 22 f. — *καὶ ἐρχ. εἰς οἶκον*] The choice of the disciples, and what had to be said to them concerning it, was the important occasion for the preceding ascent of the mountain, ver. 13. Now they come back again to the house, namely, in *Capernaum*, as in ii. 2, to which also the subsequent *πάλιν* points back. De Wette is in error when he says that the following scene could by no means have taken place in the house. See, on the other hand, ver. 31 and Matt. xii. 46. Hilgenfeld finds in *εἰς οἶκον* even a misunderstanding of Matt. xiii. 1.—The accusation *ὅτι ἐξέστη*, ver. 21, and that expressed at ver. 22, *ὅτι Βεελζεβοὺλ ἔχει*, are analogous; and these accusations are the significant elements in Mark,<sup>2</sup> with whom ver. 22 still lacks the special historical information that is furnished by Matt. xii. 22 f. (comp. ix. 33 f.); Luke xi. 14. In the connection of Mark alone the retrospective reference to vv. 10–12 is sufficient; hence it is not to be supposed that in the primitive-Mark that cure of demoniacs given by Matthew and Luke must also have had a place (Holtzmann). See, moreover, Weiss, *l.c.* p. 80 ff. Mark, however, does not

<sup>1</sup> Before *καὶ ἐρχονται εἰς οἶκον* would be the place where Mark, if he had desired to take in the Sermon on the Mount, would have inserted it; and Ewald (as also Tobler, *die Evangelienfrage*, 1858, p. 14) assumes that the Gospel in its original form had actually contained that discourse, although abridged, in this place,—which Weiss (*Evangelienfrage*, p. 154 f.) concedes, laying decided stress on the abridgment on the ground of other abridged discourses in Mark. Nevertheless, the abrupt and unconnected mode of adding one account to another, as here by the *καὶ ἐρχονται εἰς οἶκον*, as well as the omission of longer discourses, are peculiar to Mark and in keeping with the originality of his work; further, it would be quite impossible to see why the discourse, if it had originally a place here, should have been entirely removed, whether we may conceive for ourselves its original contents and compass in the main according to Matthew or according to Luke. Ewald's view has, however, been followed by Holtzmann, whom Weiss, in the *Jahrb. f. Deutsche Theol.* 1864, p. 63 ff., and Weissäcker, p. 46, with reason oppose, while Schenk-

el also regards the dropping out as probable, although as unintentional.—In respect of the absence from Mark of the history of the *centurion at Capernaum* (Matt. viii. 5 ff.; Luke vii. 1 ff.), the non-insertion of which Köstlin is only able to conceive of as arising from the neutral tendency of Mark, Ewald supposes that it originally stood in Mark, likewise before *καὶ ἐρχονται εἰς οἶκον*, and that in Matthew and Luke it still has the tinge of Mark's language, in which respect *ικανός* and *σκέλλειν* are referred to (but comp. Matt. iii. 11, ix. 36; Luke iii. 10, viii. 40). Weiss, p. 161, finds the hypothesis of Ewald confirmed by the affinity of that history with the narrative of the Canaanitish woman, vii. 24 ff. Holtzmann appropriates the reasons of Ewald and Weiss; they are insufficient of themselves, and fall with the alleged disappearance of the Sermon on the Mount.

<sup>2</sup> It is a hasty and unwarranted judgment that vv. 21, 22 appear in Mark as quite "misplaced," and find a much better place just before ver. 31 (so Weiss, *Evangelienfr.* p. 162).

represent the mother and the brethren as "*confederates of the Pharisees*" (Baur, *Markusevang.* p. 23) ; their opinion *ὅτι ἐξέστη* is an error (not malicious), and their purpose is that of care for the security of Jesus. — *αὐτοῖς*] He and His disciples. — *μηδὲ*] *not even*, to say nothing of being left otherwise undisturbed. [See critical note.] Comp. ii. 2. According to Strauss, indeed, this is a "palpable exaggeration." — *ἀκούσαντες*] that He was again set upon by the multitude to such a degree, and was occupying Himself so excessively with them (with the healing of their demoniacs, ver. 22, and so on). — *οἱ παρ' αὐτοῦ*] *those on His side*, i.e., *His own people*.<sup>1</sup> By this, however, the *disciples* cannot here be meant, as they are in the house with Jesus, ver. 20 ; but only, as is clearly proved by vv. 31, 32, *His mother, His brethren, His sisters*. — *ἐξῆλθον*] namely, not from a *place in Capernaum* (in opposition to ver. 20), but from the place where they were sojourning, from *Nazareth*. Comp. i. 9, vi. 3. It is not to be objected that the intelligence of the presence and action of Jesus in Capernaum could not have come to Nazareth so quickly, and that the family could not have come so quickly to Capernaum, as to admit of the latter being already there, after the reprimand of the scribes, vv. 23–30 ; for Mark does not say that that *ἐξῆλθον*, and the coming down of the scribes from Jerusalem, and the arrival of the mother, etc., happened *on the same day* whereon Jesus and the disciples had returned *εἰς οἶκον*. On the contrary, that intelligence arrived at Nazareth, where His relatives were setting out, etc. ; but from Jerusalem there had already—when Jesus had returned to Capernaum and was there so devoting Himself beyond measure to the people—come down scribes, and these said, etc. This scene, therefore, with the scribes who had come down was before the arrival of the relatives of Jesus had taken place. — *κρατῆσαι αὐτόν*] *to lay hold upon Him*, to possess themselves of Him.<sup>2</sup> — *ἐλεγον*] namely, *οἱ παρ' αὐτοῦ*. After *ἐξῆλθον* it is arbitrary to supply, with others (including Ewald) : *people said*, which Olshausen even refers to "the malicious Pharisees." So also Paulus, while Bengel thinks of *messengers*. Let it be observed that *ἐλεγον*, ver. 21, and *ἐλεγον*, ver. 22, correspond to one another, and that therefore, as in ver. 22, so also in ver. 21, there is the less reason to think of another subject than that which *stands there*. — *ἐξέστη*] *He is out of His mind*, has become frantic.<sup>3</sup> This strong meaning (erroneously rendered, however, by Luther : *He will go out of his mind*) is incontestably required by the forcible *κρατῆσαι*, as well as by the subsequent still stronger analogous expression *Βεελζεβοὺλ ἔχει*. Hence it is not to be explained of a swoon or the like, but is rightly rendered by the Vulgate : *in furorem versus est*. To the relatives of Jesus, at that time still (John vii. 9) unbelieving (according to Mark, even to *Mary*, which certainly does not agree with the preliminary history in Matthew and Luke<sup>4</sup>), the extraordinary teaching and working of Jesus, far transcending

<sup>1</sup> Comp. Xen. *Anab.* vi. 6. 24 ; *Cyrop.* vi. 2. 1 ; Polyb. xxiii. 1. 6 ; 1 Macc. ix. 44. See Bernhardy, p. 256.

<sup>2</sup> Comp. vi. 17, xii. 12, xiv. 1 ; Matt. xxvi. 4 ; Judg. xvi. 21 ; Tob. vi. 8 ; Polyb. viii. 20. 8, *al.*

<sup>3</sup> 2 Cor. v. 13 ; Arist. *H. A.* vi. 22 : *ἐξίσταται*

*καὶ μαίναται*, and see Wetstein. Comp. Xen. *Mem.* i. 8. 12 : *τοῦ φρονεῖν ἐξίστησιν*.

<sup>4</sup> It is entirely arbitrary for Theophylact, Beza, Maldonatus, Bisping, and others to desire to exclude *Mary* from sharing in the judgment *ὅτι ἐξέστη*. No better is the evasion in Olshausen, of a moment of weakness

their sphere of vision, producing such a profound excitement among all the people, and which they knew not how to reconcile with His domestic antecedents, were the eccentric activity of the frenzy which had taken possession of Him. Comp. Theophylact (who regards ἐξέστη as directly equivalent to *δαίμονα ἔχει*), Erasmus, Beza, Calvin, Maldonatus, Jansen, and others, including Fritzsche, de Wette, Bleek (according to whom they considered Him as "at the least an enthusiast"), Holtzmann, Weizsäcker, *et al.* The omission of the surprising historical trait in Matthew and Luke betrays a later sifting process. [See Note XVIII., p. 47 seq.]

REMARKS.—To get rid of this simple meaning of ver. 21, placed beyond doubt by the clear words, expositors have tried very varied expedients. Thus Euthymius Zigabenus, who in other respects is right in his explanation, arbitrarily suggests for the ἔλεγον the subject *τινὲς φθονεροί*, and adduces, even in his day, two other but unsuitable explanations.<sup>1</sup> According to Schoettgen and Wolf, the disciples (*οἱ παρ' αὐτοῦ*) heard that so many people were outside, and went forth to restrain the multitude, and said: *the people are frantic!* According to Griesbach and Vater, the disciples likewise went forth after having heard that *Jesus was teaching the people outside*, and wished to bring Jesus in, for people were saying: "*nimia eum omnium virium contentione debilitatum velut insanire!*" "that He by too great contention in all His strength has been weakened so as to be insane." According to Grotius, the relatives of Jesus also dwelt at Capernaum (which, moreover, Ewald, Lange, Bleek, and others suppose, although Mark has not at all any notice like Matt. iv. 13); they come out of *their* house, and wish to carry Jesus away from *the* house, where He was so greatly thronged, for the report<sup>2</sup> had spread abroad (*ἔλεγον γάρ*) that He had *fainted* (according to Ewald, *Gesch. Chr.* p. 334: "had fallen into a frenzy from exhaustion"). According to Kuinoel, it is likewise obvious of itself that *Jesus has left the house again and is teaching outside*; while the mother and the brethren who are at home also go forth, in order to bring Jesus in to eat, and they say, with the view of pressing back the people: *maxime defatigatus est!* Comp. Köster, *Imman.* p. 185, according to whom they wish to hold Him on account of *faintness*. So again Linder in the *Stud. u. Krit.* 1862, p. 556. According to Ebrard, § 70, notwithstanding the *εἰς οἶκον* and the *πάλιν*, Jesus is not in Capernaum, but at the house of a host; and in spite of vv. 31, 32, *οἱ παρ' αὐτοῦ* are the people in this lodging,<sup>3</sup> who think, as they hear Him so zealously teaching (?), that He is out of

and of struggling faith. Similarly Lange finds here a moment of eclipse in the life of Mary, arising out of anxiety for her Son. If her Son had already been to her the Messiah, how should she not have found in His marvellous working the very confirmation of her faith in Him, and the begun fulfilment of the promises which had once been so definitely made to her!

<sup>1</sup> 1. ἐξήλθον οἱ οἰκεῖοι αὐτοῦ κρατῆσαι αὐτὸν, ἵνα μὴ ὑποχωρήσῃ, ἔλεγον γάρ τινες, ὅτι ἐξέστη, ἦγουν ἀπέστη ἀπ' αὐτῶν διὰ τὸν ὄχλον. 2. ἐξήλθον . . . παραβोधῆσαι, ἔλεγον γάρ, ὅτι . . . παρελύθη τὸν τόνον τοῦ σώματος, ἀγαν κοπιάσας, "1. His rela-

tives went forth to lay hold on Him, that He might not withdraw, for some were saying, *ὅτι ἐξέστη*, that is, He is *gone away from them* on account of the crowd. 2. They went forth . . . to aid Him, for they were saying . . . He has relaxed the tone of His body by exerting Himself too much."

<sup>2</sup> Even Schleiermacher (*L. J.* p. 190 f.) presents the matter as if they had learnt by rumor that He was in an *unsettled condition*, and that they thought it better to detain Him (*κρατεῖν*) in domestic life.

<sup>3</sup> Kahnis (*Dogm.* I. p. 28 f.) also explains it of the *hosts* and *disciples* (not of the mother and the brethren). He thinks that

His mind, and go out to seize upon Him, but are at once convinced of their error! According to Ammon, *L. J. II.* p. 155, the people have gathered together round His dwelling, while He is sitting at meat; He hastens into the midst of the people, but is extricated by His friends out of the throng, because in their opinion He has fallen into a *faint*. Lange, *L. J. II.* 2, p. 834, takes ἐξέστη rightly, but regards it as the presupposition of the *popular judgment*, into which the kinsfolk of Jesus had with *politic prudence* entered, in order on this pretext to rescue Him from the momentary danger, because they believed that He did not sufficiently estimate this danger (namely, of having broken with the hierarchical party). In this way we may read everything, on which the matter is to depend, *between the lines*. Schenkel also reads between the lines, that the relatives of Jesus had been *persuaded* on the part of His enemies that He Himself was a person possessed. It is aptly observed by Maldonatus: "Hunc locum difficiliorem pietas facit . . . ; pio quodam studio nonnulli rejecta verborum proprietate alias, quae minus a pietate abhorrere videntur, interpretationes quaesiverunt. Nescio an, dum *pias* quaererent, *fulsas* invenerint," "This passage piety renders more difficult—by a certain pious study some, the proper sense of the word having been rejected, have sought other interpretations which seem less repugnant to piety. I might say while they sought *pious* ones they found *false* ones." According to Köstlin, p. 342, Mark has, "after the manner of later pragmatists," taken the ἐλεγον οτι ἐξέστη, which originally had the less exceptional sense of enthusiasm, as a malicious calumny. Thus, indeed, what appears offensive is easily set aside and laid upon the *compiler*, as is done, moreover, in another way by Baur, *Evang.* p. 559.

Vv. 22–30. See on Matt. xii. 24–32, who narrates more completely from the collection of Logia and historical tradition. Comp. Luke xi. 15–23, xii. 10. — And the scribes, etc., asserted a still worse charge. — Ver. 23. προσκαλεσόμεν. αὐτούς] De Wette is of opinion, without warrant, that this could only have taken place in *the open air*, not in the house (ver. 20). They were in the house along with, but further away from, Jesus; He calls them to Him to speak with them. — σατανᾶς σατανᾶν] not: one Satan . . . the other, but: Satan . . . himself; see on Matt xii. 26. Comp. ὁ σατανᾶς . . . ἐφ' ἑαυτόν, ver. 26. The want of the article with the proper name is not opposed to this. — Ver. 24. Now, in order to make good this πῶς δύναται (i.e., οὐ δύναται κ.τ.λ.), there come, linked on by the simple *and* (not γάρ), two illustrative analogues (ἐν παραβολαῖς), after which at ver. 26, but likewise by the simple *and*, not by a particle of inference, is added the point, *quod erat demonstrandum*. This symmetrical progression by means of καὶ is *rhetorical*; it has something in it impressive, striking—a feature also presenting itself in the discourse as it proceeds *asyndetically* in vv. 27 and 28. — Ver. 28. The order of the words: πάντα ἀφεθ. τοῖς υἱοῖς τῶν ἀνθρώπων τὰ ἀμαρτήματα places them so apart, as to lay a great emphasis on πάντα.<sup>1</sup> The expression τοῖς υἱοῖς τ. ἀνθρ., not a singular reminiscence from Matt. xii. 32 (Weiss), is rather a trait of Mark, depicting human weakness. — αἰώνιον ἀμαρτ.] namely, in re-

they wished to bring Him into the house by saying that He was in the *ecstatic* state like the prophets.

<sup>1</sup> See Bornemann and Herbst, *ad Xēn. Mem.* II. 10. 2.

spect of the *guilt*, "nunquam delendi," "never to be effaced," Beza. [See Note XIX., p. 48.] — Ver. 30. ὅτι εἰλεγόν: (He spake thus) *because they said*. Comp. Luke xi. 18. — πνεῦμα ἀκάθαρτον] not again as at ver. 22: Βεελζεβοὺλ ἔχει, because of the contrast with πνεῦμα τὸ ἅγιον. The less is it to be said that Mark places on a par the blasphemy against the *person* of Jesus (Matt xii. 31 f.) and that against the Holy *Spirit* (Köstlin, p. 318), or that he has "already given up" the former blasphemy (Hilgenfeld). It is included, in fact, in ver. 28.

Vv. 31–35. See on Matt. xii. 46–50. Comp. Luke viii. 19–21. — ἐρχονται οὖν] οὖν points back, by way of resuming, to ver. 21.<sup>1</sup> ἐρχονται corresponds with ἐξῆλθον, ver. 21, where Bengel pertinently observes: "Exitum sequetur τὸ venire, ver. 31," "The *coming* (ver. 31) follows the going forth." Ebrard resorts to harmonistic evasions. — οἱ ἀδελφοί] They are named at vi. 3. Of a "position of *guardianship* towards the Lord" (Lange), which they had wished to occupy, nothing is said either here or at John vii. 3, and here all the less that, in fact, the mother was present. — ἐξω] outside, *in front of the house*, ver. 20, Matt. xii. 47. — Ver. 32. The mention of the sisters *here for the first time* is an inaccuracy. [See Note XX., p. 48.] — Ver. 34. περιβλεψ. κύκλῳ] Comp. vi. 6.<sup>2</sup> — The expressive looking round was here an entirely different thing from that of ver. 5. Bengel: "suavitate summa." How little did His actual mother and His reputed brothers and sisters as yet comprehend Him and His higher ministry!

## NOTES BY AMERICAN EDITOR.

## XVI. Vv. 1–6.

Weiss ed. Mey. thinks it probable that Mark blended some features of another Sabbath healing (Luke xiv. 2–6), which belongs to "the earlier source," and which Matthew has more fully used. As between this view and that of Meyer, there is little ground for decision.

## XVII. Ver. 8. ἠκολούθησεν κ.τ.λ.

The evidence in favor of the singular seems decisive; also that for the omission of αὐτῷ. Tisch. wrongly places the verb after Ἰουδαίας, while Meyer retains the article before περὶ, against the evidence of \*and\* B C L Δ. The view of Meyer, as to the two parts of the crowd, seems correct; comp. the punctuation of the R. V.

## XVIII. Ver. 21. ὅτι ἐξίστη.

There is no objection to the strong sense attached to this phrase by Meyer, although Weiss ed. Mey. thinks that N. T. usage will justify the meaning; "to be under strong excitement." Nor need we deny that the relatives of Jesus were

<sup>1</sup> See Krüger, *Cyrop.* i. 5. 14; Klotz, *ad Phaed.* 72 B, and the passages in Sturz, *Lex. Derar.* p. 718.

<sup>2</sup> Hom. *Od.* viii. 278; Herod. iv. 183; Plat.

*Xen.* II. p. 808 f.

unbelieving. The view that they used this utterance as a pretext to remove Him from the multitude is not impossible. But it by no means follows, even if the strongest sense is accepted, that the unbelief of Mary is here so fully implied as to create disagreement with the preliminary narratives of Matthew and Luke.

Moreover, if Meyer holds that the other Synoptists omit this "surprising historical trait" because of "a later sifting process," with what reason can he object to Schenkel's "reading between the lines," or to Baur's laying the burden of what is offensive on the "compiler"? All the verse asserts is that on a given occasion the friends of Jesus said, "He is beside Himself." It is writing between the lines to say that this contradicts the story of His birth. The "sifting process" belongs to a later school of *litterateurs* than the Evangelists, and stands on the same moral level with "additions from later reflection," etc.

XIX. Ver. 28. *αἰωνίου ἁμαρτήματος.*

As the word *ἁμαρτημα*, which is well attested here, usually refers to an act of sin, the idea of eternal activity in sin seems to be suggested by the choice of the term in this connection. The notion of guilt would more properly lie in the word *ἔνοχος*; the ground of it is in the "eternal sin," which therefore involves eternal guilt.

XX. Ver. 32. *αἱ ἀδελφαί σου.*

This phrase is wanting in the best authorities (see critical notes), and only accepted by Tischendorf and others, because it does not occur in parallel passages. Meyer calls the mention of the sisters here for the first time "an inaccuracy," probably meaning that the proper place would have been in ver. 31. Weiss ed. Mey. suggests that in ver. 31 Mark retained the form of an earlier source, which also contained this anecdote. Neither of them tells us whether he deems Mark correct in stating that the sisters were present. But as the statement is made by the multitude, there is room for the theory of "later reflection" on the part of some one on the outskirts of the crowd! At all events, both Matthew and Mark speak of the sisters of Jesus (Matt. xiii. 56; Mark vi. 3) in passages where the text is not in doubt, and ver. 35 here, as well as Matt. xii. 50, suggests their presence.



## CHAPTER IV.

VER. 1. *συνήχθη*] Lachm. and Tisch. read *συνάγεται*, following B C L Δ ✠, min. Rightly; the alteration was made from Matt. xiii. 2, partly to *συνήχθησαν* (so A, min.), partly to *συνήχθη*. — Instead of *πολύς*, according to the same evidence, *πλείστος* is to be adopted, with Tisch. — Ver. 3. *τοῦ σπεῖραι*] Lachm. and Tisch. [W. and Hort, Weiss] have merely *σπεῖραι*, following only B ✠\* 102. — Ver. 4. After *πετεινά* Elz. has *τοῦ οὐρανοῦ*, in opposition to decisive evidence. It is taken from Luke viii. 5. — Ver. 5. Instead of *ἄλλο δέ* read, with Lachm. and Tisch., *καὶ ἄλλο*, according to B C L M\*\* Δ ✠, min. vss. The *Recepta* is from Matt. xiii. 5. — Ver. 6. *ἡλίου δὲ ἀνατείλαντος*] Lachm. and Tisch. read *καὶ ὅτε ἀνέτειλεν ὁ ἥλιος*, following B C D L Δ ✠, Copt. Vulg. Cant. Vind. Corb. 2, Rd. The *Recepta* is from Matt. xiii. 6. — Ver. 8. *ἄλλο*] B C L ✠, min. have the reading *ἄλλα* (Fritzsche, Rinck, Tisch.). [So W. and Hort, R. V., and Weiss.] It is from Matt. and was favored by the tripartite division that follows. — *αὐξάνοντα*] A C D L Δ, 238 have *αὐξανόμενον*. Approved by Griesb., adopted by Lachm. and Tisch. [B ✠ (wrongly cited in Meyer) have *αὐξανόμενα*, accepted by W. and Hort, R. V., Weiss; the participles then agreeing with *ἄλλα*.] Rightly, because the *intransitive* *αὐξάνειν* is the prevailing form in the N. T. — Instead of the threefold repetition of *ἐν*, Tisch. has *εἰς* three times, following B C\* L Δ, min. Yet B L have EΙΣ once and EN twice. [So W. and Hort, and, apparently, Weiss.] The reading of Tisch. is to be regarded as original; the *ἐν*, which is likewise strongly attested, was a gloss upon it, and that reading then became easily taken and interpreted, in comparison with Matt. xiii. 8, as the numeral *ἐν*. In ver. 20 also the *ἐν* is not to be written three times, but with all the uncials, which have breathings and accents: *ἐν*, as also Tisch. has it. — Ver. 9. *ὁ ἐχώς*] Lachm. and Tisch. have *ὁς ἐχει*, following B C\* D Δ ✠\*. The *Recepta* is from Matt. xiii. 9; Luke viii. 8. — Ver. 10. *ἡρώτησαν*] Fritzsche, Lachm. and Tisch. have *ἡρώτων*<sup>1</sup> on preponderant evidence (D has *ἐπηρώτων*). To be adopted. If the imperfect had been introduced from Luke viii. 9, *ἐπηρώτων* would be more diffused. — *τὴν παραβολήν*] Tisch. has *τὰς παραβολάς*, following B C L Δ ✠, vss. The singular is a correction; comp. Luke. — Ver. 11. *γινώκει*] is wanting in A B C\* K L ✠, min. Copt. Corb. 1. Suspected by Griesb., deleted by Lachm. and Tisch. An addition from Matt. xiii. 11; Luke viii. 10. With Tischendorf the words are to be arranged thus: *τ. μυστ. διδ. τ. βασ.* — Ver. 12. *τὰ ἀμαρτήματα*] is wanting in B C L ✠, min. Copt. Arm. Cr. (twice); condemned by Griesb., bracketed by Lachm., deleted by Fritzsche and Tisch. An addition, instead of which is found also *τὰ παραπτώματα* (min.). — Ver. 15. *ἐν ταῖς καρδίαις αὐτῶν*] C L Δ ✠, Copt. Syr. p. (in the margin) Colb.: *ἐν αὐτοῖς* (so Tisch.), and in favor of this B and min. testify by the reading *εἰς*

<sup>1</sup> In ed. VIII. Tisch., following C ✠, has the form *ἡρώτων*, which probably is only a transcriber's error, as with still stronger

evidence in its favor is the case in Matt. xv. 23. The Ionic form of the verb in *τω* is entirely foreign to the N. T.

αἰρούς. [The latter reading is accepted by Treg., W. and Hort, R. V.] The *Recepta* is explanatory after Matt. xiii. 19, comp. Luke viii. 12, but at the same time its testimony is in favor of ἐν αὐτοῖς, not of εἰς αὐτούς. — Ver. 18. καὶ οὗτοι εἰσι] Griesb. Lachm. Tisch. read καὶ ἄλλοι εἰσι, following B C\* D L Δ ✠, Copt. Vulg. Cant. Ver. Colb. Vind. Germ. Corb. Rightly; the *Recepta* originated by mechanical process after vv. 15, 16, comp. ver. 20. When this οὗτοι came in, there emerged at once an incompatibility with the subsequent οὗτοι εἰσι, therefore this latter was omitted (A C\*\* E G H K M S U V Π, min., Copt. Syr. p. Goth. Slav. Brix. Theophyl. Matth. and Fritzsche), while others removed the first οὗτοι εἰσι (min. Arm.). — Ver. 19. τούτου after αἰῶνος is rightly deleted by Griesb., Fritzsche, Lachm. and Tisch. in conformity with very considerable testimony. A current addition. — Ver. 20. οὗτοι] Tisch. has ἐκεῖνοι, following B C L Δ ✠; οὗτοι is a mechanical repetition, and comp. Matt. and Luke. — Ver. 21. The order ἐρχεται ὁ λύχνος is to be adopted, with Lachm. and Tisch., according to B C D L Δ ✠; min. vss. — ἐπιτεθῇ] τεθῇ is attested by B C L Δ ✠, min. (so also Fritzsche, Lachm. and Tisch.; recommended, moreover, by Griesb.). The compound word is more precise in definition, and came in here and at Luke viii. 16. — Ver. 22. The τι (which Lachm. brackets) was easily omitted after ἐστι as being superfluous. — ὁ ἐὰν μὴ] many variations, among which ἐὰν μὴ has the strong attestation of A C K L, min. It is commended by Griesb., and is to be adopted. The apparent absurdity of the sense<sup>1</sup> suggested partly the addition of ὁ, partly, in conformity with what follows, readings with ἵνα, namely, ἀλλ' ἵνα (D, vss.) and ἐὰν μὴ ἵνα (so Lachm. Tisch. [Treg., W. and Hort, R. V.], following B D ✠), εἰ μὴ ἵνα (min.). [Meyer's explanation is unsatisfactory, since ὁ is the latest reading; ἐὰν μὴ ἵνα is found in the oldest mss., and is probably the original form.] — Ver. 24. After the second ὑμῖν, Elz. Fritzsche, Scholz have τοῖς ἀκούουσιν, which also Lachm. and Tisch. on decisive evidence have deleted (it is a gloss), while Griesb. strikes out the whole καὶ προστεθ. ὑμῖν τοῖς ἀκ. (only in accordance with D G, Codd. It.), and Fritzsche places these words after ἀκούετε (according to Arm.). The course followed by Griesb. and Fritzsche must be rejected on account of the very weakness of the evidence; the reading of Griesb. arose from the fact that the eye of the transcriber passed from the first ὑμῖν directly to the second. — Ver. 25. δὲ γὰρ ἂν ἐχῃ] Lachm. and Tisch. have δὲ γὰρ ἐχει, following B C L Δ ✠, min., to which, moreover, D E\* F, al. are added with the reading δὲ γὰρ ἂν ἐχει. According to this, ἐχει alone is to be read; ἂν was added probably in recollection of Luke viii. 18, and then ἐχει was transmuted into ἐχῃ. — Ver. 28. γὰρ is to be deleted, with Lachm. and Tisch., following very important authorities. A connective addition, instead of which D has ὅτι αὐτ. — πλήρη σῖτον] Lachm. and Tisch. [Weiss] read πλήρης σίτος, following B, to which D should be added with the reading πλήρης ὁ σίτος. πλήρης σίτος is the original, which it was subsequently thought necessary to help by a structural emendation. [But ✠ supports the Rec., and the reading of B is very peculiar; W. and Hort retain the accusative.] — Ver. 30. τίνι] B C L Δ ✠, min. Ver. have πῶς, which Griesb. has recommended, Fritzsche and Tisch. have adopted. τίνι is from Luke xiii. 18. — ἐν ποίᾳ παραβολῇ παραβάλλωμεν αὐτήν] Fritzsche, Lachm. Tisch. have ἐν τίνι αὐτὴν παραβολῇ θάμεν, following B C\* L Δ ✠, min. Ver. Or. Rightly; ποίᾳ came in

<sup>1</sup> The reading ἐὰν μὴ is in no wise absurd (Fritzsche, de Wette), but it gives the same logical analysis as x. 30. See *in loc.*

as a gloss upon *τίμι*, after the analogy of the preceding *πῶς*; and the more difficult *θῶμεν* was explained by *παραβαλῶμεν*. — Ver. 31. *κόκκον*] Elz. Fritzsche, Tisch. read *κόκκω*, following B D Δ II K. As after the second half of ver. 30 the accusative (Griesb. Scholz, Lachm.) more readily suggested itself (in connection with *θῶμεν* or *παραβαλῶμεν*), the dative is to be preferred as the more difficult reading, which was the more easily supplanted by comparison of the different connections in Matt. xiii. 31; Luke xiii. 19. — *μικρότερος*] Lachm. reads *μικρότερον*, following B D L M Δ K, min. He adds, moreover, *ὅν* according to B L Δ K, omitting the subsequent *ἐστὶ*, and encloses *τῶν ἐπὶ τῆς γῆς*, which is wanting in C. Ver., in brackets. Tisch. also has *μικρότερον ὅν*, omitting *ἐστὶ*. The *Recepta* is to be retained; *μικρότερον* is a grammatical correction,<sup>1</sup> that has originated from a comparison with Matt., and the added *ὅν*, having arisen from the writing twice over of the ON which had gone before, or from the marginal writing of ON over the final syllable of *μικρότερον* QΣ, dislodged the subsequent *ἐστὶ*, whereupon, doubtless, the connection was lost. [Recent editors, R. V., agree with Tisch., against Meyer.] — Ver. 34. *τ. μαθ. αὐτοῦ*] Tisch. reads *τ. ἰδίοις μαθ.*, following B C L Δ K. Rightly; the *Recepta* is the usual expression. — Ver. 36. The reading *πλοῖα* instead of *πλοῖάρια* (as Elz. Fritzsche, Scholz have it) is so decisively attested, that but for that circumstance the more rare *πλοῖάρια* would have to be defended. — Ver. 37. Instead of *αὐτὸ ἤδη γεμίζεσθαι*, Griesb. approved, and Lachm. and Tisch. read, *ἤδη γεμίζεσθαι τὸ πλοῖον*, following B C D L Δ K\*\* Copt. Syr. p. (in the margin) Vulg. It. This latter is to be preferred; the simple mode of expression was smoothed. — Ver. 38. Instead of *ἐπεὶ* before *τ. πρ.*, Griesb. Fritzsche, Lachm. Tisch. read *ἐν* on decisive evidence. — Ver. 40. *οὐτῶ*] is deleted by Lachm., following B D L Δ K, Copt. Aeth. Vulg. It., and subsequently, instead of *πῶς οὐκ*, he has, with Griesb., *οὐπω* according to the same and other authorities. [So Treg., W. and Hort, R. V. The evidence is too strong to be set aside.] But the *Recepta* is, with Tisch. [Weiss], to be maintained. For in accordance with Matt. viii. 26 *οὐτῶ* was very easily dropped, while *οὐπω* just as easily crept in as a modifying expression, which at the same time dislodged the *πῶς*.

Vv. 1-9. See on Matt. xiii. 1-9. Comp. Luke viii. 4-8. Matthew has here a group of parables from the collection of Logia to the number of seven,—a later and richer selection than Mark gives with his three similitudes, the second of which, however (vv. 26-29), Matthew has not, because it probably was not embraced in the collection of Logia. See on ver. 26 ff. [and Note XXIV., p. 60.] Matthew has worked by way of amplification, and not Mark by way of reducing and weakening (Hilgenfeld). — *πάλιν*, see iii. 7. — *ἰρξάτο*] For from *καὶ συνάγεται* onward is related what happened after the commencement of His teaching. — Ver. 2. *ἐν τῇ διδασκῇ αὐτοῦ*] in His doctrinal discourse. Of the many (*πολλά*) Mark adduces some. — Ver. 7. *συνέπνιξαν*] choked the germinating seed, compressing it. Comp. Theophylact, c. pl. vi. 11. 6: *δένδρα συμπιγόμενα*. — Ver. 8. *ἀναβαίνοντα καὶ αὐξανόμενον* (see the critical remarks) is predicate of *καρπὸν*, hence *ἐδίδον καρπὸν* (and consequently also *καρπὸν οὐκ ἔδωκε*, ver. 7) is to be understood not of the grains of corn, but of the *corn-stalks* ascending and growing (shooting

<sup>1</sup> *μείζων*, too, ver. 32, became changed in codd. into *μείζον*. So A C E L V K, min. Tisch.

upward and continuing to grow). [See Note XXI., p. 59.] The produce of the grains is only mentioned in the sequel : *καὶ ἔφερον κ.τ.λ.* In the classics also *καρπός* means generally that which grows in the field.<sup>1</sup> Comp. *καρποφορεῖ*, ver. 28. — With the *Recepta ἐν τριάκοντα* is to be taken as : *one bore thirty* (neuter : nothing to be supplied), *i.e.*, according to the connection : one grain, which had been sown, bore thirty grains, another sixty, and so on.<sup>2</sup> With the reading *εἰς τριάκοντα* (see the critical remarks) we must render : it bore *up to thirty*, and up to sixty, etc. If *ἐν τριάκοντα* be read, the meaning is : it bore *in* (at the rate of) thirty, etc., so that the fruit-bearing was consummated in thirty, and so on. Observe, further, how ver. 8 has changed the primitive form of the Logia-collection still preserved in Matthew, especially as to the climax of the fruitfulness, which in Matthew is descending, in Mark ascending. — Ver. 9. *καὶ ἔλεγεν*] “*pausa frequens, sermonibus gravissimis interposita*,” “*a frequent pause, interposed in the most weighty discourses*,” Bengel. Comp. ii. 27.

Vv. 10–20. See on Matt. xiii. 10–23. Comp. Luke viii. 9–15. — *καταμόνας*] therefore, according to Mark, no longer in the ship, ver. 1. — *οἱ περὶ αὐτόν*] they who besides and next after the Twelve were the more confidential disciples of Jesus. A more precise definition than in Matthew and Luke. Of the *Seventy* (Euthymius Zigabenus) Mark has no mention. [See Note XXII., p. 60.] We may add that Matthew could not have *better* made use of the expression *οἱ περὶ αὐτόν σὺν τοῖς δώδεκα* (Holtzmann, who therefore pronounces it not to belong to the primitive-Mark), nor could he *not use it at all* (Weiss in the *Zeitschr. f. D. Theol.* 1864, p. 86 f.). He has only changed the detailed description of Mark into the usual expression, and he goes to work in general less accurately in delineating the situation. — *τὰς παραβ.*] see ver. 2. — Ver. 11. *δέδοται*] of the spiritual giving brought about by making them capable of *knowing*; hence *γινώσκειν* (which here is spurious) in Matthew and Luke. — *τοῖς ἔξω*] that is, to those who are outside of our circle, *to the people*. The sense of *οἱ ἔξω* is always determined by the contrast to it. In the Epistles it is the *non-Christians* (1 Cor. v. 12 f.; Col. iv. 5; 1 Thess. iv. 12; 1 Tim. iii. 7). We are the less entitled to discover here, with de Wette, an unsuitable *ὑστερον πρότερον* of expression, seeing that the expression in itself so relative does not even in the Talmud denote always the *non-Jews* (Schoettgen, *ad* 1 Cor. v. 12 f.), but also those who do not profess the doctrine of the *הכנים*—the *היצונים*; see Lightfoot, p. 609. — *ἐν παραβ. τὰ πάντα γίνεσθαι*] *ἐν παραβ.* has the emphasis : *in parables the whole is imparted to them*, so that there is not communicated to them in addition the abstract doctrine itself. All that is delivered to them of the mystery of the Messiah's kingdom—that is, of the divine counsel concerning it, which was first unveiled in the gospel—is conveyed to them under a veil of parable, and not otherwise. On *γίνεσθαι*, comp. Herod. ix. 46 : *ἡμῖν οἱ λόγοι γέγονασι*, Thucyd. v. 111, *al.* — Ver. 12. *ἴνα*] not : *ita ut*, as Wolf,

<sup>1</sup> Hom. *Il.* i. 156; Xen. *de venat.* v. 5; Plat. *Theaet.* p. 149 E, *Crat.* p. 410 C, as in the German *Frucht, Früchte*.

<sup>2</sup> On the *usus loquendi*, comp. Xen. *Hell.*

vii. 4. 27 : *ἐν μέρος ἔλαβον Ἀργεῖοι, ἐν δὲ Θηβαῖοι, ἐν δὲ Ἀρκάδες, ἐν δὲ Μεσσήνιοι*, Arist. *Eth. Nic.* vi. 1. 5; Eccles. xxxi. 28 f.

Bengel, Rosenmüller, Kuinoel, and others would have it, but, as it *always* is (comp. on Matt. i. 22), a pure *particle of design*. The unbelieving people are, by the very fact that the communications of the mystery of the Messiah's kingdom are made to them in parables and not otherwise, *intended* not to attain to insight into this mystery, and thereby to conversion and forgiveness. This idea of the *divine Nemesis* is expressed under a remembrance of Isa. vi. 9, 10, which prophetic passage appears in Matthew (less originally) as a formal citation by Jesus, and in an altered significance of bearing attended by a weakening of its teleological point. Baur, indeed, finds the aim expressed in Mark (for it is in nowise to be explained away) absolutely inconceivable; but it is to be conceived of as a mediate, not as a final, aim—a "*judicium divinum*," "divine sentence" (Bengel), which has a *paedagogic* purpose. — Ver. 13. After Jesus, vv. 11, 12, has expressed the *right* of His disciples to learn, not merely; like the unbelieving multitude, the parables themselves, but also their meaning—the *μυστήριον* contained in them—and has thus acknowledged their question in ver. 10 as *justified*, He addresses Himself now, with a new commencement of His discourse (*καὶ λέγει αὐτοῖς*, comp. vv. 21, 24, 26, 30, 35), to the purpose of *answering* that question, and that with reference to the particular concrete parable, ver. 3 ff. To this parable, which is conceived as having suggested the general question of ver. 10 (hence τ. *παραβολὴν ταύτην*), He confines Himself, and introduces the exposition to be given with the words: *Know ye not this parable, and how shall ye* (in general) *understand all parables?* These words are merely intended to *lead back* in a lively manner, after the digression of vv. 11, 12, to the *point of the question* at ver. 10, the *reply* to which then begins at ver. 14 with respect to that special parable. A *reproach* is by some found in the words (*since unto you it is given*, etc., ver. 11, *it surprises me*, that ye know not, etc.). See Fritzsche and de Wette, the latter accusing Mark of placing quite inappropriately in the mouth of Jesus an *unseasonable* reproach. But Mark himself pronounces decisively against the entire supposition of this connection by his *καὶ λέγει αὐτοῖς*, whereby he *separates* the discourse of ver. 13 from what has gone before. If the assumed connection were correct, Mark must have omitted this introduction of a *new* portion of discourse, and instead of *οὐκ οἰδᾶτε* must have used perhaps *καὶ ὑμεῖς οὐκ οἰδᾶτε*, or some similar *link of connection* with what precedes. Moreover, ver. 13 is to be read as *one question* (comp. Lachmann and Tischendorf [W. and Hort.]), and in such a way that *καὶ πῶς κ.τ.λ.* still depends on *οὐκ οἰδᾶτε* (comp. Ewald); not, as Fritzsche would have it, in such a way that *καὶ* indicates the consequence, and there would result the meaning: "*Ye understand not this parable, and are ye to understand all parables?*" But this would rather result in the meaning: *Ye understand not this parable; how is it, consequently, possible that ye shall understand all parables?* And this would be a strange and unmeaning, because altogether self-evident consequence. Usually ver. 13 is divided into *two questions* (so, too, de Wette), and *πάσας* is taken as equivalent to: *all the rest*; but this is done quite without warrant, since the idea of *λοιπὰς* would be precisely the *point* in virtue of the contrast which is assumed. — *γνώσεσθε*] *future*, because the

disciples were now aware how they should attain to the understanding of the whole of the parables partly delivered already (ver. 2), partly still to be delivered in time to come. — The following interpretation of the parable, vv. 14–20, is “so vivid, rich, and peculiar, that there is good reason for finding in it words of Christ Himself,” Ewald. [See Note XXIII., p. 60.] — Ver. 15. Observe the difference between the local *δπου* and the temporal *δταν*, in connection with which *καί* is not adversative (Kuinoel, de Wette), but the simple conjunctive *and*: *The following are those (who are sown) by the way-side: then, when the teaching is sown and they shall have heard, cometh straightway Satan, etc.* — Ver. 16. *δμοίως*] in like manner, after an analogous figurative reference, in symmetrical further interpretation of the parable. Translate: *And the following are in like manner those who are sown on the stony ground: (namely) those who, when they shall have heard the word, immediately receive it with joy; and they have not root in themselves, etc.* It is more in keeping with the simplicity and vividness of the discourse not to take the *καί οὐκ ἔχονσι* along with *οἱ*. — Ver. 18 f. *And there are others, who are sown among the thorns; these are they who, etc.* If *ἀκούοντες* be read,—which, however, would arise more easily from the similar parallel of Matthew than *ἀκούσαντες* (B C D L Δ κ, Tisch.) from the dissimilar one of Luke,—the course of events is set forth *from the outset*, whereas *ἀκούσαντες* sets it forth from the standpoint of the result (*they have heard, and, etc.*). — *τὰ λοιπά*] besides riches: sensual pleasure, honor, etc. — *εἰσπορ.*] namely, into that place whither the word that is heard has penetrated, into the heart. The expression does not quite fit into the parable itself; but this does not point to less of originality (Weiss). De Wette wrongly observes that *εἰσπορ.* is probably an erroneous explanation of the *πορευόμενοι* in Luke. — Ver. 20. *ἐν* (not *ἐν*; see the critical remarks on ver. 8) *τριάκοντα κ.τ.λ.* is, it is true, so far out of keeping, that by retaining the numbers the discourse falls back from the interpretation into the figure; but the very repetition of the striking closing words of the parable, in which only the preposition is here accidentally changed, betokens the set purpose of solemn emphasis.

Vv. 21–23. Comp. Luke viii. 16 f. *Meaning* (comp. Matt. v. 15, x. 26): “the light, *i.e.*, the knowledge of the *μυστήριον τῆς βασιλείας*, which ye receive from me, ye are not to withhold from others, but to bring about its diffusion; for, as what is concealed is not destined for concealment, but rather for becoming manifest, so also is the mystery of the Messiah’s kingdom.”<sup>1</sup> These sayings, however, as far as ver. 25, have not their original

<sup>1</sup> According to others, Jesus gives an allegorical exhortation to *virtue*: “ut lucerna candelabro imponenda est, sic vos oportet, discipuli, non quidem vitam umbratilem sine virtutis splendore agere; sed,” “That as a lamp should be placed upon a lamp-stand, so it behoves you, disciples, not to lead a life of retirement without the brightness of virtue; but,” etc., Fritzsche, comp. Theophylact, Grotius, and

others. But the kindled light would, in fact, be already the symbol of virtue, and Jesus would forbid the exercise of it in secret! Moreover, this view is not required by ver. 20, since with ver. 21 a new portion of the discourse commences; and our view is not forbidden by ver. 11 (comp. ver. 34), since in ver. 11 Jesus is only speaking of the then unsusceptible multitude, and, if pushed to consistent general applica-

place here, but belong to what (according to Papias) Mark wrote οὐ τάξει, "not in order." Holtzmann judges otherwise, p. 81, in connection with his assumption of a primitive-Mark. The collection of Logia is sufficient as a source. [See Note XXIII., p. 60.] Comp. Weiss in the *Jahrb. f. D. Theol.* 1864, p. 88. — ἐρχεται] *Doth the lamp then possibly come*, etc. ? ἐρχεσθαι is used of inanimate things which are brought; very frequently also in classical writers. — ἐπὶ τὸν μόνδιον] See on Matt. v. 15. — κλίνην] a *table-couch*. Comp. vii. 4. After κλίνην there is only a comma to be placed: the question is *one* as far as τῶν. — According to the reading εἰ μὴ φανερ. (see the critical remarks), the rendering is: *nothing is hidden, if it shall not* (in future) *be made manifest*.<sup>1</sup> So surely and certainly does the φανέρωσις set in ! [But see additional critical note.] — ἀλλ' ἵνα εἰς φαν. ἔλθῃ] The logical reference of ἀλλ' is found in a pregnant significance of ἀπόκρυφον: nor has there anything (after οὐδέ, τι is again to be mentally supplied) taken place as secret, i.e., *what is meant to be secret, but what in such a case has come to pass, has the destination, etc.*

Vv. 24, 25. Comp. Luke viii. 18. — βλέπετε] *Be heedful as to what ye hear*; how important it is rightly to understand what is delivered to you by me ! ἐν ᾧ μέτρω κ.τ.λ.] A ground of encouragement to heedfulness. It is otherwise in Matt. vii. 2. In our passage *the relation of heedfulness to the knowledge thereby to be attained* is described. Euthymius Zigabenus well says: ἐν ᾧ μέτρω μετρεῖτε τὴν προσοχὴν, ἐν τῷ αὐτῷ μετρηθήσεται ὑμῖν ἡ γνῶσις, τουνέστιν ὅσον εἰσφέρετε προσοχὴν, τοσαύτη παρασχεθήσεται ὑμῖν γνῶσις, καὶ οὐ μόνον ἐν τῷ αὐτῷ μέτρῳ, ἀλλὰ καὶ πλέον, "with what measure ye mete your attention, with that same will knowledge be measured unto you—that is: as much attention as ye apply, so much knowledge will be supplied to you, and not only in the same measure, but also more." — Ver. 25. Reason assigned for the foregoing καὶ προστεθήσεται. The application of the proverbial saying (comp. Matt. xiii. 12, xxv. 20) is: For if ye (through heedfulness) have become rich in knowledge, ye shall continually receive still larger accession to this riches (that is just the προστεθήσεται); but if ye (through heedlessness) are poor in knowledge, ye shall also lose even your little knowledge. Euthymius Zigabenus erroneously refers δοθήσεται, "*shall be given*," only to the γνῶσις, "*knowledge*," and ἐχῇ, "*hath*," to the προσοχὴν, "*attention*." So also Theophylact.

Vv. 26-29. Jesus now continues, as is proved by ver. 33 f. (in opposition to Baur, *Markusevang.* p. 28), His parabolic discourses *to the people*; hence ἐλθεν is here used without αὐτοῖς (vv. 21, 24), and vv. 10-25 are to be regarded as an inserted episode (in opposition to de Wette, *Einl.* § 94b, who

tion, these words spoken at ver. 11 would quite annul the apostolic calling. *Ritorty* has refuted this general application. Erasmus, *Paraphr.*, aptly says: "Nolite putare me, quod nunc secreto vobis committo, perpetuo celatum esse velle; . . . lux est per me in vobis accensa, ut vestro ministerio discutiat tenebras totius mundi," "You should not think that what I now commit to

you in secret I wish to be perpetually concealed; . . . the light is through me kindled in you, that by your ministry it may dispel the darkness of the whole world."

<sup>1</sup> "Id fit successive in hoc saeculo, et fiet plene, quum lux omnia illustrabit," "This occurs successively in this age, and will occur fully, when the light shall illumine all things, 1 Cor. iv. 5," Bengel.

holds *ὅτε δὲ ἐγένετο καταμόνας* as absurd). — Mark alone has the following parable, but in a form so thoughtful and so characteristically different from Matt. xiii. 24 f., that it is without sufficient ground regarded (by Ewald, Hilgenfeld, Köstlin) as founded on, or remodelled<sup>1</sup> from, Matt. l.c., and therefore as not originally belonging to this place, — a view with which Weiss agrees [see Note XXIV., p. 60], but traces the parable of Mark to the primitive form in the collection of Logia, and holds the enemy that sowed the tares, Matt. xiii., to have been brought into it by the first evangelist ; while Strauss (in Hilgenfeld, *Zeitschr.* 1863, p. 209) has recourse to the *neutral* character of Mark, in accordance with which he is held to have removed the *ἐχθρὸς ἀνθρώπου*, “ enemy ” (by which *Paul* is meant !). See, on the other hand, Klöpper in the *Jahrb. f. D. Theol.* 1864, p. 141 ff., who, with Weizsäcker, discovers the point aimed at in the parable to be that of antagonism to the vehement expectations of a speedy commencement of the kingdom, — which, however, must have been directly indicated, and is not even implied in Matt. xiii. (see ver. 37 ff.). Without foundation Weizsäcker (p. 118) finds in the parable a proof that our Gospel of Mark was not written till after the destruction of Jerusalem, when the delaying of the Parousia had become evident. Here the establishment of the kingdom is not at all depicted under the specific form of the *Parousia*, and there is nothing said of a *delaying* of it. — *ἡ βασιλεία τ. Θεοῦ*] The *Messianic kingdom*, conceived of as *preparing* for its proximate appearance, and then (ver. 29) *appearing* at its time. — *τὸν σπόρον*] the seed concerned. — Observe the *aorist* *βάλῃ*, and then the *presents* which follow : *has* cast, and then *sleeps* and *arises*, etc. — *νύκτα κ. ἡμέραν*] With another form of conception the genitives might also be used here. See on the distinction, Kühner, II. p. 219. The prefixing of *νύκτα* is here occasioned by the order of *καθεὶδὼν καὶ ἐγείρ.* See, further, on Luke ii. 37. Erasmus erroneously refers *ἐγείρ* to the *seed*, which is only introduced as subject with *βλαστ. — μὴ κύνῃται*] *is extended*, in so far, namely, as the *shoot* of the seed comes forth and mounts upwards (*increscat*, Vulgate). Comp. LXX. Isa. xlv. 14. In the shoot *the seed extends itself*. — *ὥς οὐκ οἶδεν αὐτὸς*] *in a way unknown to himself* (the sower) ; he himself knows not how it comes about. See the sequel. — *αὐτομάτη*] *of itself*, without man's assistance.<sup>2</sup> Comp. Hesiod, *ἔργ.* 118 ; Herod. ii. 94, viii. 138 ; and Wetstein *in loc.* — *εἰτα πλήρης σίτος ἐν τ. στ.*] the *nominative* (see the critical remarks) with startling vividness brings before us the result as *standing by itself* : then *full* (developed to full size) *grain in the ear* ! See on this nominative standing forth in rhetorical relief from the current construction, Bernhardt, p. 68 f. — Ver. 29. *παράδῳ*] is usually explained *intransitively*, in the sense : shall have delivered *itself* over, namely, by its ripeness to the harvesting. [See Note XXV., p. 60.] Many transitive verbs are confessedly thus used in an intransitive signification, in which case, however, it is inappropriate to supply *ἐαυτόν* (Kühner, II. p. 9 f.). So, in particular, compounds of

<sup>1</sup> A “ tame weakening,” in the opinion of Hilgenfeld, comp. Strauss ; “ of a secondary nature,” in that of Weizsäcker.

<sup>2</sup> Hence there is no inconsistency with

ver. 27 (Weiss). The germinative power of the seed is conditioned by the immanent power of the earth, which acts upon it.



διδόναι.<sup>1</sup> But of this use of παραδιδόναι there is found no quite certain instance<sup>2</sup> (not even in 1 Pet. ii. 23, see Huther); moreover, the expression itself, "the fruit has offered itself," would be foreign to the simplicity of the style, and has a modern sound. Hence (comp. Kaeuffer, *de ζωῆς αἰων. not.* p. 49) παραδίδ. is rather to be explained as to *allow*, in accordance with well-known usage:<sup>3</sup> *but when the fruit shall have allowed, i.e., when it is sufficiently ripe.* Quite similar is the expression: τῆς ὥρας παραδιδόσης, Polyb. xxii. 24. 9: *when the season permitted.* Bleek assents to this view. — ἀποστέλλει τὸ δρέπανον] Comp. Joel iv. 13; Rev. xiv. 15. — The teaching of the parable is: *Just as a man, after performing the sowing, leaves the germination and growth, etc., without further intervention, to the earth's own power, but at the time of ripening reaps the harvest, so the Messiah leaves the ethical results and the new developments of life, which His word is fitted to produce in the minds of men, to the moral self-activity of the human heart, through which these results are worked out in accordance with their destination (δικαιοσύνη—this is the parabolic reference of the πλήρης σίτος), but will, when the time for the establishment of His kingdom comes, cause the δίκαιοις to be gathered into it (by the angels, Matt. xxiv. 31; these are the reapers, Matt. xiii. 39).* The self-activity on which stress is here laid does not exclude the operations of divine grace, but the aim of the parable is just to render prominent the former, not the latter. It is the one of the two factors, and its separate treatment, keeping out of view for the present the other, leaves the latter unaffected. Comp. ver. 24. Bengel aptly observes on αὐτομάτῃ, ver. 28: "non excluditur agricultura et coelestis pluvia solesque," "There is not excluded cultivation, heavenly rains and sunshine." Moreover, Jesus must still for the present leave the mode of bringing about the δικαιοσύνη (by means of His ἰλαστήριον and faith thereon) to the later development of His doctrine. But the letting the matter take its course and folding the hands (Strauss) are directly *excluded* by αὐτομάτῃ, although the parable is opposed also to the conception of a so-called *plan* of Jesus.<sup>4</sup>

Vv. 30-32. See on Matt. xiii. 31 f. Comp. Luke xiii. 17 f. — πῶς] *how* are we to bring the Messianic kingdom into comparison? — ἢ ἐν τίνι αὐτ. παραβολῇ θώμεν (see the critical remarks): *or in what parable are we to place it, set it forth?* The expression *inclusive of others (we)* is in keeping with the *deliberative* form of discourse. The hearers are formally taken into the consultation. The deviation from the normal order of the words places the principal emphasis on τίνι. — ὡς κόκκῳ σιν.] ὡς is correlative to the πῶς of ver. 30: *so as it is likened to a grain of mustard seed.* — The following<sup>5</sup> is

<sup>1</sup> See Vlg., ed. Herm. p. 132; Valckenaer, *Diatr.* p. 233; Jacobs, *ad Philostr.* p. 363; Krüger, § 52. 2. 9; and see in general, Bernhardt, p. 339 f.; Winer, p. 225 [E. T. 315].

<sup>2</sup> In Josh. xi. 19 the reading varies much and is doubtful; in Plat. *Phaedr.* p. 250 E, παραδόναι is not necessarily reflexive.

<sup>3</sup> Herod. v. 67, vii. 18; Xen. *Anab.* vi. 6. 34; Polyb. iii. 12. 4.

<sup>4</sup> Comp. Schleiermacher, *L. J.* p. 348 ff.

<sup>5</sup> From the collection of Logia, and in a shape more original than Matthew and Luke, who add the historical form. Mark would least of all have divested it of this, if he had found it in existence. Comp. (in opposition to Holtzmann) Weiss in the *Jahrb. f. D. Theol.* 1864, p. 93. [See Note XXVI., p. 60.]

not a parable in the stricter sense (not a history), but a comparison generally, the representation of the idea, borrowed from the region of sense. Comp. iii. 23, vii. 17. See on Matt. xiii. 3.—Observe the twofold *ὅταν* *σπαρῇ*, vv. 31, 32. In the first the emphasis is on *ὅταν*, in the second on *σπαρῇ*. “Exacte definit tempus illud, quum granum desinit esse parvum et incipit fieri magnum,” “It defines exactly that time when the grain ceases to be small and begins to become great,” Bengel.

Ver. 33 f. Comp. Matt. xiii. 34.—From *τοιούταις* it follows that Mark knew yet more parables that were spoken at that time.—*καθὼς ἠδύναντο ἀκοεῖν*] *as they were able* (in virtue of their capacity) to *take in* the teaching. Not as though they could have apprehended the inner *doctrinal contents* of the parables (ver. 11), but they were capable of apprehending the narrative *form*, the parabolic narrative *in itself*, in which the teaching was veiled, so that they were thus qualified only *in this form* (*καθὼς*) to hear the doctrine. Accordingly, *ἀκοεῖν* here is neither : *to understand*, nor equivalent to *βαστάζειν*, John xvi. 12 (Bengel, Kuinoel, and others), but the simple *to hear, to perceive*.—*οὐκ ἐλάλει*] *at that time*. See on Matt. xiii. 34. Baur indeed (see *Markusevang.* p. 24 f.) will not allow a limitation to the teaching *at that time*, but would draw the conclusion that Mark has perhaps not even regarded the Sermon on the Mount, such as Matthew has it, as being historical, and has given the foregoing parables as a *substitute* for it. But Mark himself certainly has doctrinal utterances of Jesus enough, which are not parabolical.

Vv. 35–41. See on Matt. viii. 18, 23–27. Comp. Luke viii. 22–25.—*ἐν ἐκείνῃ τῇ ἡμέρᾳ*] ver. 1 f.; a difference in respect of time from Matt. viii. 18. Luke viii. 22 is altogether indefinite.—*ὥς ἦν ἐν τῷ πλοίῳ*] to be taken together; *as He was in the ship* (comp. ver. 1) without delay for further preparation they take possession of Him. For examples of this mode of expression, see Kypke and Fritzsche.—*καὶ ἄλλα δέ*] *but other ships also*<sup>1</sup> were in His train (*μετ’ αὐτοῦ*) during the voyage; a characteristic descriptive trait in Mark.—Ver. 37. On *λαίλαψ ἀνέμου*, comp. Hom. *Il.* xvii. 57; Anthol. Anacr. 82. On the accent of *λαίλαψ*, see Lipsius, *gramm. Untersuch.* p. 36 f.—*ἐπ’βαλεν*] *intransitive* (comp. on v. r. 29, Plat. *Phaedr.* p. 248 A, and frequently) not *transitive*, so that the *storm* would be the subject (Vulgate, Luther, Zeger, Homberg, and several others). The *τὰ δὲ κύματα*, for this purpose prefixed, indicates itself as the subject.—Ver. 38. *And He Himself was at the stern*, laid down on the *pillow* that was there, *asleep*. It was a part of the vessel intended for the sailors to sit or lie down, Poll. x. 40; more strictly, according to Smith (*Voyage and Shipwreck of St. Paul*, p. 296 ff.), the cushion of the rower’s bench.—Ver. 39. *σιώπα, πρῶμιμος*] *be silent! be dumb!* asyndetic, and so much the more forcible (Nügelbach, *Anm. z. Ilias*, ed. 3, p. 247, 859), Eur. *Hec.* 532. The sea is *personified*; hence the less are we to conjecture, with Schleiermacher, *L. J.* p. 230, that Jesus has addressed *the disciples* (ye shall see that it will immediately be still).—*ἐκόπασεν ὁ ἀνεμος*] Herod. vii. 191. Comp. Mark vi. 51; Matt. xiv. 32, from which passage

<sup>1</sup> Hartung, *Partikeil.* I. p. 182; Ellendt, *Lex. Soph.* I. p. 884.

de Wette arbitrarily derives the expression of Mark. — Ver. 40. πῶς] *how is it possible*, etc.? [See Note XXVII., p. 60.] They had already so often been the witnesses of His divine power,<sup>1</sup> under the protection of which they needed not to tremble. — Ver. 41. ἐφοβήθησαν] not *the people* (Grotius and others), which agrees with Matthew but not with the context, but *the disciples*, who were thrown (psychologically) into *fear* at the quite extraordinary phenomenon, and were not yet clear as to the divine *causa efficiens* in Jesus (τίς ἄρα οὗτος, etc.). As to φοβείσθαι φόβον μέγαν, comp. on Matt. ii. 10. On τίς ἄρα, in which the perplexity is not expressed by the ἄρα, but is implied in the context (in opposition to Hartung), and ἄρα means: *igitur, rebus ita comparatis*, see Klotz, *ad Devar.* p. 176. Comp. Nägelsbach, *Anm. z. Ilias*, ed. 3, p. 10 f.

REMARK.—The weakness of faith and of discernment on the part of the disciples (ver. 40 f.) appears in Mark most strongly of the Synoptics (comp. vi. 52, vii. 18, vii. 17, 18, 33, ix. 6, 19, 32, 34, x. 24, 32, 35, xiv. 40). Ritschl in the *theol. Jahrb.* 1851, p. 517 ff., has rightly availed himself of this point on behalf of Mark's originality; since a later softening—yet without set purpose and naturally unbiassed, and hence not even consistent—is at any rate more probable than a subsequent aggravation of this censure. The remarks of Baur in opposition (*theol. Jahrb.* 1853, p. 88 f.) are unimportant, and would amount to this, that Mark, who is assumed withal to be neutral, would in this point have even outstripped Luke. Comp. Holtzmann, p. 435 f.

#### NOTES BY AMERICAN EDITOR.

##### XXI. Ver. 8. ἄλλα . . . ἀναβαίνοντα καὶ αὐξανόμενα.

The above reading, sustained throughout by  $\aleph$  and B and in the earlier part by other weighty witnesses, is to be accepted. The change to αὐξανόμενον was first made, then to the much later form αὐξάνοντα. Weiss ed. Meyer rightly explains that the participles agree with ἄλλα, showing the process of growth up to bearing fruit. Meyer's view of καρπὸν he properly opposes. In this case, as so often, textual criticism confirms a reading apparently more difficult, and yet really more accurate and graphic when correctly apprehended.

It may be remarked here that in no one section of the Gospel narrative are the resemblances and differences of the Synoptists more difficult to explain, on the theory of interdependence, or combination, etc., than in the three accounts of the parable of the sower, as presented according to the better established text. Very significantly Weiss ed. Meyer omits the remark of Meyer (on ver. 8) in regard to "the primitive form of the Logia-collection."

<sup>1</sup> With this agrees neither the half-naturalizing view of Lange, *L. J.* II. p. 314, that the *immediate* causes of the calm setting in lay in the atmosphere, and that so far the threatening word of Jesus was *prophetic* (comp. Schleiermacher); nor the complete breaking up of the miracle by Schenkel, who makes the matter amount simply to this, that Jesus, by virtue of His confidence in God and foresight of His destination, exercised a peaceful and soothing sway among

the disciples, although these were possessed of nautical knowledge and He was not. Keim, p. 123, adds, moreover, a prayer previous to the command of Jesus, assuming that then *God* acted, and Jesus was only His interpreter. Of all this, however, there is nothing in the text. See rather ver. 41, which also testifies against the resolution of the natural miracle suggested by Weizsäcker.

XXII. Ver. 10. *οἱ περὶ αὐτόν.*

Weiss ed. Meyer omits the sentences, from "We may add," etc., to "delineating the situation." He probably thus indicates his difference of opinion and also his disapproval of this method of commenting.

## XXIII. Vv. 14-20. Vv. 21-23.

Although Ewald and Meyer find in these verses "words of Christ Himself," so uncertain is the critical method that Weiss (Mark, p. 146) opposes this view. —The latter (ed. Mey.) omits under vv. 21-23 the sentence: "the collection of Logia is sufficient as a source," and gives a different theory of the origin. He thinks the sayings belong to two different places, and are here combined entirely out of their connection, with a new application given to them by Mark himself.

## XXIV. Vv. 26-29.

Weiss ed. Mey. says that the parable "is formed entirely out of elements of the parable of the tares among the wheat, which, it is true, in somewhat simpler form than in Matt. xiii., already had a place in the parabolic discourse of the older source (comp. Weiss, Mark, p. 160, Matt. p. 347 seq.)." He also denies the existence of any peculiar sayings in Mark which cannot be traced to this older source. The passages usually regarded as peculiar to Mark have, as a rule, this in common, that they indicate gradual processes (comp. chap. vii. 31-37; viii. 22-26). It is safe to hold that Mark's narrative is trustworthy, until the theory of the origin of the Synoptists is solved in a way which obviates the necessity for such differences as this between Meyer and his German editor.

XXV. Ver. 29. *παράδοι.*

Meyer improperly rejects this form of the subjunctive. Here it is attested by  $\aleph$  B D  $\Delta$ , and accepted by recent editors; so in chap. xiv. 10, 11; comp. also *γνοῖ* (v. 43, ix. 30), *δοῖ* (viii. 37).

## XXVI. Vv. 30-32.

Weiss ed. Mey. traces this parable also to "the older source, but does not regard it as belonging to the parabolic discourse. Mark, he thinks, placed it wrongly, and Matthew followed him, while Luke (xiii. 18, 19) has it in its most original form; the two former adapting it for their purpose. From this mustard-seed of narrative, what great and diverse branches of theory have sprung!

XXVII. Ver. 40. *Τί δειλοί ἐστε; οὐπω ἔχετε πίστιν;*

For the above reading, omitting *οὕτως* and substituting *οὐπω* for *πῶς οὐκ*, we have five of the best uncials ( $\aleph$  B D L  $\Delta$ ) and two of the most accurate versions (Copt. Vulg.). In the face of this evidence the considerations urged by Meyer (see critical note) seem indecisive, although Tisch. retains the received readings. The better attested form, moreover, accords with the brevity and vivacity of Mark's style. "Yet" points to the recent instruction (in the great parabolic discourse) and to the numerous miracles previously wrought.

## CHAPTER V.

VER. 1. Γαδαρηνῶν] Here also, as in Matt. viii. 28, occur the various readings Γερασσηνῶν (B D N\* Vulg. Sax. Nyss., so Lachm. and Tisch. [recent editors, R. V.]) and Γεργεσηνῶν (L Δ N\*\* min. Arr. Copt. Aeth. Arm. Or.). The *Recepta* is to be retained, according to A C E, etc., with Fritzsche and Scholz. See on Matt. — Ver. 2. ἐξεληθόντος αὐτοῦ] is here more strongly attested (B C L Δ N, min. Ver. Brix., to which D also with ἐξεληθόντων αὐτῶν falls to be added) than in Matt. viii. 28. To be adopted, with Lachm. and Tisch.; ἐξεληθόντι αὐτῷ (Elz.), is from the parallel passages. — εὐθέως] which Lachm. has deleted, is only wanting in B, Syr. Arm. Ver. Brix. Vind. Colb. Corb. 2. [Bracketed by Treg., W. and Hort.] The omission is explained from the parallels, from which also has arisen the reading ἐπήντησεν (B C D L Δ N, min. Lachm.). [The latter reading is accepted by Tisch., Treg., W. and Hort.] — Ver. 3. οὕτε] B C D L Δ N, 33 have οὐδέ. So Fritzsche, Lachm. Tisch.; and of necessity rightly. — ἀλύσεσιν] Lachm. and Tisch. have ἀλύσει, following B C L 33, Colb.; the *Recepta* is from what follows. — οὐδεῖς] Lachm. and Tisch. have οὐκέτι οὐδεῖς, following B C D L Δ N, min. Vulg. It. Arm. Looking to the peculiarity of this notice and the accumulation of the negatives, we must recognize this as correct. — Ver. 7. εἶπε] λέγει has preponderating evidence; approved by Griesb., adopted by Fritzsche, Lachm. and Tisch.; εἶπε is from Luke viii. 28. But Mark is fond of the historical present. In ver. 9 also the simple λέγει αὐτῷ (instead of ἀπεκρίθη λέγων in Elz.) is rightly adopted by Griesb. on preponderant evidence. — Ver. 9. Λεγιῶν] B\* C D L Δ N\* 69, Syr. Copt. It. Vulg. have Λεγιών, and this Lachm. and Tisch. have adopted. The *Recepta* is from Luke. — Ver. 11. Instead of πρὸς τῷ ὄρει, Elz. has πρὸς τὰ ὄρη, in opposition to decisive evidence. — Ver. 12. After αὐτὸν Elz. Matt. have πάντες, which Lachm. brackets and Tisch. deletes. It is wanting in B C D K L M Δ N, min. vs. Afterwards Elz. Matth. Scholz, Lachm. have οἱ δαίμονες, which Griesb. rejected, and Fritzsche and Tisch. have deleted, following B C L Δ N, min. Copt. Aeth. [Recent editors, R. V., rightly omit the entire phrase.] The *Recepta* πάντες οἱ δαίμονες is to be maintained; these words were omitted in accordance with the parallels; but they are quite in keeping with Mark's graphic manner. — Ver. 13. ἦσαν δέ] is on considerable evidence to be deleted as supplied (Tisch.). — Ver. 14. Instead of ἀπήγγ. Elz. has ἀνήγγ. But the former is decisively attested. — ἐξηλθον] has come in from Matt. and Luke instead of the genuine ἦλθον (A B K L M U N\*\* min. vs.), which Griesb. approved, Lachm. and Tisch. have adopted. — Ver. 15. The omission of the καὶ before ἡματ. (Tisch.) proceeded from Luke. [But καὶ is supported only by A C among weighty authorities, and is properly rejected by recent editors, R. V. The omission leaves the description more graphic.] — Ver. 18. ἐμβάντος] A B C D K L M Δ N, min. Vulg. It. have ἐμβαινόντος. Approved by Griesb., adopted by Fritzsche, Lachm. and Tisch. The *Recepta* is from Luke viii. 37. — Ver. 19. Instead of καὶ οὐκ, Elz. has ὁ δὲ Ἰησοῦς οὐκ, against decisive evidence. — ἀνάγγελον] Lachm. Tisch. [recent editors, R. V.]

have ἀπαγγέλλον, following B C Δ Ν 50, 258. A mechanical change in conformity to ver. 14. — Instead of πεποίηκε, Elz. has ἐποίησε, contrary to decisive evidence. — Ver. 22. ἰδοὺ before ἐρχ. is wanting in B D L Δ Ν 102, vss. (also Vulg. It.). Suspected by Griesb., bracketed by Lachm., deleted by Fritzsche and Tisch. From Luke viii. 41, contrary to the usage of Mark. — Ver. 23. παρεκάλει] A C L Ν, min. have παρακαλεῖ. Recommended by Griesb. and Scholz, adopted by Fritzsche and Tisch. The imperfect is from Luke viii. 41; the present is in keeping with Mark's manner. — The reading ἵνα σωθῇ καὶ ζήσῃ has preponderant attestation by B C D L Δ Ν, min. (adopted by Lachm. and Tisch.); ὅπως (Elz. Fritzsche, Scholz) instead of ἵνα may be suspected of being an amendment of style, and the more current ζήσεται flowed easily from Matt. ix. 18. — Ver. 25. τις] is wanting in A B C L Δ Ν, min. Vulg. Ver. Vind. Colb. Corb. Condemned by Griesb., deleted by Fritzsche and Lachm., and justly so; the weight of evidence is too strong against it, to admit of the omission of a word so indifferent for the sense being explained from the parallels. — Ver. 26. Instead of αὐτῆς, Elz. Tisch. have ἐαυτῆς, against so preponderant evidence that it is manifestly the result of a gloss, as also is the omission of παρ' (D, min. Syr. utr. Vulg. It.). [Recent editors, with A B L, and many others, have παρ' αὐτῆς, but W. and Hort, marg., give ἐαυτῆς.] — Instead of περὶ, Tisch. has τὰ περὶ. So B C\* Δ Ν. τὰ, being superfluous, dropped out after the preceding syllables. — Ver. 33. ἐπ' αὐτῇ] ἐπ' is wanting in B C D L Ν, min. Syr. Copt. Vere. Bracketed by Lachm., deleted by Tisch. That ATTH is not the *nominative* belonging to the following verb (as it is understood in Cant., Corb. Vind.) was noted in the form of gloss, sometimes by ἐπ', sometimes by ἐν (F Δ). — Ver. 36. εἰθέως] deleted by Tisch. following B D L Δ Ν, min. Syr. Arr. Perss. Copt. Aeth. Arm. Vulg. It. [So recent editors, R. V.] But regarded as superfluous, nay, as disturbing and incompatible with the following reading παρακούσας, it became omitted the more easily in accordance with Luke viii. 50. — ἀκούσας] B L Δ Ν have παρακούσας. So Tisch. and Ewald also. Rightly; although the attestation of the vss. is wanting (only one Cod. of the It. has *neglexit*). The difficulty of the not understood compound occasioned the substitution for it of the current simple form. — Ver. 38. ἐρχεται] A B C D F Δ Ν, min. vss. have ἐρχονται. So Lachm. and Tisch. The plural might just as well have been introduced from what precedes, as the singular from what follows and Matt. ix. 23. But the preponderance of the witnesses is decisive in favor of the plural. — After θόρυβον Griesb. Scholz, Lachm. Tisch. have, on preponderant evidence, added καὶ. Being superfluous, it was the more easily absorbed by the first syllable of κλαίωντας. — Ver. 40. ὁ δέ] Lachm. has αὐτὸς δέ [so Tisch., recent editors, R. V.], on evidence considerable doubtless, but not decisive. From Luke viii. 54. — After παιδίον Elz. and Scholz have ἀνακείμενον, which Lachm. has bracketed, Tisch. has deleted. It is wanting in B D L Δ Ν, min. vss. An addition by way of gloss, instead of which are also found κείμενον, κατακείμενον, and other readings.

Vv. 1-20. See on Matt. viii. 28-34. Comp. Luke viii. 26-39. The narrative of the former follows a brief and more general tradition; that of the latter attaches itself to Mark, yet with distinctive traits and not without obliteration of the original. — Ver. 2. ἐξεληθόντος αὐτοῦ . . . ἀπήντησεν αὐτῷ] The *genitive absolute* brings the point of time more strongly into prominence

than would be done by the dative under the normal construction.<sup>1</sup> — *ἀνθρώπος ἐν πνεύματι ἄκ.* See on i. 28. — Ver. 3. οὐδὲ ἀλύσει οὐκ ἐτι οὐδεὶς κ.τ.λ. (see the critical remarks) : *not even with a chain could thenceforth any one*, etc. So fierce and strong was he now, that all attempts of that kind, which had previously been made with success, no longer availed with him (οὐκ ἐτι). On the accumulation of negatives, see Lobeck, *Paralip.* p. 57 f. — Ver. 4. διὰ τὸ αὐτὸν κ.τ.λ.] *because* he often . . . was chained. See Matthaei, p. 1259. — *πέδαι* are *fetters*, but *ἀλύσεις* need not therefore be exactly *manacles*, as the expositors wish to take it,—a sense at variance with the general signification of the word in itself, as well as with ver. 3. It means here also nothing else than *chains*; *let them be put upon any part of the body whatever*, he rent them asunder; but the *fetters* in particular (which might consist of cords) he *rubbed to pieces* (συντετριφῆναι, to be accented with a circumflex). — Ver. 5. *He was continually in the tombs and in the mountains, screaming and cutting himself with stones.* — Ver. 6. ἀπὸ μακρόθεν] as in Matt. xxv. 58. — Ver. 7. ὀρκίζω σε τὸν Θεόν] not *inappropriate* in the mouth of the demoniac (de Wette, Strauss), but in keeping with the address *ὦ τ. Θεοῦ τ. ἰψ.*, and with the *desperate* condition, in which the πνεῦμα ἀκάθαρτον sees himself to be. On ὀρκίζω as a Greek word (Acts xix. 13; 1 Thess. v. 27), see Lobeck, *ad Phryn.* p. 361. — *μή με βασανίσ.*] is not—as in Matthew, where πρὸ καιροῦ is associated with it—to be understood of the torment of *Hades*, but of *tormenting generally*, and that by the execution of the ἐξελεῖθε, ver. 8. The possessed man, identifying himself with his demon, dreads the pains, convulsions, etc. of the going forth. Subsequently, at ver. 10, where he has surrendered himself to the inevitable going forth, his prayer is different. Observe, moreover, how here the command of Jesus (ver. 8) has as its result in the sick man an immediate consciousness of the necessity of the going forth, but not the immediate going forth itself. — Ver. 8. ἔλεγε γάρ] *for he said*, of course *before* the suppliant address of the demoniac. A subjoined statement of the reason, without any need for conceiving the imperfect in a pluperfect sense. — Ver. 9. The demoniac power in this sufferer is conceived and represented as an aggregate—combined into unity—of numerous demoniacal individualities, which only separate in the going forth and distribute themselves into the bodies of the swine. The fixed idea of the man concerning this manifold-unity of the demoniac nature that possessed him had also suggested to him the name : *Legion*,<sup>2</sup>—a name which, known to him from the Roman soldiery, corresponds to the paradoxical state of his disordered imagination, and its explanation added by the sick man himself (ὅτι πολλοὶ ἴσμεν; otherwise in Luke), is intended to move Jesus the more to compassion. — Ver. 10. ἐξω τῆς χώρας] According to Mark, the demons desire not to be sent *out of the Gadarene region*, in which hitherto they had pleasure; according to Luke (comp. Matt. : πρὸ καιροῦ), they wish not to be sent *into the nether world*. A difference of tradition; but the one that Luke followed is a remodelling in accordance with the result (in opposition to Baur), and

<sup>1</sup> See Dissen, *ad Dem. de Cor.* p. 307, 135; Pfugk, *ad Eur. Med.* 910; Winer, p. 186 [E. T. 207].

<sup>2</sup> The word is also used in Rabbinic Hebrew יְלִיָּוִן, see Buxtorf, *Lex. Talm.* p. 1123; Lightfoot, p. 612.

was not included originally also in the account of Mark (in opposition to Ewald, *Jahrh.* VII. p. 65). [See Note XXVIII., p. 68.] — Ver. 18. ὡς διαχίλιοι] without ἦσαν δέ (see the critical remarks) is in apposition to ἡ ἀγέλη. Only Mark gives this *number*, and that quite in his way of mentioning particulars. According to Baur, *Markusevang.* p. 43, it is a trait of his “affectation of knowing details;” according to Wilke, an interpolation; according to Bleek, an exaggerating later tradition. — Ver. 15. ἤλθον] the townsmen and the possessors of the farms. Here is meant generally the coming of the people to the place of the occurrence; subsequently, by κ. ἐρχονται πρὸς τ. Ἰησοῦν, is meant the special act of the coming to *Jesus*. — καθήμε.] He who was before so fierce and intractable was sitting peacefully. So transformed was his condition. — ἰματισμένον] which in his unhealed state would not have been the case. This Mark leaves to be *presupposed* (comp. Hilgenfeld, *Markusevang.* p. 41); Luke has expressly narrated it, viii. 27. It might be told in either way, without the latter of necessity betraying *subsequent elaboration* on the narrator’s part (Wilke), or the former betraying an (*inexact*) use of a precursor’s work (Fritzsche, de Wette, and others, including Baur), as indeed the assumption that *originally* there stood in Mark, ver. 3, an addition as in Luke viii. 27 (Ewald), is unnecessary. — The verb ἰματίζω is not preserved except in this place and at Luke viii. 35. — τὸν ἐσχηκ. τ. Λεγ.] contrast, “ad emphasin miraculi,” Erasmus. — Ver. 16. καὶ περὶ τ. χοίρ.] still belongs to διηγέσθαι. — Ver. 17. ἤρξαντο] The first impression, ver. 15, had been: καὶ ἐφοβήθησαν, under which they do not as yet interfere with Jesus. But now, after hearing the particulars of the case, ver. 16, *they begin*, etc. According to Fritzsche, it is indicated: “Jesum statim se sivisse permoveri,” “that Jesus *instantly* suffered Himself to be persuaded.” In this the correlation of καὶ ἐφοβήθησαν and καὶ ἤρξαντο is overlooked. — Ver. 18. ἐμβαίνοντος αὐτοῦ] at the embarkation. — παρεκάλει κ.τ.λ.] entreaty of grateful love, to remain with his benefactor. Fear of the demons was hardly included as a motive (μὴ χωρὶς αὐτοῦ τοῦτον εἰρόντες πάλιν ἐπιπληρώσωσιν αὐτῷ, “lest having found this one apart from him they might again possess him,” Euthymius Zigabenus; comp. Victor Antiochenus, Theophylact, Grotius), since after the destruction of the swine the man is cured of his fixed idea and is σωφρονῶν. — Ver. 19. οὐκ ἀφῆκεν αὐτόν] *He permitted him not.* Wherefore? appears from what follows. He was to abide in his native place as a witness, and proclaimer of the marvellous deliverance, that he had experienced from God through Jesus, and *in this way* to serve the work of Christ. According to Hilgenfeld, Mark by this trait betrays his Jewish-Christianity, which is a sheer figment. — ὁ κύριος] God. — καὶ ἠλέησέ σε] and how much *He had compassion on thee* (when He caused thee to be set free from the demons, *aorist*). It is still to be construed with ὅσα, but zeugmatically, so that now ὅσα is to be taken *adverbially* (Kühner, II. p. 220). On ὅσος, *quam insignis*, “how noteworthy,” comp. Ellendt, *Lex. Soph.* II. p. 377. — Ver. 20. ἤρξατο] a graphic delineation from the starting-point. — Δεκαπόλει] See on Matt. iv. 25. — ἐποίησεν] *aorist*, like ἠλέησε. On the other hand, in ver. 19, πεποίηκε, which is conceived of from the point of time of the speaker, at which the fact subsists completed and continuing in its effects. —



ὁ Ἰησοῦς] ὁ μὲν Χριστὸς μετριοφρονῶν τῷ πατρὶ τὸ ἔργον ἀνέθηκεν· ὁ δὲ θεραπευθεὶς ἐγγυμωνῶν τῷ Χριστῷ τοῦτο ἀνέτιθει, "Christ indeed modestly attributed the work to the Father; but the healed man continued gratefully to attribute it to Christ," Euthymius Zigabenus. The circumstance, moreover, that Jesus did not here forbid the diffusion of the matter (see on v. 43; Matt. viii. 4), but *enjoined* it, may be explained from the locality (Peraea), where He was less known, and where concourse around His person was not to be apprehended as in Galilee.

Vv. 21-24. See on Matt. ix. 1, 18. Comp. Luke viii. 40-42, who also keeps to the order of events. — *παρὰ τὴν θάλασσαν*] a point of difference from Matthew, according to whom Jairus makes his appearance at Capernaum at the lodging of Jesus. See on Matt. ix. 18. — Ver. 23. *ὅτι*] recitative. — *τὸ θυγάτριόν μου*] This diminutive expression of paternal tenderness is peculiar to Mark. Comp. vii. 25. It does not occur elsewhere in the N.T. — *ἰσχάτως ἔχει*] a late Greek phrase.<sup>2</sup> — *ἵνα ἔλθῶν κ.τ.λ.*] His excitement amidst grief and hope speaks incoherently. We may understand before *ἵνα*: *this I say*, in order that, etc. This is still simpler and more natural than the taking it *imperatively*, by supplying *volo* or the like (see on xii. 19).

Vv. 25-34. See on Matt. ix. 20-22; Luke viii. 43-48. — Ver. 26. Mark depicts with stronger lines than Luke, and far more strongly than Matthew. — *τὰ παρ' αὐτοῦ*] *what was of her means*. How manifold were the prescriptions of the Jewish *physicians* for women suffering from haemorrhage, and what experiments they were wont to try upon them, may be seen in Lightfoot, p. 614 f. — Ver. 27. *ἀκούσασα*] subordinated as a prior point to the following *ἔλθοῦσα*. Comp. on i. 41. — The characteristic addition *τοῦ κρασπέδου* in Matt. ix. 20, Luke viii. 44, would be well suited to the graphic representation of Mark (according to Ewald, it has only come to be omitted in the existing form of Mark), but may proceed from a later shape of the tradition. — Ver. 28. *ἔλεγε γάρ*] without *ἐν ἑαυτῇ* (see the critical remarks) does not mean: *for she thought* (Kuinoel, and many others), which, moreover, *כִּשְׁמָה* used absolutely never does mean, not even in Gen xxvi. 9, but: *for she said*. She *actually* said it, to others, or for and to herself; a vivid representation. — Ver. 29. *ἡ πηγὴ τ. αἵμ. αὐτ.*] like *קִיץ דִּמְיָ* (Lev. xii. 7, xx. 18), "issue," or, "fountain, of blood," not a euphemistic designation of the *parts themselves* affected by the haemorrhage, but designation of the seat of the issue of blood in them. — *τῷ σώματι*] *διὰ τοῦ σώματος μηκέτι ῥανομένον τοῖς σταλαγμαῖς*, "through the body no longer being besprinkled by the droppings," Euthymius Zigabenus. Still this by itself could not as yet give the certainty of the *recovery*. Hence rather: through the feeling of the being strong and well, which suddenly passed through her body. — *μάστιγος*] as at iii. 10. — Ver. 30. *ἐπιγινούς*] stronger than the previous *ἔγνω*. — *ἐν ἑαυτῷ*] in His own consciousness, therefore immediately, not in virtue of an externally perceptible effect. — *τὴν ἐξ αὐτοῦ δύναμιν ἐξελάθ.*] *the power gone forth from Him*. What feeling in Jesus was, according to

<sup>1</sup> Comp. Athen. xiii. p. 581 C; Long. l. 6; Plat. Mor. p. 179 E; Lucian, Tox. 22.

<sup>2</sup> See Wetstein and Kypke, also Lobeck, *ad Phryn.* p. 389.

Mark's representation, the medium of His discerning this efflux of power that had occurred, we are not informed. The tradition, as it has expressed itself in this trait in Mark and Luke (comp. on Matt. ix. 22), has disturbed this part of the narrative by the view of an efflux of power independent of the will of Jesus, but brought about on the part of the woman by her faith (comp. Strauss, II., p. 89), the recognition of which on the part of Jesus occurred *at once*, but yet not until *after it had taken place*. This is, with Weiss and others (in opposition to Holtzmann and Weizsäcker), to be conceded as a trait of *later* origin, and not to be dealt with by artificial explanations at variance with the words of the passage (in opposition to Ebrard and Lange), or to be concealed by evasive expedients (Olshausen, Krabbe, and many others). It does not, however, affect the simpler *tenor* of the history, *which we read in Matthew*. [See Note XXIX., p. 68.] Calovius made use of the passage against the Calvinists, "*vim divinam carni Christi derogantes*," "detracting from the divine power of the flesh of Christ." — *τίς μου ἥψατο τῶν ἱμ.*] *who has touched me on the clothes?* Jesus knew that by means of the clothes-touching power had gone out of Him, but not *to whom*. The disciples, unacquainted with the reason of this question, are astonished at it, seeing that Jesus is in the midst of the crowd, ver. 31. In Olshausen, Ebrard, Lange,<sup>1</sup> and older commentators, there are arbitrary attempts to explain away that ignorance. — Ver. 32. *περιεβλέπετο ἰδεῖν*] namely, by any resulting effect that might make manifest the reception of the power. The *feminine* *τὴν τ. ποιήσασαν* is said from the standpoint of the already known fact. [See Note XXX., p. 69.] — Ver. 33. *πᾶσαν τὴν ἀλήθειαν*] *the whole truth*, so that she kept back nothing and altered nothing.<sup>2</sup> — *εἰς εἰρήνην*] *οὐλῶ?*, 1 Sam. i. 17; 2 Sam. xv. 9; Luke vii. 50, *al.*: *unto bliss*, unto future happiness. In *ἐν εἰρήνῃ* (Judg. xviii. 6; Luke ii. 29; Acts xvi. 36; Jas. ii. 16) the happy state is conceived of as combined with the *ὑπαγε*, as simultaneous. — *ἰσθι ὑγιῆς κ.τ.λ.*] definitive *confirmation* of the recovery, which Schenkel indeed refers merely to the woman's "religious excitement of mind" as its cause.

Vv. 35–43. See on Matt. ix. 23–25. Comp. Luke viii. 49–56. The former greatly abridges and compresses more than Luke, who, however, does not come up to the vivid originality of the representation of Mark. — *ἀπὸ τοῦ ἀρχισυν.*] *τούτέστιν ἀπὸ τῆς οἰκίας τοῦ ἀρχισυν*, "that is, from the house of the ruler of the synagogue," Euthymius Zigabenus. — *ἐτι*] since now there is no longer room for help. — Ver. 36. According to the reading *παρακούσας*, this (comp. Matt. xviii. 17) is to be taken as the opposite of *ὑπακούειν*, namely: *immediately He left this speech unnoticed*; He did not heed it for one moment, but let it remain as it was, and said, etc. In this way is set forth the *decided certainty*.<sup>3</sup> He has heard the announcement (ver. 35), but

<sup>1</sup> According to Lange, for example, the conduct of Jesus only amounts to an *appearance*; "He let His eyes move as if (?) inquiringly over the crowd" (*περιεβλέπ. ἰδεῖν κ.τ.λ.*).

<sup>2</sup> Comp. Plat. *Apol.* p. 17 B, 20 D; Soph.

*Trach.* 91; and see Krüger on *Thuc.* vi. 87. 1.

<sup>3</sup> Which, however, all the more precludes the thought of a mere *apparent* death of the maiden (such as Schleiermacher and Schenkel assume).

at once let it pass unattended to. [See Note XXXI., p. 69.] Ewald is incorrect in saying that He *acted* as if he *had failed to hear* it. That He did *not* fail to hear it, and, moreover, did not *act* as if He had, is in fact shown just by the *μὴ φοβοῦ κ.τ.λ.* which he addresses to Jairus. The Itala in the Cod. Pal. (e. in Tisch.) correctly has *neglexit*. — *μὴ φοβοῦ κ.τ.λ.*] as though now all were lost, all deliverance cut off. — Ver. 37. According to Mark, Jesus sends back the rest (disciples and others who were following Him) *before* the house; according to Luke viii. 51, in the house. [See Note XXXII., p. 69.] — Ver. 38. *θόρυβον καὶ κλαίοντας κ. ἀλαλ.*] *an uproar and* (especially) *people weeping and wailing*. The first *kai* attaches to the general term *θόρυβον* the special elements that belong to it, as in i. 5, and frequently. *ἀλαλάζω* not merely used of the cry of conflict and rejoicing, but also, although rarely, of the *cry of anguish and lamentation*. See Plutarch, *Luc.* 28; Eur. *El.* 843. — Ver. 39. *εἰσελθόν*] into the house. A later point of time than at ver. 38. — Ver. 40. *ἐκβαλόν*] irritated, commanding; He *ejected* them. Among the *πάντας*, those who are named immediately afterwards (*παραλαμβ. κ.τ.λ.*) are *not* included, and so not the three disciples (in opposition to Baur). — Ver. 41. *ταλιθά, κοῦμι*] *יְהִי כְּחַיָּה, puella, surge*. It is a feature of Mark's vivid concrete way of description to give significant words in *Hebrew*, with their interpretation, iii. 18, vii. 12, 34, xiv. 36. On the Aramaean *כְּחַיָּה*, see Buxtorf, *Lex. Talm.* p. 875. — *τὸ κοράσιον*] nominative with the article in the imperative address, Bernhardt, p. 67; Kühner, II. 155. — *σοὶ λέγω*] a free addition of Mark, "ut sensum vocantis atque imperantis exprimeret," "that he might express the sense of one calling and commanding" (Jerome). — *ἐγειρε*] out of the sleep, ver. 39. — Ver. 42. *ἥ γὰρ ἐτὼν δώδεκα*] not as giving a reason for the word *κοράσιον* (Euthymius Zigabenus, Fritzsche), but in explanation of the previous remark, that the maiden arose and walked about; she was no longer a *little child*. Bengel appropriately observes: "rediit ad statum aetati congruentem," "she re-enters the state corresponding to her age." The circumstance that she was just in the *period of development* (Paulus) is certainly in keeping with the thought of an apparent death, but is alien to the connection. — Ver. 43. *διεστείλατο*] He gave them urgently (*πολλά*) injunction, command. See on Matt. xvi. 20. — *αὐτοῖς*] those brought in at ver. 40. — *ἵνα*] the purpose of the *διεστείλ. πολλά*. Comp. Matt. xvi. 20; Mark vii. 36, ix. 9. — *γινῶ*] *τοῦτο*: namely, this course of the matter. The *prohibition itself*, as only the three disciples and the child's parents were present (ver. 40), has in it nothing unsuitable, any more than at i. 44, vii. 36, viii. 26. When Jesus heals publicly in presence of the multitude there is not found even in Mark, except in the cases of the expulsion of *demons*, i. 34, iii. 12, any prohibition of the kind (ii. 11 f., iii. 5, v. 34, ix. 27, x. 52). Mark therefore ought not to

<sup>1</sup> The subjunctive form *γινῶ* (like *δοί*, etc.), which Lachmann and Tischendorf have (comp. ix. 30; Luke xix. 15), has important codices in its favor (A B D L) and against it (including *κ*), but it is unknown to the N. T. elsewhere, and has perhaps only

crept in by error of the transcribers from the language of common life. [But this form is accepted, here and in the other instances referred to, by nearly all recent critical editors. Comp. Note XXV., p. 60.]

have been subjected to the imputation of a tendency to make the sensation produced by the healings of Jesus "appear altogether great and important" (Köstlin, p. 317 ; comp. Baur, *Markusevangel.* p. 54) by His design of wishing to hinder it ; or of the endeavor to leave out of view the unsusceptible mass of the people, and to bestow His attention solely on the susceptible circle of the disciples (Hilgenfeld, *Evangel.* p. 135). In our history the quickening to life again in itself could not, of course, be kept secret (see, on the contrary, Matt. ix. 26), but probably the more detailed circumstances of the way of its accomplishment might. Jesus, although He was from the outset certain of being the promised Messiah (in opposition to Schenkel), by such prohibitions did *as much as on His part He could* to oppose the kindling of precipitate Messianic fanaticism and popular commotion. He could not prevent their want of success in individual cases (i. 45, vii. 36) ; but it is just the frequent occurrence of those prohibitions that gives so sure attestation of their historical character in general.<sup>1</sup> It is quite as historical and characteristic, that Jesus never forbade the propagation of His *teachings*. With His *Messiahship* He was afraid of arousing a premature sensation (viii. 30, ix. 9 ; Matt. xvi. 20, xvii. 9), such as His miraculous healings were calculated in the most direct and hazardous way to excite among the people.—*καὶ εἶπε δοῦναι κ.τ.λ.*] not for dietetic reasons, nor yet in order that the revival should not be regarded as only apparent (Theophylact, Euthymius Zigabenus), but in order to prove that the child was delivered, not only from death, but also *from her sickness*.

## NOTES BY AMERICAN EDITOR.

## XXVIII. Ver. 10. ἐξω τῆς χώρας.

Over against Meyer's view of the relation of the three narratives respecting the journey to Gadara, Weiss ed. Mey. holds that Matthew could not have followed a briefer and more general tradition, "since he used only Mark and the older source." In commenting on this verse he says it is "entirely false that the demons feared they would be driven into hell, as Luke explains." This is more explicit than Meyer's notion of a "remodelling in accordance with the result," which Weiss omits in his edition.

## XXIX. Ver. 30. τὴν ἐξ αὐτοῦ δύναμιν ἐξελοῦσαν.

The R. V. properly renders this phrase : "that the power *proceeding* from Him had gone forth." So Bleek, Ewald, and others. The above rendering has been greatly criticised, as regards its English form, but it accurately expresses the sense.—Meyer's view of a disturbance of the tradition, etc., is purely conjectural. The mention of an incident not named by another Evangelist does not of necessity require the invention of such cumbrous theories of "later origin." That Matthew here gives "the simpler tenor of the history" cannot be proved.

<sup>1</sup> Comp. Ewald, *Jahrb.* I. p. 117 f.

## XXX. Ver. 32. τὴν τοῦτο ποιήσαν.

Here Mark has the feminine, and also the article. Both are used "from the standpoint of the already known fact." But Meyer means by this the fact already known to the Evangelist. With equal reason the form of words may be regarded as pointing to a fact already known to Jesus Himself. Such an explanation ought not to be characterized as an arbitrary attempt to explain away the ignorance of Jesus.

## XXXI. Ver. 36. παρακούσας.

Meyer retains *εἰθέως*, which is very poorly supported, and not found in any of the authorities which have *παρακούσας*. He uses the former to sustain his view of the participle: "He did not heed it for a moment," etc. The R. V. also renders: "not heeding," but puts in the margin: "overhearing," which gives the original sense of the word, though it is not so common in later use as the former meaning. Weiss ed. Mey. defends the latter sense here.

## XXXII. Ver. 37.

Luke viii. 51 may mean simply: "When he came to the house" (so R. V.), and thus the apparent discrepancy disappears. That this is the meaning is indicated by the remainder of the verse. The direct influence of Peter's testimony best accounts for the character of Mark's narrative here.

## CHAPTER VI.

VER. 1. Instead of *ἦλθεν*, we must read with Tisch., following B C L Δ K, *ἐρχεται*. *ἦλθεν* was introduced in accordance with the preceding *ἐξῆλθεν*. — Ver. 2. After *αὐτῷ* (instead of which B C L Δ K, as before, read *τούτῳ*; so Tisch.) Elz. has *οὕτως*, which Fritzsche defends. But the evidence on the other side so preponderates, that *οὕτως* must be regarded as an inserted connective addition, instead of which C\* D K, min. give *ὅτι* (and then *γίνονται*), while B L Δ K have changed *γίνονται* into *γινόμεναι*, which is only another attempt to help the construction, although it is adopted (with *αι* before *διὰ* upon too weak evidence) by Tisch. [Tisch. VIII. accepts the readings approved by Meyer; but recent editors read *αι* before *δυναμεις*, and *γινόμεναι* at the close of the verse. Comp. rendering of R. V.] — Ver. 3. *ὁ τέκτων* The reading *ὁ τοῦ τέκτονος υἱός* (and then merely *καὶ Μαρίας*), although adopted by Fritzsche, is much too weakly attested, and is from Matt. xiii. 35. — [*Ἰωσήφ*] The form *Ἰωσήτος* (Lachm. Tisch. [recent editors]) has in its favor B D L Δ, min. vss. *Ἰωσήφ* (K, 121, Aeth. Vulg. codd. of the It.) is here too weakly attested, and is from Matt. xiii. 55. — [Ver. 4. Tisch., recent editors, R. V., read *καὶ ἔλεγεν* (K B C D L Δ, 33, Copt. Vulg.), and add *αὐτοῦ* (B C\* L Copt. Vulg.) after *συγγενεῖσιν*.] — Ver. 9. The *Recepta*, defended by Rinck, Fritzsche, is *ἐνδύσασθαι*. But *ἐνδύσασθε* (so Griesb. Scholz, Lachm. Tisch.) has decisive attestation; it was altered on account of the construction. — Ver. 11. *ὅσοι ἄν* Tisch. has *ὅς ἄν τόπος* (and afterwards *δέξηται*), following B L Δ K, min. Copt. Syr. p. (in the margin). A peculiar and original reading, which became altered partly by the omission of *τόπος* (C\*? min.), partly by *ὅσοι*, in accordance with the parallels. — After *αὐτοῖς* Elz. Matth. Fritzsche, Scholz, have: *ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται Σοδόμοις ἢ Γομόρροις ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ*, which is not found in B C D L Δ K, min. vss. An addition in accordance with Matt. x. 15. — Ver. 12. *ἐκήρυξαν* (Tisch.), instead of the *Recepta* *ἐκήρυσσον*, is still more strongly attested than *μετανοῶσιν* (Lachm. Tisch. [recent editors]). The former is to be adopted from B C D L Δ K; the latter has in its favor B D L, but easily originated as a shorter form from the *Recepta* *μετανοήσωσι*. — Ver. 14. *ἔλεγεν* Fritzsche, Lachm. [W. and Hort text, Weiss, R. V. marg.] have *ἔλεγον* only, following B D, 6, 271, Cant. Ver. Verc. Mart. Corb. Aug. Beda (D has *ἐλέγσαν*). An alteration in accordance with ver. 15; comp. ver. 16. — *ἐκ νεκρ. ἠγέρθη* Lachm. Tisch. [recent editors, R. V.] have *ἐγήγερται ἐκ νεκρ.*, following B D L Δ K, min.; but A K, min. Theophyl. have *ἐκ νεκρ. ἀνίστη*. The latter is right; *ἀνίστη* became supplanted by means of the parallel passages and ver. 16. — Ver. 15. *δέ* after the first *ἄλλοι* is wanting in Elz. Fritzsche, but is guaranteed by decisive evidence. Decisive evidence condemns the *ἡ* read before *ὡς* in Elz. and Fritzsche. — Ver. 16. *οὗτός ἐστιν, αὐτὸς ἡγ.* B D L Δ, min. Vulg. Cant. Colb. Corb. Germ. 1, 2, Mm. Or. have merely *οὗτος ἡγ.* So Griesb. Fritzsche, Scholz, Tisch. [recent editors, R. V.] (Lachm. has bracketed *ἐστ. αὐτ.*). Certainly the *Recepta* might have arisen out of Matt. xiv. 2. But, if merely *οὗτος ἡγ.* were original, it would not

be at all easy to see why it should have been altered and added to. On the other hand, the transcribers might easily pass over from *ου*ΤΟΣ at once to *αυ*ΤΟΣ. Therefore the *Recepta* is to be maintained, and to be regarded as made use of by Matthew. — *ἐκ νεκρῶν*] is, in accordance with Tisch., to be deleted as an addition, since in B L Δ *¶*, vss. it is altogether wanting; in D it stands before *ἡγ.*; and in C, Or. it is exchanged for *ἀπὸ τ. νεκρ.* — Ver. 17. The article before *φυλακῇ* is deleted, in accordance with decisive evidence. — Ver. 19. *ἤθελεν*] Lachm. has *ἐζήτει*, although only following C\* Cant. Ver. Vere. Vind. Colb. An interpretation. — [Ver. 20. A C D Δ, and most read *ἐποίηε*; but *¶* B L, Copt. have *ἠόρει*, accepted by recent editors, R. V. text. The critical note in the original confuses this variation with a similar one in ver. 21.] — Ver. 21. *ἐποίηε*] B C D L Δ *¶*, min. have *ἐποίησεν*. So Lachm. [Tisch. and recent editors]. — Ver. 22. *αὐτῆς*] B D L Δ *¶*, min. [W. and Hort, R. V. marg.] have *αὐτοῦ*. A wrong emendation. [See Note XXXVIII., p. 83.] — *καὶ ἀρεσάσ.*] B C\* L Δ *¶* have *ἤρεσεν*. So Lachm. and Tisch., the latter then, upon like attestation, having *ὁ δὲ βας. εἶπεν* (Lachm., following A, has *εἶπε δὲ ὁ βας.*). Rightly; the *Recepta* is a mechanical continuation of the participles, which was then followed by the omission of *δέ* (Elz. has: *εἶπεν ὁ βας.*). — Ver. 24. *αἰτήσονται*] *αἰτήσονται* is decisively attested; commended by Griesb., and adopted by Fritzsche, Lachm. and Tisch. — Ver. 30. *πάντα καὶ*] This *καὶ* has evidence so considerable against it that it is condemned by Griesb. and deleted by Fritzsche, Lachm. and Tisch. [Treg., W. and Hort, R. V.]. But how easily might the quite superfluous and even disturbing word come to be passed over! — Ver. 33. After *ὑπάγοντας* Elz. has *ὁ δὲ ὄχλος*, in opposition to decisive evidence; taken from Matt. and Luke. — After *ἐπέγνωσαν* (for which Lachm., following B\* D, reads *ἐγνωσαν*) Elz. Scholz have *αὐτόν*, which is not found in B D, min. Arm. Perss. Vulg. It., while A K L M U Δ *¶*, min., vss. have *αὐτούς*. So Tisch. But *αὐτόν* and *αὐτούς* are additions by way of gloss. [Recent editors, R. V., agree with Lachmann.] — *ἐκεῖ*] Elz. Scholz have: *ἐκεῖ, καὶ προσῆλθον αὐτοὺς καὶ συνῆλθον πρὸς αὐτόν*. Griesb.: *καὶ ἦλθον ἐκεῖ*. Fritzsche: *ἐκεῖ καὶ ἦλθον πρὸς αὐτόν*. Lachm. Tisch.: *ἐκεῖ καὶ προσῆλθον αὐτούς*. So, too, Rinck, *Lucubr. crit.* p. 298. The latter reading (B L *¶*) is to be regarded as the original one, and the variations are to be derived from the fact that *προσῆλθον* was written instead of *προῆλθον*. Thus arose the corruption *καὶ προσῆλθον αὐτοὺς* (so still L, min.). This corruption was then subjected to very various glosses, namely, *καὶ προσῆλθον πρὸς αὐτούς* (220, 225, Arr.), *καὶ προσῆλθον αὐτοῖς* (Δ), *καὶ συνῆλθον αὐτοῦ* (D, Ver.), *καὶ συνέδραμον πρὸς αὐτόν* (Δ), *καὶ συνῆλθον πρὸς αὐτόν* (Elz.), *al.*; which glosses partly supplanted the original *καὶ προσῆλθον αὐτούς* (D, min. vss.), partly appeared by its side with or without restoration of the genuine *προῆλθον*. The reading of Griesb. has far too little attestation, and leaves the origin of the variations inexplicable. For the reading of Fritzsche there is no attestation; it is to be put on the footing of a conjecture. — Ver. 34. After *εἶδεν* Elz. and Scholz have *ὁ Ἰησοῦς*, which in witnesses deserving of consideration is either wanting or differently placed. An addition. — *ἐπ' αὐτοῖς*] Lachm. and Tisch. have *ἐπ' αὐτούς*, following important witnesses; the *Recepta* is from Matt. xiv. 14 (where it is the original reading). — Ver. 36. *ἀρτους: τί γὰρ φάγωσιν οὐκ ἔχουσιν*] B L Δ, min. Copt. Cant. Vere. Corb. Vind. have merely *τί φάγωσιν*, which Griesb. approves and Tisch. reads. D has merely *τι φαγεῖν*, which Fritzsche reads, adding, however, without any evidence: *οὐ γὰρ ἔχουσιν*. Lachm. has [*ἀρτους:*] *τί [γὰρ] φάγωσιν [οὐκ ἔχουσιν]*.

The reading of Griesb. is to be preferred; ἄρτους was written in the margin as a gloss, and adopted into the text. Thus arose ἄρτους, τι φάγωσιν (comp.  $\aleph$ : βρώματα τι φάγωσιν, Vulg.: "cibos, quos manducent"). This was then filled up from viii. 2, Matt. xv. 32, in the way in which the *Recepta* has it. The reading of D (merely τι φαγεῖν) would be preferable, if it were better attested. — Ver. 37. δώμεν] Lachm. has δώσωμεν, following A B [marked doubtful by Meyer, but it has the future] L  $\Delta$  65, It. Vulg. [so recent editors]. Comp. D  $\aleph$ , min., which have δώσωμεν. The future is original; not being understood, it was changed into δώμεν, and mechanically into δώσωμεν (Tisch.). — Ver. 38. και before ιδετε is wanting in B D L  $\aleph$ , min. vss., and is an addition which Griesb. has condemned, Lachm. has bracketed, and Tisch. has deleted. — Ver. 39. ἀνακλίναι] Lachm. has ἀνακλιθῆναι [so W. and Hort, R. V.], not sufficiently attested; from Matt. xiv. 19. — Ver. 40. Instead of ἀνά, Lachm. and Tisch. have κατά both times, in accordance with B D  $\aleph$ , Copt. Rightly; ἀνά is from Luke ix. 14. — Ver. 44. Elz. has after ἄρτους: ὡσεὶ, in opposition to decisive evidence. — Ver. 45. ἀπολύσῃ] Lachm. and Tisch. have ἀπολύει, following B D L  $\Delta$   $\aleph$  1. The *Recepta* is from Matt. xiv. 22. — Ver. 48. εἶδεν] B D L  $\Delta$   $\aleph$ , min. Vulg. It. Copt. have ἰδών. So Lachm. and Tisch., omitting the subsequent και before περι. Rightly; the participle was changed into εἶδεν, because the parenthetic nature of the following ἦν γὰρ . . . αὐτοῖς was not observed. — Ver. 51. και ἐθαύμαζον] is wanting, it is true, in B L  $\Delta$   $\aleph$ , min. Copt. Vulg. Vind. Colb. Rd., and is condemned by Griesb., bracketed by Lachm., cancelled by Tisch.; but after ἐξίσταντο it was, as the weaker expression, more easily passed over than added. [Rejected by recent editors, R. V.] — Ver. 52. The order αὐτῶν ἡ καρδ. is, with Scholz, Lachm. Tisch., to be preferred on far preponderating evidence. [Ver. 53. See Note XLI., p. 84.] — Ver. 54. After αὐτόν Lachm. has bracketed οἱ ἄνδρες τοῦ τόπου ἐκείνου, which A G  $\Delta$ , min. vss. read; from Matt. xiv. 35. — Ver. 55. [Tisch., recent editors, R. V., with  $\aleph$  B L  $\Delta$ , 33, Copt. read περιέδρομον . . . χώραν and καὶ ἤρξ.] — ἐκεῖ] is not found in B L  $\Delta$   $\aleph$ , 102, Copt. Vulg. Vind. Brix. Colb. Deleted by Lachm. and Tisch. [recent editors, R. V.]. Passed over as superfluous. — Ver. 56. ἤπτοντο] Lachm. reads ἤψαντο, following B D L  $\Delta$   $\aleph$ , min. Matt. xiv. 36. [Tisch., recent editors, R. V., accept the aorist.]

Vv. 1-6. See on Matt. xiii. 54-58, who follows Mark with slight abbreviations and unessential changes. As respects the question of *position*, some advocates of the priority of Matthew have attributed to Mark an unthinking mechanism (Saunier), others a very artistic grouping (Hilgenfeld, who holds that the insusceptibility of the people was here to be represented as attaining its climax). — The narrative itself is not to be identified with that of Luke iv. 16 ff. See on Matt. — ἐξῆλθεν ἐκεῖθεν] from the house of Jairus. Matthew has an entirely different historical connection, based on a distinct tradition, in which he may have furnished the more correct τάξις. — ἤρξατο] for the *first emergence* and its result are meant to be narrated. — After elimination of *οὗτοι*, the words from πόθεν to αὐτῷ are to be taken together as an interrogative sentence, and καὶ δυνάμεις on to γίνονται forms again a separate question of astonishment. [See Note XXXIII., p. 82.] — δυνάμεις τοιαῦται] presupposes that they have *heard* of the miracles that Jesus had done (in Capernaum and elsewhere); these they now bring into association with His teaching. — διὰ τῶν χειρ. αὐτοῦ] that is, by *laying on of His hands*, by *taking*



hold of, touching, and the like; ver. 5. Comp. Acts v. 12, xix. 11. — Ver. 3. *ὁ τέκτων*] According to the custom of the nation and of the Rabbins,<sup>1</sup> Jesus Himself had learned a handicraft. Comp. Justin. *c. Tryph.* 88, p. 316, where it is related that He made<sup>2</sup> ploughs and yokes; Origen, *c. Celsus*, vi. 4. 3, where Celsus ridicules the custom; Theodoret, *H. E.* iii. 23; *Evangel. infant.* 38; and see generally, Thilo, *ad Cod. Apoc.* I. p. 368 f. The circumstance that Mark has not written *ὁ τοῦ τέκτονος υἱός*, as in Matt. xiii. 55, is alleged by Hilgenfeld, *Evangel.* p. 135 ("Mark tolerates not the paternity of Joseph even in the mouth of the Nazarenes"), Baur, *Markusevangel.* p. 138, and Bleek, to point to the view of the divine procreation of Jesus. As though Mark would not have had opportunity and skill enough to bring forward this view otherwise with clearness and definitely! The expression of Matthew is not even to be explained from an offence taken at *τέκτων* (Holtzmann, Weizsäcker), but simply bears the character of the reflection, that along with the mother the father also would have been mentioned. And certainly it is singular, considering the completeness of the specification of the members of the families, that Joseph is not also designated. That he was already dead, is the usual but not certain assumption (see on John vi. 42). In any case, however, he has at an early date fallen into the background in the evangelical tradition, and in fact disappeared: and the narrative of Mark, in so far as he names only the mother, is a reflection of this state of things according to the customary appellation among the people, without any special design. Hence there is no sufficient reason for supposing that in the primitive-Mark the words ran: *ὁ τέκτων, ὁ υἱὸς Ἰωσήφ* (Holtzmann). — *Ἰωσὴ*] Matthew, by way of correction, has *Ἰωσήφ*. See on Matt. xiii. 55. [On the form, see critical note.] The brother of James of Alphaeus was called *Joses*. See on Matt. xxvii. 56; Mark xv. 40. — Ver. 4. The generic *προφήτης* is not to be misapplied (so Schenkel) to make good the opinion that Jesus had not yet regarded Himself as the *Messiah*. — *καὶ ἐν τοῖς συγγ. κ.τ.λ.*<sup>3</sup>] graphic fullness of detail; native town, kinsfolk, house, proceeding from the wider to the narrower circle: not a glance back at iii. 20 (Baur, p. 23). — Ver. 5. *οὐκ ᾔδυνάτο*] neither means *noluit*, "would not" (Verc. Germ. 2), nor is *ᾔδέν* superfluous; but see on Matt. xiii. 58. Theophylact says well: *οὐχ ὅτι αὐτὸς ἀσθενὴς ἦν, ἀλλ' ὅτι ἐκεῖνοι ἀπιστοὶ ἦσαν*, "not because he was weak,

<sup>1</sup> Lightfoot, p. 616; Schoettgen, II. p. 898; Gfrörer in the *Tüb. Zeitschr.* 1838, p. 166 ff.

<sup>2</sup> Whether exactly "with an ideal meaning," so that they became *symbols* under His hand, as Lange, *L. J.* II. p. 154, thinks, may be fitly left to the fancy which is fond of inventing such things. No less fanciful is Lange's strange idea that the brothers of Jesus (in whom, however, he sees sons of his brother Alphaeus adopted by Joseph) would hardly have allowed Him to work much, because they saw in Him the glory of Israel! Comp., on the other hand, iii.

21; John vii. 5. — We may add that, according to the opinion of Baur, Mark here, with his *ὁ τέκτων*, "stands quite on the boundary line between the canonical and the apocryphal" (*Markusevangel.* p. 47).

<sup>3</sup> The form *συγγενεῖς*, which, though erroneous, had been in use, is here recommended by Buttmann, *neut. Gr.* p. 22 [E. T. 23]; and it is so adequately attested by B D\*\* E F G, *al.* (in *ℵ\** the words *κ. τ. λ.* *συγγ.* are wanting) that it is, with Tischendorf [Treg., W. and Hort], to be adopted. In Luke ii. 44 the attestation is much weaker. Mark has not further used the word.

but because they were unbelieving." — Ver. 6. διὰ τὴν ἀπιστ. αὐτῶν] *on account of* their unbelief. Διὰ is never thus used with θαναμάζειν in the N. T. (not even in John vii. 21) and in the LXX. But the unbelief is conceived not as the *object*, but as the *cause* of the wondering.<sup>1</sup> Jesus Himself had not expected such a degree of insusceptibility in His native town. Only a few among the sick themselves (ver. 5) met Him with the necessary condition of faith. — καὶ περιῆγε κ.τ.λ.] seeking in the country a better field for His ministry. — κύκλῳ] as iii. 34, belonging to περιῆγε.

Vv. 7-13. Comp. Matt. x. 1-14; Luke ix. 1-6. Mark here adopts, with abridgment and sifting, from the collection of Logia what was essentially relevant to his purpose; Luke follows him, not without obliteration and generalizing of individual traits. — ἤρξατο] He now began that sending forth, to which they were destined in virtue of their calling; its continuance was their whole future calling, from the standpoint of which Mark wrote his ἤρξατο. — δύο δύο] *binos*, in pairs. Ecclus. xxxvi. 25. A Hebraism; Winer, p. 223 [E. T. 312]. The Greek says κατὰ, ἀνά, εἰς δύο, or even συνδύο.<sup>2</sup> Wherefore in pairs? "Ad plenam testimonii fidem," "for full trustworthiness of testimony," Grotius. Comp. Luke vii. 19, ix. 1. — Ver. 8. αἰρῶσιν] *should take up*, in order to carry it with them, 1 Macc. iv. 30. — εἰ μὴ βάβδον μόνον] The variation in Matthew and Luke betokens the introduction of exaggeration,<sup>3</sup> but not a misunderstanding of the clear words (Weiss). [See Note XXXIV., p. 82 seq.] There is an attempt at a mingling of interpretations at variance with the words in Ebrard, p. 382; Lange, *L. J.* II. 2, p. 712. It ultimately comes to this, that εἰ μὴ β. μ. is intended to mean: *at most* a staff. Even Bleek has recourse to the unfounded refinement, that the staff in Mark is meant only for *support*, not as a *weapon of defence*. — Ver. 9. ἀλλ' ὑποδέδεμ. σανδάλ.] There is no difference from μηδὲ ὑποδήματα, Matt. x. 10, not even a correction of this expression (Bleek, comp. Holtzmann). See on Matt. *l.c.* The meaning is, that they should be satisfied with the simple light foot-covering of *sandals*, in contrast with the proper *calceus* (ὑπόδημα κοῖλον), which had upper leather, and the use of which was derived from the Phoenicians and Babylonians (Leyrer in Herzog's *Encykl.* VII. p. 729). Comp. Acts xii. 8. The construction is *anacoluthic*, as though παρέγγειλεν αὐτοῖς πορεύεσθαι had been previously said. Then the discourse changes again, going over from the obliqua into the *directa* (ἐνδύσθητε).<sup>4</sup> A lively non-periodic mode of representing the matter; comp. Buttmann, *neut. Gr.* p. 330 [E. T. 384 f.] — Ver. 10. καὶ ἐλεγ. αὐτ.] a new portion of the directions given on that occasion. Comp. on iv. 13. — ἐκεῖ] in this house: but ἐκεῖθεν: from this τόπος (see the critical remarks). — Ver. 11. εἰς παρτίριον αὐτοῖς] *which is to serve them for a testimony*, namely, of that which the shaking off of the dust expresses, *that they are placed on a footing of equality with heathens*. Comp. on Matt. x. 14. — Ver. 12 f. ἵνα] the aim of the ἐκθύρσαν.

<sup>1</sup> Comp. Ael. V. H. xii. 6, xiv. 36: αὐτὸν θαναμάζομεν διὰ τὰ ἔργα.

<sup>2</sup> See Valckenaer, *ad Herod.* p. 311; Heindorf, *ad Plat. Parm.* p. 239.

<sup>3</sup> Inverting the matter, Baur holds that

the "*reasoning*" Mark had *modified* the expression. Comp. Holtzmann and Hilgenfeld.

<sup>4</sup> See Kühner, II. p. 598 f., and *ad Xen. Mem.* I. 4. 15, III. 5. 14, IV. 4. 5.

— ἡλειφον ἐλαίῳ] The *anointing with oil* (the mention of which in this place is held by Baur, on account of Jas. v. 14, to betray a later date) was very frequently applied medically in the case of external and internal ailments.<sup>1</sup> But the assumption that the apostles had healed *by the natural virtue of the oil* (Paulus, Weisse), is at variance with the context, which narrates their *miraculous action*. Nevertheless, it is also wholly unwarranted to regard the application of the oil in this case merely as a *symbol*; either of the working of miracles for the purpose of awakening faith (Beza, Fritzsche, comp. Weizsäcker), or of the bodily and spiritual refreshment (Euthymius Zigabenus), or of the divine compassion (Theophylact, Calvin), or to find in it merely an *arousing of the attention* (Russwurm in the *Stud. u. Krit.* 1830, p. 866), or, yet again, a later magical mingling of the supernatural and the natural (de Wette). In opposition to the latter view the pertinent remark of Euthymius Zigabenus holds good: εἰκὸς δὲ, καὶ τοῦτο παρὰ τοῦ κυρίου διδασθῆναι τοὺς ἀποστόλους, "But it is likely that the apostles were taught this also by the Lord." Comp. Jas. v. 14. The anointing is rather, as is also the application of spittle on the part of Jesus Himself (vii. 33, viii. 23; John ix. 6), to be looked upon as a *conductor of the supernatural healing power*, analogous to the laying on of hands in ver. 5, so that the faith was the *causa apprehendens*, the miraculous power the *causa efficiens*, and the oil was the *mediana*, therefore without independent power of healing, and not even necessary, where the way of *immediate* operation was, probably in accordance with the susceptibility of the persons concerned, adopted by the Healer, as Jesus also heals the blind man of Jericho *without* any application of spittle, x. 46 f. The passage before us has nothing to do with the *unctio extrema* (in opposition to Maldonatus and many others), although Bisping still thinks that he discovers here at least a *type* thereof.

Vv. 14-16. See on Matt. xiv. 1, 2. Comp. Luke ix. 7-9. Mark bears the impress of the original in his circumstantiality and want of polish in form. — ὁ βασιλεὺς] in the wider sense ἀδιαφόρως χρώμενος τῷ ὀνόματι, "using the name indifferently" (Theophylact): *the prince* (comp. the ἀρχων βασιλεὺς of the Athenians, and the like), a more popular but less accurate term than in Matthew and Luke: ὁ τετράρχης. Comp. Matt. ii. 22. — φανερόν γὰρ ἐγέν. τ. ἐν. αὐτοῦ] is not to be put in a parenthesis, since it does not interrupt the construction, but assigns the reason for the ἤκουσεν, after which the narrative proceeds with καὶ ἔλεγεν. — As *object* to ἤκουσεν (generalized in Matthew and Luke) we cannot, without arbitrariness, think of aught but the contents of vv. 12, 13. Comp. ἀκούσας, ver. 16. Antipas heard that the disciples of Jesus preached and did such miracles. Then comes the explanation assigning the reason for this: *for His name became known, i.e., for it did not remain a secret*, that these itinerant teachers and miracle-workers were working as empowered *by Jesus*. Comp. also Holtzmann, p. 83. According to Grotius, Griesbach, and Paulus (also Rettig in the *Stud. u. Krit.* 1838, p. 797), the object of ἤκουσεν is: τὸ ὄνομα αὐτοῦ, so that φαν. γ. ἐγέν. would be parenthetical. This is at variance with the simple style of the evangelist.

<sup>1</sup> See Lightfoot, p. 304, 617; Schoettgen, I. p. 1033; Wetstein *in loc.*

According to de Wette, Mark has been led by the alleged parenthesis *φανερὸν* . . . αὐτοῦ to forget the object, so that merely something indefinite, perhaps ταῦτα, would have to be supplied. But what carelessness! and still the question remains, to what the ταῦτα applies. Ewald (comp. Bengel) takes *φανερὸν* . . . προφητῶν as a parenthesis, which was intended to explain *what* Herod heard, and holds that in ver. 16 the *ἤκουσεν* of ver. 14 is again taken up (that instead of *ἔλεγεν* in ver. 14 *ἔλεγον* is to be read, which Hilgenfeld also prefers; see the critical remarks). But the explanation thus resorted to is not in keeping with the simple style of the evangelist elsewhere (in the case of Paul it would create no difficulty). — *ὁ βαπτίζων*] substantival (see on Matt. ii. 20). Observe with what delicacy the set evangelic expression *ὁ βαπτιστής* is not put into the mouth of Antipas; he speaks from a more extraneous standpoint. [See Note XXXV., p. 83.] Moreover, it is clear from our passage that *before* the death of John he can have had no knowledge of Jesus and His working. — *διὰ τοῦτο*] πρότερον γὰρ ὁ Ἰωάννης οὐδὲν σημεῖον ἐποίησεν ἀπὸ δὲ τῆς ἀναστάσεως ἐνόμισεν ὁ Ἡρώδης προσλαβεῖν αὐτὸν τῶν σημείων τὴν ἔργασίαν, "For John had previously wrought no miracle; but from his resurrection Herod supposed he had obtained the working of miracles," Theophylact. — *αἱ δυνάμεις*] *the powers κατ' ἐξοχήν*, i.e., the *miraculous* powers, the effluence of *which* he saw now also in the working of the disciples. — Ver. 15. The difference between these assertions is that *some* gave Him out to be *the Elijah*, and so to be *the* prophet who was of an altogether special and distinguished character and destination; but others said: *He is a prophet like one of the prophets*, i.e. (comp. Judg. xvi. 7, 11), a *usual*, ordinary prophet, one out of the category of prophets in general, not quite the exceptional and exalted prophet Elijah. Comp. Ewald, p. 258 f. The interpolation of *ἡ* before *ὥς* could only be occasioned by the expression not being understood.<sup>1</sup> — Ver. 16. *ἀκούσας*] namely, these different judgments. Mark now relates the *more special* occasion of the utterance of Herod. — *ὃν* . . . Ἰωάννην] a familiar form of attraction. See Winer, p. 148 [E. T. 164]. — *ἐγὼ*] has the stress of an evil conscience. *Mockery* (Weizsäcker) is, in accordance with ver. 14 f., not to be thought of. — *οἷτος*] anaphorically with emphasis (Kühner, *ad Xen. Mem.* ii. 1. 19): *this* is he. — *αὐτός*] the emphatic *He*, *precisely he*, for designation of the identity. Observe the urgent expression of certainty, which the terror-stricken man gives to his conception: *This one* it is: *He* is risen! [See Note XXXVI., p. 83.]

Vv. 17-29. See on Matt. xiv. 8-12. Mark narrates more circumstantially<sup>2</sup> and with more peculiar originality; see especially ver. 20, the contents of which, indeed, are held by Baur to rest on a deduction from Matt. xiv. 9. — *αὐτός*] is a commentary upon the *ἐγὼ* of ver.

<sup>1</sup> The *Recepta* ὅτι προφ. ἐστίν, ἡ ὥς εἰς τῶν προφ. would have to be explained: *he is a prophet, or (at least) like to one of the prophets*.

<sup>2</sup> Mentioning even the name of *Philip*. Josephus, *Antt.* xviii. 5. 4, names him by the *family* name *Herodes*, which does not

necessitate the supposition of a confusion as to the name on the part of Mark (Ewald, *Gesch. Chr.* p. 51). Only we may not understand Philip the *tetrarch*, but a half-brother of his, bearing a similar name. See on Matt. xiv. 8.

16. Herod *himself*, namely, etc. — ἐν φυλακῇ] *in a prison*, without the article. At ver. 28, on the other hand, *with* the article.<sup>1</sup>— Vv. 19, 20. The θέλειν αὐτὸν ἀποκτείνει is here, in variation from Matthew, denied in the case of Herod. It is not merely an *apparent* variation (Ebrard, p. 384; Lange), but a real one, wherein Mark's narrative betrays a later shape of the tradition (in opposition to Schneckenburger, *erst. kan. Ev.* p. 86 f.); while with Matthew Josephus also, *Antt.* xviii. 5. 2, attributes to Herod the intention of putting to death. [See Note XXXVII., p. 83.] Comp. Strauss, I. p. 396 f. As to ἐνείχεν (*she gave close heed to him*), see on Luke xi. 53. — ἐφοβήτο] *he feared him*; he was afraid that this holy man, if he suffered him to be put to death, would bring misfortune upon him. From this fear arose also the utterance contained in vv. 14, 16: "Herodem non timuit Johannes," "John did not fear Herod," Bengel. — συντερεῖ] not: *magni eum faciebat*, "made much of him" (Erasmus, Grotius, Fritzsche, de Wette), which the word does not mean, but *he guarded him*,<sup>2</sup> i.e., he did not abandon him, but took care that no harm happened to him: "custodiebat eum," Vulg. Comp. Jansen, Hammond, Bengel, who pertinently adds by way of explanation: "contra Herodiam," "against Herodias;" and also Bleek. According to Ewald, it is: "*he gave heed to him.*" Comp. *Ecclus.* iv. 20, xxvii. 12. But this thought is contained already in what precedes and in what follows. The compound strengthens the idea of the simple verb, designating its action as entire and undivided. — ἀκούσας] when he had heard him. Observe afterwards the emphasis of ἡδέως (and *gladly* he heard him). — πολλὰ ἐποίη] namely, which he had heard from John. Very characteristic is the reading: π. ἡπύρει, which has the strongest internal probability of being genuine, although only attested by B L N, Copt.<sup>3</sup> — We may add that all the imperfects apply to the *time of the imprisonment*, and are not to be taken as *pluperfects* (Grotius, Bolten). The ἤκουε took place when Herod was actually present (as was now the case; see on Matt. xiv. 10 f.) in Machaerus; it is possible also that he had him sent for now and then to his seat at Tiberias. But in any case the expressions of Mark point to a longer period of imprisonment than Wieseler, p. 297, assumes.—Ver. 21. ἡμέρας εὐκαιρου] *εὐκαίρος*, in reference to time, means nothing else than *at the right time*, hence: *a rightly-timed, fitting, appropriate day*.<sup>4</sup> Mark makes use of this predicate, having before his mind *the purpose of Herodias*, ver. 19, which hitherto had not been able to find any fitting point of time for its execution on account of the tetrarch's relation to John.<sup>5</sup> Grotius well says: "opportuna insidiatrici,

<sup>1</sup> Comp. 1 Macc. ix. 53; Thuc. iii. 34; Plut. *Mor.* p. 162 B; Plat. *Leg.* ix. 864 E: ἐν δημοσίῳ δασμῷ δεθείς.

<sup>2</sup> Matt. ix. 17; Luke v. 38; Tob. iii. 15; 2 Macc. xii. 42; Polyb. iv. 60. 10; Herodian, li. 1. 11.

<sup>3</sup> Comp. Buttmann in the *Stud. u. Krit.* 1860, p. 349. It is to be explained: *he was perplexed about many things*; what he heard from John was so heart-searching

and so closely touched him. On ἀπορεῖν τι as equivalent to περὶ τινος, see Krüger on Thuc. v. 40. 3; Heindorf, *ad Plat. Crat.* p. 409 D.

<sup>4</sup> Beza, Grotius, Jansen, Fritzsche, de Wette, Ewald, Bleek, and many others. Comp. Heb. iv. 16; Ps. civ. 27; 2 Macc. xiv. 29; Soph. *O. C.* 32; Herodian, i. 4. 7, i. 9. 15, v. 8. 16; and see Plat. *Def.* p. 418 C.

<sup>5</sup> The *appropriateness* of the day is then

quae vino, amore et adulatorum conspiratione facile sperabat impelli posse nutantem mariti animum," "opportune for the insidious woman, who hoped through wine, lust, and the concurrence of sycophants to be able easily to overcome the wavering mind of her husband." Others (Hammond, Wolf, Paulus, Kuinoel) have explained it contrary to linguistic usage as: *dies festivus* (דִּיּס פֶּסְטִיבִּי). At the most, according to a later use of *εὐκαιρεῖν* (Phrynich. p. 125; comp. below, ver. 31), *ἡμέρα εὐκαιρος* might mean: *a day, on which one has convenient time, i.e., a leisure day*,<sup>1</sup> which, however, in the connection would be inappropriate, and very different from the idea of a *dies festivus*. — On *μεγιστάνες*, *magnates*, a word in current use from the Macedonian period.<sup>2</sup> — καὶ τοῖς πρώτοις τῆς Γαλ.] The first two were the chief men of the civil and military service of the tetrarch. Moreover, the principal men of Galilee, people who were not in his service ("status provinciales," "provincial estates," Bengel), were called in. — Ver. 22. αὐτῆς τῆς Ἡρώδ. of Herodias herself. The king was to be captivated with all the greater certainty by Herodias' own daughter; another dancer would not have made the same impression upon him. [See Note XXXVIII., p. 83.] — Ver. 23. ἕως ἡμῖνος κ.τ.λ.] in accordance with Esth. v. 3. See in general, Köster, *Erläut.* p. 194. It is thus that the unprincipled man, carried away by feeling, promises. The contracted form of the genitive belongs to the later manner of writing. Lobeck, *ad Phryn.* p. 347. The article was not requisite. Heindorf, *ad Phaed.* p. 176. — Ver. 25. Observe the pertness of the wanton damsel. As to θέλω ἵνα (x. 35: *I will that thou shouldst*, etc.), see on Luke vi. 31. — Ver. 26. περιλυπος] on account of what was observed at ver. 20. — διὰ τοὺς ὅρκους κ. τ. συνανακ.] emphatically put first, as the determining motive. — αὐτὴν ἀθετεῖν] *eam repudiare*. Examples of ἀθετεῖν, referred to persons (comp. Heliod. vii. 26: εἰς ὅρκους ἀθετοῦμαι), may be seen in Kypke, I. p. 167 f. The use of the word in general belongs to the later Greek. Frequent in Polybius. — Ver. 27. σκεκουλάτωρ] a *watcher*, i.e., one of his *body-guard*. On them also devolved the execution of capital punishment.<sup>3</sup> The Latin word (not *spiculator*, from their being armed with the *spiculum*, as Beza and many others hold) is also adopted into the Hebrew סַקְלָטוֹר.<sup>4</sup> The spelling σκεκουλάτωρ (Lachm. Tisch.) has decisive attestation.

Vv. 30–44. See on Matt. xiv. 13–21. Comp. Luke ix. 10–17. The latter, but not Matthew, follows Mark also in connecting it with what goes before; Matthew in dealing with it abridges very much, still more than Luke. On the connection of the narrative in Matthew, which altogether deviates from Mark, see on Matt. xiv. 13. Mark has filled up the gap, which presented itself in the continuity of the history by the absence of the disciples who were sent forth, with the episode of the death of John, and now makes the

stated in detail by ὅτε Ἡρώδης κ.τ.λ. Hence I do not deem it fitting to write, with Lachmann (comp. his *Prolegom.* p. xlili), δ, τε.

<sup>1</sup> Comp. *εὐκαιρος* εἶχειν, to be at leisure, Polyb. v. 26. 10, *al.*, *εὐκαιρία*, leisure.

<sup>2</sup> See Kypke, I. p. 167; Sturz, *Dial. Mac.*

p. 182; Lobeck, *ad Phryn.* p. 197.

<sup>3</sup> Seneca, *de ira*, l. 16, *benef.* iii. 25, *al.*; Wetstein *in loc.*

<sup>4</sup> See Lightfoot and Schoettgen, also Buxtorf, *Lex. Talm.* p. 1533.

disciples return, for whom, after the performance and report of their work, Jesus has contemplated some rest in privacy, but is hampered as to this by the thronging crowd. — ἀπόστολοι] only used here in Mark, but “*apta huic loco appellatio*,” “an apt appellation for this passage,” Bengel. — συνάγονται] returning from their mission, ver. 7. — πάντα] *What?* is told by the following *καὶ . . . καὶ : as well . . . as also*. — Ver. 31. ὑμεῖς αὐτοὶ] *vos ipsi*,<sup>1</sup> *ye for yourselves*, ye for your own persons, without the attendance of the people. Comp. on Rom. vii. 25. See the following ἦσαν γὰρ κ.τ.λ. — καὶ οὐδὲ φαγεῖν] Comp. ii. 2, iii. 20. — Ver. 33. *And many saw them depart and perceived it*, namely, what was the object in this ὑπάγειν, whither the ὑπάγοντες wished to go (vv. 31, 32), so that thereby the intention of remaining alone was thwarted. πολλοί is the subject of both verbs. — περὶ] emphatically *prefixed*. They came partly round the lake, partly from its sides, *by land*. — ἐκεῖ] namely, to the ἔρημος τόπος, whither Jesus with the disciples directed His course. — προῆλθον αὐτούς] *they anticipated them*. Comp. Luke xxii. 47. Not so used among the Greeks, with whom, nevertheless, φθάνειν τινά (Valck. *ad Eur. Phoen.* 982), and even προθεῖν τινά (Ael. *N. A.* vii. 26; Oppian. *Hal.* iv. 431) is analogously used. — Ver. 34. ἐξελθών] not as in Matt. xiv. 14, but *from the ship*, as is required by the previous προῆλθον αὐτούς. In ver. 32 there was not as yet reported the *arrival* at the retired place, but the *direction of the course* thither. — ἤρξατο] His sympathy outweighed the intention, under which He had repaired with the disciples to this place, and He *began* to teach. — Ver. 35 ff. καὶ ἡδὴ ὥρας πολλὰ γενομ.] *and when much of the day-time had already passed* (comp. subsequently : καὶ ἡδὴ ὥρα πολλή), that is, when the day-time was already far advanced, τῆς ὥρας ἐγένετο ὅψε, Dem. 541 *pen.* Πολύς, according to very frequent usage, applied to *time*.<sup>2</sup> — λέγουσιν] more exactly in John vi. 7. — δηρὰ διακός.] Comp. John vi. 7, by whom this trait of the history, passed over by Matthew and Luke, not a mere addition of Mark (Bleek, Hilgenfeld) is confirmed. That the *contents of the treasure-chest* consisted exactly of two hundred denarii (Grotius and others) is not clear from the text. The disciples, on an approximate hasty estimate, certainly much too small (amounting to about £7, 13s., and consequently not quite one-third of a penny per man) specify a sum *as that which would be required*. It is otherwise at John vi. 7. Moreover, the answer of the disciples bears the stamp of a certain irritated *surprise* at the suggestion δότε αὐτοῖς κ.τ.λ.,—a giving, however, which was afterwards to be realized, ver. 41.—With the reading δώσομεν, ver. 37 (see the critical remarks), the note of interrogation is to be placed, with Lachmann, after ἄρουν, so that καὶ is then the *consecutive*; *and so shall we*, etc. The reading ἀπελθόντες on to φαγεῖν together *without interrogation* (Ewald, Tischendorf), is less in keeping with the whole very vivid coloring, which in vv. 37-40 exhibits a very circumstantial graphic representation, but not a paraphrase (Weiss).—Ver. 39 f. συμπόσια συμπόσια] *Accusatives: after the fashion of a meal*,

<sup>1</sup> Stallb. *ad Plat. Phaed.* p. 63 C; Kühner, § 630, A 8.

<sup>2</sup> Comp. Dion. Hal. ll. 54 : ἐμάχοντο . . .

ἄχρι πολλῆς ὥρας; Polyb. v. 8. 8; Joseph. *Antt.* viii. 4. 3.

so that the whole were distributed into companies for the meal. The *distributive* designation, as also *πρασαὶ πρασαὶ* (*areolatim*, so that they were arranged like beds in the garden), is a Hebraism, as at ver. 7. The individual divisions consisted *partly of a hundred, partly of fifty* (not 150, Heupel, Wetstein). — *χλωρῷ*] Mark depicts; it was *spring* (John vi. 4). — *εὐλόγησε*] refers to the prayer at a meal. It is otherwise in Luke. See on Matt. xiv. 19. — Ver. 41. *καὶ τ. δύο ἰχθ.*] *also the two fishes*. — *ἐμέρισε πᾶσι*] namely, *by means of the apostles*, as with the loaves. — Ver. 43. *And they took up of fragments twelve full baskets*, in which, however, *κλασμάτων* is emphatically *pre-fixed*. Yet probably Mark wrote *κλάσματα δώδεκα κοφίνων πληρώματα* (so Tischendorf), which, indeed, is only attested fully by B [so Treg. marg., W. and Hort, Weiss, R. V.] and incompletely by L, Δ, min. (which read *κοφίνου*), as well as by K, which has *κλασμάτων δώδ. κοφίνων πληρώματα* [Tisch. VIII.], but was very easily subjected to gloss and alteration from the five parallel passages. This reading is to be explained: *and they took up as fragments fillings of twelve baskets, i.e., they took up in fragments twelve baskets full*. — *καὶ ἀπὸ τ. ἰχθ.*] *also of the fishes*, that it might not be thought that the *κλάσματα* had been merely fragments of bread. Fritzsche without probability goes beyond the twelve baskets, and imports the idea: “and further in addition some remnants of the fishes,” so that *τί* is supplied (so also Grotius and Bleek).—Why ver. 44 should have been copied, not from Mark, but from Matt. xiv. 21 (Holtzmann), it is not easy to see. — *τοὺς ἄρτους*] These had been the principal food (comp. ver. 52); to their number corresponded also that of those who were satisfied.

Vv. 45–56. Comp. on Matt. xiv. 22–36. The latter abridges indeed, but adds, probably from a tradition<sup>1</sup> not known to Mark, the intervening scene xiv. 28–31. The conclusion has remained peculiar to Mark. — *ἠνάγκασε κ.τ.λ*] remaining behind *alone*, He could the more easily withdraw Himself unobserved from the people. — *τὸ πλοῖον*] *the ship*, in which they had come. *Βηθσαιδάν*] The place on the *western* coast of the lake, in *Galilee*, is meant, Matt. xi. 21. See ver. 53, viii. 22; John vi. 17. In opposition to Wieseler and Lange, who understand the *eastern* Bethsaida, see on Matt. xiv. 22, Remark. [See Note XL., p. 83.] As to the relation of this statement to Luke ix. 10, see *in loc.* — *ἀπολθεῖ* (see the critical remarks) is to be explained from the peculiarity of the Greek in introducing in the direct mode of expression in oblique discourse, by which means the representation gains in liveliness.<sup>2</sup> — *ἀποραξάμ. αὐτοῖς*] *after He had taken leave of them* (of the people), an expression of later Greek. See Lobeck, *ad Phryg.* p. 24; Wetstein *in loc.* — Ver. 48. A point is to be placed, with Lachmann and Tischendorf, after *θαλάσσης*, and then a colon after *αὐτοῖς*; but *ἦν γὰρ ὁ ἄνεμ. ἐναντ. αὐτ.* is

<sup>1</sup> According to Hilgenfeld, Mark purposely suppressed the incident under the influence of a Petrine tendency, because Peter had shown weakness of faith. In this case he would have been inconsistent enough in narratives such as at viii. 33. Welzsäcker rightly recognizes in Matt. Lc.

the later representation, which, however, is merely a further embellishment not belonging to history. [See Note XXXIX., p. 83.]

<sup>2</sup> See Kühner, II. p. 594 f., and *ad Xen. Anab.* I. 3. 14; Bernhardt, p. 380.



a parenthesis. When He had seen them in distress (*ιδών*, see the critical remarks), this induced Him about the fourth watch of the night to come to them walking on the sea (not upon its *shore*). His purpose therein was to help them (ver. 51) ; but the initiative in this matter was to come from the side of the disciples ; therefore He wished to pass by before the ship, in order to be observed by them (ver. 49). — *περὶ τετάρτ. φυλακ.*] The difficulties suggested by the lateness of the time at which they were still sailing, after having already *ὀψίας γενομένης* reached the middle of the lake (Strauss, B. Bauer), are quite explained by the violence of the contrary wind.<sup>1</sup> — *παρελθεῖν αὐτοῖς*] The Vulgate rightly has : *praeterire eos* (Hom. *Il.* viii. 239 ; Plat. *Alc.* i. 123 B), not : “to come over (the lake) to them,” Ewald (yet comp. his *Gesch. Chr.* p. 365). This is at variance with the New Testament usage, although poets (as Eur. *Med.* 1137, 1275) join *πατέρχεσθαι*, to come to any one, with the accusative ; moreover, after *ἐρχεται πρὸς αὐτοῖς* the remark would be superfluous. It might mean : He wished to *overtake* them,<sup>2</sup> but the primary and most usual meaning is quite appropriate. — Ver. 51. *ἐκ περισσοῦ*] is further strengthened by *λίαν* : *very much above all measure*.<sup>3</sup> — *ἐν ἑαυτοῖς*] *in their own hearts*, without giving vent to their feelings in utterances, as at iv. 14. — *ἐθαύμαζον*] The imperfect denotes (comp. Acts ii. 7) the continuance of the feeling after the first amazement. — Ver. 52. *γάρ*] *for they attained not to understanding in the matter of the loaves* (on occasion of that marvellous feeding with bread, ver. 41 ff.) ; otherwise they would, by virtue of the insight acquired on occasion of that work of Christ, have known how to judge correctly of the present new miracle, in which the same divine power had operated through Him,<sup>4</sup> and they would not have fallen into such boundless surprise and astonishment. Bengel says correctly : “*Debuerant a pane ad mare concludere*,” “They ought to have concluded from bread to sea.” De Wette unjustly describes it as “an observation belonging to the craving for miracles ;” and Hilgenfeld arbitrarily, as “a foil” to glorify the confession of Peter. — *ἣν γὰρ κ.τ.λ.*] informs us of the internal *reason* of their not attaining insight in the matter of the loaves ; their heart, *i.e.*, the seat of their internal vital activity (Beck, *Seelenlehre*, p. 67 ; Delitzsch, *Psych.* p. 248 ff.), was withal in a state of hardening, wherein they were as to mind and disposition obtuse and inaccessible to the higher knowledge and its practically determining influence. Comp. viii 7. — Ver. 53. *διαπεράσ.*] points back to ver. 45. — *ἐπὶ τ. γῆν Γεννησ.*] not : *into* the country, but *unto* the country of Gennesareth ;

<sup>1</sup> Comp. Ebrard, p. 392 ; Robinson, *Pal.* III. p. 527, 572.

<sup>2</sup> *Antevertere*, see Hom. *Od.* viii. 230 ; Sturz, *Lex. Xen.* III. p. 458 ; Amels and Nägelsbach on Hom. *Il.* i. 132.

<sup>3</sup> Comp. *λίαν ἄγαν* (Meineke, *Menand.* p. 152), and similar expressions (Lobeck, *Paenip.* p. 62), also *λίαν βέλτιστα*, Plat. *Eryx.* p. 393 E.

<sup>4</sup> Mark therefore regarded the walking on the sea quite differently from Lange.

*L. J.* II. p. 287 *f.*, for this latter finds the pith of the miracle in the complete divine *equanimity* of the mind of Jesus, and in respect of that even says : “the dog falls into the water and swims, but the man falls into it and is drowned,” namely, by his alarm, instead of poising himself amidst the waves in the triumphant equanimity of his mind. This is an extravagance of naturalizing.

for the landing (προσχωρισθ.) and disembarking *does not follow till afterwards* [See Note XLI., p. 84.] — Ver. 55. περιπατούντες] in order to fetch the sick. — ἤρξατο] belongs to the description of the quick result. *Immediately* they knew Him, they ran round about and began, etc. — περιφέρειν] is not inappropriate (Fritzsche), which would only be the case, if it were necessary to suppose that the *individual* sick man had been carried about. But it is to be understood *summarily* of the sick ; these were *carried about*—one hither, another thither, wherever Jesus was at the time (comp. ver. 56).—Hence ὅπου ἤκουον, ὅτι ἐκεῖ ἐστὶ cannot mean : *from all the places, at which (ὅπου) they heard that He was there* (in the region of Gennesareth), but *both ὅπου and ἐκεῖ*, although we may not blend them after the analogy of the Hebrew עָשָׂה שָׁם into the simple *ubi* (Beza, Grotius, Wetstein, and many others) must denote the (changing, see ver. 56) abode of Jesus. They brought the sick round about to the places at which they were told that *He was to be found there*. We may conceive that the people before going forth with their sick first made inquiry in the surrounding places, whether Jesus is there. Wherever on this inquiry they hear that He is present, thither they bring the sick.—Ver. 56. εἰς κώμ. ἢ πόλεις] therefore not merely limiting Himself to the small district of Gennesareth, where He had landed. The following ἐν ταῖς ἀγροαῖς, however, is not in keeping with ἀγρός (country-places). A want of precision, which has suggested the reading ἐν ταῖς πλαταιαῖς in D, Vulg. It. The expression is zeugmatic. — κὰν τοῦ κρασπ. κ.τ.λ.] comp. v. 28. As to the mode of expression, see Acts v. 15 ; 2 Cor. xi. 16. — ὅσοι ἂν ἤπτοντο] *all whosoever*, in the several cases. Comp. above : ὅπου ἂν εἰσπορεύετο.<sup>1</sup> [See Note XLII., p. 84.] — ἐσώζοντο] analogously to the case of the woman with an issue of blood, vv. 29, 30, yet not independent of the knowledge and will of Jesus. And αὐτοῦ refers to *Jesus*, no matter *where* they touched Him.

## NOTES BY AMERICAN EDITOR.

## XXXIII. Ver. 2. αἱ δυνάμεις τοιαῦται . . . γινόμεναι ;

The variations are very numerous. Meyer seems to retain αὐτῷ against the strangely attested τοῦτω. The above reading is sustained by \* B 33, Copt., and in some details by other weighty authorities. It is accepted by Weiss ed. Mey. The others have been derived from it (against Tischendorf). The R. V. renders the latter part of the verse correctly : “What is the wisdom that is given unto this man, and *what mean* such mighty works wrought by his hands?” This differs from the punctuation of Meyer. The last clause is strictly an exclamatory sentence.

## XXXIV. Ver. 8. εἰ μὴ βάβδον μόνον.

These words intimate the permission to take the staff usual in walking a long distance. That the prohibition in Matthew and Luke excludes this is by no means so clear as to make it an instance of “exaggeration.” The use

<sup>1</sup> See Hermann, *de part. āv*, p. 26 ff. ; Klotz, *ad Devar.* p. 145 ; Buttmann, *neut. Gr.* p. 186 f. [E. T. 216].

of *ei μὴ* in the N. T. is elliptical, and not strictly exceptive. The same elliptical form occurs in Aramæan. "This saying of Jesus might therefore be reproduced in Greek either in one way or the other. But in no case could these opposite forms be explained on the hypothesis of a common written Greek source" (Godet, *Luke*, p. 254, Am. ed.).

XXXV. Ver. 14. ὁ βαπτίζων.

The R. V. margin has : Greek, *the Baptizer*. In ver. 24 the same expression occurs, but the margin of ver. 25 (R. V.) is a typographical error, made by the printer after the R. V. had passed out of the hands of the American Committee. Meyer's explanation of the use of the term is fanciful. In ver. 24 the daughter of Herodias uses it, and in ver. 25 not.

XXXVI. Ver. 16. οὗτος ἡγέρθη.

This briefer reading is decisively attested. Meyer's explanation must be modified accordingly : "This one (emphatic 'he,' R. V.) is risen ;" so Weiss ed. Mey.

XXXVII. Ver. 19. ἤθελεν αὐτὸν ἀποκτείνει.

The account of Mark, with its more exact details, cannot be proven at variance with that of Matthew. Meyer says it "betrays a later shape of the tradition ;" Weiss ed. Mey. denies this, rightly finding in the expression of Matt. xiv. 9 ("the king was grieved") the presupposition of the same state of things. To admit a working over of the narrative is to deny the originality of one of the most remarkable psychological pictures in the Gospel narratives. Nowhere does the real Herod appear so clearly.

XXXVIII. Ver. 22. αὐτῆς τῆς Ἡρωδιάδας.

The reading *αὐτοῦ*, which would give the sense : "his daughter Herodias" (R. V. marg.), has good support, but is probably a mechanical repetition from ver. 21. Weiss ed. Mey. rightly objects to it, as contrary to history, to the context, and to grammar, "since a proper noun that has a definition of office or kindred added to it, stands without an article." This is one of the rare cases where five of the most weighty uncials attest a reading that seems impossible.

XXXIX. Vv. 45-56.

Weiss ed. Mey. omits the clause : "which, however, is merely a further embellishment not belonging to history." Such remarks are as unwarranted as the supposition of a suppression "under the influence of a Petrine tendency." Whether Mark knew of the incident or not, is a matter that lies beyond our knowledge as well as outside of exegetical discussion.

XL. Ver. 45.

It is very doubtful whether there was a Western Bethsaida ; see on viii. 22, the only other instance in which Mark mentions the name.

## XLI. Ver. 53. ἐπὶ τὴν γῆν ἤλθον εἰς Γεννησαρέτ.

Meyer takes no notice of this reading, which is attested by  $\aleph$  B L  $\Delta$ , accepted by Tisch., W. and Hort, Weiss. So R. V. : "they came to the land unto Gen-nesaret," with the more exact marginal rendering : "crossed over to the land, they came unto Gennesaret." So Weiss ed. Mey.

## XLII. Ver. 56. ὅσοι αὐτὸν ἠψάντο.

The aorist is decisively attested, and yields an excellent sense, placing the emphasis more directly upon the single cases whenever they occurred. The imperfects throughout sum up these as repeated actions. The delicacy of Mark's expression was not understood by the transcribers.

## CHAPTER VII.

VER. 2. [Tisch., recent editors, R. V., with  $\aleph$  B L  $\Delta$ , 33, read  $\delta\tau\iota \dots \epsilon\sigma\theta\acute{\iota}\sigma\sigma\alpha\tau\epsilon$ , instead of  $\epsilon\sigma\theta\acute{\iota}\sigma\iota\upsilon\tau\alpha\varsigma$ .] —  $\delta\rho\tau\omicron\upsilon\varsigma$ ] Lachm. and Tisch. read  $\tau\omicron\delta\varsigma \delta\rho\tau\omicron\upsilon\varsigma$ , following B D L  $\Delta$ , min. Rightly; the article was passed over, because it was regarded as superfluous. The reading  $\delta\rho\tau\omicron\nu$  (Fritzsche) has in its favor only  $\aleph$ , min. and vss., and is from Matt. xv. 2. — After  $\delta\rho\tau\omicron\upsilon\varsigma$  Elz. and Fritzsche have  $\epsilon\mu\acute{\epsilon}\mu\psi\alpha\nu\tau\omicron$ , which, however, is absent from witnesses so important, that it must be regarded as an addition; instead of it D has  $\kappa\alpha\tau\acute{\epsilon}\gamma\gamma\omega\sigma\alpha\nu$ . — [Ver. 4. See Note XLV., p. 94.] Treg., Weiss, R. V. marg., retain  $\kappa\alpha\iota \kappa\lambda\iota\nu\omega\nu$ , omitted by Tisch., W. and Hort, R. V. text, with  $\aleph$  B L  $\Delta$ , Copt.] — Ver. 5.  $\epsilon\pi\epsilon\iota\tau\alpha$ ] B D L  $\aleph$ , min. Syr. Copt. Vulg. It. have  $\kappa\alpha\iota$  ( $\Delta$  has  $\epsilon\pi\epsilon\iota\tau\alpha \kappa\alpha\iota$ ). Recommended by Griesb., and adopted by Fritzsche, Lachm. and Tisch. Rightly;  $\epsilon\pi\epsilon\iota\tau\alpha$  was written on the margin on account of the construction, and then displaced the  $\kappa\alpha\iota$ . —  $\kappa\omicron\iota\nu\alpha\acute{\iota}\varsigma$ ] Elz. Scholz have  $\acute{\alpha}\nu\iota\pi\tau\omicron\iota\varsigma$ , in opposition to B D  $\aleph$ , min. vss. An interpretation. — Ver. 8.  $\gamma\acute{\alpha}\rho$ ] is wanting in B D L  $\Delta$   $\aleph$ , min. Copt. Arm. It. Goth. Lachm. Tisch. A connecting addition. —  $\beta\alpha\pi\tau\iota\sigma\mu\omicron\varsigma \dots \pi\omicron\iota\epsilon\iota\tau\epsilon$  is wanting in B L  $\Delta$   $\aleph$ , min. Copt. Arm. There are many variations in detail. Bracketed by Lachm. *ed. min.* [Treg.], deleted by Fritzsche, and now also by Tisch. [W. and Hort. Weiss, R. V.]. Rightly restored again by Lachm. *ed. maj.* For, if it were an interpolation from vv. 4 and 13, there would be inserted, as at ver. 4,  $\pi\omicron\tau\eta\rho\acute{\iota}\omega\nu \kappa\alpha\iota \xi\epsilon\sigma\tau\acute{\omega}\nu$ , and, as in ver. 13, not  $\acute{\alpha}\lambda\lambda\alpha$ ; moreover, an interpolator would certainly not have forgotten the washing of hands. The explanatory comment of Mark, vv. 3, 4, tells precisely in favor of the genuineness, for the joint-mention of the  $\pi\omicron\tau\eta\rho\acute{\iota}\omega\nu \kappa. \xi\epsilon\sigma\tau\acute{\omega}\nu$  in that place has its reason in these words of Jesus, ver. 8. And why should there have been an interpolation, since the reproach of the Pharisees did not at all concern the pitchers and cups? This apparent inappropriateness of the words, however, as well as in general their descriptive character, strikingly contrasting with the conciseness of the context, might have occasioned their omission, which was furthered and rendered more widespread by the circumstance that a church-lesson concluded with  $\acute{\alpha}\nu\theta\rho\acute{\omega}\pi\omega\nu$ . — Ver. 12.  $\kappa\alpha\iota$ ] deleted by Lachm. and Tisch. [recent editors, R. V.], following B D  $\aleph$ , min. Copt. Cant. Ver. Verc. Corb. Vind. Colb. Omitted as confusing, because the apodosis was found here. — Ver. 14.  $\pi\acute{\alpha}\nu\tau\alpha$ ] B D L  $\Delta$   $\aleph$ , Syr. p. (in the margin) Copt. Aeth. Sax. Vulg. It. have  $\pi\acute{\alpha}\lambda\iota\nu$ . Recommended by Griesb., adopted by Fritzsche, Lachm. Tisch. Rightly;  $\pi\acute{\alpha}\nu\tau\alpha$  was written in the margin on account of the following  $\pi\acute{\alpha}\nu\tau\epsilon\varsigma$ , and the more easily supplanted the  $\pi\acute{\alpha}\lambda\iota\nu$ , because the latter finds no definite reference in what has preceded. — Instead of  $\acute{\alpha}\kappa\omicron\upsilon\sigma\tau\epsilon\tau\epsilon$  and  $\sigma\upsilon\nu\lambda\iota\tau\epsilon\tau\epsilon$ , Lachm. and Tisch. have  $\acute{\alpha}\kappa\omicron\upsilon\sigma\alpha\tau\epsilon$  and  $\sigma\upsilon\nu\epsilon\tau\epsilon$ , following B D H L  $\Delta$ . The *Recepta* is from Matt. xv. 10. — Ver. 15. The reading  $\tau\acute{\alpha} \epsilon\kappa \tau\omicron\upsilon \acute{\alpha}\nu\theta\rho\acute{\omega}\pi\omicron\upsilon \epsilon\kappa\pi\omicron\rho\epsilon\nu\acute{\omicron}\mu\epsilon\nu\alpha$  (Lachm. Tisch.) has in its favor B D L  $\Delta$   $\aleph$ , 33, Copt. Goth. Aeth. Pers. p. Vulg. It. The *Recepta*  $\tau\acute{\alpha} \epsilon\kappa\pi\omicron\rho. \acute{\alpha}\nu\tau' \acute{\alpha}\upsilon\tau\omicron\upsilon$  appears to have originated from the copyist, in the case of the above reading, passing over from the first  $\epsilon\kappa$  to the second ( $\epsilon\kappa\pi\omicron\rho.$ ). Thus came the reading  $\tau\acute{\alpha} \epsilon\kappa\pi\omicron\rho\epsilon\nu\acute{\omicron}\mu\epsilon\nu\alpha$ ,

which is still found in min. Then, after the analogy of the preceding *εις αὐτόν*, in some cases *ἀπ' αὐτοῦ*, in others *ἐξ αὐτοῦ* (min. Fritzsche) was supplied. — Ver. 16 is wanting in B L  $\aleph$ , min. Copt. Suspected by Mill and Fritzsche as an interpolation at the conclusion of the church-lesson; deleted by Tisch. But the witnesses on behalf of the omission, in the absence of internal reasons which might occasion an interpolation (in accordance with iv. 23; comp., on the other hand, Matt. xv. 11), are too weak. [Bracketed by Treg., deleted by W. and Hort, Weiss, omitted in text of R. V.] — Ver. 17. *περὶ τῆς παραβ.*] B D L  $\Delta$   $\aleph$ , min. It. Vulg. have *τὴν παραβολήν*. Approved by Griesb., adopted by Fritzsche Lachm. Tisch. The *Recepta* is a gloss. — Ver. 19. *καθαρίζων*] A B E F G H L S X  $\Delta$   $\aleph$ , min. Or. Chrys. have *καθαρίζων* (D : *καταρτίζει*). So Lachm. and Tisch. Not a transcriber's error, but correct (see the exegetical remarks), and needlessly emended by the senter. — [Ver. 21, 22. Tisch., recent editors, R. V., with  $\aleph$  B L  $\Delta$ , Copt., have the order : *πορνεῖαι, κλοπαί, φόνοι, μοιχεῖαι.*] — Ver. 24. *μεθόρια*] Lachm. and Tisch. [recent editors] have *ὄρια*, following B D L  $\Delta$   $\aleph$ , min. Or. But *μεθόρια* does not occur elsewhere in the N. T., and was supplanted by the current *ὄρια* (comp. Matt. xv. 22). — *καὶ Σιδῶνος*] is wanting in D L  $\Delta$  28, Cant. Ver. Verc. Corb. Vind. Or. Suspected by Griesb., deleted by Fritzsche and Tisch., comp. Ewald. Rightly; the familiarity of the collocation "Tyre and Sidon" and Matt. xv. 21 have introduced the *καὶ Σιδῶνος*, which also came in at ver. 31, and there supplanted the original reading *ἦλθε διὰ Σιδῶνος* (approved by Griesb., adopted by Fritzsche, Lachm. Tisch., in conformity with B D L  $\Delta$   $\aleph$ , 33, Arr. Copt. Aeth. Syr. hier. Vulg. Sax. It.), and changed it into the *Recepta καὶ Σιδῶνος ἦλθεν*. [Recent editors agree with Meyer as to the reading in ver. 31, but Treg., R. V. (text) retain the longer form in ver. 24; W. and Hort bracket it.] — Ver. 25. *ἀκούσασα γὰρ γυνή*] Tisch. has *ἀλλ' εὐθὺς ἀκούσασα γυνή*, following B L  $\Delta$   $\aleph$ , 33, vss. The witnesses are very much divided (D : *γυνή δὲ εὐθὺς ὡς ἀκούσασα*); but the reading of Tisch. is, considering this division, sufficiently attested, and in keeping with the character of Mark; it is therefore to be preferred. — Ver. 26. Instead of *ἐκβάλλη* (Griesb. Scholz, Lachm. Tisch.) Elz. has *ἐκβάλλη*. The evidence for the aorist is not decisive, and the present is in keeping with Mark's manner. [A B D  $\aleph$  and many others read the aorist, accepted by recent editors, R. V.] — Ver. 27. Instead of *ὁ δὲ Ἰησοῦς εἶπεν* Lachm. and Tisch. have *καὶ ἔλεγεν*, following B L  $\Delta$   $\aleph$ , 33, Copt. Cant. (D has *καὶ λέγει*; Vulg. : *qui dixit*). The *Recepta* is an alteration arising from comparison of Matt. xv. 26. — Ver. 28. *ἐσθίει*] Lachm. and Tisch. have *ἐσθίουσιν*, following B D L  $\Delta$   $\aleph$ , min. The *Recepta* is from Matthew. — Ver. 30. Lachm. and Tisch. have adopted the transposition : *τὸ παιδίον βεβλημένον* (instead of *τὴν θυγατ. βεβλημένην*) *ἐπὶ τὴν κλίνην κ. τὸ δαίμν. ἐξεληλυθός*, following B D L  $\Delta$   $\aleph$ , min. vss. (yet with variations in detail). The *Recepta* is to be retained; the above transposition is to be explained by the fact that the transcriber passed over from the *καὶ* after *ἐξεληλυθός* immediately to the *καὶ* in ver. 31. Thus *καὶ τὴν θυγατ. down to κλίνης* was omitted, and afterwards restored at the wrong, but apparently more suitable place. From the circumstance that *θυγ. . . κλίνης*. and not *τὸ δαίμν. ἐξεληλ.*, is the clause omitted and restored, may be explained the fact that all the variations in detail are found not in the latter, but in the former words. [Recent editors, R. V., agree with Tisch.] — Ver. 31. See on ver. 24. — As in iii. 7, so also here, instead of *πρός* we must read, with Griesb. Fritzsche, Lachm., following evidence of considerable weight, *εις*. — Ver. 32. After *κωφόν* Lachm.

and Tisch. [recent editors, R. V.] have *καί*, following B D Δ Ξ, vss. A connecting addition. — Ver. 35. *εὐθέως*] is wanting in B D Ξ, min. vss. Deleted by Lachm. and Tisch. Rightly; the more frequent in Mark, and the more appropriate it is in this place, the more difficult it was of omission, and the easier of addition; here also in a different order. [Tisch. VIII. inserts *εὐθύς* before *ἐλύθη* (so Weiss), but Treg., W. and Hort, R. V., omit altogether.] — Instead of *διηνοχθήσαν* Lachm. and Tisch. have *ἡνοίγησαν*, following B D Δ Ξ, 1 (L has *ἡνοίχθησαν*). The *Recepta* arose from the previous *διανοίχθητι*. — Ver. 36. *αὐτός*] is wanting in A B L X Δ Ξ, min. Vulg. Lachm. Tisch. ; but superfluous as it is in itself, how easily it was absorbed by the following *αὐτοῖς* ! [The evidence seems decisive against it; deleted by recent editors, R. V.] — Before *μᾶλλον* Lachm. and Tisch. have *αὐτοί*, following B D L Δ Ξ, min. Copt. Goth. Syr. Arm. To be adopted; correlative to the *αὐτός*, but passed over, as not being recognized in this reference and so regarded as superfluous. — [Ver. 37. Tisch., recent editors, R. V., Ξ B L Δ, 33, omit *τούς* before *ἀλάλους*.]

Vv. 1-16. See on Matt. xv. 1-11. The occasion of the discussion, only hinted at in Matt. ver. 2, is expressly narrated by Mark in vv. 1, 2, and with a detailed explanation of the matter, vv. 3, 4. Throughout the section Matthew has abridgments, transpositions, and alterations (in opposition to Hilgenfeld and Weiss). [See Note XLIII., p. 94.] — *συνάγονται*] is simply: *there come together*, there assemble themselves (ii. 2, iv. 1, v. 21, vi. 30). The suggestion of a *procedure of the synagogue* (Lange), or of a formal deputation (Weizsäcker), is purely gratuitous. — *ἐλθόντες*] applies to both; on the notice itself, comp. iii. 22. — With the reading *καὶ ἐπερωτῶσιν*, ver. 5 (see the critical remarks), a full stop is not to be placed after ver. 1, as by Lachmann and Tischendorf, but the participial construction, begun with *ἐλθόντες*, runs on easily and simply as far as *ἀπρὸς*, where a period is to be inserted. Then follows the explanatory remark, vv. 3, 4, which does not interrupt the construction, and therefore is not, as usually, to be placed in a parenthesis. But with *καὶ ἐπερωτῶσιν* in ver. 5, a new sentence begins, which continues the narrative. [So, substantially, W. and Hort., R. V.] — *ιδόντες*] not in Jerusalem (Lange), but on their present arrival, when this gave them a welcome pretext for calling Jesus to account. — *τούτ' ἐστὶν ἀνίπτοις*] Mark explains for his Gentile readers (for whom also the explanation that follows was regarded by him as necessary) in *what sense* the *κοιναῖς* is meant. Valckenacr, Wassenbergh, and Fritzsche without ground, and against all the evidence, have declared the words a gloss.<sup>1</sup> See, on the other hand, Bornemann, *Schol. in Luc.* p. xl. The *ἀνίπτοις*<sup>2</sup> stands in contrast with the *prescribed* washing. Theophylact well says: *ἀνίπτοις χερσὶν ἰσθίων ἀπεριέργως καὶ ἀπλῶς*, "with unwashed hands they were eating unaffectedly and simply." — Ver. 3. *πάντες οἱ Ἰουδ.*] A more popular expression — not to be strained — indicating the general diffusion of the Pharisaic maxims among the people. — *πυγμῇ*] Vulg.: *crebro* (after which Luther: *manchmal*); Gothic: *ufta* (often); Syr.: *diligenter*<sup>3</sup> — translations of an

<sup>1</sup> Wilke holds the entire passage, vv. 2-4, as well as *καὶ . . . ποιεῖτε*, ver. 13, to be a later interpolation.

<sup>2</sup> Hom. *Il.* vii. 266; Hesiod, *Op.* 725; Lucian, *Rhet. prae.* 14.

<sup>3</sup> Some Codd. of the It. have *pugillo*, some

ancient reading *πυκνά* (as in *κ*) or *πυκνῶς* (*heartily*), which is not, with Schulz and Tischendorf (comp. Ewald), to be regarded as original, but as an emendation (comp. Luke v. 33), as indeed *πυγμῇ* itself cannot be made to bear the meaning of *πυκνά* (in opposition to Casaubon). The only true explanation is the instrumental one ; so that they place the closed fist in the hollow of the hand, rub and roll the former in the latter, and in this manner wash their hands (*νιψονται*) *with the fist*. Comp. Beza, Fritzsche. Similarly Scaliger, Grotius, Calovius, and others, except that they represent the matter as if the text were *πυγμῇν . . . ταῖς χερσὶ*. The explanations : *μέχρι τοῦ ἀγκῶνος*, "up to the elbow" (Theophylact, Euthymius Zigabenus), and : "up to the wrist" (Lightfoot, Bengel), correspond neither with the case nor with the signification of the word. Finally, had some peculiar *ritual form* of washing been meant ("in which they take the one fist full of water, and so pour it over the other hand *held up, that it runs off towards the arm*"),<sup>1</sup> Mark would with the mere *πυγμῇ* have expressed himself as unintelligibly as possible, and a ritual reference so precise would certainly have needed an explanatory remark for his Gentile readers. [See Note XLIV., p. 94.] — Ver. 4. *καὶ ἀπὸ ἀγορᾶς*] The addition in D, *ἐὰν ἐλθῶσι*, is a correct interpretation : *from market* (when they come from the market) *they eat not*. A pregnant form of expression, which is frequent also in classical writers.<sup>2</sup> In this case *ἐὰν μὴ βαπτισ.* is not to be understood of *washing the hands* (Lightfoot, Wetstein), but of *immersion*, which the word in classic Greek and in the N. T. everywhere denotes, *i.e.*, in this case, according to the context : *to take a bath*.<sup>3</sup> [See Note XLV., p. 94.] Having come from market, where they may have contracted pollution through contact with the crowd, they eat not, without having first *bathed*. The statement proceeds *by way of climax* ; before eating they observe the washing of hands *always*, but the *bathing, when they come from market* and wish to eat. Accordingly it is obvious that the interpretation of Paulus : <sup>4</sup> "they eat not *what has been bought* from the market, *without having washed it*," is erroneous both in linguistic usage (active immersion is always *βαπτίζειν*, not *βαπτίζεσθαι*) and in respect of the sense, to which the notion of special strictness would have required to be *mentally supplied*. — *βαπτισμοίς*] is likewise to be understood of the cleansing of things ceremonially impure, which might be effected partly by *immersion*, partly (*κλινῶν*) by mere *sprinkling* ; so that *βαπτισμ.* applies *by way of zeugma* to all the four cases. — By the *cups* and *jugs* are meant vessels of wood, for mention of the *copper vessels* (*χαλκίων*) follows, and *earthen vessels*, when they were ceremonially defiled, were *broken into pieces* (Lev. xv. 12).<sup>5</sup> — *κλινῶν*] not *couches in general* (de Wette), for the whole context refers to *eating* ; but *couches for meals, triclinia*,<sup>6</sup> which were rendered

*primo*, some *momento*, some *crebro*, some *subinde*. Aeth. agrees with Syr. ; and Copt. Syr. p. with Vulgate.

<sup>1</sup> Paulus ; comp. Drusius, Cameron, Schoettgen, Wetstein, Rosenmüller.

<sup>2</sup> See Kypke and Loesner ; Winer, *Gr.* p. 647 [E. T. 621] ; Fritzsche *in loc.*

<sup>3</sup> So also Luke xi. 38. Comp. Ecolus. xxxi. 25 ; Judith xii. 7.

<sup>4</sup> Kuinoel, Olshausen, Lange, Bleek.

<sup>5</sup> See Kell, *Archæol.* I. § 56 ; Saalschütz, *Mos. Recht*, I. p. 209.

<sup>6</sup> Iv. 21 ; Luke viii. 16 ; Xen. *Cyr.* viii. 2. 6 ; Herod. ix. 16.



unclean by persons affected with hæmorrhage, leprosy, and the like (Light-foot, p. 620 f.). [See critical note.] — Ver. 5. With καὶ ἐπερὶ a new sentence begins. See above on vv. 1, 2. — Ver. 6. Mark has not the counter-question recorded in Matt. xv. 3, and he gives the two portions of Christ's answer in inverted order, so that with him the leading thought precedes, while with Matthew it follows. This order of itself, as well as the ironical καλῶς prefixed to both portions, indicates the form in Mark as the more original. Comp. Weizsäcker, p. 76. The order in Matthew betrays the set purpose of placing the law before the prophets. The agreement of the quotation from Isa. xxix. 13 with Matt. xv. 8 f. is wrongly adduced in opposition to this view (Hilgenfeld); it is to be traced back to the collection of Logia, since it belongs to the speech of *Christ*. — Ver. 8. ἀφέντες and κρατεῖτε (2 Thess. ii. 15) are intentionally chosen as correlative. — ἀλλὰ παρόμοια τοιαῦτα πολλά] Such accumulations of *homoeoteleuta* were not avoided even by classical writers.<sup>1</sup> τοιαῦτα defines παρόμοια as respects the category of quality. — Ver. 9. καλῶς] *Excellently, nobly*, — ironical.<sup>2</sup> Not so in ver. 6. — ἵνα] “vere accusantur, etsi hypocritæ non putarent, hanc suam esse intentionem,” “They are rightly accused, although the hypocrites had not held this to be their purpose” (Bengel). — Ver. 11. κορβάν] {קרבן} = δῶρον, namely, to the temple.<sup>3</sup> See on Matt. xv. 5. — The construction is altogether the same as that in Matt. l.c., so that after ὥφελ. there is an aposiopesis (*he is thus bound to this you*), and ver. 12 continues the reproving discourse of Jesus, setting forth what the Pharisees do in pursuance of that maxim. — Ver. 12. οὐκέτι] *no more*, after the point of the occurrence of the κορβάν; *previously* they had nothing to oppose to it. — Ver. 13. ἣ παρεδώκ.] *quam tradidistis*, “*which ye delivered*.” The tradition, which they receive from their predecessors, they have again transmitted to their disciples. — καὶ παρόμοια κ.τ.λ.] a repetition of solemn rebuke (comp. ver. 8). — Ver. 14. πάλιν (see the critical remarks) has no *express* reference in the connection. But it is to be conceived that after the emergence of the Pharisees, ver. 1, Jesus sent away for a time the people that surrounded Him (vi. 56); now *He calls them back to Him again*. Comp. xv. 13. — Ver. 15. There is no comma to be placed after ἀνθρώπων. — ἐκείνα] emphasizing the contrast to that which is εἰσπορευόμενον. Observe, further, the *circumstantiality* of the entire mode of expression in ver. 15, exhibiting the *importance* of the teaching given.

Vv. 17-23. See on Matt. xv. 12-20; the conversation, which is recorded in this latter vv. 12-14, is by him inserted from the Logia here as in an appropriate place. [See Note XLIII., p. 94.] — εἰς οἶκον] peculiar to Mark in this place: *into a house*. Jesus is still in the land of Gennesareth (vi. 53), where He is wandering about. — ἐπηρώτων κ.τ.λ.] According to Matt. xv. 15, Peter was the spokesman, the non-mention of whose name in the passage before us is alleged by Hilgenfeld to betoken the Petrinism of Mark,

<sup>1</sup> See Lobbeck, *Paralip.* p. 53 f.

<sup>2</sup> 2 Cor. xi. 4; Soph. *Ant.* 735; Arist. *Av.* 139; Acl. *V. II.* l. 16.

<sup>3</sup> The following is Luther's gloss: “is, in brief, as much as to say: Dear father, I

would gladly give it to thee. But it is Korban; I employ it better by giving it to God than to thee, and it is of more service to thee also.”

who prefers to divert the reproach upon *all* the disciples in general ; but it in truth betokens the *older* representation of the scene. — Ver. 18. οὕτω] *sicce*, accordingly, since you must ask this question. Comp. on 1 Cor. vi. 5. — καὶ ὑμεῖς] like persons, who have not the benefit of my guidance (οἱ ἔξω, iv. 11). — Ver. 19.<sup>1</sup> οὐκ εἰσπορ. αὐτοῦ εἰς τ. καρδ.] *it enters not into his heart*. — The word ἀφεδρών does not occur among the Greeks, but ἀφοδος. — The reading καθαρῖζον (see the critical remarks) would have to be explained : *which (i.e., which ἐκπορεύεσθαι εἰς τὸν ἀφεδρώνα) makes pure the whole of the food* (that is eaten), inasmuch, namely, as thereby every impurity passes away from it (by means of the excrements). [See Note XLVI., p. 95.] Thus καθαρῖζον would be an appositional addition, which contains the judgment upon the εἰς τὸν ἀφεδρώνα ἐκπορεύεται. See Kühnér, II. p. 146 ; Winer, p. 549 [E. T. 624] ; Fritzsche *in loc.* But the latter arbitrarily changes καθαρῖζον into the meaning : “*puros esse declarat*,” “*declares to be pure*,” in so far, namely, as all food, clean and unclean, would come digested into the ἀφεδρών. With the reading καθαρῖζων we must explain : *which (the draught) makes pure the whole of the food*, inasmuch as it is the place destined for the purpose of receiving the impurities therefrom (the excretions). Thus καθαρῖζων refers to τὸν ἀφεδρώνα, and is put not in the accusative, but in the nominative, as though καὶ ὁ ἀφεδρών δέχεται or something similar had been said previously, so that the ἀφεδρών appears as the *logical subject*. Comp. the similar application of the anacoluthic nominative participle among the Greeks,<sup>2</sup> according to which it is not necessary, as with Buttmann, *neut. Gr.* p. 68 [E. T. 78], to assume the abbreviation of a relative clause.<sup>3</sup> Moreover, the connection of the course of the matter presented from ὅτι onward requires that καὶ εἰς τ. ἀφεδρώνα ἐκπορ. should still be dependent on ὅτι (in opposition to Fritzsche). — Ver. 21 f. διαλογισμοὶ οἱ κακοί] is specialized by all that follows, which therefore is to be taken as the *thoughts* actually presenting themselves, as the *prava consilia* realized. — The following catalogue betrays later enrichment when compared with that of Matthew, and there is not manifest any *principium dividendi*, “*principle of division*,” beyond the fact that (with the exception of ἀσέλγεια, *excess*, especially unchaste excess ; see on Rom. xiii. 13 ; Gal. v. 19) matters approximately homogeneous are placed together. — πονηρίαι] *malignities, ill-wills*, Rom. i. 29 ; Eph. iv. 31 ; Col. iii. 8. — ὀφθαλμὸς πονηρ.] an envious eye, as at Matt. xx. 15. — ἀφροσύνη] *unreason*, morally irrational conduct, Wisd. xii. 23. Foolishness of moral practice. Comp. on Eph. v. 17 ; Beck, *Seelenl.* p. 63 (its opposite is σωφροσύνη), not merely *in loquendo*, to which, moreover, ὑπερηφάνια (*arrogance*) is arbitrarily limited (in opposition to Luther's gloss ; Fritzsche also, and de Wette, and many others). — Ver. 23. As of all good, so also of all evil, *the heart* is the inmost life-seat. See Delitzsch, *Psych.* p. 250.

<sup>1</sup> The contents of ver. 19, very appropriate as they are for popular argument in the way of naïve sensuous representation, are unfairly criticised by Baur, *krit. Unters.* p. 554, and *Markusev.* p. 55, as awkward and unsuitable ; and in this view Köstlin,

p. 326, agrees with him.

<sup>2</sup> Richter, *de anacol.* I. p. 7 ; Bernhardt, p. 53 ; Krüger, § 56. 9. 4.

<sup>3</sup> Comp. also Stallb. *ad Plat. Phaed.* p. 81 A.

Vv. 24-30. See on Matt. xv. 21-29, who in vv. 23-25 has added what is certainly original. — ἐκείθεν] out of the land of Gennesareth, vi. 53. — εἰς τὰ μεθόρια Τύρου] into the regions bordering on Tyre.<sup>1</sup> It is not, withal, said even here (comp. Matt. xv. 21) that Jesus had now left Galilee and betaken Himself into Gentile territory. He went into the Galilean regions bordering on Tyre (the tribe of Asher). According to Mark, it was only in further prosecution of His journey (ver. 31) that He went through Phoenicia, and even through Sidon, merely, however, as a traveller, and without any sojourn. The explanation of Erasmus and Kypke : into the region between Tyre and Sidon, is set aside by the spuriousness of καὶ Σιδῶνος. [But see critical note.] — εἰς οἰκίαν] into a house. Comp. ver. 17. It was doubtless the house of one who honored Him. — οὐδένα ἠθέλει γινῶναι] not : *He wished to know no one* (Fritzsche, Ewald), but : *He wished that no one should know it*. See the sequel. Matthew does not relate this wish to remain concealed ; the remark is one of those peculiar traits in which Mark is so rich. But he has no purpose of thereby explaining the subsequent refusal of aid on the part of Jesus from another ground than that mentioned by Matt. xv. 24 (de Wette, Hilgenfeld), since Mark also at ver. 27 narrates in substance the same ground of refusal. — ἡδυνήθη] corresponds to the ἠθέλε : *He wished . . . and could not*. — ἥς αὐτῆς] See Winer, p. 134 [E. T. 148]. On θυγάτηρ., comp. v. 23. — Ver. 26. Ἑλληνίς] a Gentile woman, not a Jewess, Acts xvii. 12. — *Syrophoenice* means *Phoenicia* (belonging to the province of Syria), as distinguished from the Λιβυφοίνικες (Strabo, xvii. 3, p. 835) in Libya. The (unusual) form Συροφαινίκισσα is<sup>2</sup> to be received on account of the preponderance of the witnesses in its favor, with which are to be classed those which read Συραφαινίκισσα or Σύρα φαινίκισσα (so Tischendorf), which is explanatory (a *Phoenician Syrian*). The *Recepta Συροφαινίκισσα* (so also Fritzsche) is an emendation, since φαινίσσα was the familiar name for a Phoenician woman.<sup>3</sup> But the form Συροφαινίκισσα is not formed from Συροφαινίξ (Luc. D. Concil. 4), but from φαινίκα. The Χαναναία of Matthew is substantially the same. See on Matt. xv. 22. — ἐκβάλλῃ] (see the critical [and supplementary] remarks) *present subjunctive*, makes the thought of the woman *present*, and belongs to the vividness of the graphic delineation ; Klotz, *ad Devar.* p. 618. — Ver. 27. πρῶτον] certainly a modification in accordance with later tradition, intended to convey the meaning : it is *not yet* competent for Gentiles also to lay claim to my saving ministry ; the *primary* claim, which must be satisfied before it comes to you, is that of the Jews.<sup>4</sup> It is the idea of the Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι, “to the Jew first, and also to the Greek,” Rom. i. 16, which has already come in here, added not exactly in a doctrinal sense (Keim), but out of the consciousness of the subsequent course of things and without set purpose—to say nothing of an anti-Judaistic purpose in opposition to Matthew

<sup>1</sup> Xen. *Cyr.* i. 4. 16 ; Thuc. ii. 27. 2, iv. 56. 2, iv. 90 ; Herodian, v. 4. 11 ; Lucian, *V. H.* i. 20.

<sup>2</sup> With Wetstein, Griesbach, Scholz, and Lachmann.

<sup>3</sup> Xen. *Hell.* iii. 4. 1, iv. 3. 6 ; Herodian, v.

3. 2.

<sup>4</sup> According to Schenkel, indeed, Jesus was *not at all in earnest* with this answer of harsh declination, and this the woman perceived. But see on Matt., and comp. Keim, *geschichtl. Chr.* p. 61 f.

(Hilgenfeld), which would rather have led to the omission of the entire narrative. But in general the presentation of this history in Matthew bears, especially as regards the episode with the disciples, the stamp of greater originality, which is to be explained from a more exact use of the collection of Logia through simple reproduction of their words. Ewald finds in that episode another genuine remnant from the primitive document of Mark. Comp. also Holtzmann, p. 192. — Ver. 29. *διὰ τοῦτον τὸν λόγον ὑπαγε*] *on account of this saying* (which gives evidence of so strong a confidence in me), *go thy way*. In *ὑπαγε* is implied the *promise of compliance*, hence it is fittingly associated with *διὰ τοῦτον τ. λ.* Comp. Matt. viii. 13; Mark v. 34. — Ver. 30. *εὔρε κ.τ.λ.*] “Vis verbi *invenit* cadit potius super participium quam super nomen,” “The force of the word *found* falls more strongly upon the participles than upon the noun” (Bengel). — *βεβλημ. ἐπὶ τ. κλίνην*] weary and exhausted, but *κειμένην ἐν εἰρήνῃ*, “lying in peace,” Euthymius Zigabenus, which the demon did not previously permit. [See Note XLVII., p. 95.]


Vv. 31–37. A narrative peculiar to Mark. Matthew, at xv. 30, 31—here foregoing details, of which he has already related many—only states in general that Jesus, having after the occurrence with the Canaanitish woman returned to the lake, healed many sick, among whom there were also *deaf* persons. Mark has preserved a special incident from the evangelic tradition, and did not coin it himself (Hilgenfeld). — *πάλιν ἐξελθὼν*] his reference to *ἀπῆλθεν εἰς*, ver. 24. — *διὰ Σιδῶνος*] (see the critical remarks): He turned Himself therefore from the region of Tyre first in a northern direction, and went *through Sidon* (we cannot tell what may have been the more immediate inducement to take this route) in order to return thence to the lake. If we should take *Σιδῶνος* not of the city, but of the *region* of Sidon,<sup>1</sup> the analogy of *Τύρου* would be opposed to us, as indeed both names always designate *the cities themselves*. — *ἀνὰ μέσον τῶν ὁρίων τ. Δεκαπόλεως*] He came (as he journeyed) *through the midst* (Matt. xiii. 25; 1 Cor. vi. 5; Rev. vii. 17) *of the regions belonging to Decapolis*, so that He thus from Sidon arrived at the Sea of Galilee, not on this side, but on the farther side of Jordan (comp. on Matt. iv. 25), and there the subsequent cure, and then the feeding the multitude, viii. 1, occurred, viii. 10. — Ver. 32. *κωφὸν μογιλάλον*] is erroneously interpreted: *a deaf man with a difficulty of utterance* (see Beza, Grotius, Maldonatus, de Wette, Bleek, and many others). Although, according to its composition and according to Aëtius in Beck. *Anecd.* p. 100, 22, *μογιλάλος* means *speaking with difficulty*, it corresponds in the LXX. to the *ⲙⲉⲣⲁ, dumb*. See Isaiah xxxv. 6.<sup>2</sup> Hence it is to be understood as: *a deaf-mute*,<sup>3</sup> which is also confirmed by *ἀλάλους*, ver. 37, and is not refuted by *ἐλάλει ὁρθῶς*, ver. 35. The reading *μογγιλάλον, speaking hollowly*,<sup>4</sup> is accordingly excluded of itself as inappropriate (comp. also ver. 35). — Ver. 33. The question *why Jesus took aside the sick man apart from the people*, cannot without arbitrariness be otherwise answered than to the

<sup>1</sup> Σιδωνία, Hom. *Od.* xiii. 285; Ewald, Lange also and Lichtenstein.

<sup>2</sup> Comp. Aquila, Symmachus, and Theodotion, Ex. iv. 11.

<sup>3</sup> Vulgate, Luther, Calovius, and many others, including Ewald.

<sup>4</sup> B\*\* E F H L X Γ Δ, Matthaei.

effect that He adopted this measure for the sake of an entirely undisturbed *rapprochement* between Himself and the sick man, such as must have appeared to Him requisite, *in the very case of this sick man*, to the efficacy of the spittle and of the touch. [See Note XLVIII., p. 95.] Other explanations resorted to are purely fanciful, such as: that Jesus wished to make no parade;<sup>1</sup> that in this region, which was not purely Jewish, He wished to avoid attracting dangerous attention (Lange); that He did not wish to foster the superstition of the spectators (Reinhard, *Opusc.* II. p. 140). De Wette conjectures that the circumstance belongs to the *element of mystery*, with which Mark invests the healings. But it is just in respect of the two cases of the application of *spittle* (here and at viii. 23) that he relates the withdrawing from the crowd; an inclination to the mysterious would have betrayed itself also in the presenting of the many other miracles. According to Baur, Mark wished to direct the attention of his readers to this precise kind of miraculous cure. This would amount to a fiction in a physiological interest. The *spittle*<sup>2</sup> (like the oil in vi. 13) is to be regarded as the *vehicle* of the miraculous power. Comp. on John ix. 6. It is not, however, to be supposed that Jesus wished in any wise to *veil* the marvellous element of the cures (Lange, *L. J.* II. 1, p. 282), which would amount to untruthfulness, and would widely differ from the enveloping of the truth in parable. — *πρίσας*] namely, on the tongue of the patient; <sup>3</sup> this was *previous* to the touching of the tongue (comp. i. 41, viii. 22, x. 18), which was done with the fingers, and not the mode of the touching itself. — Ver. 34 f. *ἐστέναξε*] Euthymius Zigabenus well says: *ἐπικαυτόμενος τοῖς πάθεσι τοῦ ἀνθρώπου*, “being moved by the sufferings of the man” (comp. Grotius and Fritzsche). Certainly (see *ἀναβλ. εἰς τ. οὐρανόν*) it was a sigh of *prayer* (de Wette and many others), and yet a *sigh*: on account of painful sympathy. Comp. viii. 12, also iii. 5. It is reading between the lines to say, with Lange, that in this half-heathen region duller forms of faith rendered His work difficult for Him; or with Hofmann (*Schriftbew.* II. 2, p. 352), that He saw in the deaf-mute an image of His people incapable of the hearing of faith and of the utterance of confession (comp. Erasmus, *Paraphr.*). — *ἐφφαθά*] , imperative Ethpael. — *διανοίχθητι*] *be opened*, namely, in respect of the closed ears and the bound tongue. See what follows. — *αἱ ἀκοαί*] *the ears*, as often in classic use.<sup>4</sup> — *ἐλύθη κ. τ. λ.*] The tongue, with which one cannot speak, is conceived as *bound* (comp. the classical *στόμα λύνειν*, *γλῶσσας λύνειν*, and see Wetstein), therefore the expression does not justify the supposition of any other cause of the dumbness beside the deafness. — *ὁρῶς*] consequently, no

<sup>1</sup> Victor Antiochenus, Theophylact, Euthymius Zigabenus, and many others.

<sup>2</sup> According to Baur, there is betrayed in the narrative of the *πρίσας*, as also at vi. 13, “the more material notion of miracle in a later age.” But it cannot at all be shown that the later age had a more material conception of the miracles of Jesus.

<sup>3</sup> As in viii. 23 He spits into the eyes of

the blind man. It is not therefore to be conceived that Jesus spat on His own fingers and so applied His spittle to the tongue of the sick man (Lange, Bleek, and older commentators), for this Mark would certainly in his graphic manner have said.

<sup>4</sup> Eur. *Phoen.* 1494; Luc. *Philop.* 1; Herodian, iv. 5. 8; comp. 2 Macc. xv. 39.

longer venting itself in inarticulate, irregular, stuttering sounds, as deaf-mutes attempt to do, but *rightly*, quite regularly and normally. — Ver. 36. αὐτοῖς] *to those present*, to whom He now returned with the man that was cured. — αὐτός] and the subsequent αἱροί (see the critical remarks) correspond to one another: *He on His part . . . they on their part*. — ὅσον . . . μᾶλλον περισσώτερον] *however much He enjoined (forbade) them, still far more they published it*. They exceeded the degree of the prohibition by the yet far greater degree in which they made it known. So transported were they by the miracle, that the prohibition only heightened their zeal, and they prosecuted the κηρύσσειν with still greater energy than if He had not interdicted it to them. As to this prohibition without result generally, comp. on v. 43. — μᾶλλον<sup>1</sup>] along with another comparative, strengthens the latter.<sup>2</sup> — Ver. 37. καλῶς πάντα πεποίηκε] Let πεποίηκε be distinguished from the subsequent ποιεῖ. The former relates to the miraculous cure at that time, which has taken place and is now accomplished (*perfect*); and καὶ (even) τοὺς κωφοὺς ποιεῖ κ.τ.λ. is the general judgment deduced from this concrete case. In this judgment, however, the generic plurals κωφοὺς, ἀλάλους are quite in their place, and do not prove (in opposition to Köstlin, p. 347) that a source of which Mark here availed himself contained *several* cures of deaf and dumb people. — τ. ἀλάλ. λαλ.] *the speechless to speak*.<sup>3</sup>

## NOTES BY AMERICAN EDITOR.

## XLIII. Vv. 1-23.

Weiss ed. Mey. agrees with Meyer in regarding the entire passage as original with Mark, but objects to his view that the material is derived from the Logia, basing it rather on the Petrine tradition.

## XLIV. Ver. 3. πνυγμῇ.

This reading should be retained (against Tisch.), but its sense is doubtful. The R. V. renders it "diligently" in the text, with the margin: "Or, up to the elbow, Gr. *with the fist*." "Of" (A. V.) is derived from the Vulgate.

## XLV. Ver. 4. βαπτίζονται.

Meyer passes over the remarkable reading of  $\aleph$  B and some cursives (βαπτίζονται), accepted by Weiss ed. Mey., and W. and Hort (text), R. V. marg.—The A. R. V. has "bathe," with marg. "Gr. baptize." This rendering marks the difference between the verbs (here and ver. 3).

<sup>1</sup> Here in the sense of "only all the more." See Stallb. *ad Plat. Rep.* iii. p. 397 A; Nägelsbach's note on the *Iliad*, ed. 3, p. 227.

<sup>2</sup> See on Phil. i. 23; Hermann, *ad Tiber.*

p. 719 f.; Stallbaum, *ad Phaed.* p. 79 E; Pflugk, *ad Hecub.* 377.

<sup>3</sup> On ἀλαλος, comp. Plut. *Mor.* p. 438 B; Ps. xxxvii. 14, xxx. 22.

## XLVI. Ver. 19. καθαρῶν κ.τ.λ.

Among the witnesses for this reading are three of the fathers (Origen, Gregory Thaumaturgus, Chrysostom), who, however, take the clause as an explanation made by the Evangelist (comp. R. V.: "*This he said, making all meats clean*"). Were this the sense, the various reading would scarcely have arisen; nor is there any similar instance of interpretation in this Gospel. The verb, moreover, is thus assigned an unusual sense. Weiss ed. Mey. also passes over this interpretation without notice.

## XLVII. Ver. 30.

The order of Lachm. and Tisch. is strongly attested, and the explanation of Meyer, in favor of the *Rec.*, seems unsatisfactory. The fact that the girl lay upon the couch was first noticed, and the departure of the demon inferred from this. This is in the vivacious style of Mark; while the transcribers transposed, in order to place the real cause before the visible effect. So, substantially, Weiss ed. Mey.

## XLVIII. Ver. 33.

Weiss ed. Mey. thinks the man was taken aside, because "Jesus, here as in the heathen territory (chap. vii. 24), was unwilling to renew His activity, and hence would not awaken new claims by means of a cure wrought before the whole multitude." The gradual healing was probably in consequence of some spiritual need of the man himself.

## CHAPTER VIII.

VER. 1. *παμπόλλων*] B D G L M N Δ ✠, min. Arr. Copt. Aeth. Arm. Goth. Vulg. It. have *πάνιν πολλοῦ*. Recommended by Griesb., adopted by Lachm. Tisch. [recent editors, R. V.]. But the former being an *ἁπας λεγόμεν.* in the N. T., might very easily have been changed into *πάνιν πολλοῦ*, as *πάνιν* was used in Mark so frequently, and in this place (it is otherwise at vii. 14) was so appropriate. — Ver. 2. Instead of *ἡμέραι*, Elz. has *ἡμέρας*. A correction, in opposition to decisive evidence, as is Matt. xv. 32. — *μοι*] is, according to B D, with Lachm., to be deleted as a supplementary addition. It is from Matt. xv. 32. [The evidence against it is not sufficient to convince even W. and Hort, who usually follow B.] — Ver. 3. [Tisch., recent editors, R. V., with ✠ B D L Δ, 33, Copt., read *καὶ τινες*.] — *ἡκουσιν*] A s A D ✠, min. have *ἤκασιν* (so Lachm.), and B L Δ Copt. have *εἰσίν* (so Tisch.), *ἡκουσιν* is condemned by preponderant counter-evidence. But as, moreover, almost all the versions deviate from the simple *εἰσίν*, we must abide by the reading of Lachm. [Tisch. VIII. has *ἤκασιν*; so Treg., but W. and Hort (so Weiss) have *εἰσίν*, following a group of authorities which they usually regard as decisive.] If *εἰσίν* had been glossed by a verb of *coming*, the praeterite *ἤκα*, not elsewhere found in the N. T., would hardly have been the word chosen for that purpose. Mark has the verb *ἤκειν* only in this place. — Ver. 6. *παρήγγειλε*] B D L Δ ✠ have *παράγγελλει*. So Lachm. and Tisch. Rightly; the historical present was lost in the connection with the praeterite. — Ver. 7. *εὐλογήσας εἶπε παραθεῖναι καὶ αὐτὰ*] Many variations. Griesb. regards merely *εὐλογ.* *εἶπε παραθεῖναι* as genuine. Lachm. has *ταῦτα εὐλογ.* *εἶπεν παρατεθῆναι καὶ αὐτὰ*. Fritzsche: *εὐλογ.* *εἶπε παραθ.* *αὐτὰ*. Tisch.: *εὐλογ.* *αὐτὰ παρήθηκεν*. It may be urged against Griesbach, that a reading without any pronoun has not been preserved at all in the Codd. In the midst of the confusion of readings that has arisen from the double pronoun, that one is to be retained which has in its favor the relatively greatest agreement of the most important uncials. And this is: *εὐλογήσας αὐτὰ* (B C L Δ ✠, min. Copt.), *εἶπεν καὶ ταῦτα παρατεθῆναι* (B L Δ ✠\*\*, to which, on account of the pronoun and its position, C also falls to be added with: *εἶπεν καὶ ταῦτα παρήθετε*). [So recent editors, R. V.] This consensus is more important than that which Lachm. has followed (principally relying upon A). The reading of Tisch., simple as it is, and not giving occasion to variation, is too weakly attested by ✠. — Ver. 9. *οἱ φαγόντες*] is wanting in B L Δ ✠, min. Copt. Condemned by Griesb., deleted by Tisch. It is from vi. 44. — Ver. 12. *σημ. ἐπιζητεῖ*] Schulz, Lachm. Tisch. read *ζητεῖ* *σημ.*, in accordance with B C D L Δ ✠, min. vss. The *Recepta* is from Matt. xvi. 4. — Ver. 13. *ἐμβὰς πάλιν*] B C D L Δ ✠, min. Copt. Arm. have *πάνιν ἐμβὰς*. This is to be adopted, with Fritzsche, Lachm. Tisch., as the better attested order. — *εἰς τὸ πλοῖον*] Lachm. reads *εἰς πλοῖον*, following A E F G M S V X, min. Fritzsche and Tisch. have entirely deleted it, following B C L Δ ✠, Corb. Germ. 1, Tol. The latter is right; *ἐμβὰς* had its notion completed. — Ver. 16. *λέγοντες*] is wanting in B D ✠, min. It. Deleted by Lachm. and



Tisch.; the former has subsequently, with B, min. It., *ἐχουσιν* (comp. D: *εἶχον*). [See Note XLIX., p. 104.] As well *λέγουτες* as the first person of the verb was introduced in accordance with Matt. xvi. 7. — Ver. 17. *ἐτι* is wanting in B C D L Δ ✠, min. Copt. Vero. Lachm. and Tisch. As well the omission as the addition might have been occasioned by the last syllables of *συνίετε*; but more easily the addition, as the connection (*οὕτω*) so readily suggested an *ἐτι*. — [Ver. 19. Recent editors, R. V. (against Tisch.), omit *καὶ* before *πόσους*, with A B L, Copt., etc., and in ver. 20, Tisch., W. and Hort, Weiss, R. V. with ✠ B C L Δ, Vulg. Copt., read *καὶ λέγουσιν αὐτῷ*, instead of *οἱ δὲ εἶπον*.] — Ver. 21. *πῶς οἱ*] Lachm. has *πῶς οὕτω*, following A D M U X, min. Syr. utr. Perss. Goth. Vulg. It. Theophyl. Tisch. has merely *οὕτω*, following C K L Δ ✠, min. The latter is to be regarded as the original. To this *οὕτω*, *πῶς* was added (Lachm.) from Matt. xvi. 11; and in accordance with the same parallel, *πῶς οὕτω* passed into *πῶς οὐ* (B, Elz.). — Ver. 22. *ἐρχεται*] *ἐρχονται* is rightly approved by Griesb., and adopted by Lachm. and Tisch. See on v. 38. — [Ver. 23. Tisch., recent editors, R. V., with ✠ B C L, 33, read *ἐξήνεγκεν*, and W. and Hort, Weiss, R. V., with B C D Δ, Copt., have *βλέπεις*, which was easily altered into the indirect form: *βλέπει* (Rec. Tisch.) in ✠ A and most.] — Ver. 24. *ὡς δένδρα*] Lachm. and Tisch. read *ὅτι ὡς δένδρα ὁρῶ*, following decisive evidence. The *Recepta* is an abbreviation to help the construction. — Ver. 25. *καὶ ἐποίησεν αὐτὸν ἀναβλέψαι*] Many various readings; but not such as to warrant the total condemnation of the words (Griesb.), since they are only wanting in a few vss. The most fully attested is *καὶ διέβλεψεν*, and this is adopted by Tisch., following B C\* L Δ ✠, min. Copt. Aeth. *Καὶ διέβλεψεν*, not being understood, was variously glossed. — *ἐνέβλεψε*] Lachm. Tisch., following B L ✠\*\* min. (Δ, min. have *ἀνέβλεπεν*), read *ἐνέβλεπεν*, which is to be adopted, as the aorist was easily introduced mechanically from what preceded. — Instead of *ἅπαντα* (approved by Griesb., adopted by Fritzsche, Scholz, Lachm. Tisch.), Elz. has *ἅπαντας*. But the former is attested by B C D L M Δ ✠, min. vss. also Vulg. It. (D has *πάντα*). *ἅπαντας* is to be regarded as an emendation, on account of *τοὺς ἀνθρώπους*, ver. 24. — Ver. 26. *μηδὲ εἰς . . . κώμῃ*] very many variations, arising out of the apparent inappropriateness of the meaning; but not such as to justify the striking out of the second half of the sentence (*μηδὲ εἰπὴς τινὶ ἐν τ. κώμῃ*), with Tisch. (B L ✠, min. Copt.). In this way it was sought to help the matter by abbreviation. Others amplified (Vulg. It.) and altered (D). [W. and Hort, Weiss, R. V., omit the second clause, but retain *μηδὲ* at the beginning of the first clause. Tisch. accepts *μη* (comp. grammatical notes) which has no support except ✠\*.] — Ver. 28. *ἐνα*] Lachm. Tisch. have *ὅτι εἰς*, following B C\* L ✠, Copt. The *Recepta* is an alteration on account of the construction. If *ὅτι εἰς* had come in in accordance with Luke ix. 19, *ἀνέστη* would also be found in Codd. — Ver. 29. *λέγει αὐτοῖς*] B C D\* L Δ ✠, 53, Copt. Cant. Vero. Corb. Colb. have *ἐπρώτα αὐτοῖς*. Recommended by Griesb., approved by Schulz, adopted by Lachm. and Tisch.; the *Recepta* is from Matt. xvi. 15. — Ver. 31. *ἀπό*] B C D G K L ✠, min. have *ὑπό*. Recommended by Griesb., adopted by Fritzsche, Lachm. Tisch.; *ἀπό* is from the parallel passages. — Ver. 34. [recent editors, R. V., with ✠ B C\* D L Δ Vulg., have *εἰ τις*.] — Instead of *ἠκολουθεῖν* (which Griesb. Scholz, and Tisch. have adopted), Elz. Fritzsche, Lachm. [W. and Hort, Weiss, R. V.] read *ἐλθεῖν*. Both readings have weighty attestations; but *ἐλθεῖν* is from Matt. xvi. 24. — Ver. 35. Instead of τ. *ἐαυτοῦ ψυχὴν* in the second half of the verse (Griesb. Scholz), Elz.

Fritzsche, Lachm. Tisch. have τ. αὐτοῦ ψ., again following A B C\* L Δ Ν. [These authorities support τ. αὐτοῦ in the second clause. Tisch. VIII. agrees with Griesb. in text, but his notes defend the reading of A B Ν, etc. (corrected by Gebhardt). W. and Hort follow B (τ. ἐαυτοῦ ψ.) in the first clause.] From the preceding clause, and in keeping with the parallel passages. [Tisch., recent editors, R. V., with most leading uncials, omit οὗτος, and in ver. 36 with Ν B L, read ὡφελεῖ, κερδοῦσαι, δημιωθῆναι.] — Ver. 36. ἀνθρωπον read, with Lachm. and Tisch., following A C\* D, min. Or.: τὸν ἀνθρωπον. [Tisch. VIII., recent editors, reject the article.] As well the omission of the article as the reading ἀνθρωπος (E F G H L M X Γ Δ Ν\* min.) is from the parallels. — Ver. 37. ἡ τί Tisch. reads τί γάρ, following B L Δ Ν, 28, Copt. Or.; ἡ τί is from Matt. xvi. 26. [Tisch., recent editors, R. V., with Ν\* B (L indirectly) have δοῖ; (comp. Note XXV., p. 60.)]

Vv. 1-10. See on Matt. xv. 32-39. — ἐν ἐκ. τ. ἡμέρ.] An unessential difference from Matthew, but still a difference. — παμπ. ὄχλον ὄντος] *when very many people were there*. The presence of such a crowd is intelligible enough after the miraculous cure that has just been related (in opposition to Holtzmann, p. 85).<sup>1</sup> On ἀμπολυς, only found in this place in the N. T., see Wetstein.<sup>2</sup> [See critical note.] — Ver. 2. In the nominative ἡμέραι τρεῖς, Hilgenfeld finds an indication of dependence on Matt. xv. 32. Why not the converse? — Ver. 3. τινὲς γὰρ κ.τ.λ.] information peculiar to Mark concerning the previous ἐκλυθ. ἐν τῇ ὁδῷ, but still belonging to the words of Jesus: hence ἤκασιν (Lobeck, *ad Phryn.* p. 744), *have come*; not: *had come* (Luther). [See critical note.] — Ver. 4. πῶθεν] *With surprise* the disciples thus ask, as on the desert surface (ἐπ' ἐρημίας) there is no place *whence* loaves for their satisfaction were to be obtained. — Ver. 7. Mark (it is otherwise in Matthew) narrates in this place (otherwise at vi. 41) two separate actions in respect of the loaves and the fishes. — According to the reading: καὶ εὐλόγησας αὐτὰ εἶπεν καὶ ταῦτα παρατιθέναι (see the critical remarks), we must translate: *and after He had blessed them, He bade set these also before them*. [Comp. R. V.] — With the small fishes thus, according to Mark, Jesus performs a special *consecration* (comp. on Matt. xiv. 19), as to which, however, in εὐλογ. there is nothing to be found of itself higher than in εὐχαρ. (Lange: "the pre-celebration of the glorious success"). The thanksgiving of Jesus *was* a prayer of praise (comp. 1 Cor. xiv. 16). On εὐλογεῖν, with accusative of the object, comp. Luke ix. 16, 1 Cor. x. 16,—in the sense, namely, of uttering over the object a prayer of praise (ברכה), blessing it. — Ver. 8. περισσ. κλασμ. ἐπὶ ἑπτὰ στυρ., *remains left over in pieces seven baskets*. The definition of *measure* is added, according to the Greek usage, in the form of an *apposition*; Kühner, II. p. 117. — Ver. 10. Δαλμανουθά, named nowhere else, was doubtless (comp. Matt. xv. 39) a village or hamlet on the *western side* of the lake, in the neighborhood of Magdala (or else Magada; see on Matt. xv. 39). See Robinson, III. p. 530 f. Ewald, indeed, *Gesch. Chr.* p. 376 (comp.

<sup>1</sup> On εἶναι, equivalent to παρῆναι, comp. xv. 40; John vii. 39; Dorvill. *Charit.* p. 600.

<sup>2</sup> Comp. Plato, *Legg.* vii. p. 819 A (ἀμπο-

λυς . . . ὄχλος), *Polit.* p. 291 A; Lucian, *Herm.* 61.

Lightfoot), conjectures that in *Dalmanutha* we have the Galilean pronunciation of the name of the town דלמנ'ת, where, according to the Mishna, many Jews dwelt. But comp. on Matt. xv. 89. The present village *Delhemija* (Robinson, III. p. 514, 530) lies too far to the south, immediately above the influx of the Hieromax, *eastward* from the Jordan. — The specification of a *better-known* place in Matthew betrays itself as *later*; although Baur thinks, that by such variations Mark probably only wished to give himself a semblance of being independent.

Vv. 11-13. See on Matt. xvi. 1-4, who narrates more fully out of the collection of Logia, and from the tradition adds the Sadducees. — ἐξ ἡλθον] namely, from their dwellings in the district there. A trait of graphic circumstantiality. Lange imports the idea: as spies out of an ambush. But it is not easy to see why ver. 11 should fitly attach itself, not to the history of the miraculous feeding (which could not but serve to enhance the sensation produced by Jesus), but to vii. 37 (Holtzmann). Between Dalmanutha and the place of the feeding there lay in fact only the lake. — ἡρξάντο συζ. αὐτῷ] How they made the beginning of disputing with Him, is told by Ζηροῦντες κ. τ. λ.: so that they asked, etc. — Ver. 12. ἀναστενάζας] after that He had heaved a sigh (comp. vii. 34), namely, at the hardened unbelief of those men.<sup>1</sup> A picturesque feature here peculiar to Mark. Comp. vii. 34. — τί] why—in painful certainty of the want of result, which would be associated with the granting of their request. “Tota hujus orationis indoles intelligitur ex pronuntiatione,” “The entire quality of this discourse is known from its manner,” Beza. — εἰ δοθήσεται] a thoroughly Hebraistic expression of asseveration (*never* shall, etc.), by the well-known suppression of the apodosis.<sup>2</sup> According to Mark, therefore (who has not the significant saying as to the sign of Jonah adopted by Matthew from the collection of Logia already at x. 39 ff., and in this case at xvi. 4), a σημεῖον is altogether refused to this generation of Pharisees.<sup>3</sup> For them—these hardened ones, for whom the signs already given *did not suffice*—none should be given; the σημεία, which Jesus gave everywhere, were in fact sufficient even for their conversion, if they had only been willing to attend to and profit by them. — πάλιν ἐμβάς] without εἰς τὸ πλοῖον (see the critical remarks), which is, however, by means of πάλιν obvious from ver. 10.<sup>4</sup> — εἰς τὸ πέραν] to the eastern side of the lake (comp. ver. 10). Holtzmann is wrong in saying that Jesus here passes over for the second time to the western side; see on ver. 22.

Vv. 14-21. See on Matt. xvi. 5-11, whose narrative is less concise and more explanatory. — ἐπελάθοντο] quite as in Matt. xvi. 6, and therefore not: *viderunt se oblitos esse*, “they saw that they had forgotten” (Fritzsche, Kuinoel). The disciples (ver. 15) form the subject, as is evident of itself;

<sup>1</sup> This is all that is shown by the following painful question. Lange arbitrarily holds that Jesus sighed on account of the commencement of His separation from the dominant popular party; that there was, at the same time, a forbearing reservation of His judicial power, and so forth.

<sup>2</sup> See Köster, *Erläut.* p. 104 ff.; Winer,

p. 444 [E. T. 500].

<sup>3</sup> By passing over the sign of Jonah, Mark has effaced the point of the answer, which Matthew and Luke have furnished.

<sup>4</sup> Comp. Xen. *Cyrop.* v. 7. 7: ὥστε ἐμβαίνειν, ὁπότε Νότος πνέη, Dem. 29. 20, and many other places in the classical writers.

for they ought to have taken care as to the provision of bread, but *forgot* it. — *εἰ μὴ ἕνα κ.τ.λ.*] a statement, which is quite in keeping with the peculiarity of Mark, and perhaps proceeds from Peter (in opposition to Hilgenfeld). — Ver. 15. *ἀπαρε* is *absolute*; and *ἀπὸ τῆς ζ. κ.τ.λ.* belongs only to *βλέπετε*, the construction of which with *ἀπό* (comp. xii. 33) is not, with Tittmann, *Synon.* p. 114, and Kuinoel, to be analyzed : *avertere oculos*, “to turn away the eyes,” but : take heed *on account of*, etc. Comp. *προσέχειν ἀπὸ* (Matt. xvi. 6) ; *φόβος ἀπὸ τῶν πολεμίων* (Xen. *Cyr.* iii. 3. 53), *αἰ.* — *τῆς ζύμης τῶν Φαρισαίων*] According to Matthew (see on xvi. 6), *ζύμη* is a figure for pernicious *doctrine*, and there appears no reason for assuming any other reference here, such as to the *mali mores*, the *character* (Bleek, Holtzmann), the *mental tendency* (Schenkel), and the like. See on Matt. xvi. 6. Jesus warns against the soul-perilling *doctrines*, which at that time proceeded as well from the leaders of the *hierarchy* (the Pharisees) as from the *political* head (Herod Antipas). Herod was a frivolous, voluptuous, unprincipled man (see Ewald, *Gesch. Chr.* p. 47 f.) ; and the *morally vile principles and maxims*, given forth by him, and propagated by the Jews who adhered to him (the Herodians, iii. 6 ; see on Matt. xxii. 16), are the *ζύμη Ἡρώδου*. A wrong attempt at harmonizing will have it that Herod is mentioned (Heupel) as a *Sadducee* (which, however, he never was ; see on Matt. xiv. 2), because Matt. xvi. 6 has *καὶ Σαδδουκαίων*. — Ver. 16. According to the correct reading (see the critical remarks) : *and they considered with one another, that they had no bread.*<sup>1</sup> [See Note XLIX., p. 104.] — Vv. 19, 20. This *dialogue* form is characteristic of Mark's *vivid mode of representation*. [See Note L., p. 104 seq.] — *πύσων σπυρίδ. πληρώματα κλασμάτων*] See on vi. 43. Observe here, also, as well as in Matthew, the alternation of *κοφίνους* and *σπυρίδων*, in accordance with vi. 43 and viii. 8. — By the fact that, after those two miraculous feedings, they still could take thought one with another about *want of bread*, they show how much they still lack discernment. The reproach of vv. 17, 18<sup>2</sup> refers to this. But in *οὕτω συνίετε*, ver. 21 (see the critical remarks), the *οὕτω* applies to the instruction that has just been catechetically conveyed vv. 19, 20, and is therefore a *later οὕτω* than that in ver. 17, standing related thereto *by way of climax*. Schenkel regards as incorrect all that is said of this reference to the miraculous feedings, in consistency with his view that these did not happen at all in the manner narrated.

Vv. 22–26 are found in Mark only. — It is not the Bethsaida situated on the *western* shore of the lake (vi. 45) that is here meant,<sup>3</sup> but the *north-eastern* Bethsaida, completed by the tetrarch Philip (called also *Julias*, in honor of the daughter of Augustus),<sup>4</sup> from which Jesus goes forth and comes north-

<sup>1</sup> With respect to the Indicative present *ἔχουσι*, comp. on vi. 45, and Dissen, *ad Dem. de Cor.* p. 203.

<sup>2</sup> On the thought of ver. 18, comp. besides Isa. vi. 9 f., Xen. *Cyr.* iii. 1. 27 : *ὁ θαυμασιώτατε ἄνθρωπε, σὺ δὲ γε οὐδὲ ὀρών γινώσκεις, οὐδὲ ἀκούων μέμνησαι*, Dem. 707. 3 : *οὕτως ὀρώντες . . . ὥστε τὸ τῆς παροιμίας ὀρώντας μὴ ὀρᾶν καὶ ἀκούοντας μὴ ἀκούειν*.

<sup>3</sup> Theophylact, Euthymius Zigabenus, Heumann, Heupel, Köstlin, Holtzmann ; comp. Bleek and several others.

<sup>4</sup> See Josephus, *Bell.* ii. 9. 1, iii. 3. 5 ; *Antt.* xviii. 2. 1, xviii. 4. 6 ; Plin. *N. H.* v. 15 ; Wieseler, *chronol. Synopse*, p. 273 f. ; Robinson, *Pal.* III. p. 506 f. ; Ritter, *Ersk.* xv. p. 280 ; Ewald, *Gesch. Chr.* p. 46.

wards into the region of Caesarea-Philippi (ver. 27) ; see ver. 13. [See Note LI., p. 105.] The weakly-attested reading *Βηθανίαν* (D, Cod. It.) is an ancient alteration, from geographical ignorance of any other Bethsaida than the western one. Ewald, indeed, following Paulus, has again (*Gesch. Chr.* p. 378) preferred this reading, because Bethsaida Julias was not a *κώμη*, ver. 26 ; but it was Philip who first *raised* it to the rank of a city, and hence its designation as a village may still have been retained, or may have been used inaccurately by Mark.—The blind man was not *born* blind. See ver. 24.—Ver. 23. *ἐξήγαγεν*] see on vii. 33.—The *spitting* is to be apprehended as at vii. 33. As in that place, so here also, Jesus held it as necessary to do more than had been prayed for.—Ver. 24. *ἀναβλέψας*] *after he had looked up* (vi. 41, vii. 34). Erasmus erroneously interprets it : *to become seeing again* (x. 51), which is only conveyed in *καὶ ἀποκατεστ. κ.τ.λ.*—According to the reading *ὅτι ὡς δένδρα ὁρῶ περιπατοῦντας* (see the critical remarks) : I see the men, *for like trees I perceive persons walking about*, I observe people walking who look like trees (so unshapely and large). This was the first stage of seeing, when the objects appeared in vague outline and enlarged. More harsh is Ewald's construction, which takes *ὅτι* as the *recitative*, that indicates a new commencement of the discourse.—We cannot decide *why* Jesus did not heal the blind man perfectly at once, but gradually. But it is certain that the agency does not lose, by reason of its being gradual, the character of an instantaneous operation. Comp. Holtzmann, p. 507 ; Euthymius Zigabenus : *ἀτελῶς δὲ τὸν τυφλὸν τοῦτον ἐθεράπευσεν ὡς ἀτελῶς πιστεύοντα· διὸ καὶ ἐπηρώτησεν αὐτὸν, εἰ τι βλέπει, ἵνα μικρὸν ἀναβλέψας ἀπὸ τῆς μικρᾶς ὀψεως πιστεῖσιν τελειώτερον, καὶ ἰαθῇ τελειώτερον· σοφὸς γάρ ἐστιν ἰατρός*, “Incompletely He healed this blind man as one believing imperfectly ; wherefore also He asked him if he saw anything, that looking up a little from the little sight he might believe more fully and be cured fully ; for He is wise as a physician.” Comp. Victor Antiochenus and Theophylact. So usually. According to Olshausen, a process too much accelerated would have been *hurtful* to the blind man. This is an arbitrary limitation of the miraculous power of Jesus (see, on the other hand, Strauss, II. p. 66). According to Lange, Jesus desired in this quiet district, and at this momentous time, “to *subdue* the powerful effect of His miracles.” As though the miracle would not even as it occurred have been powerful enough. According to Strauss, the gradual character is merely part of *Mark's* effort after *vividness* of representation.<sup>1</sup> A notion unwarranted in itself, and contrary to the analogy of Mark's other narratives of miracles.—Ver. 25. *καὶ διέβλεπεν* (see the critical remarks) : *and he looked steadfastly*<sup>2</sup> and was restored. This steadfast look, which he now gave, so that people saw that he fixed his eyes on definite objects, was the result of the healing influence upon his eyes,

<sup>1</sup> In fact, Baur, *Markusev.* p. 58, thinks that thereby the writer was only making a display of his physiological knowledge on the theory of vision. And Hilgenfeld says, that Mark desired to set forth the gradual transition of the disciples from spiritual

not-seeing to seeing primarily in the case of one corporeally blind. Thus the procedure related by Mark would be *invented* by Mark !

<sup>2</sup> Plato, *Phaed.* p. 86 D ; comp. on Matt. vii. 5.

which he experienced by means of this second laying on of hands, and which the restoration immediately followed.—καὶ ἐνέβλεπεν (see the critical remarks) *τηλανώς ἀπαντα*] Notice the *imperfect*, which defines the visual activity from this time *continuing*; and how keen this was! *He saw everything from afar*, so that he needed not to come *close* in order to behold it clearly. *ἐμβλέπειν*, *intueri*, see Xen. *Mem.* iii. 11. 10, *al.* In the classical writers used with *τινί*,<sup>1</sup> but also with *τινά* (Anthol. xi. 3). *τηλανώς* (*far-shining*) with *ἐμβλέπειν* denotes that the objects at a distance shone clearly into his eyes.<sup>2</sup>—Ver. 26. *εἰς οἶκον αὐτοῦ*] He did not dwell in Bethsaida, but was from elsewhere, and was brought to Jesus at Bethsaida. See the sequel.—*μηδὲ εἰς τ. κώμην κ.τ.λ.*] This *μηδὲ* is not wrong, as de Wette and Fritzsche judge, under the impression that it ought to be *μή* only; but it means: *not even*: so now Winer also, p. 434 [E. T. 489]. The blind man had come with Jesus *from the village*; the healing had taken place outside *in front of the village*; now He sends him away to his house; He desires that he shall not remain in this region, and says: *not even into the village* (although it is so near, and thou hast just been in it) *enter thou*. The second *μηδὲ* is: *nor yet*.—The second clause [see critical note, and Note LII., p. 105], *μηδὲ εἰπὺς κ.τ.λ.*, is no doubt rendered quite superfluous by the first; but Fritzsche pertinently remarks: “Jesu graviter interdicentis cupiditatem et ardorem adumbrari . . . Non enim, qui commoto animo loquuntur, verba appendere solent,” “that the desire and ardor of Jesus in forbidding is impressively set forth . . . For it is not those who speak with agitated mind that are wont to weigh their words.” Grotius, Calovius, Bengel, Lange, and various others take *τινὶ ἐν τ. κώμῃ* to mean: *to one of the inhabitants of the village* (who may meet thee outside). A makeshift occasioned by their own addition. And why should not Mark have simply written *τινὶ ἐκ τῆς κώμης*? As to the prohibition in general, comp. on v. 43.

Vv. 27–38. See on Matt. xvi. 13–27. Comp. Luke ix. 18–26.—*ἐξῆλθεν*] from Bethsaida (Julias), ver. 22.—*εἰς τ. κώμας Καισαρ.*] into the villages belonging to the region of Caesarea.—Ver. 28. With the reading *ὅτι εἰς τῶν προφητῶν* (see the critical remarks), *εἰ* is to be supplied. Matthew was the more careful to insert the name of *Jeremiah* from the collection of Logia, because he wrote for Jews.—Ver. 29. Mark and Luke omit what Matthew relates in vv. 17–19. Generally, Matthew is here fuller and more original in drawing from the collection of Logia. According to Victor Antiochenus and Theophylact,<sup>3</sup> Mark has omitted it on purpose: *ἵνα μὴ δοξῇ χαριζόμενος τῷ Πέτρῳ κ.τ.λ.*, “That He might not seem to be favoring Peter,” etc. According to B. Bauer, the narrative of Matthew has only originated from the consciousness of the hierarchy. Both these views are arbitrary, and the latter rests on quite a groundless presupposition. As the remarkable saying of Jesus to Peter, even if it had been omitted in the collection of Logia (Holtzmann), cannot have been unknown to Mark and cannot have its place supplied by iii. 16, it must be assumed that he purposely abstained from includ-

<sup>1</sup> *Cyrop.* i. 3. 2; Plat. *Pol.* x. p. 609 D.

<sup>2</sup> Comp. Diod. Sic. i. 50: *τηλανώτερον*

*ὁρᾶν*, Suidas: *τηλαγῆς, πόρρωθεν φαῖνον*.

<sup>3</sup> Comp. Wetstein, Michaelis, and others.

ing it in this narrative, and that probably from some sort of consideration, which appeared to him necessary, for Gentile-Christian readers.<sup>1</sup> [See Note LIII., p. 105.] Thus he appears to have foregone its insertion from higher motives. To Luke, with his Paulinism, this passing over of the matter was welcome. The omission furnishes no argument against the Petrine *derivation* of our Gospel (in opposition to Baur, *Markusevang.* p. 138 f.), but it is doubtless irreconcilable with its subserving a *special* Petrine interest, such as is strongly urged by Hilgenfeld and Köstlin.<sup>2</sup> And to invoke the conception of a *mediating* Petrinism (see especially, Köstlin, p. 366 f.), is to enter on a field too vague and belonging to later times. Observe, moreover, that we have here as yet the *simplest* form of Peter's confession. The confession itself has not now for the first time come to maturity, but it is a confirmation of the faith that has remained unchangeable from the beginning. Comp. on Matt. xv. 17. — Ver. 31.<sup>3</sup> τῶν πρεσβ. κ. τῶν ἀρχ. κ. τῶν γραμμ.] Although these three form one corporation (the Sanhedrim), still each class is *special*ly brought before us by repetition of the article, which is done *with rhetorical solemnity*. — μετὰ τρεῖς ἡμέρ.] *after the lapse of three days*. Comp. Matt. xxvii. 63. More definitely, but *ex eventu*, Matt. and Luke have : τῇ τρίτῃ ἡμέρᾳ, with which μετὰ τρ. ἡμ., according to the popular way of expression, is not at variance.<sup>4</sup> — Ver. 32. καὶ παρρησίᾳ κ.τ.λ.] a significant feature introduced by Mark, with a view of suggesting a still more definite motive for Peter's subsequent conduct : *and openly* (without reserve, frankly and freely) *He spoke the word* (ver. 31). παρρησίᾳ stands opposed to speaking in mere hints, obscurely, figuratively (John xi. 14, xvi. 25, 29). — ἐπιτιμ.] *to make reproaches* namely, ὥς εἰς θάνατον ῥίπτουν ἑαυτὸν ἐξὸν μηδὲν παθεῖν, "as flinging himself into death, it being possible to suffer nothing," Theophylact. But "Petrus dum increpat, increpationem meretur," "while Peter rebukes, he merits rebuke," Bengel. Comp. ἐπετίμησε, ver. 33. — Ver. 33. καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ] when He had turned Himself towards him *and beheld His disciples*. The latter clause gives more definitely the reason for the stern outburst of the censure of Jesus ; He could not *but set an example* to the disciples, whom He beheld as witnesses of the scene. Moreover, in ἐπιστραφεῖς there is a different conception from that of στραφεῖς, Matt. xvi. 23. — Ver. 34. Jesus now makes a pause ; for what He has to say now is to be said *to all* who follow Him. Hence He calls to Him the multitude that accompanies Him, etc. Mark alone has clearly this trait, by which the ὄχλος is expressly brought upon the scene also (Luke at ix. 23 relates after him, but with less clearness).

<sup>1</sup> Beza, however, justly asks : "Quis crediderit, vel ipsum Petrum vel Marcum prae-teritum fuisse illud *Tu es Petrus*, si ecclesiae Christianae fundamentum in his verbis situm esse existimasset?" "Who could believe, that either Peter himself or Mark would have omitted this, 'Thou art Peter,' if they had supposed the foundation of the Christian church was laid down in these words?"

<sup>2</sup> Comp. Baur in the *theol. Jahrb.* 1853,

p. 58 f.

<sup>3</sup> The view that Jesus Himself now for the first time clearly foresaw His death (Weizsäcker, p. 475 ; Keim, *geschichtl. Chr.* p. 45), conflicts, even apart from the narrative of John, with II. 20. Comp. on Matt. xvi. 21. Moreover, we cannot get rid of the mention of the Parousia, Matt. x. 23, and the interpretation of the sign of Jonah, Matt. xii. 39 f. (comp. on Luke xi. 30).

<sup>4</sup> See Krebs, *Obs.* p. 97 f.

Comp. vii. 14. This is to be explained by the originality of the Gospel, not by the *πρὸς πάντας* of Luke ix. 23 (which de Wette thinks Mark misunderstood).<sup>1</sup> — *ὅστις*] *quicumque*, not at variance with the sense (Fritzsche), but as appropriate as *εἰ τις*. [See critical note.] — *ἀκολουθ.*] both times in the *same* sense of discipleship. See, moreover, on Matt. x. 38. — Ver. 35. See on Matt. x. 39. *τ. ἐαυτοῦ ψ.*] expression of *self-sacrifice*; *His own soul* He spares not. [But see additional critical notes.] — Ver. 37. *τί γάρ* (see the critical remarks) gives the reason for the negative sense of the previous question. — Ver. 38. *γάρ*] proves from the law of the retribution, which Jesus will fully carry out, that no ransom can be given, etc. *Whosoever shall have been ashamed to receive me and my doctrine—of Him the Messiah shall also be ashamed* (shall not receive him for His kingdom, as being unworthy) *at the Parousia!* As to *ἐπαισχυνθ.*, comp. on Rom. i. 16. — *τῇ μοιχαλίδι*] see on Matt. xii. 39. This bringing into prominence of the contrast with the Lord and His words, by means of *ἐν τῇ γενεᾷ . . . ἀμαρτωλῶ* is only given here in the vivid delineation of Mark; and there is conveyed in it a *deterrent* power, namely, from making common cause with this *γενεά* by the denial of Christ. The comparison of Matt. xii. 39, xvi. 4, is not, on account of the very dissimilarity of the expressions, to be used either for or against the originality of Mark, against which, according to Weiss, also *σώσει*, ver. 35 (Matt.: *εἰρήσει*, which Luke also has), is supposed to tell. Nevertheless, *κ. τοῦ εὐαγγελίου*, ver. 35, is an addition of later tradition. — *ὁ υἱὸς τ. ἀνθρώπ.*] Bengel aptly says: “Nunc non *ego*, sed *filius hominis* quae appellatio singularem cum adventu glorioso visibili nexum habet,” “Now not ‘I,’ but ‘the Son of man,’ which appellation has a remarkable connection with the glorious visible advent.” Comp. xiv. 62. — And as to this mighty decision, how *soon* shall it emerge! ix. 1. What warning and encouragement in this promise!

## NOTES BY AMERICAN EDITOR.

XLIX. Ver. 16. *πρὸς ἀλλήλους ὅτι ἄρτους οὐκ ἔχουσιν.*

The reading and interpretation are alike open to discussion. It seems, however, safe to reject *λέγοντες*, although it is retained in the R. V. text. The third person is accepted by Weiss ed. Meyer, as well as by Treg. text, W. and Hort, R. V. marg. (against Tisch. *ἐχομεν*). Meyer accepts the reading given above, but regards *ὅτι* as objective. Taking it as causal we may explain: “because they had no bread” (the present being used as if in direct discourse). With the first person *ὅτι* would be recitantis; or if *λέγοντες* be retained, the elliptical form of the R. V. marg. is allowable: “Saying, It is because we have no bread.” (It may be added that the English edition of Meyer presents his view incorrectly: “had” is substituted for “would have” in this edition.)

## L. Vv. 18, 19.

Tisch., W. and Hort connect vv. 18 and 19, so that the latter gives the object of the verb “remember.” “And do ye not remember, when I brake, etc. . . .

<sup>1</sup> Comp. Hilgenfeld, *Markusevangel.* p. 61.



how many loaves." The omission of *καί* (⌚ C D Δ), before *πόσους* favors this view. In ver. 20 X Δ have *καί*, A D, etc. *Rec. δέ*, while B L have *ὅτε* only. The last is probably correct (against Tisch.).

LI. Vv. 22-26. *Bethsaida*.

There can be little question that Bethsaida Julias is here referred to. Indeed, in all cases where the Synoptists mention the name, this place *may* be meant. In John (xii. 21), however, "Bethsaida of Galilee" is spoken of; yet that Evangelist, writing later, might use "Galilee" for the whole region. Bethsaida Julias is held by some to have been partly in Galilee. See Bible Dictionaries and recent works on Palestine.

LII. Ver. 26. *μηδὲ εἰπὴς τινὶ ἐν τῇ κώμῃ.*

This clause is omitted by the most judicious critics, also by Weiss ed. Mey. Tisch. improperly reads *μή* (instead of *μηδέ*), at the beginning of the previous clause. It is found only in ⌚\*, and corrected to *μηδέ* by ⌚<sup>c</sup>. The R. V. rightly renders it "not even."

LIII. Ver. 29.

Weiss ed. Mey. regards the parallel accounts as mainly dependent on that of Mark, but Matt. xvi. 17-19 as derived from "the older source."—He does not agree with Meyer that it was omitted by Mark from some sort of consideration for Gentile-Christian readers.

## CHAPTER IX.

VER. 1. The arrangement : ὥδε τῶν ἐστηκ., in Tisch., following B D\* and one codex of the It., is correct ; τῶν ὥδε ἐστηκ. is from the parallels. — Ver. 3. ἐγένετο] Lachm. and Tisch. [not VIII.] have ἐγένοντο, following a considerable amount of evidence. The singular is a correction in recollection of Matt. xvii. 2. [W. and Hort, R. V., retain the singular.] — ὡς χιῶν] is wanting in B C L Δ 1, Sahid. Arm. Aeth. Cant. Condemned by Griesb., deleted by Tisch. [So recent editors, R. V.] But had it been interpolated, it would not have been ὡς χιῶν (comp. Matt. xxviii. 3), but ὡς τὸ φῶς, that would have been supplied from Matt. xvii. 2, as Or. min. actually have. — Before λευκᾶναι, B C L Δ 8, min. vss. Or. have οὐτως, which Tisch. has adopted. Rightly ; as it was found to be superfluous and cumbrous, it was omitted. — Ver. 6. Elz. Fritzsche, Scholz, Lachm. have λαλήσῃ. But a preponderance of evidence favors λαλήσει, which, with Matth., is the more to be preferred, as the future seemed objectionable to copyists lacking nice discernment ; hence also in 8, Or. the reading ἀπεκριθῇ (according to ver. 5), whence again proceeded, as an emendation, ἀποκριθῇ (Tisch., following B C\* L Δ, min. Copt.). [Recent editors, R. V., accept this better sustained reading.] — ἥσαν γὰρ ἐκφοβοί is, with Lachm. and Tisch., following B C D L Δ 8 33, Copt. Sahid. It. Chrys., to be changed into ἐκφ. γ. ἐγένοντο. — Ver. 7. ἡλθε] B C L Δ 8, Syr. in the margin, Copt. Arm. have ἐγένετο. Recommended by Griesb. [Accepted by Tisch., W. and Hort, Weiss, R. V.] It is from Luke ix. 35. — After νεφέλης Elz. Lachm. have λέγουσα, in opposition to very considerable witnesses (yet not to A D L Δ ; the latter has λέγων). From Matt. xvii. 5. — αὐτοῦ ἀκούετε] Lachm. Tisch. have ἀκ. αὐτ. The *Recepta* is from the parallels. — Ver. 8. ἀλλά] B D 8, min. vss. have εἰ μὴ, which Lachm. has adopted. [So W. and Hort, Weiss (on the ground of Mark's use of the latter phrase), R. V.] From Matt. xvii. 8. — [Ver. 9. Tisch., recent editors, R. V., with 8 B C D L, 33, Vulg. Copt., have καὶ καταβ., and W. and Hort text, Weiss, with B D, 33, substitute ἐκ for ἀπό.] — Ver. 10. τὸ ἐκ νεκρῶν ἀνυστῆναι] D, min. Syr. Perss. Vulg. Jer. have ὅταν ἐκ ν. ἀναστῇ. So Fritzsche (retaining τὸ) ; already recommended by Griesb., following Mill and Bengel. A gloss, for the sake of more accurate definition. — Ver. 11. Before οἱ γραμμ., Tisch. has οἱ φάρισ. καί, only following L 8, Vulg. codd. It. It would, with stronger attestation, require to be adopted on account of Matt. xvii. 10. [Recent editors, R. V., retain the briefer reading.] — Ver. 12. ἀποκρ. εἶπεν] B C L Δ 8, Syr. Perss. p. Copt. have ἐφῃ. Commended by Griesb., adopted by Tisch. — Rightly ; the more prevalent expression crept in from Matth. ; ἐφῃ is only further found in the *Text. rec.* of Mark at xiv. 29. — ἀποκαθιστᾶν] on decisive evidence read, with Lachm. Tisch., ἀποκαθιστάνει. [Recent editors, with B D (and indirectly other mss.), give the form : ἐξουθενῶν. Rec. (A C) has ἐξουθενωθῇ ; Tisch. (with 8) ἐξουθενωθῇ, while Lachmann (with L) has ἐξουθενήθῃ. Ver. 14. Tisch., recent editors, R. V., with 8 B L Δ, have ἐλθόντες and εἶδον : and πρὸς αὐτοῖς, at close of verse, with 8\* B C L Δ, Vulg.] — Ver. 15. ἰδὼν αὐτ. ἐξεθαμβήθη] B C

D I L Δ Ν, min. vss. have *ιδόντες αὐτ. ἐξεθαμβήθησαν*. Rightly approved by Griesb., adopted by Fritzsche, Lachm. Tisch. Not the plural, but the singular had its origin in correction. — Ver. 16. Instead of *ἐπηρ. αὐτοῖς* Elz. Scholz have *ἐπηρ. τοῖς γραμματεῖς*, which Lachm. has in the margin. But B D L Δ Ν, min. Copt. Arm. Aeth. Vulg. It. have *αὐτοῖς*; *τοῖς γραμματεῖς* is plainly an interpretation in accordance with ver. 14. — Ver. 17. Following B C D L Δ Ν, 33, Copt. Cant. Ver. Vere. read, with Lachm. and Tisch., *καὶ ἀπεκρίθη αὐτῷ εἰς ἐκ. τ. ὄχλ.* — Ver. 18. [Recent editors (against Tisch.) retain *αὐτόν*, after *ῥήσσει*, with A B C L Δ.] After *ὀδόντας* Elz. Scholz have *αὐτοῦ*; it is wanting in B C\* D L Δ Ν, min. Vulg. It. By Lachm. it is only bracketed, by Tisch. deleted. A familiar addition. — Ver. 19. Instead of *αὐτοῖς* Elz. has *αὐτῷ*, which Rinck, *Lucubr. crit.* p. 300, defends. But *αὐτοῖς* has preponderant attestation, and was changed, as the father has just spoken, into the singular. — Ver. 20. *ἰσπάραξεν*] B C L Δ Ν, 33 have *συνεσπάραξεν*. So Lachm. Tisch. [W. and Hort, R. V.]. It is from Luke ix. 42. The reading *ἐτάραξεν* in D also tells in favor of the *Recepta*. — Ver. 21. *ἐκ παιδιᾶθεν* (Lachm. Tisch.) is found in B C G I L Δ Ν, min., and is, moreover, supported by D, Chrys., which have *ἐκ παιδός*. The pleonastic *ἐκ* was passed over. — Ver. 22. *πῆρ*] Griesb. Fritzsche, Scholz have *τὸ πῆρ*, following A E F G K M V Γ, min. From Matth. — *δύνασαι*] Lachm. and Tisch. have *δύνη* here and at ver. 23, following B D I L Δ Ν, min. To be adopted; the usual form was substituted. — Ver. 23. *πιστεῖν*] is, with Tisch. (comp. Ewald), following B C\* L Δ Ν, min. Copt. Arm. Aeth. Arr., to be deleted. An addition to the simple *εἰ δύνη*, which was not understood. — Ver. 24. *μετὰ δακρ.*] is wanting in A\* B C\* L Δ Ν, 28, Copt. Aeth. Arm. Rightly deleted by Lachm. and Tisch. [recent editors; R. V. puts it in margin only]. It is a gloss on *κράζας*. — After *πιστεύω* Elz. Fritzsche have *κύριε*, in opposition to preponderant evidence. — Ver. 26. *κράζαν . . . σπαράξαν*] Griesb. Lachm. Tisch. have *κράζας . . . σπαράζας*, following B C\* D L Ν, min. (Δ has *κράζας . . . σπαράξαν*); the neuter is a correction. — *αὐτόν*] is, in accordance with nearly the same witnesses and vss., to be deleted, with Griesb. and Tisch. (Lachm. has bracketed it). — *πολλούς*] Lachm. and Tisch. have *τοὺς πολλούς*, following A B L Δ Ν, 33. The article, in itself superfluous, was more easily omitted than added. — Ver. 27. *αὐτόν τῆς χειρός*] Lachm. Tisch. have *τῆς χειρ. αὐτοῦ*, following B D L Δ Ν, min. Copt. Arm. Vulg. It. Vict. A gloss (comp. i. 31, v. 41, viii. 23; Matt. ix. 25; Luke viii. 54). [Recent editors, R. V., agree with Tisch., the evidence being very strong.] — Ver. 28. The genitives *εἰσελθόντος αὐτοῦ* (Lachm. Tisch.) are found in B C D L Δ Ν, min.; they are, however, to be regarded as an emendation (it is otherwise at ver. 2) on account of the double *αὐτόν*. [The evidence is again strongly against Meyer's theory. Recent editors, R. V., accept the genitive.] — Ver. 29. The omission of *κ. νηστεία* (Tisch.) is sufficiently attested by B Ν\* and one codex of the It., since the addition from Matthew so very easily suggested itself. — Ver. 30. *παρεπορεύοντο*] Lachm. has *ἰπορεύοντο*, following only B\* D. Vere. Brix. Colb. The compound, not being understood, was set aside. — [Tisch., recent editors, with Ν B C D L, have the form *γνοῖ*; comp. Note XXV., p. 60.] — Ver. 31. *τῇ τρίτῃ ἡμέρᾳ*] B C\* D L Δ Ν, vss. have *μετὰ τρεῖς ἡμέρας*; approved by Griesb., adopted by Lachm. and Tisch. From viii. 31. If *τ. τρίτῃ ἡμ.* had been introduced from the parallel (in this case, Luke), this would rather have been done at viii. 31 (from Matt. and Luke), where it has but very weak attestation. [The accusative with *μετὰ* is the form most clearly attested

throughout this Gospel ; and accepted by recent editors, R. V.] — Ver. 33. ἡλθεν] Lachm. and Tisch. [recent editors, R. V.] have ἡλθον, following B D  $\aleph$ , min. Syr. Pers. W, Vulg. It. (exc. Brix.). Not sufficiently attested for adoption, since at any rate the plural, after ver. 30, occurred more readily to the transcribers. — Before διελογ. Elz. Fritzsche, Scholz have πρὸς ἑαυτούς, which Griesb. condemned, Lachm. and Tisch. have deleted. It is wanting in B C D L  $\Delta$   $\aleph$ , vss., also in Vulg. It. (exc. Brix.), while several cursives place it *after* διελογ., and it is to be regarded as added for more precise definition. — Ver. 34. ἐν τῇ ὁδῷ] is wanting in A D  $\Delta$ , Goth. Cant. Ver. Verc. Brix. Vind. Bracketed by Lachm., deleted by Fritzsche. But, if it had been added from ver. 33, it would appear *before* διελέχθ. Understood of itself, it was easily overlooked. [Ver. 37. Tisch., recent editors, R. V., with  $\aleph$  B L, read δέχεται, instead of the second δέζεται of the Rec.] — Ver. 38. ἀπεκρίθη δέ] B L  $\Delta$   $\aleph$ , Syr. Copt. Tisch. have merely ἔφη. Rightly ; comp. on ver. 12. — The *Recepta*, Lachm. Tisch. read : ἐν τῷ ὀνόμ. σου. Griesb. Scholz have deleted ἐν. The witnesses on both sides are strong. The simple dative was more precisely defined partly, in accordance with the usual conception “in the name,” by ἐν, partly, in accordance with vv. 37, 39, by ἐπί (so Fritzsche, although following only U, min.). [Recent editors, R. V., retain ἐν, attested by  $\aleph$  B C D L  $\Delta$ , Vulg.] — After δαίμονια Elz. Scholz, Fritzsche, Lachm. Tisch. have : ὅς οὐκ ἀκολουθεῖ ἡμῖν. But this is wanting in B C L  $\Delta$   $\aleph$ , min. Syr. Arr. Perss. Aeth. Copt. Brix., while D X, min. vss., including Vulg. It. (exc. Brix.), omit the following ὅτι οὐκ ἀκολ. ἡμῖν (so Schulz, Fritzsche, Rinck). Accordingly Griesb. regards both as an addition from Luke. But both are to be retained. The former dropped out, because Luke has it not ; witnesses, which had the former reading, left out the latter as superfluous and cumbrous. If it had been a gloss from Luke, μεθ’ ἡμῶν would have been written instead of ἡμῖν ; but this only occurs in L. [Treg. brackets, W. and Hort, R. V., omit the first clause, Tisch. Weiss retain both.] — ἐκωλύσαμεν] B D L  $\Delta$   $\aleph$ , min. have ἐκωλύομεν. So Rinck and Tisch. The aorist is from Luke. [Tisch., recent editors, R. V., with  $\aleph$  B  $\Delta$ , read ἠκολούθει, instead of the present, in the last clause.] — Ver. 40. Elz. Fritzsche, Tisch. have both times ἡμῶν. But A D E F G H K M S V  $\Gamma$ , min. and most of the vss., including Vulg. and It., read ὑμῶν ; ἡμῶν is an emendation, as it is also in Luke ix. 50. [B C  $\Delta$   $\aleph$ , Copt., etc. have ἡμῶν twice ; accepted by recent editors, R. V.] — Ver. 41. Elz. has : ἐν τῷ ὀνόμ. μου. But τῷ and μου are wanting in very considerable witnesses, which condemn, although not unanimously, both readings as additions. — Before οὐ μή, ὅτι is to be adopted, following B C\* D L  $\Delta$   $\aleph$ , min., with Fritzsche, Lachm. and Tisch. — Lachm. and Tisch. [not VIII.] read ἀπολέσει, following only B D E, min. — Ver. 42. After μικρῶν Fritzsche, Lachm. [Tisch. VIII., recent editors, R. V.] have τούτων, in accordance, doubtless, with A B C\* D L N  $\Delta$   $\aleph$ , min. vss., including Vulg. It. ; but from Matt. xviii. 6, whence also has come the reading μύλος ὀνικός (Lachm. Tisch. [and Treg., W. and Hort, R. V.] following B C D L  $\Delta$   $\aleph$ , min. vss., including Vulg. and It.) [Weiss apparently prefers the latter.] — Ver. 43. καλὸν σοὶ ἐστὶ] Lachm. and Tisch. rightly read : καλὸν ἐστὶν σε, following B C L  $\Delta$   $\aleph$ , min. Verc. The *Recepta* is from Matt. xviii. 8 ; but to derive thence the order εἰσελεῖν εἰς τ. ζ. (Fritzsche, Lachm. Tisch.) is forbidden by its decisive attestation. — Ver. 45. σοὶ] σε is still more strongly attested here than at ver. 43, and is likewise to be adopted (with Scholz, Lachm. and Tisch.) — εἰς τὸ πῦρ τὸ ἄσβεστον] is wanting

in B C L Δ N, min. vss. Condemned by Griesb., bracketed by Lachm., deleted by Tisch. Even in ver. 43 the words are wanting in some, although far weaker witnesses. They are to be retained in ver. 43 (had there been an interpolation, we should have expected εἰς τὸ πῦρ τὸ αἰώνιον, in accordance with Matt. xviii. 8), but in ver. 45 they are to be struck out as a mechanical repetition from ver. 43. — The words ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται are only found in all witnesses at ver. 48, whereas in vv. 44 and 46 they are wanting in B C Δ N, min. Copt. Arm. They are, with Tisch., to be deleted in vv. 44 and 46. [Rejected by all recent critical editors.] They were written on the margin from ver. 48. — Ver. 47. τοῦ πυρός] falls, according to B D L Δ N, min. Arr. Copt. Arm. Slav. Cant. Verc. Colb. Corb., with Lachm. and Tisch., to be struck out. From Matt. xviii. 9. — [On the genuineness of the second clause of ver. 49, see Note LX., p. 125.] — Ver. 50. Instead of the third ἄλλας there is to be adopted ἄλα, with Lachm. and Tisch., following A\* B D L Δ N, 1, 28, 209. ἄλλας is a mechanical repetition.

Ver. 1. See on Matt. xvi. 28. Comp. Luke ix. 27. — εἰς τινες ὧδε κ.τ.λ.] see the critical remarks : *there are some here among the bystanders.* — ἐληλυθ. ] *having come* ; otherwise conceived of in Matthew : ἐρχόμενον. — ἐν δυνάμει] *in power* ; comp. Rom. i. 3. When, moreover, in this place the coming of the kingdom is spoken of, it is the same nearness of the *Parousia* that is meant (comp. on Matt. vi. 10), as at Matt. xvi. 28 ;<sup>1</sup> not the constituting of the church (Bleek), nor the emergence of the *idea* of the kingdom of God into historical realization (Weisse, *Evangelienfr.* p. 232), the triumph of the gospel (Schenkel), and the like. See viii. 38. With interpretations of this nature the specification of time εἰς τινες κ.τ.λ.—pointing as it does to the term of the existing generation—is not at all in keeping.

Vv. 2<sup>2</sup>-13. See on Matt. xvii. 1-12, where on the whole the narrative is presented in its most original form ; Matthew has followed a tradition mostly more accurate<sup>3</sup> than Mark, and altogether more so than Luke ix. 28-36 f. [See Note LIV., p. 124.] — τὸν Ἰάκ. κ. Ἰωάνν.] The one article embraces the *pair of brothers*. — Ver. 8. ἐγένοντο] *plural* (see the critical remarks), indicates the *different* articles of clothing, which became white (a vivid delineation), see Kühner, *ad Xen. Anab.* I. 2. 33. [See additional critical note.] — οἷα γυαφένς κ.τ.λ.] *i.e.*, of such nature (they became) as that a fuller on earth is not able to furnish such a whiteness (οὕτως λευκᾶναι, see the critical remarks). ἐπὶ τῆς γῆς is added with reference to the *heavenly* nature of that lustre. Bengel well says, moreover : “ *χιών natura, λευκᾶναι arte,*” “ *snow by nature, whiten by art.*” [But ὡς χιών is not sufficiently attested.] — Ver. 6.<sup>4</sup> τί λαλήσει] *what he shall say* (*future*, see the critical remarks), not

<sup>1</sup> In opposition to Schwegler, I. p. 467 ; Baur, *Evang.* p. 561 ; Köstlin, p. 383.

<sup>2</sup> A definite specification of time, similar to μετ' ἡμέρας εἰς in this case, is only found again in Mark at xiv. 1, and there, too, of a very important turning-point of the history.

<sup>3</sup> In opposition to Schenkel and Welz-säcker.

<sup>4</sup> In this remark (by way of excuse) about Peter, Hilgenfeld finds Petrinism ; and Baur, a dependence of the writer on Luke ix. 33. As to the latter, the converse is the case. The former springs from the endeavor to discover *tendency* everywhere, even when, as here, it is the most innocent explanatory remark, in which indeed Baur only sees (*Markusev.* p. 68) the character of

inappropriate (Fritzsche) ; but ἡδεῖ has reference to the point of time, when Peter was just desiring to begin the utterance of what is said at ver. 5 ; and τὶ λαλήσει expresses the unknown more strongly and more vividly than the deliberative τὶ λαλήσῃ (what he *should* say). — ἐκφοβοὶ γὰρ ἐγένοντο (see the critical remarks) : *for they became full of terror*,<sup>1</sup> namely, by reason of the *appearances*, vv. 3, 4. — Ver. 7. καὶ ἐγένετο] *and there became* (there arose, came into manifestation) a cloud. Comp. Luke ix. 34. — Ver. 8. *And of a sudden*, having looked around, *they saw*, etc. ἐξάπινα occurs only here in the N. T., frequently in the LXX., but elsewhere is rare and late. — ὥδένα] applies to the *persons who had appeared* ; hence ἀλλά is : *but, on the contrary*, not equivalent to εἰ μὴ (Beza, and many others), which Matthew has. — The *fear* of the disciples is presented by Matt. xvii. 6 with more of psychological accuracy as only *subsequent* to the voice (this is the climax of the event), but in such a manner that they fall down, and Jesus Himself delivers them from it. The saying about building tabernacles does not bear the impress of confusion, as Mark presents it, but that of a still fresh ingenuous joy at the ravishing spectacle ; nor yet does it bear the impress of drowsiness, as Luke designates it, whose expression, according to Baur's opinion (see *Markusevangel.* p. 69), Mark has only wished to modify ; comp. Baur's very unfavorable judgment on the narrative of Mark in general in the *theol. Jahrb.* 1853, p. 82 f. In Luke the latter tradition betrays itself ; see on Luke ix. 28 ff., and Holtzmann, p. 224 f. But all three narratives in this particular, as also in their other features, stand opposed to the boldness of Schenkel, who (following Weisse) reduces the whole matter to this, that Jesus had by His *instructive teaching* made the two representatives of the old covenant *appear* to the three confidential disciples on the mountain *in a right light*, in the light of His *own Messianic destination* ; while, on the other hand, Weizsäcker abides by a vision as the culmination of a deeper process of faith. And assuredly a visionary element was combined with the marvellous event. See on Matt. xvii. 12, Remark. — Ver. 10. τὸν λόγον] what Jesus had just said to them, ver. 9, not the occurrence of the glorification (Beza) ; see the following question. — ἐκράτησαν]-*kept the saying fast* ; did not let it go out of their consideration, “ *non neglectim habuerunt*,” “ *did not hold it heedlessly*” (Bengel).<sup>2</sup> To explain it in harmony with the εἰσῆλθον in Luke ix. 36, we must neither attach to the κρατεῖν *in itself* the meaning : *to keep concealed*,<sup>3</sup> nor bring out that meaning by the addition to it of πρὸς εαυτοῖς (Vulg. : *continuerunt apud se*) ;<sup>4</sup> but simply explain it with Fritzsche, comp. Bret-

incompleteness in the writer's combination of the other two Gospels. In opposition to such unfairness, however, Holtzmann, p. 88 f. 194, goes too far in his defence of Mark, inasmuch as he does not even acknowledge the exousiating character of the οὐ γὰρ ᾔδει κ.τ.λ., which even Bleek, Weiss, and Hilgenfeld have recognized.

<sup>1</sup> Heb. xii. 21 ; Deut. ix. 19 ; Plut. *Fab.* 6 ; Arist. *Physiogn.* 6.

<sup>2</sup> Comp. Test. XII. patr. p. 688 : ἐν ψυχῇ σου μὴ κρατήσης δόλου, Ecclus. xxi. 14 :

πᾶσαν γνώσιν οὐ κρατήσει. Comp. Bar. iv. 1 ; Cant. iii. 4 : ἐκράτησα αὐτὸν καὶ οὐκ ἀφῆκα αὐτόν.

<sup>3</sup> On behalf of which Theodotion, Dan. v. 12, and the Scholiast *Aesch. Choeph.* 78, have wrongly been appealed to.

<sup>4</sup> Comp. Erasmus, Luther, Beza, Lachmann, Ewald, and many others, including even Euthymius Zigabenus ; see, on the other hand, ver. 16. l. 27 ; Luke xxii. 23 ; Acts ix. 29 ; comp. Schulz.

schneider : *they held fast to the prohibition of Jesus*, that is, they were silent on the matter. But this entire explanation does not agree with *πρὸς ἑαυτοὺς συζητοῦντες κ.τ.λ.*, wherein is contained the accompanying *more precise definition* of the *κρατεῖν τὸν λόγον*. — *πρὸς ἑαυτοὺς* prefixed with emphasis : *among themselves discussing*, not questioning Jesus thereupon. To *Him* they have *another* question, ver. 11. Comp. on i. 27. — *τί ἐστι τὸ ἐκ νεκρ. ἀναστ.*] relates not to the resurrection of the dead in general (which was familiar as a conception, and expected in fact as a *Messianic* work), but to the rising *just mentioned by Jesus*, namely, that the *Messiah* would rise from the dead, which, in fact, presupposed His *dying*, and on that account was so startling and enigmatical to the disciples. Comp. ver. 32 ; John xii. 34. And in reference to the historical character of the prediction of the resurrection, see on Matt. xvi. 21. — Ver. 11. *ὅτι λέγουσιν κ.τ.λ.*] *wherefore say*, etc. ; that, indeed, is not in keeping with thy prohibition ! It is, with Lachmann, to be written : *ὅ, τι* (“ *quod est διὰ τί, simillimum illi notissimo ei interrogativo,*” “that is, *διὰ τί*, very much like the well-known *ei* interrogative,” Praefat. p. xliii.); and the *indirect* character of the question (Thucyd. i. 90. 4) lies in the thought that governs it : *I would fain know*, or the like.<sup>1</sup> Ewald likewise appropriately takes *ὅτι* as the *recitativum*, so that the question would be veiled in an affirmative clause (but at ver. 28 : *wherefore*). Comp. Bleek. Still the *dashful* expression, which according to our view the question has, appears more in keeping with the circumstances. [See Note I.V., p. 124.] — Ver. 12. *Ἠλίας . . . πάντα*] a concession of the correctness of the doctrinal proposition (comp. on Matt. xvii. 11), the theoretical form of which (hence the *present*) is retained.<sup>2</sup> Bengel appropriately says : “*Praesens indefinitum uti,*” “the indefinite present,” as in Matt. ii. 4. — What follows is, with Heinsius and Lachmann, to be punctuated thus : *καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου ; ἵνα πολλὰ πάθη κ. ἐξουδ. : and how stands it written as to the Son of man ? He is to suffer many things, and be set at naught.* The truth of that proposition of *Elijah* as the theocratic restorer, who is destined to precede the *Messiah*, has side by side with it the Scriptural testimony of the *suffering of the Messiah*. *καὶ* is the simple *and*, linking what stands written of the *Messiah* to what was said of *Elijah*. Mark ought, after beginning the construction of the discourse with *μέν*, to have followed it up by *δέ* ; but he passes over in an anacoluthic fashion from the form of *contrast* with which he began into the *subjunctive*.<sup>3</sup> The answer follows in *ἵνα κ.τ.λ.*, and that conceived under the *form of the design* of the *γέγραπται ἐπὶ τ. υἱὸν κ.τ.λ.* The entire *καὶ πῶς . . . ἐξουδ.* is usually regarded as a question, containing an *objection* against the prevailing way in which that doctrine regarding *Elijah* was understood : *But how does it agree with this, that it is written of the Messiah that He is to suffer many things ?* The solution

<sup>1</sup> See Stallbaum, *ad Plat. Euth.* p. 371 A ; Lücke on John viii. 25, p. 311 f. ; Buttmann, *neut. Gr.* p. 218 [E. T. 253]. Comp. ver. 28, and Homer, *Il.* x. 142 : *ὅ, τι δὴ χρεὶν τόσσον ἔχει*, Barnab. 7, and Dressel *in loc.*

<sup>2</sup> The conjecture of Hitzig in the *Zö-*

*richer Monatschr.* 1856, p. 64 : *ἀποκαθιστάται*, is quite as unnecessary as it is grammatically clumsy.

<sup>3</sup> See Nägelsbach on the *Iliad*, Exo. i. p. 173 ; Maetzner, *ad Antiph.* p. 257 ; Klotz, *ad Devar.* p. 659.

would then be given in ver. 13: "Verum enim vero mihi credite, Elias *venit*, non est talis apparitio expectanda, qualem expectant Judaei, *jam venit Elias*, Johannes baptista . . . et eum tractarunt, etc., neque ergo mihi meliora sunt speranda," "But truly believe me, *Elijah is come*, there is not such an appearance to be looked for as the Jews look for, *Elijah is come* already, John the Baptist . . . and they did, etc.; therefore better things are not to be hoped for in my case," Kuinoel.<sup>1</sup> [See Note LVI., p. 124 seq.] In opposition to this entire view, it may be decisively urged that it would need an *adversative* particle instead of *καί*, and that, in ver. 13, instead of *ὅτι καὶ Ἡλίας ἐλήλυθε*, the expression would have run: *ὅτι καὶ ἐλήλυθεν Ἡλίας*. Fritzsche, following the reading *καθὼς* too weakly attested (instead of *καὶ πῶς*), says: "Quod Judaici doctores perhibent, venturum esse Eliam, non minus certum est, quam e V. T. oraculis illud, fore ut ego Messias multa exantlem," "What the Jewish doctors set forth, that Elijah is to come, is not less certain than this from the O. T. oracles will be, that I the Messiah should suffer many things." But Fritzsche himself does not fail to see the want of internal connection herein, and hence he *conjectures* as to vv. 12, 13: *Ἡλίας μὲν ἐλθὼν πρῶτον, ἀποκαθιστᾷ πάντα· ἀλλὰ λέγω ὑμῖν, ὅτι καὶ ἐποίησαν αὐτῷ ὅσα ᾗθέλησαν, καθὼς γέγραπται ἐπὶ τὸν νῖδον τοῦ ἀνθρώπου, ἵνα πολλὰ κ.τ.λ.* Ewald also, with whom Holtzmann agrees, comes ultimately to a conjecture that in Mark, ver. 13, there is wanting before *καθὼς γέγραπται* the clause of Matt. xvii. 12: *οὕτως καὶ ὁ νῖδος τοῦ ἀνθρώπου μέλλει πάσχειν ἐπ' αὐτῶν*. He supposes the discourse to have proceeded thus: *What is said in Malachi iii. of Elijah—that, coming before the Messiah, he shall restore all things—retains, doubtless, its truth; but also what the Holy Scripture says about a suffering of the Messiah (as in Isa. liii. 7 f.) must be fulfilled; if, thus, both are to be true, the Elijah who is to precede the historical Messiah must in fact have come already, and have been mistaken and set at nought by men, just in the same way as, according to the Holy Scripture, this destiny awaits the Messiah Himself.* [In this view it is at the same time assumed that the clause, ver. 12, *καὶ πῶς γέγραπται κ.τ.λ* is omitted in Matthew.] According to Mark, however, as his narrative lies before us,<sup>2</sup> the discourse of Jesus rather contains a *syllogism with a suppressed conclusion*,—in such a way, namely, that the *major proposition* is conveyed in ver. 12, and the *minor* in ver. 13: "the doctrine of the prior advent and the prior work of *Elijah* is correct, and of the *Messiah* it is written that He has to endure much suffering and setting at nought (ver. 12). But I say unto you, that *Elijah* also (before the Messiah) has come, and they have done to him everything that they have pleased, according to the Scripture (ver. 13)." The suppressed *conclusion* is: "consequently there is now impending *over the Messiah* the Scriptural destiny of suffering, since the fate of the *Elijah* is al-

<sup>1</sup> Comp. Euthymius Zigabenus, Theophylact, Grotius, Bengel, and many others, including de Wette. In substance so also Hofmann, *Weissag. und Erfüll.* II. p. 80 f.

<sup>2</sup> Which Linder also follows in the *Stud. u. Krit.* 1862, p. 558, arbitrarily enough suppling a *Net*.

<sup>3</sup> Which does not exhibit a *distinction* be-

tween Scripture and fulfilment, as Weizsäcker judges, but the *harmony* of the two. Weizsäcker is also mistaken in his extending the question from *πῶς* to *ἕως*. Accordingly it is assumed to have the meaning, that the Messiah's suffering, according to the prevailing view, is *not* treated of.



ready fulfilled." The suppression of this sad closing inference, to which Matthew, ver. 12, gives *expression*, is dictated by tender forbearance towards the disciples, whom, after so transporting a vision, the Lord will not now introduce any further into the gloomy future. This is assuredly an original feature, in which Mark has the advantage over the narrative of Matthew, who in this history has, on the whole, the more original account.<sup>1</sup> — ἐξουθενωθῇ] The form ἐξουθενωθῇ (Lachmann), as being that which is less prevalent in the LXX., is to be preferred.<sup>2</sup> [See critical note.] The *signification* may be either : *to be esteemed as nothing* (*contemnatur*, Vulgate, and most expositors), as Ps. xv. 4, liii. 6 ; 1 Macc. iii. 14 ; Eccclus. xxxiv. 22 ; or : *to be annihilated*, as Ps. xlv. 6 (5), lx. 14, cxix. 117 ; Judith xiii. 17 ; Eccclus. xlvii. 7. The latter is here most in harmony with the context after πολλὰ παθῇ. — Ver. 13. ἀλλά] is the continuative *jam vero, atque*, which introduces a new thought in contrast with the previous one. If the continuation of the discourse were formed purely syllogistically (consequently without λέγω ὑμῖν, ὅτι), the classical language would have chosen ἀλλὰ μὲν (Becker, *Anecd.* II. p. 839). — καὶ Ἠλίας] *Elijah also*, not merely the Messiah. That the latter had come, was to the disciples undoubted ; but as to the advent of the Elijah they had scruples. The *second* καὶ therefore is *and*. De Wette wrongly considers the two uses of καὶ as corresponding, *et . . . et* ; in that case καὶ Ἠλῆλ. Ἠλίας must have been read. — καθὼς γέγραπται ἐν αὐτῶν] has reference to the immediately preceding καὶ ἐποίησαν κ.τ.λ., not to Ἠλίας Ἠλῆλ., as Euthymius Zigabenus, Robert Stephens, Heinsius, Clericus, Homberg, Wolf, Bengel, and many others ambiguously connect it. But in these words Jesus does not *mean* what is written of the unworthy treatment of *the prophets in general* (Kuinoel), against which may be urged the definite ἐν αὐτῶν, but what the Scripture relates of the *fate of Elijah* (1 Kings xix.) as type of the fate of *John*.<sup>3</sup> The reference to a *lost* writing (a conjecture of Bleek) is very unnecessary.

Vv. 14-29. See on Matt. xvii. 14-21. Comp. Luke ix. 37-43. The narrative of Mark is more original, characteristic, fresher, and, for the most part, more detailed than the other two. — σὺν ἡμῖν.] according to vv. 16-18, on occasion of the circumstance that the disciples had not been able to perform the cure, and so concerning their power of miracles which was now so doubtful. — ἐξεθαμβ. ] *they were very much amazed*.<sup>4</sup> But *at what* ? Euthymius Zigabenus leaves the open choice between two explanations : *either* at the approach of Jesus so exactly opportune, *or* at the brightness of His countenance (καὶ γὰρ εἰκὸς ἐφέλκεσθαι τινα χάριν ἐκ τῆς μεταμορφώσεως, "for it is also likely that a certain grace was retained from the transfiguration," comp.

<sup>1</sup> Holtzmann thinks that in the question and answer Mark lays the stress upon the resurrection of the dead, while Matthew emphasizes the appearance of Elijah. But in Mark too the disciples ask no question whatever about the rising from the dead, but only have their difficulties about it among themselves.

<sup>2</sup> On the later Greek character of the

word in general (only used here in the N. T. — not in 2 Cor. x. 10), see Lobeck, *ad Phryn.* p. 182.

<sup>3</sup> Comp. Grotius, Wetstein, Fritzsche. See also Hengstenberg, *Christol.* III. 2, p. 89.

<sup>4</sup> Orph. *Arg.* 1217 ; Eccclus. xxx. 9 ; Polyb. xx. 10. 9 : ἐκθαμβοὶ γεγονότες ; in the N. T. used by Mark only.

Bengel, de Wette, Bisping). But the *latter* must have been *expressed*; moreover, this cause of astonishment would rather have been followed by a remaining at a distance than a *προστρέχειν* and *ἀσπάζειν*. Hence (comp. also Bleek) the *first* explanation of Euthymius Zigabenus<sup>1</sup> is, in accordance with the connection, to be preferred. It was the *amazement of joyously startled surprise*, that, whilst the disciples, who had not been able to help, were in so critical a situation, as was also the father with his unfortunate son, just at that moment the mighty miracle-worker Himself came to their aid. According to Fritzsche, there is denoted generally: "*quanta fuerit Jesu . . . et admiratio in plebe et veneratio*," "how great was . . . both the wonder and the veneration of Jesus among the people." Much too general and aloof from the context. According to Lange, what is meant is, "the *starting back* of a multitude, that had become somewhat *profanely* disposed, at the sudden emergence of a manifestation of *punishment*." But Mark has nothing of these psychological presuppositions, and *προστρέχοντες* κ.τ.λ. is not in keeping therewith. According to Baur, *Markusev.* p. 70, Mark has only attributed to the people the impression, "with which *he himself* accompanied the Lord, as He descended from the mount of transfiguration." With such modes of dealing all exegesis is at an end.—Ver. 16. *ἐπηρώτ. αὐτοῖς*] This *αὐτοῖς* cannot without arbitrariness be referred to any but those mentioned immediately before—therefore to the *people*,<sup>2</sup> who are accordingly to be conceived, ver. 14, as likewise taking part in the *συζητεῖν*, so that there *συζητοῦντας* also applies jointly to the *δχλον* πολύν. So also Bleek; comp. Ewald. The usual reference to the *γραμματεῖς* is consequently to be rejected (although Fritzsche adopts this, and Lange, who, however, assumes a *sympathetic* participation of the people); and so, too, is the reference to the *disciples and scribes* (Griesbach, Paulus, Kuinoel), or merely to the *disciples* (Mill, Bengel). From the above reference it is plain at the same time that in what follows there must be written, not *πρὸς αὐτοῖς* (so usually; hence also the readings *πρὸς ἑαυτοῖς*, A, *℣*\*, and *ἐν ἑμῖν*, D, Vulg.), but *πρὸς αὐτοῖς* (with Bengel, Fritzsche, Lachmann, Tischendorf), since *αὐτοῖς*, like *αὐτοῖς* in ver. 14, applies to the *disciples*.—Ver. 17. The *father*, included among this *δχλος*, begins to speak in the *natural impulse of the paternal heart*, not as if no other would have ventured to do so (Euthymius Zigabenus, Bengel, de Wette). He is designated, in apt delineation of what occurred, as *εἰς ἐκ τ. δχλου*, since it is by his utterance that he first shows himself as father.—*πρὸς σε*] that is, thither, where I might presume Thy presence, because Thy disciples were there.—*ἀλαλον*] according to the point of view, that the condition of the sick man is the effect of the same condition in the demon. Comp. Luke xi. 14; Wetstein *in loc.*—Ver. 18. *καὶ ὅπου ἂν κ.τ.λ.*] and wherever he has taken hold of him. The possession (ver. 17) is not conceived as *constant*, but as such that the demon leaves the sick man (epileptic) at times, and then again returns into him (Matt. xii. 44), and lays hold of him, etc. Hence ver. 35: *μηκέτι εἰσέλθῃς εἰς αὐτόν*. The *ἐχοντα* of ver. 17

<sup>1</sup> Comp. Theophylact and Victor Antiochenus.

<sup>2</sup> To whose *ἡσπάζοντο αὐτόν* Jesus replies with His question.

is not opposed to this (de Wette), for the son *had* the demon—even although at intervals the latter left him—so long as the *μηκέτι εισέλθης* was not yet realized. — *ρήσσει* *he tears him*, which convulsive effect is not more precisely to be defined (Euthymius Zigabenus and many others : *καταβάλλει εἰς γῆν*, “throws to the ground”).<sup>1</sup> — *ἀφρίζει* change of the subject ; Winer, p. 556 [E. T. 632]. The permanent effect of these paroxysms is : *ξηραίνεται, becomes withered*, wasted away. Comp. iii. 1. See generally the description of the *morbis comitialis* in Celsus, III. 23. — *εἶπον . . . ἰνα* *I told it . . . that they*. — Ver. 19. *αὐτοῖς* the disciples, ver. 18. See, moreover, on Matt. xvii. 17. — Ver. 20. *ιδὼν αὐτὸν κ.τ.λ.* when the demoniac (not : the demon, Bleek) had looked upon Jesus, the demon tore him (the patient).<sup>2</sup> [See Note LVII., p. 125.] — *ἐπὶ τ. γῆς* belongs to *πεσών* (comp. xiv. 35 ; Xen. *Cyr.* iv. 5. 54). — Vv. 21-24. It is only the specially graphic Mark that has this dialogue. — Ver. 21. *ὥς* Particle of time : how long ago is it, *when this fell upon him ?* — Ver. 22. *καὶ εἰς πῦρ* *even into fire*. In John xv. 6 also the article is not necessary (in opposition to Fritzsche), although critically attested. — *εἰ τι δύνῃ* Euthymius Zigabenus rightly says : *ὁρᾷς, πῶς οὐκ εἶχε πιστὴν ἀδίστακτον*. Hence the answer of Jesus at ver. 23 ; hence also the utterance of the father at ver. 24, who felt his faith not to be sufficiently strong.<sup>3</sup> — *ἡμῖν* the father of the family speaks. — Ver. 23. After deletion of *πιστεύσαι* (see the critical remarks), *τὸ εἰ δύνῃ* is to be regarded (Winer, p. 163, 506 [E. T. 181, 574]) as *nominative absolute* : *The “if thou canst”*. . . “*Everything is possible to him that believeth*,” i.e., as far as concerns thy just expressed “*if thou canst*,” the matter depends on the faith ; the believer is able to attain *everything*. The article embracing the *εἰ δύνῃ* substantivally (Kühner, § 492) takes up the word just spoken by the father, and puts it with lively emphasis without connecting it with the further construction, in order to link its fulfilment to the petitioner's own faith. Griesbach, Tischendorf, Ewald take *τὸ εἰ δύνῃ* *interrogatively*, and *πάντα δύν. τ. πιστ.* as answering it : “*Tu ne dubitans si potes aiebas ? Nihil non in ejus, qui confidat, gratiam fieri potest*,” “*Dost thou ask in doubt if thou canst ? Everything can become a grace in him who fully believes*,” Griesbach. Comp. Ewald : *Askest thou that : if thou canst ?* etc. But the assumption of *a question* is not indicated by the non-interrogative address of the father (whence we should have expected *τί τὸ εἰ δύνῃ*, or the like), and so we are not warranted in mentally supplying an *aiebas* or *askest thou ?*<sup>4</sup> With the *Recepta πιστεύσαι* or *δύνῃ* the explanation is : *if thou canst believe* (I will help thee) ; *everything is possible*, etc., in which interpretation, however, the *τὸ* is without warrant disregarded, as if it were of no significance (but comp. Matt. xix. 18 ; Luke xxii. 37), and taken only “as a sign of quotation of

<sup>1</sup> See on the word, Ruhnken, *ep. crit.* I. p. 96 ; Duncan, *Lex.*, ed. Rost, p. 1016. Comp. *πάσσειν* (of the gladiators) ; Salmasius, *ad Ach. Tat.* p. 657 ; and Jacobs, p. 821.

<sup>2</sup> On the anacoluthic use of the *nominative participle*, see Matthiae, *ad Eurip. Phoen.*

288 ; Bernhardt, p. 479 ; Winer, p. 501 [E. T. 568]. Comp. also Nägelsbach, *Ann. z. Illus.* ed. 3, p. 388 f.

<sup>3</sup> On the form *δύνῃ* instead of *δύνασαι*, see Lobeck, *ad Phryn.* p. 359.

<sup>4</sup> Comp. Bornemann in the *Stud. u. Krit.* 1848, p. 122.

the direct discourse" (de Wette).<sup>1</sup> Lachmann<sup>2</sup> places no point at all after πιστεῖσαι, and we might accordingly explain it thus: *if thou art in a position to believe that everything is possible to him that believeth* (so in my second edition). But even thus the τό causes difficulty, and the thought and the expression would be too diffuse, not in keeping with the concise representation of Mark, especially in so impassioned a connection. Lange takes it thus: "the *if thou canst* means: *canst believe*." How enigmatically would Jesus have so spoken! Bleek takes *ei* interrogatively. But neither the deliberative character of this question (see on Matt. xii. 10) nor the τό would be appropriate. Bengel's interpretation also is impossible: "Hoc, *si potes credere*, res est; hoc agitur," "This '*if thou canst believe*,' is the matter; this is to be heeded." But he well observes on the state of the case: "Omnipotentiae divinae se fides hominis quasi organon accommodat ad recipiendum, vel etiam ad agendum." Fritzsche has conjectured either: εἰπεν αὐτῷ εἰ δύνασαι; πίστευε πάντα δυνατὰ κ.τ.λ., or: εἰπεν αὐτῷ τί ἐστι τὸ εἰ δύνασαι; πίστευε πάντα κ.τ.λ., and Bornemann, *l.c.* p. 123: εἰπεν αὐτῷ τὸ πάντα δυνατὰ τῷ πιστ. — Ver. 24. βοήθει μου τῇ ἀπιστίᾳ] *help me unbelieving*; refuse me not Thy help, notwithstanding my unbelief. Calovius, Bengel,<sup>3</sup> and many others render: *assist my unbelief*, strengthen my weak faith, which, however, is at variance with the contextual meaning of βοήθει (ver. 22). Moreover, the answer of the father, who has just said πιστέτω, but immediately afterwards, in consideration of the greatness of the issue made to depend on his faith, designates this faith in respect of its degree as ἀπιστία, is quite in keeping with the alternation of vehemently excited feeling. Victor Antiochenus rightly says: διάφορός ἐστιν ἡ πίστις· ἡ μὲν εἰσγωγικὴ, ἡ δὲ τελεία, "the faith is different; in the one case elementary, in the other full grown." — The substantive τῇ ἀπιστίᾳ brings more strongly into prominence the condition than would have been done by an adjective.<sup>4</sup> And the prefixed μου represents at the same time the *mihi* of interest (v. 30; Rom. xi. 14, and frequently Stallbaum, *ad Plat. Phaed.* p. 117 A): *render for me to my unbelief Thy help*. — Ver. 25. ὅτι ἐπισυντρέχει δῆλος] *that people were thereupon running together*. He wished to avoid still greater publicity. — ἐγὼ emphatically, in contrast to the disciples. — μηκέτι] *no more*, as hitherto. See on ver. 18. — Ver. 26. κράζας . . . σπαράζας] *crying out*, not speaking. The masculines belong to the constructio κατὰ σύνεσιν; Mark has conceived to himself the πνεῦμα as a person (as δαίμων), and has used the attributive participles accordingly, not therefore by mistake (Fritzsche, de Wette).<sup>5</sup> — τοῖς πολλοῖς] the multitude. The entire description is true and lifelike, and does not aim, as Hilgenfeld thinks, at attaining a very great

<sup>1</sup> So also Linder in the *Stud. u. Krit.* 1862, p. 559.

<sup>2</sup> Who nevertheless, *Praef.* II. p. vii., conjectures ΠΙΣΤΩΣΑΙ: "Istud si potes," in quo dubitatio est, facito ut certum et confirmatum des, ut fiat "potes," "This *if thou canst*, in which there is doubt, I declare thou mayst concede as certain and confirmed, that it may become *thou canst*."

Ingenious, but very artificial; and πιστεύω only occurs in the N. T. at 2 Tim. iii. 14.

<sup>3</sup> Who, however, also admits our view.

<sup>4</sup> See Winer, p. 211 [E. T. 236].

<sup>5</sup> Comp. Xen. *Cyr.* vii. 3. 8: φεύ, ὦ ἀγαθὴ καὶ πιστὴ ψυχὴ, οἷόν τι δὴ ἀπολιπὼν ἡμᾶς; see in general, Matthiae, p. 975; Bornemann in the *Sächs. Stud.* 1846, p. 40.

miracle. — Ver. 28 f. *εἰς οἶκον*] as vii. 17. — *δτι*] is to be written *δ, τι*, and, as at ver. 11, to be explained as *wherefore*. — *τοῦτο τ. γένος*] *this kind of demons* — a view of the words which Ewald also, in his *Gesch. Chr.* p. 385 (not in his *Evang.* p. 78, 277), recognizes “in the present Mark,” but not in Matthew. — *ἐν οὐδενί*] *by nothing*, by no means. That prayer (*κ. νηστ.* is not genuine) is meant as a *means of increasing faith* (Matt. xvii. 20), Mark does not *say* indeed, but it follows from ver. 19 ; hence it is not to be concluded that the utterance contains in his case the sense of a *reproach* that the disciples had not prayed (and fasted) enough (de Wette).

Vv. 30-32. Comp. Matt. xvii. 22 f., who abridges, and Luke ix. 43-45. — *ἐκείθεν*] out of the region of Caesarea Philippi, viii. 27. — *παρεπορεύοντο*] *they journeyed along through Galilee, i.e., they passed through in such a way*, that (until Capernaum, ver. 33) they never tarried anywhere. Comp. Deut. ii. 4, 14 ; Bar. iv. 43 ; also Mark ii. 23. The travelling *along by-ways* (Lange) is not implied in the verb. — *καὶ οὐκ ἠθέλην, ἵνα τις γυνῶ* (Lachmann, Tischendorf read *γυναι* ; see on v. 43) : similar to vii. 24. But here (*ἵνα*) the contents of the wish is conceived as its *design*. The reason why Jesus wished to journey unknown is given by *ἐδίδασκε γὰρ κ.τ.λ.*, ver. 31, for which deeply grave instruction He desired to be entirely undisturbed with His disciples. This *ἐδίδασκε* was the continuance of the *ἡρῆτο διδάσκειν* of viii. 31 ; hence there is no reason for understanding in the passage before us not the Twelve, but the scattered adherents in Galilee (Lange). Moreover, *αὐτοῖς* in ver. 33 is decisive against this. Comp. ver. 35. — *παράδοισαι*] the near and certain future realized as present. — *καὶ ἀποκτανθεῖς*] has in it something solemn.<sup>1</sup> — Ver. 32. The instructions of Jesus were so opposed to their Messianic expectations, that they not only did not comprehend them, but they, moreover, shrank from any more precise disclosure concerning the inconceivable gloomy fate before them.

Vv. 33-37. See on Matt. xviii. 1-5. Comp. Luke ix. 46-48. Only Matt. xvii. 24 ff. has the history of the stater. Of subordinate importance, perhaps also belonging to a more local tradition, it seems to have remained unknown to Mark, with which view *κ. ἡλθ. εἰς Καπ.* in ver. 33 is not at variance (in opposition to de Wette). [See Note LVIII., p. 125.] — Mark is more original in the historical introduction of the point in question, ver. 33 f., whereas Matt. xviii. 3, 4 has rightly completed the narrative from the collection of Logia, but has, on the other hand, withdrawn from the conclusion in ver. 5 its completeness, as it appears in Mark ver. 37 (Matthew has the thought already at x. 40). — *ἐν τῇ ὁδῷ*] See ver. 30. — *ἐσιώπων*] from being conscience-struck. — *πρὸς ἀλλήλ.*] emphatically prefixed : *with one another*, so that they *one against the other* claimed the higher place. It was not the *general* question *τις μεῖζων* in abstracto, but the *concrete* question of *personal* jealousy in their own circle of disciples. — *τις μεῖζων*] This brief, certainly primitive, interrogation is in Matthew more precisely defined by *ἐν τῇ βασιλ. τ. οὐρ.* from the answer (ver. 8). This more precise definition, however, is not, with Beza, Heupel, and many others, to be imported also here, but it stands

<sup>1</sup> Comp. Pfugk, *ad Eur. Hec.* 25.

simply : *who is of higher rank*, although it is self-evident that they had also included in their view their position in the kingdom of heaven. — καθίσας ἐφ' ὧν τοὺς δώδεκα] by way of solemn preparation. — *If a man desires to be of the first rank, he must*, etc. This ἐσται expresses the *result* (comp. on Matt. xx. 26 f.), — the state of things that will arise in consequence of that wish, — and thereby defines the *right* θεῖαιεν πρῶτ. εἶναι. — Ver. 36 does not come in unconnectedly (Weisse, Holtzmann), but the progression is : “Of all servants, even of the *least*, the affectionate reception of whom is a service shown to myself,” etc. — ἐναγκαλις.] *after he had embraced it*. Comp. x. 16. An original trait, which is only found in Mark. The verb occurs only in Mark, but is frequent in the classical writers. — Ver. 37. οὐκ . . . ἀλλά] not *non tam* . . . *quam*, but with conscious rhetorical emphasis the ἐμὲ δέχεται is *absolutely* negated (comp. Matt. x. 20), which is intended to denote in the strongest degree the *importance* of the reception of such a child (a child-like unassuming believer, see on Matt. xviii. 5) to fraternal loving fellowship.<sup>1</sup>

Vv. 38–40. Comp. Luke ix. 49, 50 (not in Matthew). The *connection* of *thought* lies in ἐπὶ τῷ ὀνόμ. μου . . . τῷ ὀνόμ. σου ; the disciples had done the opposite of the δέχεσθαι in the case of one, *who had uttered the name of Jesus*.<sup>2</sup> So John came to his question. Bengel well says : “dubitationem hanc videtur in pectore aliquamdiu gessisse, dum opportune eam promeretur.” But Strauss, I. p. 642, and de Wette (comp. also Bleek), attribute this connection of thought merely to the *reporter* (Luka, whom Mark follows), who, on the ground of the ἐπὶ τῷ ὀνόμ. μου, has inserted just *here* the traditional fragment. This is improbable ; such casual annexations are more natural in real living dialogue, and the reflection of the reporter would have found more appropriate places for their insertion, such as after vi. 30. — τῷ ὀνόμ. σου.] *by means of Thy name*, by the utterance of it. [See critical note, p. 108.] Comp. Matt. vii. 22 ; Acts iii. 6, xix. 13. The exorcist in our passage was not an impostor, but a believer ; yet not one belonging to the constant followers of Jesus, although his faith was not perhaps merely elementary, but, on the contrary, even capable of miracles. What he had done appeared to the disciples as a privilege still reserved for the narrower circle, and as an usurpation outside of it. — δὲ οὐκ ἀκολ. ἡμῖν, and then again ὅτι οὐκ ἀκολ. ἡμῖν] John brings this point *very urgently* forward as the motive of the disciples' procedure (it is no “intolerabilis loquacitas,” “intolerable loquacity,” of which Fritzsche accuses the *textus receptus*). [See critical note, p. 108.] — ἐκωλοῖομεν (see the critical remarks) : the *imperfect*, following the aorist, makes us *dwell on the main point* of the narrative. See Kühner, II. p. 74. — Ver. 39 f. *Application* : Of such a man, who, even without belonging to our circle, has nevertheless attained to such an energetic faith in me as to do a miracle on the basis of my name, there is no reason to apprehend any speedy change into reviling enmity against me. His *experience* will retain him for us, even although he has not come to his authorization, as ye have, in the way of immediate fellowship with me. It is obvious, more-

<sup>1</sup> See Winer, p. 439 ff. [E. T. 495 ff.] ; Klotz, *ad Devar.* p. 9 f.

<sup>2</sup> Comp. Schleiermacher, *Luk.* p. 158 f. Fritzsche, Olshausen, Ebrard, p. 447 f.

over, from this passage how powerfully the word and work of Jesus had awakened in individuals even beyond the circle of His constant followers a higher power, which even performed miracles; thus sparks, from which flamed forth the power of a higher life, had fallen and kindled beyond the circle of disciples, and Jesus desires to see the results unchecked. Some have found in this man who followed not with the company of the Twelve the *Pauline Christians*, whom Mark makes to be judged of by Jesus only with more tenderness and tolerance than at Matt. vii. 21 f.<sup>1</sup> This is more than exaggerated ingenuity; it is the invention of a criticism, the results of which are its own presuppositions.—The construction is regular, and *δυνήσεται* designates the *ethical* possibility.—*ταχὺ* *soon*,<sup>2</sup> not: *lightly*, which might be signified by *τάχα*, Rom. v. 7; Philem. 15.—[On ver. 40, see Note LIX., p. 125.]

Ver. 41. See on Matt. x. 42. There is nothing opposed to the assumption that Jesus uttered such a saying *here also*, and generally on several occasions.—*γάρ* refers, by way of assigning a reason, to what immediately precedes, in so far, namely, as the *high significance of their position in the world* is contained in *ὅς οὐκ ἐστὶ κατ' ὑμῶν, ὑπὲρ ὑμῶν ἐστίν*. "For ye are such important persons as the Messiah's disciples in the world, that he who shows to you the smallest service of love," etc.—*ἐν ὀνόματι* *ὅτι κ.τ.λ.*] so that this rendering of service *has its impelling reason* in the name, in the characteristic designation, that ye are Messiah's disciples, *i.e., for the sake of the name*.<sup>3</sup>

Vv. 42-48. See on Matt. xviii. 6-9. Comp. Luke xvii. 1-4. Jesus now reverts to the demeanor towards the lowly modest believers, as whose lively type the little child was still standing before Him (ver. 36), and administers the warning that none should give offence to such child-like ones (ver. 42). To comply with this, we need the most decided sternness towards ourselves and self-denial, so as not to be seduced by ourselves to evil and thereby to incur everlasting torment (vv. 43-48). This simple course of the address is often mistaken, and even de Wette (comp. Saunier, p. 111, Köstlin, Baur) thought that Mark had allowed himself to be drawn out of the connection by Luke. The source from which Mark draws is the collection of Logia.—*καλὸν . . . μᾶλλον*] namely, than that he should have accomplished such a seduction.—*περίκειται* and *βιβλῆται* bring vividly before us the state of the case, in which he is sunk with the millstone round his neck.—Ver. 43 ff. Observe, according to the corrected text (see the critical remarks), how in the three references to the everlasting torment (which, indeed, according to Köstlin, p. 349, are alleged to be in the taste of a later time) it is only at the end, in the case of the third, ver. 47, that the awful *ὅπου ὁ*

<sup>1</sup> Hilgenfeld, *Evang.* p. 140. See also his *Zeitachr.* 1864, p. 317 f., where likewise quite untenable grounds are adduced for the above opinion. In the answer of Jesus, Elchthal sees even a specimen of good but not moral tactics, and holds that the narrative is an interpolation.

<sup>2</sup> Matt. v. 25, *al.*; Ecclus. vi. 18, xlviii. 20; Plato, *Conv.* p. 184 A; *Tim.* p. 73 A; Xen. *Cyr.* i. 1. 1.

<sup>3</sup> Comp. Winer, p. 348 f. [E. T. 387]. On *εἶναι τινος*, *addictum esse alicui*, see Bremi, *ad Iem. Phil.* III. p. 125, 56; Seldler, *ad Eur. El.* 1098; Ast, *Lex. Plat.* I. p. 621.

σκόλη κ.τ.λ., ver. 48, comes in and affectingly winds up the representation.—Ver. 48. A *figurative* designation of the extremely painful and endless punishments of hell (not merely the terrors of conscience), in accordance with Isa. lxvi. 24 (comp. Eccclus. vii. 17; Judith xvi. 17). Against the *literal* understanding of the worm and the fire it may be urged that in reality (in opposition to Augustine, *de civit.* xxi. 9) the two together are incompatible, and, moreover, that ἀλί, ver. 49, the counterpart of πυρί, is to be understood *figuratively*.

Ver. 49. Without any parallel; but the very fact of its enigmatical peculiarity<sup>1</sup> tells in favor of its originality (in opposition to de Wette, Weiss, and many others).<sup>2</sup> In order to its correct interpretation the following points must be kept closely in view: (1) The logical connection (γάρ) is argumentative, and that in such a way that γάρ is related to the πῦρ in ver. 48 (because to this the πυρί must correspond), not to the entire thought, ver. 43 ff. (2) Πᾶς cannot be *every disciple* (Lindemann), nor yet can it be *every one* in general, but it must, in accordance with the context, be limited to those who are designated in the 48th verse by αὐτῶν (comp. Luke vi. 40), because afterwards with πᾶσα θυσία *another* class is distinguished from that meant by πᾶς, and something opposed to what is predicated of the latter is affirmed of it. (3) Πυρί and ἀλί are contrasts; like the latter, so also the former can only be explained *instrumentally* (not therefore: *for* the fire, as Baumgarten-Crusius and Linder in the *Stud. u. Krit.* 1854, p. 515, will have it), and the former can, according to the context, apply to nothing else than to the fire *of hell*, not to the fire of trial (1 Cor. iii. 13), as Theophylact and others (including Köstlin, p. 326 f.) would take it, nor yet to the sanctifying fire of the *divine word* (Lindemann). (4) Καί may not be taken as: *just as* (ὡς, καθὼς), to which, following the majority, Lindemann also ultimately comes, but which καί never expresses; but rather: *and*, joining on to those who are meant by πᾶς and its predicate *others* with another predicate. (5) *The two futures* must be taken in a purely temporal sense; and in accordance with the context (vv. 43–48) can only be referred to the time of the Messianic decision at the establishment of the kingdom. Hence, also, (6) it is beyond doubt that πᾶσα θυσία cannot apply to *actual* sacrifices, but must denote *men*, who in an *allegorical* sense may be called sacrifices.

<sup>1</sup> Baur judges very harshly on the subject (*Markusev.* p. 79), holding that Mark in this independent conclusion, ver. 49 f., gives only a new proof how little he could accomplish from his own resources, inasmuch as the thought only externally annexed is obscure, awkward, and without unity of conception. By Hilgenfeld the discourse is alleged to be a mitigation of the harsh saying as to cutting off the hand and the foot, and so to confirm the later position of Mark after Matthew. According to Weiss, vv. 49, 50 are "an artificial elaboration" of Matt. v. 13. But how specifically different are the two utterances! And what would

there have been to *elaborate* in the plain saying of Matt. v. 13? and to elaborate *in such a way*? According to Weizsäcker, ver. 49 f. is only added here "on account of the assonance as respects the figure." This would amount to mere mechanical work. Holtzmann, however, justly maintains the independent conception of the (primitive-) Mark.

<sup>2</sup> See on the passage, Schott, *Opusc.* II. p. 5 ff., and *Dissert.* 1819; Grohmann in the *bibl. Stud. Sächs. Gesell.* 1844, p. 91 ff.; Bähr in the *Stud. u. Krit.* 1849, p. 673; Lindemann in the *Mecklenb. Zeitschr.* 1864, p. 299 ff.



(7) The meaning of ἀλιθῆσθαι may not be apprehended as deviating from the meaning (presupposed by Jesus as well known) which the application of salt in sacrifices had (see Lev. ii. 13, where meat-offerings are spoken of).<sup>1</sup> It was, namely, *salt of the covenant* (סֶלַח בְּרִית) of God (comp. also Num. xviii. 19; 2 Chron. xiii. 5), i.e., it represented symbolically the covenant with Jehovah as regarded its imperishableness,—represented that the sacrifice was offered in accordance therewith, and for the renewing thereof.<sup>2</sup>—Consequently we must translate and explain: “With warrant I speak of their fire (ver. 48); for every one of those who come into Gehenna will be salted therein with fire, i.e., none of them will escape the doom of having represented in him by means of fire that which is done in sacrifices by means of salt, namely, the imperishable validity of the divine covenant, and (to add now the *argumentum e contrario* for my assertion concerning the fire, ver. 48) every sacrifice, i.e., every pious man unseduced, who, as such, resembles a (pure) sacrifice (comp. Rom. xii. 1), shall be salted with salt, i.e., he shall at his entrance into the Messianic kingdom (comp. εἰσελθεῖν εἰς τ. ζῶην, vv. 43–47), by reception of higher wisdom (comp. ver. 50; Col. iv. 6; and as to the subject-matter, 1 Cor. xiii. 9–12), represent in himself that validity of the divine covenant, as in the case of an actual sacrifice this is effected by its becoming salted.” Accordingly, it is in brief: *for in every one of them the ever-during validity of the divine covenant shall be represented by means of fire, and in every pious person resembling a sacrifice this shall be accomplished by the communication of higher wisdom.* It is to be observed, further: (1) that the figure of the salt of the covenant refers, in the case of those condemned to Gehenna, to the threatening aspect of the divine covenant, in the case of the pious, to its aspect of promise; (2) that Jesus does not accidentally set forth the pious as a sacrifice, but is induced to do so by the fact He has just been speaking of ethical self-sacrifice by cutting off the hand, the foot, etc. And the conception of sacrifice, under which He regards the pious, suggests to Him as a designation of its destined counterpart the sacrificial expression ἀλιζεσθαι. (3) Analogous to the twofold distinction of ἀλιζεσθαι in the passage before us, although different in the figurative conception, is the βαπτίζειν πυρὶ and πνεύματι ἁγίῳ, Matt. iii. 11. — Of the many diverging explanations, which in the light of what has just been stated are opposed to the context, or to the language of the passage, or to both, we may note historically the following:—(1) Euthymius Zigabenus: πᾶς πιστὸς πυρὶ τῆς πρὸς θεὸν πίστεως, ἢ τῆς πρὸς τὸν πλησίον ἀγάπης ἀλιθῆσεται, ἥγουν τὴν σπυδαίνουσα (corruption) τῆς κακίας ἀποβαλεῖ . . . πᾶσα θυσία πνευματικῇ, εἴτε δι’ εὐχῆς, εἴτε δι’ ἐλεημοσύνης, εἴτε τρόπον ἕτερον γινόμενῃ, τῷ ἁλατι τῆς πίστεως ἢ τῆς ἀγάπης ἀλιθῆσεται, εἴτουν ἀλιθῆναι ὀφείλει, “Every believer will be salted with the fire of faith toward God or of love toward his neighbor, that is, he will lose the corruption of wickedness . . . every spiritual sacrifice, whether made through prayer, or alms, or in some other way, shall be salted with

<sup>1</sup> Comp. in respect of the animal offerings, Ezek. xliii. 24; Joseph. *Antt.* iii. 9. 1; and see in general, Lund. *Jüd. Heiligth.*, ed. Wolf, p. 648; Ewald, *Altenth.* p. 87; Bähr,

*Symbol. d. Mos. Cult.* II. p. 324; and *Stud. u. Krit. i.c.* p. 675 ff.; Knobel on Lev. p. 360 f.

<sup>2</sup> Comp. Pressel in Herzog's *Encycl.* XIII. p. 343 f.

the salt of faith or of love, that is to say, ought to be salted." (2) Luther : "In the O. T. every sacrifice was salted, and of every sacrifice something was burnt up with fire. This Christ here indicates and explains it spiritually, namely, *that through the gospel, as through a fire and salt, the old man becomes crucified, seared, and well salted ; for our body is the true sacrifice*, Rom. xii." He is followed by Spanheim, Calovius, L. Cappel, and others : a similar view is given by Beza, and in substance again by Lindemann.<sup>1</sup> (3) Grotius : "Omnino aliqua desumptio homini debetur, aut per modum saliturae, aut per modum incendii ; haec impiorum est, illa piorum," "Universally something ought to be taken from man, either by means of salting (extirpation of the desires), or by means of burning (in hell) ; this belongs to the impious, that to the pious ;" the godless are likened to the whole burnt-offerings, the pious to the *mincha*. He is followed by Hammond, comp. Clericus and Schleusner. (4) Lightfoot : "Nam unusquisque eorum ipso igne salietur, ita ut inconsumibilis fiat et in aeternum duret torquendus, prout sal tuetur a corruptione : . . . at is, qui vero Deo victima, condictur sale gratiae ad incorruptionem gloriae," "For each several one of them shall be salted with the fire itself, so that he may become inconsumable and remain to be tortured in eternity, just as salt preserves from corruption : . . . but he who is truly a victim for God will be seasoned with the salt of grace unto the incorruption of glory."<sup>2</sup> (5) Rosenmüller (comp. Storr, *Opusc.* II. p. 210 ff.) : "Quivis enim horum hominum perpetuo igni cruciabitur ; . . . sed quivis homo Deo consecratus sale verae sapientiae praeparari debet ad aeternam felicitatem," "For every one of these men shall be tormented with perpetual fire ; . . . but every man consecrated to God ought to be prepared by the salt of true wisdom for eternal felicity." (6) Kuinoel (taking *πῦρ*, with Flacius and others, as a figurative designation of *sufferings*) : "Quilibet sectatorum meorum calamitatibus, veluti saliri, praeparari debet, quo consequatur salutem, sicuti omnes oblationes sale condiri, praeparari debent, quo sint oblationes Deo acceptae," "Every one of my followers ought to be prepared by calamities (these are held to be the pains that arise by suppression of the desires), as it were salted that he obtain salvation, just as all oblations ought to be prepared, *seasoned* with salt, that they be acceptable to God." (7) Schott : "*Quivis illorum hominum (qui supplicio Geennae sunt obnoxii) nunc demum hoc igne sale (quod ipsis in vita terrestri versantibus defuit) imbuetur, i.e., nunc demum poenis vitae futurae discet resipiscere. Alio sensu illi salientur, quam victimas Deo sacrae, de quibus loco illo scriptum legitur : victima quaevis sale est conspergenda.* His enim similes sunt homines in hac vita terrestri animis suis sapientiae divinae sale imbuendis propicientes," "Every one of those men (who are obnoxious to the punishment of Gehenna) is at last by that fire saturated with salt (which was lacking to them in earthly life), *i.e.*, at last by the penalties of the future life he learns to come to himself. In another sense those are salted, as victims sacred to God, concerning whom in this place the Scripture reads : every

<sup>1</sup> "As every sacrifice is salted by salt, *i.e.*, by the word of God is made a holy offering, so also every disciple is to be salted by fire

[of the divine word]."

<sup>2</sup> Wolf and Michaelis follow this view ; comp. also Jablonsky, *Opusc.* II. p. 438 ff.

victim is sprinkled with salt." (8) According to Fritzsche, γάρ assigns the reason of the exhortation to suffer rather the loss of members of their body than to let themselves be seduced, and the meaning is (in the main as according to Kuinoel, comp. Vatablus): "Quippe omnes aerumnis ad vitae aeternae felicitatem praeeparabuntur, sicut omnes victimae e Mosis decreto sale sunt ad immolationem praeeparandae," "Certainly all (in general) shall be prepared for the felicity of eternal life by hardships, just as all victims by the precept of Moses were to be prepared by salt for sacrifice." So in substance also Bleek. (9) Olshausen: "On account of the general sinfulness of the race every one must be salted with fire, whether by entering voluntarily upon self-denial and earnest cleansing from sins, or by being carried involuntarily to the place of punishment; and therefore [in order to be the symbolical type of this spiritual transaction] every sacrifice is (as is written) to be salted with salt."<sup>1</sup> Similarly Lange. (10) According to de Wette, πρὶ ἀλιζεσθαι is nearly (?) tantamount to "the receiving by purification the holy seasoning and consecration (of purity and wisdom)," and καί is comparative. (11) Grohmann takes the first clause in substance as does Olshausen, and the second thus: "as every sacrifice shall be made savory with salt, so also shall every one, who desires to offer himself as a sacrifice to God, be salted,—that is, shall from without, by sufferings, privations, and the like, be stirred up, quickened, and pervaded by a higher, fresh, spiritual power." (12) Bähr: "As according to the law there must in no sacrifice be wanting the symbol of the covenant of sanctification that consecrates it the salt; so also must every one be purified and refined in and with the sacrifice of self-surrender; . . . this refining process, far from being of a destructive nature, is rather the very thing which preserves and maintains unto true and eternal life." (13) According to Ewald, the meaning is that every one who yields to seductive impulses, because he allows the salt—wherewith from the beginning God has seasoned man's spirit—to become insipid, must first be salted again by the fire of hell, in order that this sacrifice may not remain without the salt which, according to Lev. ii. 13, belongs to every sacrifice; no other salt (no other purification) is left save the fire of hell itself, when the salt in man has become savorless. (14) By Hilgenfeld the *fire* is alleged to be even that of internal desire, through which (this is held to mean: by *overcoming* the desire!) one is said to be salted, *i.e.*, led to Christian wisdom; thereby one is to offer a sacrifice of which the salt is Christian discernment. — This great diversity of interpretation is a proof of the obscurity of the utterance, which probably was spoken by Jesus in an explanatory connection which has not been preserved. — The second clause of the verse has been held by Gersdorf, p. 376 f., on linguistic grounds that are wholly untenable, to be spurious; and, as it is wanting also in B L Δ M, min. and some vss. (on account of the twice occurring ἀλισθησ. by transcriber's error), it is declared also by Schulz to be a gloss. [See Note LX., p. 125.]

<sup>1</sup> According to Olshausen, we are to find here an authentic explanation as to the significance of the sacrifices, and of the ritual of their salting.

Ver. 50. Καλὸν . . . ἀρτύσετε] a maxim of experience drawn from common life, in which τὸ ἅλας is to be taken *literally*. Then follows with ἐχετε κ.τ.λ. the *application*, in which the *spiritual* meaning of the salt (*wisdom*, see on ver. 49, and Buxtorf, *Lex. Talm.* p. 1208) emerges. The *connection with what precedes* is: In order to experience in yourselves on the establishment of the kingdom the truth: πᾶσα θυσία ἀλλ' ἀλισθήσεται, ye must—seeing that salt, which in itself is so excellent a thing, when it has become insipid, can in no wise be restored—*preserve* in your hearts the salt of true wisdom,<sup>1</sup> and withal be *peaceful* one with another. Against both the disciples had sinned by their dispute about precedence (ver. 34), from which the entire discourse of Jesus, ver. 35 ff., had started, and to which He now again at the close points back. This contest about precedence had been *foolish* (opposed to the ἅλας) and *unpeaceful*. — ἐὰν δὲ τὸ ἅλας ἀναλον κ.τ.λ.] Comp. on Matt. v. 13. — αὐτὸ ἀρτύσετε] *wherewith shall ye restore it?* so that it shall again be provided with saline efficacy (comp. on Col. iv. 6). — ἐχετε] emphatically placed first: *keep, preserve*, which is not done, if the analogue of the ἀναλον γίνεσθαι sets in with you. — ἐν ταυτοῖς] *in yourselves*, correlative to the subsequent ἐν ἀλλήλοις (*reciprocally*). Comp. Bengel: "prius officium respectu nostri, alterum erga alios," "The former a service with respect to ourselves, the latter over against others." — ἅλα (see the critical remarks) from ὁ ἅλς. See Lobeck, *Paralip.* p. 93. — καὶ εἰρήν. ἐν ἀλλ.] The annexing of this exhortation was also suggested by the conception of the salt, since the salt was *symbol of a covenant*. Hence the course of thought: *And*—whereof ye are likewise reminded by the symbolic significance of salt—*live in peace one with another*.

## NOTES BY AMERICAN EDITOR.

## LIV. Vv. 2-13.

Weiss ed. Mey. also regards Matthew as more original, i.e., as preserving more accurately the report of "the older source," yet he finds in that Gospel traces of the influence of Mark's account, as well as touches of its own.

## LV. Ver. 11. ὅτι λέγουσιν κ.τ.λ.

Here Meyer defends a probable view, which seems even more necessary at ver. 28, where the absence of λέγοντες before ὅτι makes any other sense very harsh. Still it is more grammatical to take ὅτι in both cases as the sign of quotation (ὅτι *recitantis*). The R. V. accepts this view in the text, but gives in the margin (in both passages) the elliptical explanation: "How is it that," etc. Comp. chap. ii. 16. It is very doubtful whether any other N. T. passage requires us to read ὅ, τι.

## LVI. Ver. 12. καὶ πῶς γεγράφται κ.τ.λ.

Weiss ed. Mey. argues strongly against the division of the verse into question and answer. (The R. V. also takes the latter part of the verse as one

<sup>1</sup> Comp. Ignat. *ad Magnes.* 10: ἀλίσθητε ἐν αὐτῷ (Χριστῷ), ἵνα μὴ διαφθαῖ τις ἐν ὑμῖν.

question.) The view of Meyer that there is here a syllogism with a suppressed conclusion is open to objection. The matter to be proved is not so much the sufferings of the Son of Man as the fact that John the Baptist was the predicted Elijah. The conclusion of the narrative in both Matthew and Mark indicates this.

LVII. Ver. 20. *ιδὼν αὐτὸν κ.τ.λ.*

Recent critical editors omit *εἰδύς*, which the *Rec.* has before *πνεῦμα*. Weiss ed. Mey. objects to Meyer's explanation of the anacoluthic use of the nominative participle, and refers *ιδὼν* to the demon.

LVIII. Vv. 33-37.

Whether Mark knew of the history of the stater or not, cannot be decided. Weiss ed. Mey. finds from this point to the end of the chapter many sayings from "the older source."

LIX. Ver. 40. *καθ' ἑμῶν, ὑπὲρ ἡμῶν ἐστίν.*

The first person is well attested in both instances, and is not likely to have been an emendation; the second person was probably taken from Luke ix. 50, or from ver. 41. So Weiss ed. Mey., who rightly suggests that "as regards Christ and His people, there is no neutrality." We may add (in comparing this verse with Matt. xii. 30): "In certain cases, the absence of hostility is a proof of friendship; in others, the failure to co operate is the proof of enmity. . . . The saying in Matthew refers more to *inward* unity with Christ; this one to *outward conformity* with His people. The former may exist independently of the latter, and its existence unites real Christians, whatever their name and outward differences" (Int. Revision Comm., Mark, p. 121).

LX. Ver. 49. *καὶ πᾶσα θυσία ἅλι ἁλισθήσεται.*

This clause is omitted in  $\aleph$  B L  $\Delta$ , and a number of minor authorities (15 cursives, some of weight). It is rejected by Tisch., bracketed by Treg., placed in margin by W. and Hort, R. V.; supposed to be an addition from Lev. ii. 13. The authorities would be decisive, were it not a more difficult reading, and the omission so readily accounted for by the similar ending in the previous clause (*ἁλισθήσεται*). Yet it is hardly safe to accept it without question against the above evidence.

Weiss ed. Mey. explains as follows: "The divine ordinance, that every sacrifice is salted and made well pleasing to God, is fulfilled in the higher sense in this manner, that every one is refined through the fire of tribulation, and thus made well pleasing to God. Accordingly Meyer's explanation must be given up." He rejects the reference to the O. T. usage in the second clause, and finds in *γάρ* a reason for the entire warning (vv. 43-48), taking "every one" in a general sense. Most of the explanations are open to serious objections, especially these which take *καί* as = "just as," or, "but on the contrary." It is unnecessary to add another view to the many given by Meyer, but see Inter. Revision Commentary, Mark, pp. 123-125.

## CHAPTER X.

VER. 1. *διὰ τοῦ* is wanting in C\*\*D G Δ, min. Syr. Pers. Aeth. Goth. Vulg. It. On the other hand, B C\* L N, Copt. have *καί*. So rightly Lachm. and Tisch. This *καί* was, in some cases, deleted in accordance with Matt. xix. 1; in others, more precisely defined by the description contained in *διὰ τοῦ*. [Ver. 2, Griesbach, Lachm., Treg., Weiss, R. V., omit *οἱ* before *Φαρισαῖοι*, following A B Δ, etc., W. and Hort enclose in brackets.] — Ver. 4. With Lachm. and Tisch. the order *ἐπέτρεψεν Μωϋσῆς*, following B C D L Δ min., is to be preferred. — Ver. 6. *ὁ Θεός* is wanting in B C L Δ N, Copt. Colb. Corb. Bracketed by Lachm., deleted by Tisch. An addition by way of gloss, which appeared necessary here, although not at Matt. xix. 4. — Ver. 7. *πρὸς τ. γυν.* Lachm. has *τῇ γυναίκί*, following A C L N Δ, min. codd. It. Jer. From Matthew. Tisch. has now again deleted *κ. προσκολλ. πρὸς τ. γυν. αὐτοῦ*, nevertheless only following B N, Goth. It lies under a strong suspicion of being an addition from Matthew. [Rejected by W. and Hort, Weiss, R. V. marg.] — Ver. 10. *εἰς τὴν οἰκίαν* So also Lachm. and Tisch., following B D L Δ N, min. Cant. Ver. The *Recepta ἐν τῇ οἰκίᾳ* (Fritzsch, Scholz) is an emendation. — *αὐτοῦ περὶ τοῦ αὐτοῦ* On decisive evidence we must read, with Fritzsch, Lachm., and Tisch., merely *περὶ τούτου*. The first *αὐτοῦ* is a current addition to *οἱ μαθηταί*; by *τοῦ αὐτοῦ* (D : *τοῦ αὐτοῦ λόγον*) *τούτου* was glossed for the purpose of more precise definition. — Ver. 12. Tischendorf's reading [recent editors, R. V.] : *καὶ ἐὰν αὐτὴ ἀπολύσασα τὸν ἄνδρα αὐτῆς γαμήσῃ* (B C L N and Δ, which, however, has *καί* before *γαμ.*), is a stylistic emendation. — *γαμήσῃ ἄλλῳ* Lachm. Tisch. [recent editors, R. V.] have *γαμήσῃ ἄλλον*, following B C\* D L Δ N, min. A mechanical repetition from ver. 11 (whence Δ has even *ἄλλην* instead of *ἄλλον*!). — [Ver. 13. W. and Hort, Weiss, R. V., in the N B C L Δ Copt. read *αὐτοῖς* instead of *τοῖς προσφέρονσιν*.] — Ver. 14. Before *μή* Elz. Fritzsch, Lachm. have *καί*, which is wanting in witnesses deserving consideration, and is added from the parallels. — Ver. 16. Instead of *ἐνλόγει* Lachm. (as also Scholz) has *εὐλόγει*. But B C Δ N, min. Vict. have *κατενλόγει* (L N : *κατηνλ.*). It is to be adopted, with Tisch.; this compound, which does not elsewhere occur in the N. T., was unfamiliar to the transcribers. Its position before *τιθεῖς* (omitting the last *αὐτά*) is attested by B C L Δ N, min. Copt. Syr. p. ms. Vict. (Fritzsch, Tisch.). But it was precisely the threefold *αὐτά* that gave occasion to error and correction. [The evidence for the latter position is substantially the same as for the compound verb; hence it is accepted by recent editors, R. V.] — Ver. 19. The arrangement *μή φον., μή μοιχ.* (Lachm. Tisch.), is found in B C Δ N\*\* min. Copt. Ar. Colb.; but it is from Matt. xix. 18. [W. and Hort, Weiss, R. V., follow Lachmann, but Tisch. VIII. returns to the order of the *Rec.*] — Ver. 21. The article before *πρωχοῖς* is wanting in witnesses of such preponderating character (condemned by Griesb., deleted by Fritzsch, Lachm.) that it appears (as also in Matt. xix. 21) as an addition. — *ἄρας τὸν σταυρόν* is wanting in B C D Δ N, 406, Copt. Vulg. It. Clem. Hilar. Aug. Ambr. Other witnesses have it before *δεῦρο*. Bracketed by Lachm. [Re-

jected by Tisch., recent editors, R. V.] But how easily the words were passed over, as the parallels have nothing of the kind!—Ver. 24. τοὺς πεποιθότας ἐπὶ τοῖς χρήμ. is not found in B Δ Ν, Copt. ms. Deleted by Tisch. [W. and Hort, Weiss, R. V. marg.] But if it had been added, the addition would have been made in accordance with the text of Matt. or Luke, or according to ver. 23. The omission was meant in the interest of stricter morality, which regarded the πεποιθότας, etc., as quite excluded. — Ver. 25. διελθεῖν] The εἰσελθεῖν, commended by Griesb., has indeed considerable attestation [Ν Α Δ; so Steph., not Elzevir], but it is from Matt. ix. 24, and in this case the significant change of the verbs in Mark was not observed. — Ver. 28. ἠκολουθήσαμεν] Lachm. and Tisch. [recent editors, R. V.] have ἠκολουθήκαμεν, following B C D. A mechanical similarity of formation with ἀφήκαμεν, occurring also in some witnesses in Matthew and Luke. — Ver. 29. Only B Δ Ν (i. αὐτῷ ὁ Ἰ.), Copt. have the simple ἐφ᾽ ὃ Ἰησ. (Tisch.) instead of ἀποκρ. ὁ Ἰ. εἶπεν, but they are correct. Comp. on ix. 12, 38. — ἡ πατέρα ἢ μητέρα] The reverse order is found in B C Δ 106, Copt. Goth. Colb. Brix. Lachm. and Tisch. It is to be preferred. ἡ πατέρα was in some cases placed first, in accordance with the natural relation; in some cases also, in consideration of ver. 30, it was altogether omitted (D, Cant. Verc. Corb. Harl.). On account of ver. 30 ἡ γυναῖκα has also been omitted (B D Δ Ν, min. Copt. Arm. Vulg. It. Or. Lachm. Tisch. [recent editors, R. V.]). — After καὶ the second ἐνεκεν is added by Griesb. and Tisch., following preponderating evidence. The omission is explained from viii. 35. — Ver. 30. μητέρας] Lachm. has μητέρα, following A C D, Verss.; the plural was objectionable. — Ver. 31. The article before the second εσχατοὶ is indeed deleted by Griesb. Lachm. Tisch. [retained in Tisch. VIII.]; but following Matt. xix. 30 it dropped out so easily, and, moreover, it is found still in such important testimonies, that it must be restored. — Ver. 32. καὶ ἀκολουθ. B C\* L Δ Ν, 1, Copt. have οἱ δὲ ἀκολουθ. This is rightly followed by Ewald, and is now adopted by Tisch. The οἱ δὲ not being understood was set aside by καὶ. But the attestation is to be the more regarded as sufficient, that D K, min. Verc. Ver. Chrys. are not to be reckoned in favor of the *Recepta*, because they altogether omit κ. ἀκολ. ἐφοβ., of which omission the homoioteleuton was manifestly the cause. — Ver. 33. The article before γραμμ. (Elz.) is, with Scholz and Tisch. (in opposition to Griesb. Matth. Fritzsche, and Lachm.), to be maintained. The testimony in favor of its omission is not preponderating, and comp. Matt. xx. 18. — Ver. 34. The order ἐμπτύσσουσιν αὐτ. κ. μαστιγ. αὐτ. (Lachm. Tisch. Rinck) is found in B C L Δ Ν, min. vss., including Vulg. and codd. It. [accepted by recent editors, R. V.]. But the ἐμπαῖς. and ἐμπτύς. were considered as *belonging together*. Comp. Luke xviii. 33. — Elz. has τῇ τρίτῃ ἡμέρᾳ; so also Fritzsche, Scholz. But B C D L Δ Ν, vss. have μετὰ τρεῖς ἡμέρας. Approved by Griesb. Schulz, adopted by Lachm. Tisch. [recent editors, R. V.]. The *Recepta* is to be maintained. See on ix. 31. [The evidence is so strong against the *Rec.*, that to follow it here is to nullify the best critical principles.] — Ver. 35. After αἰτήσ. Fritzsche, Lachm. Tisch. have σι, following A B C L Δ Ν\*\*\* min. vss. To be adopted. It was easily passed over as being superfluous. D K have it *before* the verb. An incorrect restoration. Ν\* has entirely omitted δ ἐάν down to ὁδὸς ἡμῖν. — Ver. 36. ποιῆσαι με ὑμῖν] Lachm. Tisch. have ποιήσω ὑμῖν, which was also approved by Griesb. [Treg., W. and Hort (text) omit με, which Tisch., Weiss (Ν B) place before ποιήσω.] An alteration in remembrance of passages such as x. 51, xiv. 12, Matt. xx. 32, in

which also the bare subjunctive was sometimes completed by *ἵνα ποιήσω*. — Ver. 38. Instead of *καί* (in Elz. Scholz, Fritzsche) read, with Rinck, Lachm. and Tisch., *ἥ*, which Griesb. also approved, following B C\* D L Δ K, min. Copt. Arm. Ar. Vulg. It. Or.; *καί* came from ver. 39. — In ver. 40 also *ἥ* is to be adopted on almost the same evidence (with Rinck, Lachm., and Tisch.); *καί* is from Matt. xx. 23. — After *εὐών*. Elz. has *μου*, which is deleted on decisive evidence. — Ver. 42. Read *καὶ προσκαλ. αὐτοὺς ὁ Ἰησοῦς*, with Lachm. and Tisch., following B C D L Δ K, 406, Syr. Copt. codd. It. The *Recepta* is from Matt. xx. 25. — Ver. 43. Instead of the first *ἔσται*, Lachm. and Tisch. have *ἔστιν*, which Schulz also approved, in accordance with B C\* D L Δ K, Vulg. It. The future came in from Matt., and on account of what follows. — Ver. 44. *ἐμὼν γενέσθαι*] Lachm. has *ἐν ὑμῖν εἶναι*, following important evidence [W. and Hort, R. V., with K B C\* L Δ, Vulg. Copt.], but it is from Matt. xx. 27. [Weiss accepts a combined text: *ἐμὼν εἶναι*, so D.] — Ver. 46. After *τυφλὸς* read with Tisch. *προσαίτης*, omitting the subsequent *προσαίτων*. So B L Δ Copt. Comp. K, *τυφλὸς καὶ προσαίτης*. The *Recepta* is from Luke xviii. 35. — Ver. 47. [Tisch., recent editors, R. V., with B L Δ, Vulg., read *Ναζαρηὺς*.] — *ὁ υἱός*] Lachm. has *υἱέ*, following B C L Δ K, min. [So Tisch., recent editors, R. V.] From Luke. Comp. ver. 48. — Ver. 49. *αὐτὸν φωνήσῃναι*] B C L Δ K, min. Copt. have *φωνήσατε αὐτόν*. So Fritzsche and Tisch. And rightly; the accusative with the infinitive was introduced through the fact of *ἐκέλευσεν* being written instead of *εἶπεν* after Luke xviii. 40 (so still Ev. 48, It. Vulg.), and remained, after *εἶπεν* was restored, the more easily because Luke has it also. — *ἐγείρε*] See on ii. 9. — Ver. 50. *ἀναστάς*] Lachm. and Tisch. have *ἀναπηρόσας*, according to B D L Δ K, min, vss. (including Vulg. It.) Or. The *Recepta* is a "scriptorum jejunitas" that mistakes the peculiarity of Mark (Tisch.). — Ver. 51. The form *βαββοννί* (Elz. *βα ονί*) has decisive evidence. [W. and Hort have *βαββοννελ*, following B (and Δ: *βαββωνελ*). Other variations occur.] — Ver. 52. Instead of *τῷ Ἰησοῦ* (Elz., Scholz, Rinck), A B C D L Δ K have *αὐτῷ* (Tisch.), which attestation is decisive.

Vv. 1-9. See on Matt. xix. 1-8. — *κακεῖθεν*] points back to ix. 33. — *καὶ πέραν τοῦ Ἰορδάνου*] see the critical remarks. He came to the borders of Judaea, and that <sup>1</sup> on the further side of Jordan, "*ipsa Samaria ad dextram relicta*," "Samaria itself was left to the right" (Beza). At Jericho He came again to this side, ver. 46. See, moreover, on Matt. xix. 1. — *καὶ συμπορ. κ.τ.λ.*] And there gathered together to Him again crowds of people. *πάλιν*, for previously, at ix. 30 ff., He had withdrawn Himself from the people. — Ver. 2. Mark has not the properly *tempting element* in the question, but it is found in Matt.: *κατὰ πάσαν αἰρίαν* (see on Matt. xix. 3). That this element was not also preserved in the tradition which Mark here follows, may very naturally be explained from the reply of Jesus, which ran *unconditionally* (even according to Matt. vv. 4-6). Mark therefore has not the *original* form of the question,<sup>2</sup> nor does he make the question be put more *captiously* (Fritzsche), nor has he made use of Matthew incorrectly, or with alterations consonant to his own reflection (Saunier, Baur), because the Jewish points of dispute as to divorce were to him indifferent (Köstlin); but he follows a defective tradi-

<sup>1</sup> See Fritzsche, *Quaest. Luc.* p. 9 ff.; Hartung, *Partikell.* I. p. 145.

<sup>2</sup> Bleek, Weiss, Holtzmann, Schenkel, Harless, *Ehescheid.* p. 30.



tion, which in this particular is completed and corrected in Matthew. [See Note LXI., p. 137.] De Wette's conjecture is arbitrary, that Mark presupposes that the Pharisees had already heard of the view of Jesus on divorce, and wished to induce Him to a *renewed* declaration on the subject. The perilous element of the question does not turn on the divorce of *Herod* (Ewald, Lange). See on Matthew. — Ver. 3. Here also the tradition, which Mark follows, deviates from Matthew, who represents that the commandment of Moses is brought into question not by Jesus, but by the Pharisees, and that as an objection against the answer of Jesus. But it is more natural and more forcible that the reply of Jesus should start immediately from Deut. xxiv. 1, and should first elicit this Mosaic *ἐντολή*—on the right estimation of which depended the point at issue—from the mouth of the questioners themselves, in order thereupon to attach to it what follows.—Ver. 4. *ἐπέτρεψε*] emphatically prefixed (see the critical remarks) : Moses *permitted*, in saying which their *ἐξέστην*, ver. 2, is present to their minds. See, moreover, on Matt. v. 31. They prudently refrain from saying *ἐνετείλατο*. — Ver. 5. *τ. ἐντολὴν ταύτ.*] the commandment of the putting forth a writing of divorcement. — Ver. 6. The *subject* (as *ὁ Θεός* is not genuine) is to be taken out of *κτίσεως* (*ὁ κτιστής*).<sup>1</sup> — Ver. 7. Christ makes Adam's words at Gen. ii. 44 *His own*. It is otherwise, but less directly and concisely, given in Matthew. — *ἐνεκεν τοῦτου*] because God created men as male and female—in order to correspond with this arrangement of the Creator. — The *futures* indicate what *will happen* in cases of marrying according to God's ordinance.

Vv. 10-12. See on Matt. xix. 9. The two Evangelists differ from one another here in respect of the place, of the persons to whom Jesus is speaking, and partially of the contents of what He says. Certainly Matthew has furnished the original shape of the matter, since what Mark makes Jesus say only in the house and merely to His disciples (ver. 11 with the not original amplification of ver. 12) is withal an essential element of the reply to the Pharisees, and does not bear the character of a special private instruction, whereas the private communication to the disciples, Matt. xix. 10-12, which as such is just as appropriate as it is original, is indeed "the crown of the whole" (Ewald). [See Note LXII., p. 137.] — *εἰς τὴν οἰκίαν*] *having come into the house* (in which at that time they were lodging). The same brevity of expression occurs at xiii. 9. — *πάλιν οἱ μαθηταί*] *again the disciples*, as previously the Pharisees. — *περὶ τοῦτου*] (see the critical remarks) : *upon this subject*. — Ver. 11. *ἐν' αὐτήν*] *in reference to her*, the woman that is put away.<sup>2</sup> — Mark has not the *μὴ ἐπὶ πορνείᾳ* (Matt.), which makes no essential difference, as this ground of divorce is obvious of itself as such. See on Matt. v. 32.<sup>3</sup> — Ver. 12. *καὶ ἐὰν γυνὴ ἀπολύσῃ κ.τ.λ.*] Matthew has quite a different saying.

<sup>1</sup> See Kühner, II. p. 36, 4.

<sup>2</sup> Observe that Jesus here of necessity presupposes the acknowledgment of the principle of *monogamy*. Theophylact and many others, including Lange, Ewald, and Bleek, have erroneously referred *αὐτήν* to the *second* wife. Erasmus appropriately says: "in injuriam illius," "to her injury."

Comp. Calvin and Bengel: "in illam," "toward her." It is only thus that its emphatic bearing is brought out; the marrying of the *second* wife makes him an adulterer towards the *first*.

<sup>3</sup> Comp. also Hofmann, *Schriftbew.* II. 2, p. 410.

The narrative of Mark is certainly not original (in opposition to Schenkel), but puts into the mouth of Jesus what was the custom among the *Greeks* and *Romans*, namely, that the wife also might be the divorcing party, and very often actually was so,<sup>1</sup> which was not competent to the *Jewish* wife (Deut. xxiv. 1 ; Josephus, *Antt.* xv. 7. 10), for the instances of *Michal* (1 Sam. xxv. 41), of *Herodias* (Matt. xiv. 4 f.), and of *Salome* (Josephus, *Antt.* xv. 7. 10) are abnormal in respect of their rank ; and the cases in which, according to the Rabbins, the wife might require that the husband should give her a writing of divorcement,<sup>2</sup> do not belong to the question here, where the wife herself is the party who puts away. The proposition in the passage before us is derived from an *Hellenic* amplification of the tradition,<sup>3</sup> which, however, in Matthew is again excluded. [See Note LXII., p. 137.] Comp. Harless, p. 25 f. According to Kuinoel (comp. Lange), Jesus purposed to give to the apostles, as future teachers of the *Gentiles*, the instruction requisite for judging in such a case. But he must have *said* as much, as the *question* had reference to the *Jewish* relation of divorce. — *μοιχαῖραι*] the subject is the *woman* (comp. v. 11), not the *ἄλλος*. Moreover, Grotius appropriately says : “ Mulier ergo, cum domina sui non sit . . . omnino adulterium committit, non interpretatione aliqua aut per consequentiam, sed directe. Ideo non debuit hic addi ἐπ’ αὐτόν,” “ Therefore the woman, when she is not mistress of herself, . . . commits adultery in general, not by a certain interpretation or by consequence, but directly. For this reason ἐπ’ αὐτόν should not be added here.”

Vv. 13–16. See on Matt. xix. 13–15, who gives the narrative only by way of extract. Comp. Luke xviii. 15–17. — *ἅψεται*] From the mere *touch* on the part of the holy man, who assuredly was also known as a friend of children, they hoped to derive blessing for their children. So too Luke. It is otherwise in Matthew, in whose account, instead of the *touch*, there is already introduced here the more definite *laying on of hands*, which was performed by Jesus at ver. 16. — Ver. 15 ἡγανάκτησε] “ propter impedimentum amoris suo a discipulis oblatum,” “ on account of the hindrance opposed to His love by the disciples” (Bengel). — Ver. 15 is also adopted by Luke xviii. 17, but not by the abbreviating Matthew. *Whosoever shall not have received the kingdom of the Messiah as a child, i.e., in the moral condition, which resembles the innocence of childhood* (comp. Matt. xviii. 3) ; Theophylact appropriately says : τῶν ἔχοντων ἐξ ἀσκήσεως τὴν ἀκακίαν, ἢ τὰ παῖδια ἔχουσιν ἀπὸ φύσεως, “ those having by exercise the guilelessness which children have by nature.” — In δέξεται the kingdom (which the coming Messiah establishes) is conceived as *coming* (ix. 1 ; Matt. vi. 10 ; Luke xvii. 20, *al.*). It is erroneous to explain the βασιλ. τ. Θεοῦ as the *preaching* of the kingdom.<sup>4</sup> — Ver. 16. ἐναγκαλ.] as at ix. 36. — *κατηνύγει.*] only occurs in this place in the New Testament ; it is stronger than the simple form, Plut. *Amator.* 4 ; Tob. xi. 1, 17. It ex-

<sup>1</sup> See on 1 Cor. vii. 13, and Wetstein in *loc.* ; also Danz in Meuschen, *N.T. ex Talm.* iii. p. 680 ff.

<sup>2</sup> See Saalschütz, *Mos. R.* p. 806 f.

<sup>3</sup> According to Baur, from a *reflection* of Mark on the equal rights of the two sexes.

<sup>4</sup> Theophylact, Euthymius Zigabenus, Kuinoel, and many others.

presses here the *earnestness* of His interest. How *much more* did Christ do than was asked of Him !

Vv. 17-27. See on Matt. xix. 16-26. Comp. Luke xviii. 18-27. As well in the question at ver. 17, and in the answer of Jesus vv. 18, 19, as also in the account of the address to the disciples, ver. 23 f., and in several little peculiar traits, the narrative of Mark is more concrete and more direct. — *εἰς ὄδόν*] out of the house, ver. 10, in order to prosecute His journey, ver. 32. — *γουνπετ.*] not inappropriate (de Wette), but, in connection with *προσδραμῶν*, representing the earnestness of the inquiry ; both words are peculiar to the graphic Mark. With an accusative, as at i. 40. See on Matt. xvii. 14. — Ver. 18. The variation from Matthew is so far unessential, as in the latter also the predicate *ἀγαθός* is attributed to God only. But in Matthew it has become necessary to give to it, in the relation to the question, a turn which betrays more a later moulding under reflection,<sup>1</sup> than the simple and direct primitive form, which we still find in Mark and Luke. [See Note LXIII., p. 137.] — *τί με λέγεις ἀγαθόν ; οὐδεὶς κ.τ.λ.*] Ingeniously and clearly Jesus makes use of the address *διδάσκαλε ἀγαθέ*, in order to direct the questioner to the highest moral Ideal, in whose commands is given the solution of the question (ver. 19). He did this in such a manner as to *turn aside from Himself and to ascribe to God only* the predicate *ἀγαθός*, which had been used by the young man in the customary meaning of holding one in esteem,<sup>2</sup> but is taken up by Jesus in the eminent and absolute sense. "Thou art wrong in calling me good ; this predicate, in its complete conception, belongs to none save One,—that is, God."<sup>3</sup> This declaration, however, is no evidence against the *sinlessness* of Jesus ; rather it is the true expression of the necessary moral distance, which the human consciousness—even the sinless consciousness, as being human—recognizes between itself and the absolute perfection of God.<sup>4</sup> For the human sinlessness is of necessity relative, and even in the case of Jesus was conditioned by the divine-human development that was subject to growth ;<sup>5</sup> the absolute being-good, that excludes all having become and becoming so, pertains only to God, who is "verae bonitatis canon et archetypus," "the rule and archetype of true goodness" (Beza). Even the man Jesus had to wrestle until He attained

<sup>1</sup> This primitive form is alleged, indeed, by Hilgenfeld (in the *theol. Jahrb.* 1857, p. 414 ff. ; comp. in his *Zeitschr.* 1863, p. 364 f.) to have been no longer preserved even in Mark and Luke. He finds it rather in the form of the words which has been preserved in Justin, c. *Tryph.* 101, and among the Marcionians (similarly in Marcion) : *τί με λέγ. ἀγαθόν ; εἰς ἑστίν ἀγαθός, ὁ πατήρ μου, ὃ ἐν τοῖς οὐρανοῖς* ; and holds these words to have been altered, in order to deprive them of their probative force in favor of the Gnostic distinction between the perfect God and the imperfect Creator of the world. But the Gnostic exegesis might find this probative force just as suitably in our form of

the text (in behalf of which Justin, *Apolog.* i. 16, testifies), if it laid stress, in the *εἰς ὃ θεός*, on the reference to the supreme God, the Father of Christ. See also on Luke xviii. 19.

<sup>2</sup> *Excellent teacher*, Plat. *Mem.* p. 93 C ; comp. the familiar Attic *ὁ ἀγαθὸς* or *ὁ ἄγαθός* ; and see Dorville, *ad Charit.* p. 642.

<sup>3</sup> Comp. Ch. F. Fritzsche in Fritzschor. *Opusc.* p. 78 ff.

<sup>4</sup> Comp. Dörner, *Jesus sündlose Vollkommenh.* p. 14.

<sup>5</sup> Luke ii. 52 ; Heb. v. 8 ; Luke iv. 13, xxii. 28 ; comp. Ullmann in the *Stud. u. Krit.* 1842, p. 700.

the victory and peace of the cross.<sup>1</sup> [See Note LXIII., p. 137.] This is overlooked from dogmatic misunderstanding in the often attempted (see as early as Augustine, *c. Maxim.* iii. 23 ; Ambros. *de fide*, ii. 1) and variously turned makeshift,<sup>2</sup> that Jesus rejected that predicate only from the standpoint of the questioner (if thou regardest me as only a human teacher, then thou art wrong in calling me good, etc.). Wimmer<sup>3</sup> thinks that the young man had been ambitious, had said διδάσκαλε ἀγαθὲ as *captatio benevolentiae*, "a feint of good-will," and presupposed the existence of ambition also in Jesus ; that, therefore, Jesus wished to point his attention by the τί με λέγεις ἀγαθόν to his fault, and by the οὐδεὶς ἀγαθὸς κ.τ.λ. to bring to his knowledge the unique condition of all being-good, in the sense : "Nobody is to be called good, if the only God be not called good, i.e., if He be not assumed and posited as the only condition of all goodness." In this explanation the premisses are *imported*, and the interpretation itself is *incorrect* ; since with οὐδεὶς κ.τ.λ., λέγεται cannot be supplied, but only ἐστί, as it so frequently is in general propositions (Kühner, II. p. 40), and since οὐδεὶς εἰ μὴ means nothing else than *nemo nisi*, i.e., according to the sense, *no one except* (Klotz, *ad Devar.* p. 524). — Ver. 19. The certainly original position of the μὴ φονεῖς. is to be regarded as having at that time become traditional. Comp. Weizsäcker, p. 356. — μὴ ἀποστερ. ] is not a renewed expression of the *seventh* commandment (Heupel, Fritzsche), against which may be urged its position, as well as the unsuitableness of adducing it twice ; neither is it an expression of the *tenth* commandment, as far as the coveting applies to the plundering another of his property (Bengel, Wetstein, Olshausen, de Wette), against which may be urged the meaning of the word, which, moreover, does not permit us to think of a *comprehension of all the previous commands* (Beza, Lange) ; but it applies to Deut. xxiv. 14 (οὐκ ἀποστερήσεις μισθὸν πένητος [A. V., "thou shalt not oppress a hired servant *that is* poor and needy"], where the Roman edition has οὐκ ἀπαδικήσεις μ. π.), to which also Mal. iii. 3, Ecclus. iv. 1, refer. Comp. also LXX. Ex. xxi. 10. Jesus, however, quotes the originally *special* command according to its *moral universality* : *thou shalt not withhold*. [See Note LXIV., p. 137 seq.] According to Kuinoel, He is thinking of Lev. xix. 13 (οὐκ ἀδικήσεις κ.τ.λ.), with which, however, the characteristic ἀποστερήσεως is not in accordance. Least of all it can be taken together with τίμα κ.τ.λ., so that it would be the prohibitory aspect of the commanding τίμα κ.τ.λ.,<sup>4</sup> against which may be decisively urged the similarity of form to the preceding *independent* commands, as well as the hal- lowed and just as *independent* τίμα κ.τ.λ. ; moreover, Mark must have written μὴ ἀποστερ. τὴν μὲν τὸν πατέρα κ.τ.λ., in order to be understood. In Matthew this command does not appear ; while, on the other hand, he has the ἀγαπήσεις τὸν πλησίον κ.τ.λ., which is wanting in Mark and Luke. These are various forms of the tradition. But since ἀγαπήσεις κ.τ.λ. (which also occurred in the Gospel of the Hebrews) is most appropriate and charac-

<sup>1</sup> Comp. Keim, *geschichtl. Chr.* p. 39 ff., 2, p. 1106 f. and, moreover, at p. 108 ff.

<sup>2</sup> In the *Stud. u. Krit.* 1845, p. 115 ff.

<sup>3</sup> See Theophylact, Erasmus, Bengel, Olshausen, Ebrard ; comp. also Lange, II.

<sup>4</sup> So Hofmann, *Schriftbew.* II. 2, p. 391.

teristic, and the *μη ἀποστερήσης* is so peculiar that it could hardly have been added as an appendix to the tradition, Ewald's conjecture (*Jahrb.* I. p. 132) that the original *number* of these commandments was *seven*, is not improbable. That which did not occur in the Decalogue was more easily omitted than (in opposition to Weizsäcker) added. — Ver. 20. *διδάσκαλε*] not *ἀγαθὲ* again. — Ver. 21. *ἠγάπησεν αὐτόν*] means nothing else than : He *loved him*, felt a love of esteem (*dilectio*) for him, *conceived an affection for him*, which impression He derived from the *ἐμβλέπειν αὐτῷ*. He read at once in his countenance genuine anxiety and effort for everlasting salvation, and at the same time fervid confidence in Himself. The conception of *meritum de congruo* is altogether foreign to the passage. Grotius appropriately remarks : “amat Christus non virtutes tantum, sed et semina virtutum, suo tamen gradu,” “Christ loves not only virtues, but also the seeds of virtues, yet in their degree.” The explanation : *blandis eum compellavit verbis*, “urged him with bland words,”<sup>1</sup> is founded merely on the passage in Homer, *Od.* xxiii. 214, where, nevertheless, it is to be explained likewise as *to love*.<sup>2</sup> — *ἐν σοὶ ὑστερεῖ*] see on John ii. 2. Yet, instead of *σοι*, according to B C M D K, *min.*, *σε* is, with Tischendorf, to be read. Comp. Ps. xxiii. 1. The *σοι* occurred more readily (comp. Luke) to the transcribers. — *ἄρας τ. στανρ.*] Matt. xvi. 24 ; Mark viii. 34. It *completes* the weighty demand of that which he still lacks for the attainment of salvation ; which demand, however, instead of bringing salutarily to his knowledge the relation of his own inward life to the divine law, was the rock on which he made shipwreck. [But see critical notes.] — Ver. 22. *συνγνάσας*] *having become sullen, out of humor*. Except in the Schol. *Aesch. Pers.* 470, and Matt. xvi. 3, the verb only occurs again in the LXX. at Ezek. xxvii. 35, xxviii. 19, xxxii. 10. — *ἦν γὰρ ἐχών*] *for he was in possession of much wealth*. [See Note LXV., p. 138.] — Ver. 23. On the significant and solemn *περιβλέπειν*, comp. iii. 5, 34 ; Luke vi. 10. Comp. also *ἐμβλέψας*, vv. 21, 27. — *οἱ τὰ χρήματα ἔχοντες*] The article *τά* is to be explained *summarily*. The possessions are regarded as an existing whole, which is possessed by the class of the wealthy. — Ver. 24. The repetition of the utterance of Jesus is touched with emotion (*τέκνα*) and milder (*τοὺς πεποιθότας κ.τ.λ.*), but then, at ver. 25, again declaring the state of the case with decision and with enhanced energy,—an alternation of feeling, which is to be acknowledged (in opposition to Fritzsche), and which involves so much of what is peculiar and psychologically true, that even in *τοὺς πεποιθότας κ.τ.λ.* there is not to be found a *modification* by tradition interpreting the matter in an *anti-Ebionitic* sense, or a *mitigation* found to be necessary in a *subsequent age*.<sup>3</sup> These words, which are intended to disclose the moral ground of the case as it stands, belong, in fact, essentially to the scene preserved by Mark in its original form. — Ver. 25. *διὰ τῆς τρυμάλ. κ.τ.λ.*] *through the eye of the needle*. The two articles are *generic* ; see Bern-

<sup>1</sup> Casaubon, Wolf, Grotius, Wetstein, Kuinoel, Vater, Fritzsche, and others.

<sup>2</sup> Penelope in this passage says to her husband : be not angry that *I loved thee not thus* (*ὅς ἀγάπησα*) as soon as I saw thee,—

namely, thus as *I do now*, when I have embraced thee, etc., v. 207 f.

<sup>3</sup> Baur, Köstlin, p. 329, Hilgenfeld, Holtzmann.

hardy, p. 315. Observe also the vivid change : *to go through . . . to enter into*. — Ver. 26. *καί*] at the beginning of the question : *cum vi auctiva ita ponitur, ut is, qui interrogat, cum admiratione quadam alterius orationem excipere ex eaque conclusionem ducere significetur, qua alterius sententia confutetur*," "thus placed with an ascensive force, that he who asks may signify that he receives with a certain wonder the discourse of another, and that he draws from it a conclusion by which the opinion of the other is confuted."<sup>1</sup>

Vv. 28–31. See on Matt. xix. 27–30 ; Luke xviii. 28–30. Matthew is in part more complete (ver. 28 coming certainly under this description), in part abridging (ver. 29), but, even with this abridgment, more original. See on Matt. xix. 29. — *ἐπελάττει*] "spe ex verbis salvatoris concepta," "hope being received from the word of the Saviour," Bengel. — The question in Matthew, *τί ἄρα ἔσται ἡμ.*, is obvious of itself, even although unexpressed (not omitted by Mark in the Petrine interest, as Hilgenfeld thinks), and Jesus understood it. — Ver. 29 f. The logical link of the two clauses is : *No one has forsaken, etc., if he shall not have* (at some time) *received, i.e., if the latter event does not occur, the former has not taken place ; the hundredfold compensation is so certain, that its non-occurrence would presuppose the not having forsaken*. The association of thought in iv. 22 (not in Matt. xxvi. 42) is altogether similar. Instead of the *ἢ*, there is introduced in the second half of the clause *καί* ; which is : *and respectively*. The *principle of division* of ver. 30 is : He is (1) to receive a hundredfold now, in the period prior to the manifestation of the Messiah, namely, a hundred times as many houses, brothers, etc. ; and (2) to receive in the coming period ("jam in adventu est," "*now* is in the Advent," Bengel), after the Parousia, the everlasting life of the Messiah's kingdom. — The *plurals*, which express the number a hundred, plainly show that the promised compensation in the *καὶ πόδες οὗτος* is not to be understood literally, but generally, of *very abundant compensation*. Nevertheless, the delicate feeling of Jesus has not said *γυναικας* also. So much the more clumsy was Julian's scoff (see Theophylact) that the Christians were, moreover, to receive a hundred wives ! The promise was *realized*, in respect of the *καὶ πόδες οὗτος*, by the reciprocal *manifestations of love*,<sup>2</sup> and by the wealth in *spiritual* possessions, 2 Cor. vi. 8–10 ; by which passage is illustrated, at the same time, in a noble example, the *μετὰ διωγμῶν* (comp. Matt. v. 10 ff., x. 23, xiii. 21, xxiii. 34). The latter does not mean : *after persecutions* (Heinsius conjectured *μετὰ διωγμῶν*, as also a few min. read), but : *inter persecutiones* (in the midst of persecutions, where one "omnium auxilio destitui videtur," "seems to be deprived of the aid of all," Jansen), designating the *accompanying circum-*

<sup>1</sup> Kühner, *ad Xen. Mem.* i. 3. 10 ; Hartung, *Partikell.* I. p. 146 f. Comp. John ix. 36, xiv. 22.

<sup>2</sup> Comp. Luther's gloss : "He who believeth must suffer persecution, and stake everything upon his faith. Nevertheless he has enough ; whithersoever he comes, he

finds father, mother, brethren, possessions more than ever he could forsake." See, e.g., on *μητέρας*, Rom. xvi. 13 ; on *τέκνα*, 1 Cor. iv. 14 ff. ; on *ἀδελφούς*, all the Epistles of the New Testament and the Acts of the Apostles (also II. 44).

stances (Bernhardy, p. 255), the shadow of which *makes prominent* the light of the promise. — Ver. 31. *But many*—so independent is the greater or lower reception of reward in the life eternal of the earlier or later coming to me—*many that are first shall be last, and they that are last shall in many cases be first* (see on Matt. xix. 30, xx. 16) ; so that the one shall be equalized with the other in respect of the measuring out of the degree of reward. A doctrine assuredly, which, after the general promise of the great recompense in ver. 29 f., was quite in its place to furnish a wholesome check to the ebullition of greediness for reward in the question of the disciples, ver. 28 (for the *disciples*, doubtless, belonged to the *πρώτοι*). There is therefore the less reason to attribute, with Weiss, a different meaning to the utterance in Mark from that which it has in Matthew.

Vv. 32-34. See on Matt. xx. 17-19. Comp. Luke xviii. 31-33. Mark is more detailed and more characteristic than Matthew. — *ἦσαν δὲ ἐν τῇ ὁδῷ*] The occurrence with the rich young man had happened, *while they went out* *εἰς ὁδόν*, ver. 17 ; now they were *on the way* (*ἀναβαίνοντες* is not to be taken with *ἦσαν*). Jesus moves on before “more intrepid ducias,” “in the intrepid fashion of a leader” (Grotius), and the disciples *were amazed* ; *but they who followed were afraid*,<sup>1</sup> for the foreboding of a serious and grave future had taken hold of them, and they beheld Him thus incessantly *going*, and themselves *being led*, to meet it ! See vv. 24-26, the *μετὰ διωγμ.*, ver. 30, and the declaration, ver. 31. Comp. John xi. 7-16. — *πάλιν*] refers neither to xi. 31 (de Wette), where there is nothing said of any *παραλαμβάνειν*, nor to ix. 35 (Fritzsche), where the *ἔφωτισε τοὺς δώδεκα*, which happened *in the house*, is withal something entirely different ; but to—what is just related—the *partial separation of Jesus from His disciples* on the way, after they had previously *gone together*. Only in part had they followed Him fearfully ; most of them had remained behind on the way amazed ; He now made a pause, and took again to Himself all the Twelve (hence in this place there is put not merely *αὐτοῖς*, but *τοὺς δώδεκα*). — *ἤρξατο*] so that He broke the previous silence. — Ver. 34. The *Gentiles* are the subject of *ἐμπαίξ.* as far as *ἀποκτ.* (comp. Matthew). Instead of *ἀποκτενοῦσιν* Matthew has the definite, but certainly later, *crucifying*.

Vv. 35-45. See on Matt. xx. 20-28. Luke has not this scene. — As to the variation from Matt. xx. 20 f., where the peculiar putting forward of the mother is<sup>2</sup> to be regarded as the historically correct form, see on Matthew. — *θέλουμεν, ἰνα*] as at vi. 25 ; John xvii. 24 ; and comp. on Luke vi. 35. — Ver. 37. *ἐν τῇ δόξῃ σου*] not : *when thou hast attained to Thy glory* (de Wette), but : *in Thy glory*, which will surround us then, when we sit so near to Thee. — Ver. 38. *ἦ*] *or*, in other words. — The *presents πίνω* and *βαπτίζομαι* picture the matter as *being realized*. The *cup* and *baptism* of Jesus represent *martyrdom*. In the case of the figure of *baptism*, however (which

<sup>1</sup> According to the reading *οἱ δὲ ἀκολ. ἐφοβ-  
οῦντο* ; see the critical remarks. The matter,  
namely, is to be conceived in this way, that  
the majority of the disciples *stayed behind*  
on the way in perplexity, but those among

them who *followed* Jesus as He went for-  
ward did so only *fearfully*. As to this use  
of *οἱ δὲ*, see on Matt. xxviii. 17.

<sup>2</sup> In opposition to Holtzmann, Weiz-  
säcker, and others.

latter Matthew by way of abridgment omits ; it is alleged by Baur that Mark has taken it from Luke xii. 50), the point of the similitude lies in the being *submerged*, not in the *purification* (forgiveness of sins), as the Fathers have apprehended the baptism of blood (see Suicer, I. p. 627), which is not appropriate to *Jesus*. Comp. the classical use of *καταδύειν* and *βαπτίζειν*, to *plunge* (*immergere*) into sufferings, sorrows, and the like.<sup>1</sup> — Ver. 40. ἢ *or else* on the left, not put inappropriately (Fritzsche) ; the disciples had desired *both* places of honor, and therefore Jesus now says that *none* depends on Him, whether the sitting be on the right hand *or else* on the left. — ἀλλ' οἷς ἡτοίμασται] Matthew has added the correctly explanatory amplification : ἐπὶ τοῦ πατρὸς μου. — Ver. 41. ἤρξαντο] Jesus, namely, at once appeased their indignation. — Ver. 42. οἱ δοκοῦντες ἀρχεῖν] peculiar to Mark and original, denoting the *essential* basis of the Gentile rule,—the *having the repute of rulers*,—not equivalent to οἱ ἀρχοντες,<sup>2</sup> but : “qui censentur imperare, *i.e.*, quos gentes habent et agnoscunt, quorum imperio pareant,” “who are accounted to rule, *i.e.*, whom the Gentiles have and acknowledge, whose rule they submit to” (Beza, comp. Casaubon and Grotius). Comp. Gal. ii. 9 ; Winer, p. 540 [E. T. 613] ; Möller, *neue Ansichten*, p. 158 ff., who, however, as Fritzsche also explains : *who imagine themselves to rule*, which in itself (as τῶν ἐθνῶν refers to the *Gentiles*, whose rulers were no shadow-kings) and in respect of the context (which requires the general idea of *rulers*) is unsuitable. Compare, moreover, the close echo of the passage before us in Luke xxii. 25 from tradition. — Ver. 43. The reading ἐστὶν is as little inappropriate (in opposition to Fritzsche) as Matt. xx. 26. — Ver. 45. καὶ γάρ] *for even*. As the master, so the disciples, Rom. xv. 3.

Vv. 46–52. See on Matt. xx. 29–34. Comp. Luke xviii. 35–43. Matthew has abridged the narrative, and, following a later tradition (comp. on Matt. viii. 28), doubled the persons. [See Note LXVI., p. 138.] Only Mark has the *name* of the blind man, which is not interpolated (Wilke), and certainly is from trustworthy tradition. — Βαρτίμαιος] *The patronymic* בֶּרְתִּימָיִם, as was often the case (comp. Βαρβολομαῖος, Βαριησοῦς, Βαρσαβᾶς), had become altogether a proper name, so that Mark even expressly prefixes to it ὁ υἱὸς Τιμαίου, which, however, may be accounted for by the fact of Timaeus being *well known*, possibly as having become a *Christian* of note. — τυφλὸς προσαίτης] (see the critical remarks) : *a blind beggar*. — Ver. 47. “Magna fides, quod caecus filium Davidis appellat, quem ei Nazaracum praedicabat populus,” “Great faith, in that the blind man calls Him Son of David whom the multitude was proclaiming as the Nazarene,” Bengel. — Ver. 49. θάρσει, ἔγειρε, φωνεῖ σε] *a hasty asyndeton*.<sup>3</sup> — Ver. 50. ἀποβαλ. τὸ ἱμάτ.] depicts the joyous eagerness, with which also the ἀναπηδήσας is in keeping (see the critical remarks).<sup>4</sup> — Ver. 51. ραββουνί] רַבִּי, usually : *domine mi*, “my Lord.”

<sup>1</sup> Xen. *Cyrop.* vi. 1. 37 ; Wesseling, *ad Diod.* I. p. 433. On the construction, comp. Ael. H. A. iii. 42 : ὁ πορφυρίων λούεται τὸ τῶν περιστερίων λουτρόν, *al.* See in general, Loebck, *Paralip.* p. 520.

<sup>2</sup> Gataker, Raphel, Homberg, Kypke,

Rosenmüller, and many more.

<sup>3</sup> Comp. Nägelsbach, *Anm. z. Mat.* ed. 3, p. 80.

<sup>4</sup> Comp. Hom. *Il.* ii. 183 : βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε, Acts iii. 8 ; Dem. 403, 5.



See Buxtorf, *Lex. Talm.* p. 2179. Yet the *yod*, as in רב, may also be only *paragogic* (Drusius, Michaelis, Fritzsche); and this latter view is precisely on account of the analogy of רב more probable, and is confirmed by the interpretation διδάσκαλε in John xx. 16. The form רבני is, we may add, more respectful than רב. Comp. Drusius.

## NOTES BY AMERICAN EDITOR.

## LXI. Ver. 2. εἰ ἐξεστὶν κ.τ.λ.

Weiss ed. Mey. says that "Mark has the original form of the question," that he "certainly does not follow a defective tradition," and that throughout the chapter up to ver. 45 "the presentation of Mark is the original one, although here and there, especially in the latter parts, sayings from the older source show themselves." He also objects to the common view that a new division of the Gospel begins with this chapter; on the contrary, he thinks that the matter from chap. viii. 27 to x. 45 was joined together because of an internal connection. But the historical character of the narrative is thrown too much in the background by this theory.

## LXII. Ver. 10. εἰς τὴν οἰκίαν.

In the opinion of Weiss (ed. Mey.) Mark is correct, while Matthew, though following Mark, is inaccurate in making this a part of the reply to the Pharisees. The fuller statements of Mark, moreover, belong to a more private discourse, in which the disciples were to receive special instructions on this important topic. With this view it is allowable to explain "into the house," as meaning "within doors," there being nothing to indicate what house it was. Weiss ed. Mey. omits the sentence: "The proposition in the passage before us is derived from an *Hellenic* tradition," etc. There is nothing whatever to prove its "Hellenic" character, and Meyer's conjecture is no more valuable than that of Baur (see foot-note).

## LXIII. Ver. 18. τί με λέγεις ἀγαθόν;

The Rec. text in Matthew has undoubtedly been altered to conform to Mark and Luke. There is abundant evidence that the correct reading there is: "Why askest thou me of that which is good?" Such corrections of the text are based on weighty authorities. But for statements respecting the "primitive form" and "later moulding under reflection" we have no evidence whatever; Justin's testimony does not help us to a solution. On the theory that the Evangelists had some adequate knowledge of the facts, the view that both points (the "good things" and "the good person") were included in the dialogue, is quite probable.—Weiss ed. Mey. significantly omits the sentence: "Even the man Jesus had to wrestle until He attained the victory and peace of the cross."

## LXIV. Ver. 19. μὴ ἀποστερήσης.

There seems to be no valid objection to regarding this prohibition, containing a word used several times in the O. T. precepts, as here corresponding to the

tenth commandment. The reference to Deut. xxiv. 14 seems doubtful, since it is based on a single word. Weiss ed. M<sup>é</sup>y., however, while favoring the view that this takes the place of the tenth commandment, refers it to the desire for the possessions of others which the rich man often manifests in withholding from others their dues.

LXV. Ver. 22. *ἦν γὰρ ἐχών.*

The R. V. is more grammatical in its rendering: "for he was one that had great possessions." The participle thus receives its proper force, and is not taken with *ἦν* as a periphrastic imperfect; comp. Buttmann, N. T. Grammar, p. 310.

LXVI. Vv. 46-52.

Weiss ed. Mey. says of this account of the healing of the blind man: "Mark narrates the story with reminiscences of the narrative of the healing of two blind men, from the older source, preserved in Matthew ix. 27-30, to which Matthew reverts still more strongly." This is not the place to discuss the relation of the two accounts given in the first Gospel, but the theory of Weiss involves confusion and carelessness on the part of the writer of that Gospel such as cannot well be admitted. On the other hand, the acceptance of a later tradition (Meyer) does not seem compatible with abridgment on the part of Matthew. If, as he holds, Luke also follows a later tradition, why does not that Evangelist double the persons? The harmonists are indeed open to censure for their unwarranted exegesis in the interests of conformity, but that does not justify any one in making the narratives less trustworthy, by not only magnifying the divergences, but by accounting for them in a way that, if allowed in one case, must open the door to constant subtractions from the details, according to the taste or fancy of the commentator.

## CHAPTER XI.

**VER. 1.** Lachm. and Tisch. read (instead of εἰς Βηθφ. κ. Βηθ.) merely καὶ εἰς Βηθανίαν; but the evidence is not sufficient (D, Vulg. codd. It. Or. (twice) Jer.) to entitle us to derive the *Recepta* from Luke xix. 29. An old clerical error, occasioned by the similar beginnings of the two local names; and καὶ was inserted to connect them. C \* have εἰς Βηθφ. κ. εἰς Βηθ. If this were the original form, the omission would occur still more easily. [But Treg., W. and Hort (text), Weiss, R. V., accept: εἰς Βηθφ. κ. Βηθ.] — The form Ἱεροσόλυμα is to be adopted, with Fritzsche, Lachm. and Tisch., following B C D L Δ \* min. Sahid. Or. Ἱερουσαλήμ does not occur elsewhere in Mark, and only in Matthew at xxiii. 37 (see in *loc.*); in Luke it is the usual form. — ἀποστέλλει] Lachm. reads ἀπέστειλεν, in opposition to decisive evidence. It is from the parallels. — **Ver. 2.** οὐδεὶς] Lachm. has οὐδεὶς οὕτω; Fritzsche: οὐδέπω οὐδεὶς. The latter is much too weakly attested. The former has considerable attestation [A B L Δ, Vulg., accepted by recent editors, R. V.], but with a different position of the οὕτω (Tisch. οὐδ. ἀνθρ. οὕτω), instead of which A has πώποτε (from Luke). The *Recepta* is to be defended; the idea expressed in *adhuc* was very variously brought in. — λύσαντες αὐτὸν ἀγάγετε] B C L Δ \*, Copt. Sahid. Vulg. It. Or. have λύσατε αὐτὸν καὶ φέρετε. Approved by Griesb., adopted by Tisch. (Lachm. has λύσατε αὐτ. κ. ἀγάγετε). Rightly; the *Recepta* is from Luke xix. 30; comp. Matt. xxi. 2, whence also originated the reading of Lachm. — **Ver. 3.** ἀποστέλλει] Elz. Fritzsche have ἀποστελεῖ, in opposition to decisive evidence. Comp. on Matt. xxi. 3. — πάλιν, which B C\* D L Δ \*, min. Ver. Colb. Or. (twice) read, although it is adopted by Tisch. [Treg. text., W. and Hort text., Weiss, R. V.], is an addition from misunderstanding; the reader probably being misled by ὧδε, and taking the words as being still a portion of what was to be said by the disciples. — **Ver. 4.** The article before πῶλον (Elz.) is, in accordance with decisive evidence, deleted. [Recent editors, with B L Δ, Copt., omit τὴν (before θύραν) also.] — **Ver. 6.** Instead of εἶπεν (so also Lachm. and Tisch.) Elz. Scholz have ἐνετείλατο. But εἶπεν is so weightily attested by B C L Δ \*, min. Or. Copt. Aeth. Sahid. Arm. Or. that ἐνετείλατο appears a gloss. D has εἰρήκει, which likewise tells in favor of εἶπεν, and is only a change into the pluperfect. — **Ver. 7.** ἤγαγον] B L Δ \* \*\* Or. have φέρουσιν; approved by Griesb., adopted by Tisch. The *Recepta* is from the parallel passages. — ἐπέβαλον] B C D L Δ \*, min. Vulg. Cant. Ver. Corb. Vind. Or. have ἐπιβάλλουσιν. Adopted by Griesb. Fritzsche, Lachm. Tisch. The *Recepta* was derived from the reading ἤγαγον. — ἐπ' αὐτῷ] B C D L Δ \*, min. have ἐπ' αὐτόν, which Griesb. approved, Fritzsche, Lachm. Tisch. adopted. The *Recepta* is a mechanical repetition of the previous αὐτῷ. — **Ver. 8.** δέιδρυν] B C L Δ \*, Syr. p. (in the margin) Or. Sahid. have ἀγρών, which Fritzsche and Tisch. have rightly adopted. With Tisch., however, instead of the whole passage ἐκοπτον . . . δόδν we must read briefly and simply: κόψαντες ἐκ τῶν ἀγρῶν. The *Recepta* is an expansion from Matthew, whence also came λέγοντες in ver. 9. This is wanting in B C L Δ \*, min. Copt. Sahid.

Colb. Corb. Or., is regarded as suspicious by Griesb. and Lachm., and is deleted by Tisch. — Ver. 10. After βασιλεία Elz. has ἐν ὀνόματι κυρίου, against preponderating evidence. An awkward repetition from ver. 9. — Ver. 11. καὶ εἰς τ. ἱερὸν] *kai* is wanting in B C L M Δ Ν, min. Syr. Arr. Copt. Perss. Arm. Vulg. It. Or. Lachm. Tisch.; inserted by way of connection. — Ver. 13. Το μακρόθεν, with Griesb., Fritzsche, Lachm. Scholz, Tisch., there is to be added ἀπό, upon preponderating evidence. Comp. v. 6. [See Note LXX., p. 147.] — Ver. 14. The arrangement εἰς τ. αἰ. ἐκ. σ., as well as μηδεὶς (instead of οὐδεὶς in Elz.), is decisively attested. — Ver. 17. λέγων αὐτοῖς] B C L Δ Ν, min. Copt. have καὶ ἔλεγεν αὐτοῖς. So Tisch. The *Recepta* is from Luke. — ἐποιήσατε] B L Δ, Or. have πεποιήκατε. Adopted by Tisch. The aorist, in itself more familiar, came from Luke. Comp. on Matt. xxi. 13. — Ver. 18. The arrangement οἱ ἀρχιερεῖς κ. οἱ γραμμ. is decisively attested (Fritzsche, Lachm. Tisch.), as is also the subjunctive ἀπολέσωσιν (Fritzsche, Lachm. Tisch.), instead of ἀπολέσουσιν. — Ver. 19. ὅτε] B C K L Δ Ν, min. have ὅταν. Wrongly adopted by Tisch. Comp. his *Proleg.* p. lvii. Unsuitable (otherwise at iii. 11), and to be regarded as an ancient clerical error. [Strongly attested, quite suitable, as referring to a number of days; accepted by Treg. text., W. and Hort, Weiss, R. V.] — ἐξεπορεύετο] A B K M Δ, min. vss. have. ἔξεπορεύοντο. So Fritzsche, Lachm. [Treg., W. and Hort text., Weiss, R. V. marg.]. But how natural it was here to bring in the same number, as in the case of παραπορ., ver. 20! — Ver. 20. The order πρῶτ παραπορ. is not necessary (in opposition to Fritzsche), but suggested itself most naturally after ver. 19, on which account, however, παραπορ. πρῶτ (B C D L Δ Ν, min. Ver. Cant.) is precisely to be preferred, with Lachm. and Tisch. — Ver. 23. γάρ] is wanting in B D U Ν, min. vss. Deleted by Lachm. and Tisch. A connective addition. [Tisch., W. and Hort, Weiss, R. V., with Ν B L Δ, read πιστεύη.] — λέγει] Lachm. and Tisch. have λαλεῖ, following B L N Δ Ν, min.; the more familiar λέγ. slipped in involuntarily. — δ ἐὰν εἴπῃ] is wanting in B C D L Δ Ν, min. Copt. Vulg. It. Deleted by Fritzsche and Tisch., condemned also by Griesb. A confusing gloss, following the foregoing ὅς ἂν εἴπῃ. — Ver. 24. ἂν] is wanting in B C D L Δ Ν, min. An addition from Matt. xxi. 22. — προσευχόμενοι] B C D L Δ Ν, Cant. Verc. Colb. Cypr. have προσεύχεσθε καί. So Lachm. and Tisch. The participle is an emendation, because it was thought necessary (comp. Matt. xxi. 22) to make ὅσα dependent on αἰρεῖσθε. — λαμβάνετε] B C L Δ Ν, Copt. have ἐλάβετε. Commended by Griesb., adopted by Lachm. and Tisch. Rightly; the aorist was not understood, and was changed partly into the present, partly into the future (D). — Ver. 25. σήκητε] A C D H L M, min. have σήκετε. So Lachm. and Tisch. The *Recepta* is an emendation introduced from ignorance. — Ver. 26.<sup>1</sup>] is wanting in B L S Δ Ν, min. Copt. Arm. codd. It. Suspected by Fritzsche, deleted by Tisch. [Rejected by Treg., W. and Hort, and in R. V. text.; retained by Weiss.] But the evidence in favor of omission is the less sufficient for its condemnation, that the words do not closely agree with Matt. vi. 15, from which place they are said to have come in, but present deviations which are in no wise to be attributed to the mechanical transcribers. The omission is explained from the homoeoteleuton of vv. 25 and 26. But what M., min. further add after ver. 26 is an interpolation from Matt. vii. 7, 8. — Ver. 28. [Tisch., recent editors, R. V., with Ν B C L Δ, Copt. read ἔλεγον.] — Instead of

<sup>1</sup> Ver. 26 is wanting in all the original editions of Luther's translation.

*καὶ τις* read, with Tisch., *ἡ τις*, which is considerably attested and is supplanted by *καὶ τις* in Matthew. — Ver. 29. *καὶ ὧ* Tisch. has deleted this, in accordance with B C? L Δ; and Lachm., following A K, min. Arm. Germ. 2, Goth., has placed it *before ἐμὰς* [so Weiss]. It has come in from the parallels. — Ver. 30. Before *Ἰωάνν*, here, as in Matt. xxi. 25, *τό* is to be adopted, with Fritzsche, Lachm. Tisch., in accordance with important testimony. It was passed over as superfluous; in Luke it is too weakly attested. — Ver. 31. *ἐλογίζοντο*] B C D G K L M Δ \*\*\* min. read: *διελογίζοντο*, which Griesb. has commended, Schulz has approved, Fritzsche, Lachm. [Tisch. VIII., Treg., W. and Hort, R. V.] have adopted. With this preponderance of evidence it is the less to be derived from Matt. xxi. 25, in proportion to the facility with which the syllable ΔΙ might be lost in the two last letters of the preceding KAI. \*\* has the manifest clerical error *προσελογίζοντο*, which, however, does not presuppose the simple form. — *ὄν*] is wanting in A C\* L M X Δ, min. vss. Deleted by Fritzsche, Lachm. [Rejected by Treg., bracketed by W. and Hort.] It is from the parallels. — Elz. and Fritzsche have afterwards at ver. 32: *ἀλλ' ἐὰν εἰπωμεν*. But *ἐὰν* has against it decisive evidence, and is an addition easily misunderstood. — *ὅτι οὕτως*] Tisch. has *οὕτως ὅτι*, following B C L \*\*\* min. The *Recepta* is a transposition for the sake of facility.

Vv. 1-11. See on Matt. xxi. 1-11. Comp. Luke xix. 29-44. Mark narrates with greater freshness and particularity than Matthew, who partly abridges, but partly also already comments (vv. 4, 5) and completes (ver. 10 f.). — *εἰς Βηθφ. κ. Βηθ.*] a more precise local definition to *εἰς Ἱεροσ.*: *when they come into the neighborhood of Jerusalem* (namely), *into the neighborhood of Bethphage and Bethany*, which places are situated on the Mount of Olives. Comp. the double *εἰς*, ver. 11. — Ver. 2. *εἰς τὴν κώμην κ. τ. λ.*] Bethphage, which was first named as the nearest to them. See also Matt. xxi. 1 f., where Bethany as explanatory is omitted. [See Note LXVII., p. 146.] — *πῶλον*] without more precise definition, but, as is obvious of itself, the foal of an ass. Judg. x. 4, xii. 14; Zech. ix. 9; Gen. xlix. 11. — *ἐφ' ὃν οἶδεῖς κ. τ. λ.*] This notice, which in Matthew is not adopted<sup>1</sup> into the narrative, is an addition supplied by reflective tradition, arising out of the sacred destination of the animal (for to a sacred purpose creatures as yet unused were applied, Num. xix. 2; Deut. xxi. 3; 1 Sam. vi. 7; Wetstein *in loc.*). Comp. Strauss, II. p. 276 f. — On *φέρετε* (see the critical remarks), comp. Gen. xlvii. 16: *φέρετε τὰ κτήνη ὑμῶν*, Hom. *Od.* iii. 117. Therefore it is not unsuitable (Fritzsche); even the *change of the tenses* (*λίσσατε . . . φέρετε*) has nothing objectionable in it. See Kühner, II. p. 80. — Ver. 3. *τί*] *wherefore*; to this corresponds the subsequent *ὅτι*, *because*. — *καὶ εἰς θένος κ. τ. λ.*] this *Jesus* says; it is not the *disciples* who are to say it (Origen; comp. the critical remarks), whereby a paltry trait would be introduced into the commission. — *ῶδε*, *hither*.<sup>2</sup> [See Note LXVIII., p. 147.] Not yet so used in Homer. — Ver. 4. *εἶπον . . . ἀμφοδόν*] a description characteristic of Mark; *τὸ ἀμφοδόν* and *ἡ ἀμφοδος* (comp. *ἀμφο-*

<sup>1</sup> By no means obvious of itself, moreover, in the case of the ass's colt in the narrative of Matthew, since it was already large enough for riding,—in opposition to

Lange and others.

<sup>2</sup> Plato, *Prot.* p. 328 D; Soph. *Trach.* 496; O. T. 7; *El.* 1149.

διον in Lucian, *Rhet. praecc.* 24, 25) is not simply *the way*, but the *way that leads round (winding way)*.<sup>1</sup> — Ver. 5. *τί ποιεῖτε κ.τ.λ.*] Comp. Acts xxi. 13. — Ver. 8. On the only correct form *στιβάς*, not *στοιβάς*, see Fritzsche. The meaning is : *litter*, ἀπὸ βάβδων καὶ χλωρῶν χόρτων στρώσεις καὶ φύλλων, “a covering of twigs and green grass and leaves,” Hesychius. Very frequent in the classical writers. Litter (branches and leaves) was cut from the fields that were near (ἀγρῶν, see the critical remarks). — Ver. 10. *ἡ ἐρχομένη βασιλεῖα τοῦ πατρ. ἡμ. Δ.*] i.e., *the coming kingdom of the Messiah*. Its approaching manifestation, on the eve of occurring with the entry of the Messiah, was seen in the riding of Jesus into Jerusalem. And it is called *the kingdom of David*, so far as it is the fulfilment of the type given in the kingdom of David, as David himself is a type of the Messiah, who is even called David among the Rabbins.<sup>2</sup> Mark did not avoid mention of the “Son of David” (in opposition to Hilgenfeld ; comp. x. 47, xii. 35), but Matthew added it ; in both cases without special aim. The personal expression, however (comp. Luke : *βασιλεῖς*, which Weizsäcker regards as the most original), easily came into the tradition. — Ver. 11. *εἰς Ἱερὸς. εἰς τὸ ἱερὸν*] After the rejection of *καὶ* (see the critical remarks) the second *εἰς* is to be understood as a more precise specification, similar to that in ver. 1.—*ὥφιας ἤδη ὀψης τῆς ὥρας*] as the hour was already late. *ὥφιας* is here an adjective. Taken as a substantive, *τῆς ὥρας* (evening of the daytime) would not be applicable to it ; expressions with *ὥψέ*<sup>3</sup> are different. On the adjective *ὥφιος*, see Lobeck, *ad Phryn.* p. 51. It was already the time of day, which in the classical writers is called *ὥφια δειλῆ*. According to Matthew and Luke, it was immediately after His entry, and not on the next day (Mark, vv. 12, 15 ff.) that Jesus purified the temple. [See Note LXIX., p. 147.] A real difference ; Matthew has not only narrated the cleansing of the temple as occurring at once along with the entry, but assumed it so (in opposition to Ebrard, Lange, and many others) ; Mark, however, is original ; the day's work is completed with the Messianic entry itself, and only a visit to the temple and the significant look round about it forms the close. What the Messiah has still further to do, follows on the morrow. This at the same time in opposition to Baur (*Markusevang.* p. 89), who sees in the narrative of Mark only the later work of sober reflection adjusting the course of events ; and in opposition to Hilgenfeld, who accuses Mark of an essential impropriety. — *περιβλεψάμ. πάντα* is a preparatory significant statement in view of the measure of cleansing purposed on the morrow. The look around was itself deeply serious, sorrowful, judicial (comp. iii. 5, 34), not as though He Himself had now for the first time beheld the temple and thus had never previously come to the feast (Schenkel).

Vv. 12–14. Comp. on Matt. xxi. 18–20, whose more compressed narrative represents a later form taken by the tradition. — *εἰ ἄρα*] *whether under these*

<sup>1</sup> Jer. xvii. 27, xlvii. 27 ; Aristot. *de part. ani.* III. 2, p. 663, 36 (codd., see Lobeck, *Paralip.* p. 248), and the examples in Wetstein, also Koenig and Schaefer, *ad Gregor. Cor.* p. 505.

<sup>2</sup> Schoettgen, *Hor.* II. p. 10 f.

<sup>3</sup> As Dem. 541, ult. *ὥψέ τῆς ὥρας ἐγγίγντο*, Xen. *Hell.* II. 1. 14, *ai.*

<sup>4</sup> Herod. viii. 6 ; Thuc. viii. 26 ; Polyb. vii. 16. 4 ; Ruhnken, *Tym.* p. 75.

*circumstances*<sup>1</sup>—namely, since the tree had leaves, which in fact in the case of fig-trees come *after* the fruits. Comp. on Matt. xxi. 19. — *οὐ γὰρ ἦν καρπὸς σὺν κ.*] not inappropriate (Köstlin), but rightly giving information whence it happened that Jesus found nothing but leaves only.<sup>2</sup> If it had been the time for figs (*June*, when the *Boccòre* ripens, comp. Matt. xxiv. 32) He would have found fruits also as well as the leaves, and would not have been deceived by the abnormal foliage of the tree. The objections against this logical connection—on the one hand, that figs of the previous year that had hung through the winter might still have been on the tree; on the other, that from *οὐ γὰρ ἦν καρπ. σὺν κ.* the fruitlessness of the tree would appear quite natural, and therefore not be justified as an occasion for cursing it<sup>3</sup>—are quite irrelevant; for (1) Figs that have hung through the winter were not at all associated with a tree's *being in leaf*, but might also be found on trees without leaves; the *leafy* tree promised *summer figs*, but had none,<sup>4</sup> because in the month Nisan it was not the time for figs, so that thus the presence of foliage which, in spite of the earliness of the time of year, justified the conclusion from the nature of the fig-tree that there would be fruit upon it, was only a deceptive anomaly. (2) The tree presents itself as deserving a curse, because, having *leaves* it ought also to have had *fruit*; the *οὐ γὰρ ἦν κ. σ.* would only make it appear as blameless if it had had no *leaves*; hence even with our simply literal apprehension of the words there in no wise results an over-hasty judicial sentence. It is almost incredible how the simple and logically appropriate meaning of the words has been distorted, in order to avoid representing Jesus as seeking figs out of the fig-season. Such explanations, however, deserve no refutation; e.g., that of Hammond, Clericus, Homberg, Paulus, Olshausen, Lange, *L. J.* II. 1, p. 321: for it was *not a good fig-year* (see, on the other hand, Strauss, II. p. 220 f.); that of Abresch, *Lect. Arist.* p. 16, and Triller, *ad Thom. M.* p. 490: for it was *not a place suitable for figs*; the *interrogative* view of Majus, *Obs.* I. p. 7: "*nonne enim tempus erat ficuum*," "for was it not the season of figs?"; that of Heinsius and Knatchbull: "*ubi enim fuit, tempus erat ficuum*," "where it was, was the season of figs" (so that *οὐ* would have to be read); the notion of Mill, that Jesus only *feigned* as if He were seeking figs, in order merely to do a miracle (Victor Antiochenus and Euthymius Zigabenus had already taken even His hunger as simulated; compare recently again Hofmann, p. 374); the view of Kuinoel: "for it was *not yet* (*οὐ = σὺν κ.*) *fig-harvest*;" compare also Baumgarten-Crusius. Fritzsche has the correct view, although he reproaches Mark with having subjoined the

<sup>1</sup> See Klotz, *ad Devar.* p. 178 f.

<sup>2</sup> Not as to the point, that only a symbolical demonstration was here in question (Weizsäcker, p. 92). Nobody could have gathered this from these words without some more precise indication, since the symbolical nature of the event is wholly independent of them.

<sup>3</sup> Comp. de Wette, Strauss, Schenkel; according to Bruno Bauer, Mark made the re-

mark on account of Hos. ix. 10.

<sup>4</sup> No fruit indeed, even *that had hung through the winter*; but this Jesus had not sought, since the *presence of leaves* had induced Him to expect fruit—namely, fruit *before the time* (comp. Tobler, *Denkbl. aus Jerus.* p. 101 ff.).

<sup>5</sup> Comp. Dahme in Henke's *Magaz.* I. 2, p. 252.

notice "*non elegantissime*," "not very elegantly," whereas it very correctly states why Jesus, *notwithstanding the leaves of the tree*, found no *fruits*. Toup (*Emendatt. in Suid.* II. p. 218 f.), Tittmann (*Opusc.* p. 509), and Wassenbergh (in Valckenaer, *Schol.* I. p. 18) have even declared themselves against the genuineness of the words in spite of all the critical evidence! Bornemann (in opposition to Wassenbergh)<sup>1</sup> comes back again essentially to the interpretation of Hammond, and explains: "for it was *not favorable weather* for figs." But *καρπός* could only acquire the meaning of "favorable weather" by more precise definition *in the context*, as in the passage quoted by Bornemann, Eur. *Ilec.* 587, by *δεόθεν*, and hence this interpretation is not even favored by the reading *ὁ γὰρ καρπὸς οὐκ ἦν σίκων*,<sup>2</sup> *for the time was not fig-time*, which reading easily originated from an *ὁ καρπός* written on the margin by way of supplement, whence also is to be derived the reading of Lachmann (following D, Or.): *οὐ γ. ἦν ὁ καρπὸς σ.* [See Note LXX., p. 147.] De Wette finds the words "*absolutely incomprehensible*."<sup>3</sup> Comp. also Baur, *Markusev.* p. 90, according to whom, however, Mark here only betrays his poverty in any resources of his own, as he is alleged by Hilgenfeld only to make the case worse involuntarily. — Ver. 14. *ἀποκριθεὶς*] Appropriately Bengel adds: "*arbori fructum neganti*," "to the tree denying fruit." — *πάγει*] According to Mark (it is otherwise in Matt. xxi. 19) the cursing is expressed in the form of a *wish*, as *imprecation*, Acts viii. 20. — *καὶ ἤκουον οἱ μαθ. αὐτοῦ*] a preparation for ver. 20.

Vv. 15–19. See on Matt. xxi. 12–17. Comp. Luke xix. 45–48. Matthew deals with this partly by abbreviating, partly also by adding what is peculiar and certainly original (vv. 14–16). — *ἤρξατο ἐκβάλλειν*] but afterwards: *κατέσπευσε*, so that thus the latter occurred after the beginning and before the ending of the expulsion. — Ver. 16. *ἵνα*] The object of the permission is conceived as its *purpose*. The form *ἤφιε*, as i. 34. — *διενέγκη σκεύος διὰ τοῦ λεποῦ*] In the estimation also of the Rabbins it was accounted a desecration of the temple, if anybody carried the implements of common life (*σκεῦος*, household furniture, pots, and the like) through the temple-enclosure, *διὰ τοῦ λεποῦ* (not *ναοῦ*), in order to save himself a circuit; they extended this even to the synagogues.<sup>4</sup> Olshausen is mistaken in explaining *διαφέρειν* as *to carry to and fro*; and Kuinoel and Olshausen, following Beza and Grotius, arbitrarily limit *σκεῦος* to implements used *for the purpose of gain*. — Ver. 17. *ἐδίδασκε*] on what subject? What follows leaves no doubt as to the principal theme of this teaching. — *πᾶσι τοῖς ἔθνεσιν*] *Datibus commodi*: (destined) *for all nations*,—which has reference in Isa. lvi. 7 to the fact that even the strangers dwelling among the Israelites were to return with them to the Holy Land,<sup>5</sup> where they were to present their offerings in the temple.<sup>6</sup> Only Mark (not Matthew and Luke) has taken up the *πᾶσι τοῖς ἔθνεσιν* from

<sup>1</sup> In the *Schol. in Luc.* p. xlix. f., and in the *Stud. u. Krit.* 1843, p. 131 ff.

<sup>2</sup> B C\* L Δ M, Copt. Syr.; so Tischendorf.

<sup>3</sup> Nay, they even compelled Bleek to the conjecture that the event had occurred *at another time of year*, possibly in the previous

year at the Feast of Tabernacles (John vii.).

<sup>4</sup> See Lightfoot, p. 632 f.; Wetstein *in loc.*

<sup>5</sup> Ezra ii. 43 ff., vii. 7; Neh. iii. 26, xl. 21.

<sup>6</sup> According to the Israelitish command, Lev. xvii. 8 ff., xxii. 19 ff.; Num. xv. 14 ff.



Isaiah, which probably has its reason not only in more careful quotation (Fritzsche, de Wette, Holtzmann, Bleek), but, inasmuch as it is an *honorable* mention of the Gentiles, in the *Gentile* Christian interest, without, however, thereby indicating that Jesus had desired to announce the *new spiritual temple* of His church (Schenkel), which *point* of the action does not emerge in any of the evangelists, since they had failed to perceive it, or had suppressed it. — Ver. 18. ἀπολέσωσιν] (see the critical remarks) : how they *were to destroy* Him, deliberative. The *future* of the *Recepta* (how they *should destroy* Him) would designate the realization as indubitable (the question only still remaining as to the kind and manner of the destruction).<sup>1</sup> — ἐφοβοῦντο γὰρ αὐτόν] The reason why they sought to destroy Him. — ἐπὶ τῇ εἰσαρχῇ, αὐτοῦ] which He, namely, had just set forth, ver. 17, after the cleansing of the temple. Baur arbitrarily suggests that Mark has dexterously inwoven the διδάσκειν from Luke. — Ver. 19. ὅτε ὁψὲ ἐγένετο] on that day, ver. 12 ; hence not *δταν* (see the critical remarks). [See also Note LXXI., p. 147.]

Vv. 20-24. Comp. on Matt. xxi. 20-22. But according to Matthew the tree withered away *forthwith after the cursing*, so that the following conversation *immediately* attached itself thereto. A later form moulded in accordance with the immediate result in other miracles. [See Note LXIX., p. 147.] If Mark had separated the miracle into two acts in order to give to it the more importance (see Köstlin, p. 335) he would have reckoned erroneously, as the immediate result is the greater and therefore the more in keeping with a "later reflection" (Hilgenfeld). But this variation of the tradition has nothing to do with the view that the entire history is only a legendary formation from Luke xiii. (in opposition to Schenkel). — παραπορευόμενοι πρῶτ] Fritzsche is wrong in rejecting this order, because "πρῶτ is opposed to the preceding ὁψέ." In fact παραπορ. is the leading idea (and *passing by* in the morning), pointing out the modal definition to the following εἶδον κ.τ.λ. — Ver. 22. πίστιν Θεοῦ] *confidence in God*; genitive of the object.<sup>2</sup> — Ver. 24. διὰ τούτο] because the confidence has so great effect. — ὅτι ἐλάβετε] (see the critical remarks): The *praeterite* is not "*ineptum*" (Fritzsche), but the *having received*, which one believes has its ground in the *counsel of God*. Comp. xiii. 20. The real *de facto* bestowal is future (ἔσται ὑμῖν). [See Note LXXII., p. 147 seq.]

Vv. 25, 26. Comp. Matt. vi. 14 f. To the exhortation to *confidence* in prayer, according to Mark, Jesus links on another principal requisite of being heard—namely, the necessity of *forgiving* in order to obtain forgiveness. And how appropriate is this to guard against a false conclusion from the occurrence with the fig-tree ! Nevertheless (in opposition to Holtzmann) it is hardly here original, but introduced <sup>3</sup> into this connection by Mark from the collection of Logia in the way of thoughtful redaction, not of unadjust-

<sup>1</sup> See Kühner, II. p. 489 f.; Stallbaum, *ad Plat. Symp.* p. 225 C.

<sup>2</sup> Comp. Acts iii. 16; Rom. iii. 22; Gal. ii. 20, iii. 22; Eph. iii. 8; Dem. 300, 10; Eur. *Med.* 414.

<sup>3</sup> Which, however, is not, with Weiss in

the *Jahrb. f. D. Theol.* 1864, p. 63, to be supported by the argument that Mark has nowhere else the expression: ὁ πατήρ ὁ ἐν τοῖς οὐρ. For Mark has no place at all, in which this designation would have been applicable instead of another that he has used.

ed insertion (Hilgenfeld). [See Note LXXIII., p. 148.] — *στήκετε*] Comp. on *ιστάτε*, Matt. vi. 5. The *indication* is not incorrect, but *ἀν* has its relation merely to the particle *ὅτε*, and does not affect the verb; see on iii. 11. — Ver. 26. Observe the *antithesis*, in which *οὐκ* (not *μή*, as in Matthew) is closely associated with *ἀπίστε* and constitutes with it *one* idea.<sup>1</sup>

Vv. 27–33. See on Matt. xxi, 23–27. Comp. Luke xx. 1–8. Matthew abridges little, but yet remains not so directly vivid. — *περιπατοῦντος*] According to Matthew and Luke Jesus *taught*, which, however, is not excluded by Mark's statement. — Ver. 28. *ταῦτα*] the *cleansing of the temple*, comp. on Matt. xxi. 23. — *ἵνα ταῦτα ποιῇς*] not a paraphrase of the infinitive, but: *in order that thou mayest do these things*, purpose of *τὴν ἰξουσίαν τ. ἔδωκεν*. — Ver. 29. *ἐπερωτήσω*] not: *post interrogabo*, "afterwards I will ask" (Fritzsche), but, as always in the N. T.: *to inquire of*, so that *ἐπι* expresses the direction.<sup>2</sup> — Ver. 31. *οὖν*] *therefore*, since it comes from heaven. [But see critical notes.] — Ver. 32. *ἀλλ' εἰπόμεν ἐξ ἀνθρώπων*] Here is to be placed a note of interrogation (Complutensian, Lachmann, Tischendorf); *but are we to say: of men?* a question of doubtful reflection! [See Note LXXIV., p. 148.] Rinck, *Lucubr. crit.* p. 306, aptly remarks on what follows: "Respondet Marcus suo nomine, idque elegantissime fecisse videtur, quoniam haud facile quisquam sibi ipse aperte timorem adscribere consuevit," "Mark responds in his own name, and he seems to have done this very elegantly, since one does not easily become accustomed to openly ascribe fear to one's self."<sup>3</sup> — *εἶχον τὸν Ἰωάννην ὄντως, ὅτι προφ. ἦν*] (see the critical remarks): *they really perceived<sup>4</sup> that John (in his lifetime) was a prophet.* *Ἰωάννην . . . ὅτι* is to be taken according to the well-known attraction.<sup>5</sup>

#### NOTES BY AMERICAN EDITOR.

##### LXVII. Ver. 2. εἰς τὴν κώμην κ.τ.λ.

Meyer is probably correct in referring this to Bethphage; but a better reason can be given than he adduces. According to John's account, they had already been at Bethany, and the two disciples would scarcely be sent back there. The relative position of the two places is unknown; some suppose Bethany was off the main route from Jericho to Jerusalem, and that the company now returns from that village to Bethphage, which was nearer Jerusalem. Weiss ed. Mey., however, thinks Bethany is here meant, and that the then better known Bethphage is mentioned only to indicate the situation of Bethany, a place mentioned only in the gospels. But this theory will not account for Matthew's omitting to mention Bethany in chap. xxi. 1, and yet naming it in chap. xxvi. 6.

<sup>1</sup> Hermann, *ad Vig.* p. 831; Winer, p. 423 f. [E. T. 476 f.]; Buttman, *neut. Gr.* p. 297 [E. T. 346].

<sup>2</sup> Comp. Plat. *Soph.* p. 249 E: *δικαίως ἂν ἐπερωτηθεῖμεν ἅπερ αὐτοὶ τότε ἠρωτώμεν* (be inquired of, as we ourselves asked questions).

<sup>3</sup> Comp. Buttman, *neut. Gr.* p. 330 [E. T. 385].

<sup>4</sup> *Perspectum habebant*, see Ast, *Lex. Plat.* I. p. 873.

<sup>5</sup> See Winer, p. 551 [E. T. 626]; Buttman, p. 322 [E. T. 376].

## LXVIII. Ver. 3. καὶ εὐθὺς ἀποστέλλει πάλιν ὧδε.

The evidence for this form is decisive. Meyer objects to πάλιν, but without good reason, especially against the judgment of Origen. The R. V. text renders: "and straightway he will send him back hither;" but the margin is more literal: "and straightway he sendeth him again hither." The present tense and the proper sense of πάλιν compel us to regard this as part of what the disciples are to say. Why this would be a "paltry trait" (Meyer) does not seem clear. The *Rec.* is obviously a conformation to Matthew.

## LXIX. Ver. 11. ὁψίας ἤδη ὀψης τῆς ὥρας.

This statement of Mark is specific, and determines the events of that day. But since the Evangelists are not always full as to details of days, it is not correct to say that "according to Matthew and Luke, it was immediately after His entry, and not on the next day." To insist upon a "real difference" here is to run counter to the ordinary rules of evidence. No historian can be judged by any such critical method as Meyer's position involves. These remarks apply also to his comment on vv. 20-24.

## LXX. Ver. 13. ὁ γὰρ καιρὸς οὐκ ἦν σὺκων.

The above reading is well attested, and cannot well be accounted for in the way proposed by Meyer. It is far more likely to have been original, and the readings of Lach. and of *Rec.* to have arisen from a wish to connect καιρὸς and σὺκων more closely; so Weiss ed. Mey. The R. V. properly renders: "For it was not the season of figs." The explanation of T. W. Chambers (*Int. Revision Comm.*, Mark, p. 147) deserves notice: "The tree bears two crops—an early ripe fig, which is crude, and without flavor and valueless, and a later fig, which is full of flavor and sweetness, and highly esteemed. Now, the tree our Lord saw had not the second, for the time of that had not yet come; but it had not even the first, for it had nothing but leaves, and the lack of the first was sure evidence that the second would also be wanting."

## LXXI. Ver. 19. ὅταν ὁψὲ ἐγένετο.

If ὅταν is rejected, we must give up the superior weight of the older uncial evidence. Moreover, the transcribers would be likely to change this form to ὅτε (*Rec.*), since ὅταν with the indicative seemed unusual. The sense of the better attested reading is given in the R. V. ("And every evening He went forth"), while the exact rendering appears in the margin: "whenever evening came." Thus the more difficult reading, when properly understood, sheds much light on the story of the week. It must be added that the plural: ἐξεπορεύοντο is sufficiently attested to claim attention. The evidence is quite evenly balanced.

## LXXII. Ver. 24. ὅτι ἐλάβετε.

The aorist is undoubtedly the correct reading, though the evidence for it is not quite so full as that for ὅταν (ver. 19). The use of this tense implies: "when you asked, you received, God at once granted your request;" the answer is thus represented as coming before the fulfilment. The R. V. gives the harsh rendering: "Believe that ye have received them;" adding the margin

"Greek, *received*," to show that the verb is aorist. But A. R. V. has "receive," with the same margin. The latter is quite correct, for the Greek aorist, in such a connection, does not point to something prior to the asking or believing, but to a *single* act, synchronous with the asking. In English, "receive" indicates this better than "have received."

## LXXIII. Vv. 25, 26.

The evidence against ver. 26 is sufficiently strong to destroy the force of Meyer's suggestion as to the source of vv. 25, 26. The number of variations in the form of the verse, as well as the additions, in some of the authorities that contain it, overbear the probability of omission from "similar ending." If the verse is not genuine, then ver. 25, standing by itself, does not sufficiently resemble any passage in Matthew to give a clue to the common origin. Weiss ed. Meyer finds here a reminiscence of "the older source," but thinks the original form is to be sought in Matt. vi. 12, xviii. 35, not in Matt. vi. 14, 15.

## LXXIV. Ver. 32. ἀλλὰ εἰπωμεν· ἐξ ἀνθρώπων;

Recent editors place an interrogation point after ἀνθρώπων, accepting ἀλλά instead of ἀλλ' ἐάν. The R. V., however, renders in the text: "But should we say, from men—they feared the people." This is not so grammatical as the alternate rendering in the margin, which accords with Meyer's view. The order οὕτως ὅτι must be accepted, but the adverb may be joined with ἦν (trajection); so Weiss ed. Mey., and R. V. margin.

## CHAPTER XII.

VER. 1. λέγειν] B G L Δ Ξ, min. Syr. Vulg. It. have λαλεῖν. So Lachm. and Tisch. The testimony of the codd. in favor of λέγειν remains doubtless strong enough, nevertheless λαλεῖν is to be preferred, because there immediately follows *what* Jesus said, and therefore the change into λέγειν was readily suggested. Comp. iii. 23. — Ver. 3. οὐ δέ] Lachm. Tisch. have καὶ, following B D L Δ Ξ, min. Copt. Cant. Ver. Verc. Vind. It is from Matt. xxi. 25. — Ver. 4. λιθοβολήσ.] is wanting in B D L Δ Ξ, min. Copt. Arm. Vulg. It. Almost all the above witnesses have afterwards instead of ἀπέστ. ἡτιμωμ. : ἡτίμησαν. Fritzsche, Lachm. Tisch. have followed the former omission and this reading, and rightly; λιθοβολ. is a gloss on ἐκεφαλ. from Matt. xxi. 35, and ἀπέστ. ἡτιμωμένον is a reading conformed to the conclusion of ver. 3. [On ἐκεφαλίσωσιν, see Note LXXVI., p. 158.] — Ver. 5. καὶ ἄλλον] Elz. Scholz have καὶ πάλιν ἄλλ., in opposition to preponderating evidence; πάλιν is a mechanical repetition from ver. 4. — Instead of τοῦς is to be written οὗς both times, following B L Δ Ξ, min. with Fritzsche, Lachm. Tisch. — The Aeolic form ἀποκτέννοντες is on decisive evidence to be adopted, with Fritzsche, Lachm. Tisch. Comp. the critical remarks on Matt. x. 28. — Ver. 6. The arrangement ἐνα ἔχων νόον is required by decisive evidence (Fritzsche, Lachm., comp. Tisch.), of which, however, B C\* L Δ Ξ, 33 have εἶχεν instead of ἔχων (so Tisch. rightly, as ἔχων is an emendation of the construction). Almost the same witnesses omit the οὖν after ἐτι; it is, with Tisch., to be deleted as a connective addition, as, moreover, αὐτοῦ after ἀγαπ. is a decidedly condemned mechanical addition. — Ver. 8. Such preponderating evidence is in favor of the superfluous αὐτόν after ἐξέβαλ., that it is to be adopted with Lachm. and Tisch. — Ver. 14. οὐ δέ] B C D L Δ Ξ, 33, Copt. codd. of the It. have καὶ. So Fritzsche, Lachm. [Tisch., recent editors, R. V.]. From Luke xx. 21, whence also many variations with ἐπηρώτων have come into our passage. — Ver. 17. The arrangement τὰ Καίσαρος ἀπόδ. Καίσαρι (Tisch.) is to be preferred, in accordance with B C L Δ Ξ, 28, Syr. Copt. The placing of ἀπόδοτε first (Elz. Lachm.) is from the parallels. — ἐθαύμασαν] Lachm. has ἐθαύμαζον. But among the codd. which read the imperfect (B D L Δ Ξ), B Ξ have ἐξεθαύμαζον (D\* has ἐξεθαυμάζοντο). This ἐξεθαύμαζον (Tisch.) is to be preferred. The simple form and the aorist are from the parallels. — Ver. 18. ἐπηρώτησαν] Lachm. Tisch. have ἐπηρώτων, following B C D L Δ Ξ, 33; the aorist is from the parallels. — Ver. 19. τὴν γυναῖκα αὐτοῦ αὐτοῦ is wanting in B C L Δ Ξ, min. Copt., and is from Matthew. — Ver. 20. After ἐπὶ Elz. Fritzsche have οὖν, against decisive evidence; it is from Luke xx. 29; instead of which some other witnesses have δέ (from Matthew). — Ver. 21. καὶ οὐδὲ αὐτὸς ἀφῆκε] B C L Δ Ξ, 33, Copt. have μὴ καταλιπών. Approved by Bornemann in the *Stud. u. Krit.* 1843, p. 133, adopted by Tisch. [recent editors, R. V.]. But if the *Recepta* had originated from what precedes and follows, it would have run simply καὶ οὐκ ἀφῆκε; the καὶ οὐδὲ αὐτός does not look like the result of a gloss, and might even become offensive on account of its emphasis. — Ver. 22. ἐλαβον αὐτήν] is wanting in B M, min. Colb., also C L Δ Ξ,

min. Copt., which, moreover, omit *καί* before *οἱ*. Fritzsche has deleted *ἐλαβον* *αὐτ.*, Lachm. has merely bracketed it; Tisch. has struck out, besides *ἐλαβ. αὐτ.*, the *καί* also before *οἱ*. Rightly; the short reading: *καὶ οἱ ἐπὶ οὐκ ἀφῆκαν σπέρμα*, was completed in conformity with ver. 21. — *ἐσχάτη*] Fritzsche, Lachm. Tisch. [recent editors, R. V.] have *ἐσχάτον*, certainly on considerable attestation; but it is an emendation (comp. Matthew and Luke: *δοτερον*), on account of the difference of the genders (*ισχ.* feminine, *πάντ.* masculine). — The order *καὶ ἡ γυνὴ ἀπέθ.* is, with Fritzsche, Lachm. Tisch., to be adopted. The *Recepta* is from the parallels. — Ver. 23. After *ἐν τῇ* Elz. Lachm. Scholz have *οὐν*, which important witnesses omit, others place after *ἀναστ.* From the parallels. — *ὅταν ἀναστῶσι*] is wanting in B C D L Δ Ξ, min. vss. Condemned by Griesb., bracketed by Lachm. [rejected by Treg., W. and Hort, R. V.]. It is to be maintained, for there was no occasion for any gloss; its absolute superfluousness, however, the absence of any such addition in the parallels, and the similarity of *ἀναστήσει* and *ἀναστῶσι*, occasioned the omission. — Ver. 25. *γαμίσκονται* A F H, min. have *ἐγαμίσκονται*. B C G L U Δ Ξ, min. have *γαμίζονται*. Consequently the testimonies in favor of the *Recepta* are left so weak (even D falls away, having *γαμίζουσιν*), and *γαμίζονται* has so much the preponderance, that it is, with Fritzsche, Lachm. Tisch., to be adopted. Comp. on Matt. xxii. 30. — Before *ἐν* Elz. has *οἱ*. The weight of the evidence is divided. But since this *οἱ* after *ἀγγελοι* was more easily dropped out than brought in (by being written twice over), and is wanting also in Matthew, it is to be maintained. [Omitted by Tisch., Treg., W. and Hort, R. V., with Ξ C D L Δ, Copt.] — Ver. 26. Instead of *τοῦ βίτου* Elz. has *τῆς βάρου*, in opposition to decisive evidence. — Decisive evidence condemns in ver. 27 the article before *θεός*, and then *θεός* before *ζώντων*; just as also *ὑμεῖς οὖν* before *πολὺ πλανᾶσθε* is, following B C L Δ Ξ, Copt., to be struck out, with Tisch., as being an addition to these short pithy words. — Ver. 28. *εἰδώς*] Fritzsche, Lachm. Tisch. have *ιδών* (Fritzsche: *καὶ ιδών*). So, with or without *καὶ* (which is a connective interpolation), in C D L Ξ\* min. vss., including Syr. Arm. Vulg. It. Aug. But these witnesses are not preponderating, and *εἰδώς* might easily seem unsuitable and give way to the more usual *ιδών*; comp. ver. 34. [W. and Hort, Weiss, R. V., accept *εἰδώς*.] — The order *ἀπεκρίθη αὐτοῖς* has been preferred by Schulz, Fritzsche, and Tisch. (following Gersd. p. 526) [so recent editors], in accordance with B C L Δ Ξ, min. Copt. Theophylact. But it was just the customary placing of the pronoun after the verb that occasioned the inversion of the words, in which the *intention* with which *αὐτοῖς* was prefixed was not observed. It is otherwise at xiv. 40. — Instead of *πάντων* Elz. has *πασών*, contrary to decisive evidence. [Tisch., recent editors, R. V., with Ξ B C L Δ, 33, Copt., have the order: *ἐντολὴ πρώτη πάντων*.] — Ver. 29. The *Recepta* is *ὅτι πρώτη πασῶν τῶν ἐντολῶν*. Very many variations. Griesb. and Fritzsche have *ὅτι πρώτη πάντων ἐντολῇ*, following A, min. Scholz reads *ὅτι πρ. πάντων τῶν ἐντολῶν*, following E F G H S, min. Lachm. has *ὅτι πρ. πάντων [ἐντολῇ ἐστίν]*. Tisch. has *ὅτι πρώτη ἐστίν*, following B L Δ Ξ, Copt. The latter is the original form, which, according to the question of ver. 28 and its various readings, was variously amplified, and in the process *ἐστίν* was partly dropped. — Ver. 30. *αὕτη πρώτη ἐντολῇ*] is wanting in B E L Δ Ξ, Copt. Deleted by Tisch. An addition in accordance with Matthew, with variations in details, following vv. 28, 29. — Ver. 31. Instead of *καὶ δευτ.* read, with Tisch., merely *δευτ.* — Elz. Griesb. Scholz have *ὁμοία αὕτη*; Fritzsche, Lachm. have *ὁμ.*

αὐτῇ; Tisch. merely αὐτῇ. The last is attested by B L Δ Ν, Copt., and is to be preferred, since ὁμοία very readily suggested itself to be written on the margin from Matthew. — Ver. 32. After εἰς ἔσθιν Elz. has Θεός; a supplement in opposition to preponderant evidence. — Ver. 33. καὶ ἐξ ὅλης τῆς ψυχῆ. is wanting in B L Δ Ν, min. Copt. Verc. Marcell. in Eus. Condemned by Rinck, bracketed by Lachm., deleted by Tisch. [W. and Hort, Weiss, R. V.]. But if it were an addition, it would have been inserted after καρδίας (comp. ver. 30). On the other hand, the arrangement different from ver. 30 might easily draw after it the omission. — The article before θουσιῶν (in Elz.) is decisively condemned. [Tisch. retains; rejected by recent editors.] — Ver. 36. γάρ] is wanting in B L Δ Ν, min. Copt. Verc., while D, Arm. read καὶ αὐτός, and Col. Corb. have αὐτεμ. Lachm. has bracketed γάρ, and Tisch. has deleted it. The latter is right. The connection was variously supplied. — Ver. 37. οὐν] is wanting in B D L Δ Ν, min. Copt. Syr. p. codd. It. Hil. Bracketed by Lachm., deleted by Tisch. An addition from the parallels. — Ver. 43. εἰπεν] instead of the *Recepta* λέγει (which Scholz, Rinck, Tisch. defend), is decisively attested, as also is ἐβαλε (Lachm.) instead of the *Recepta* βέβληκε. In place of βαλόντ. (Elz.), βαλλόντ. must be written on decisive attestation.

Vv. 1-12. See on Matt. xxi. 33-46. Comp. Luke xx. 9-19. Matthew makes another kindred parable precede, which was undoubtedly likewise original, and to be found in the collection of Logia (vv. 28-32), and he enriches the application of the parable before us in an equally original manner; while, we may add, the presentation in Mark is simpler and more fresh, not related to that of Matthew in the way of heightened and artificial effect (Weiss). [See Note LXXV., p. 158.] — ἡρξάτο] after that dismissal of the chief priests, etc. — αὐτοῖς] therefore not as Luke has it: πρὸς τὸν λαόν, to which also Matthew is opposed. — ἐν παραβολαῖς] *parabolically*. The plural expression is *generic*; comp. iii. 22, iv. 2. Hence it is not surprising (Hilgenfeld). Comp. also John xvi. 24. — Ver. 2. According to Mark and Luke, the lord receives *a part* of the fruits; the rest is the reward of the vine-dressers. It is otherwise in Matthew. — Ver. 4. Observe how compendiously Matthew sums up the contents of vv. 4, 5.<sup>1</sup> — κάκεινον] The conception of *maltreatment* lies at the foundation of the comparative *also*, just as at ver. 5. Comp. on Matt. xv. 3. — ἐκεφαλαιώσαν] *they beat him on the head*. [See Note LXXVI., p. 158.] The word is not further preserved in this signification (Vulg.: *in capite vulnerarunt*), but only in the meaning: *to gather up as regards the main substance, to set forth summarily*;<sup>2</sup> but this is wholly inappropriate in this place, since it is not, with Wakefield,<sup>3</sup> to be changed into the meaning: “*they made short work with him*.”<sup>4</sup> We have

<sup>1</sup> All the less ought the several δοῦλοι to be *specifically* defined; as, for instance, according to Victor Antiochenus, by the first servant is held to be meant *Elijah* and the contemporary prophets; by the second, *Isaiah*, *Hosea*, and *Amos*; by the third, *Ezekiel* and *Daniel*. That the expression in vv. 2-4 is in the *singular*, notwithstanding the *plurality* of prophets, cannot in a *figu-*

*rative* discourse be surprising, and cannot justify the conjecture that here *another* parable—of the three years of *Christ's* ministry—has been interwoven (Weizsäcker).

<sup>2</sup> Thuc. iii. 67. 5, viii. 53. 1; Herod. iii. 159; Ecclus. xxxv. 8.

<sup>3</sup> *Sür. crit.* II. p. 76 f.

<sup>4</sup> This explanation is set aside by αὐτόν, which, moreover, is opposed to the view of

here a veritable *solecism*; Mark confounded κεφαλαῖω with κεφαλίζω, perhaps after the analogy of γναθῶ and γνῖω<sup>1</sup> — ἡτίμησαν (see the critical remarks) : *they dishonored him, treated him disgracefully*, the general statement after the special ἐκείφαλ. The word is poetical, especially epic,<sup>2</sup> as also in *this* sense the later form ἀτιμῶ, of frequent use in the LXX. (Eur. *Ilel.* 462, *al.*), which in the prose writers is used in the sense of inflicting dishonor by depriving of the rights of citizenship.<sup>3</sup>—Ver. 5. κ. πολλοὺς δλλοις] Here we have to supply: *they maltreated*—the *dominant* idea in what is previously narrated (comp. ἀάκειν, vv. 4, 5, where this conception lay at the root of the καί), and to which the subsequent elements δέροντες and ἀποκτεννόντες are subordinated.<sup>4</sup> But Mark does not write “in a disorderly and slipshod manner,” as de Wette supposes, but just like the best classical writers, who leave the finite verb to be supplied from the context in the case of participles and other instances.<sup>5</sup>—Ver. 6. The ἐτι ἐνα εἶχεν νῖδον ἀγ. (see the critical remarks), which is peculiar to the graphic Mark, has in it something touching, to which the bringing of ἐνα into prominence by the unusual position assigned to it contributes. Then, in vivid connection therewith stands the contrast of vv. 7, 8; and the trait of the parable contained in ver. 7 f. certainly does not owe its introduction to Mark (Weiss).—Ver. 8. Not a *hysteron proteron* (Grotius, Heumann, de Wette), a mistake, which is with the greatest injustice imputed to the vividly graphic Mark; but a different representation from that of Matthew and Luke: *they killed him, and threw him* (the slain) *out of the vineyard*. In the latter there is the tragic element of outrage even against the corpse, which is not, however, intended to be applied by way of special interpretation to Jesus.—Ver. 9. ἐλέσεται κ.τ.λ.] not an answer of the *Pharisees* (Vatablus, Kuinoel, following Matt. xxi. 41); but *Jesus Himself* is represented by Mark as replying to His own question.<sup>6</sup>—Ver. 10. οὐδὲ] What Jesus has set before them in the way of parable concerning the rejection of the Messiah and His divine justification, is *also prophesied in the Scripture*, Ps. cxviii. 22; hence He continues: *have ye not also read this Scripture, etc.?* [See Note LXXVII., p. 158.] On γραφή, that which is drawn up in writing, used of individual passages of Scripture, comp. Luke iv. 21; John xix. 37; Acts i. 16, viii. 35.—Ver. 12. καὶ ἰφοβ. τ. δχλ.] καὶ connects adversative clauses without changing its signification.<sup>7</sup> It is an emphatic *and* in the sense of: *and yet*. Especially frequent in John.—The words ἐγνώσαν γὰρ . . . εἶπε, which are not to be put in a parenthesis, are regarded as illogically placed,<sup>8</sup>

Theophylact: συνετέλεσαν καὶ ἐκορύφωσαν τὴν ὕβριν, “they finished and brought to a head (ἐκορύφωσαν) the outrage.” The middle is used in Greek with an accusative of the person (τινά), but in the sense: *briefly to describe any one*. See Plat. *Pol.* ix. p. 576 B.

<sup>1</sup> Lobeck, *ad Phryn.* p. 95.

<sup>2</sup> Hom. *Il.* i. 11, ix. 111; *Od.* xvi. 274, *al.*; Pind. *Pyth.* ix. 138; *Soph. Aj.* 1108; Ellendt, *Lex. Soph.* i. p. 251.

<sup>3</sup> Also in Xen. *Atē.* i. 14, where ἀτιμοῦσι is to be read.

<sup>4</sup> Comp. Buttmann, *neut. Gr.* p. 252 [E. T. 233].

<sup>5</sup> See Bornemann, *ad Xen. Sympos.* iv. 53; Hermann, *ad 17ter.* p. 770; Nägelsbach, *Anm. z. Ilas*, ed. 3, p. 179.

<sup>6</sup> That the opponents themselves are compelled to pronounce judgment (Matthew), appears an original trait. But the form of their answer in Matthew (κακῶς κ.τ.λ.) betrays, as compared with Mark, a later artificial manipulation.

<sup>7</sup> Hartung, *Partikell.* i. p. 147 f.; Winer, p. 388 [E. T. 437].

<sup>8</sup> See Beza, Heupel, Fritzsche, Baur, Hilgenfeld, and others.



and are held to have their proper place after *κρατῆσαι*. But wrongly. Only let *ἐγνώσαν* be referred not, with these interpreters, to the chief priests, scribes, and elders, but to the *δῆλος*, which was witness of the transaction in the temple-court. If the people had not observed that Jesus was speaking the parable in reference to (*πρός*) them (the chief priests, etc., as the *γεωργοίς*), these might have ventured to lay hold on Him; but, as it was, they might not venture on this, but had to stand in awe of the people, who would have seen at once in the arrest of Jesus the *fulfilment* of the parable, and would have interested themselves on His behalf. [See Note LXXVIII., p. 159.] The chief priests, etc., were cunning enough to avoid this association, and left Him, and went their way. In this manner also Luke xx. 19 is to be understood; he follows Mark.

Vv. 13-17. See on Matt. xxii. 15-22. Comp. Luke xx. 20-26. Mark is more concise and vivid than Matthew. — *ἀποστέλλουσι*] the chief priests, scribes, and elders (xi. 27), whereas Matthew inaccurately refers this new and grave temptation to the Pharisees as its authors. — *ἵνα αὐτ. ἀγρεύσ. λόγῳ*] in order that they (these messengers) might ensnare Him by means of an utterance, i.e., by means of a question, which they were to address to Him. See ver. 14. Comp. xi. 29. The *hunting* term *ἀγρεύω* is frequently even in the classical writers transferred to *men*, who are got into the hunter's power as a prey.<sup>1</sup> In a good sense also, as in Xen. *Mem.* iii. 11. 7 : τὸ πλείστον δέσιν ἀγρεύμα φιλῶν θηράσειν. — Ver. 14. *ἐπ' ἀληθείας*] equivalent to *ἀληθῶς*, Luke iv. 25, xx. 21, xxii. 59, iv. 27, x. 34.<sup>2</sup> — *δῶμεν, ἢ μὴ δ.*] The previous question was theoretical and general, this is practical and definite. — Ver. 15. *εἰδώς*] as knowing hearts (John ii. 25).<sup>3</sup> — *τ. ἐπὶ κρίσιν*] “Discere cupientium praeferrebant speciem, cum animus calumniam strueret,” “They displayed the appearance of those desirous of learning, when their soul devised artifice,” Grotius. — Ver. 17. Observe the more striking order of the words in Mark : *what is Caesar's, pay to Caesar*, etc. — *ἐξεθαύμαζον*] see the critical remarks. The *aorist* would merely narrate historically; the *imperfect depicts*, and is therefore not inappropriate (in opposition to Fritzsche).<sup>4</sup> The compound *ἐκθαυμ.* strengthens the notion; Ecclus. xxvii. 23, xliii. 18; 4 Macc. xvii. 17, also in the later Greek writers, but not further used in the N. T.

Vv. 18-27.<sup>5</sup> See on Matt. xxii. 23-33, who narrates more briefly and smoothly. Comp. Luke xx. 27-40. — *ἐπρωτόν*] Imperfect, as at ver. 17. — Ver. 19. *ὅτι* is recitative, and *ἵνα* is the *imperative* to be explained by the *volo* that lies at the root of the expression (see on 2 Cor. viii. 7; Eph. v. 33).<sup>6</sup> —

<sup>1</sup> See Valckenaer, *ad Herod.* vii. 102; Jacobs, *ad Anthol.* VII. p. 193.

<sup>2</sup> See Wetstein *in loc.*; Schaefer, *Met.* p. 83; Fritzsche, *Quaest. Luc.* p. 137 f.

<sup>3</sup> Comp. Matt. xii. 23; Luke vi. 8, xi. 17.

<sup>4</sup> See Kühner, II. p. 73, and *ad Xen. Anab.* vii. 1. 13. Comp. v. 20, vi. 6.

<sup>5</sup> Hitzig, *Joh. Mark.* p. 219 ff., places the *Pericope of the adulteress*, John vii. 53 ff., after ver. 17, where in Holtzmann, p. 92 ff., comparing it with Luke xxi. 37 f., so far

follows him as to assume that it had stood in the *primitive-Mark*, and had been omitted by all the three Synoptists. Hilgenfeld (in his *Zeitschr.* 1863, p. 317) continues to attribute it to John. It probably belonged originally to one of the sources of Luke that are unknown to us.

<sup>6</sup> Comp. on *ὅτι* before the imperative, Plat. *Crit.* p. 50 C : ἵσως ἂν εἴποιεν (the laws), *ὅτι* . . . μὴ θαύμαζε τὰ λεγόμενα.

The ἐπιγαμβρέσει, which Matthew has here, is a later annexation to the original text of the law. Anger, *Diss.* II. p. 32, takes another view (in favor of Matthew).—Ver. 20. ἐπρά] emphatically prefixed, and introduced in a vivid way without οὐν. — Ver. 21. καὶ οὐδὲ αὐτός] and also not he. — καὶ ὁ τρίτος ὥσαυτ.] namely, he took her and died without children; comp. what has gone before.—Ver. 23. ὅταν ἀναστῶσι] when they shall have risen, not an epexegetis of ἐν τῇ ἀναστάσει: but the discourse goes from the general to the particular, so that the seven brothers and the woman is the subject of ἀναστῶσι. — Ver. 24. διὰ τοῦτο] does not point back to what has gone before (“ipse sermo vester prodit errorem vestrum,” “your utterance itself displays your error,” Bengel), which must have been expressed, but forward to the participle which follows: do ye not err on this account, because ye do not understand? — Ver. 25. ὅταν . . . ἀναστῶσιν] generally, not as at ver. 23. — γαμίζονται] The form γαμίσκω (Arist. *Pol.* vii. 14. 4) is not indeed to be read here (see the critical remarks), but neither is it, with Fritzsche, altogether to be banished out of the N. T. It is beyond doubt genuine in Luke xx. 34 f. — Ver. 26. οὐ εἰπόμενοι] that they, namely, etc.; this is the conclusion to be proved—the doctrinal position denied by the interrogators. — ἐπὶ τοῦ βάλτου] belongs to what has preceded (in opposition to Beza) as a more precise specification of ἐν τῇ βίβλ. M.: at the (well-known) thorn-bush, i.e., there, where it is spoken of, Ex. iii. 6.<sup>3</sup> Polybius, Theophrastus, and others have βάτος as masculine. It usually occurs as feminine (Luke xx. 37; Deut. xxxiii. 16), but at Ex. iii. 2–4, likewise as masculine. — Ver. 27. According to the amended text (see the critical remarks): He is not God of dead men, but of living! Much ye err!

Vv. 28–34. See on Matt. xxii. 34–40. — Mark, however, has much that is peculiar, especially through the characteristic and certainly original amplification in vv. 32–34. — The participles are to be so apportioned, that ἀκούσας is subordinated to the προσελθών, and εἰδώς belongs to ἐπηρώτησεν as its determining motive. — εἰδώς] not inappropriate (Fritzsche, de Wette); but the scribe knew from his listening how aptly Jesus had answered them (αὐτοῖς, emphatically placed before ἀπεκρ.); and therefore he hoped that He would also give to him an apt reply. — πάντων] neuter. Compare Xen. *Mem.* iv. 7. 70: ὁ δὲ ἥλιος . . . πάντων λαμπρότατος ὢν, Thucyd. vii. 52. 2.<sup>3</sup> — Vv. 29, 30. Deut. vi. 4, 5. This principle of morality, which binds all duties into unity (see J. Müller, *v. d. Sünde*, I. p. 140 f.), was named pre-eminently *יהוה יקר*, or also from the initial word *יְהוָה*, and it was the custom to utter the words daily, morning and evening.<sup>4</sup> — ισχύος] LXX. δυνάμειος. It is the moral strength, which makes itself known in the overcoming of hindrances and in energetic activity. Comp. Beck, *bibl. Seelenl.* p. 112 f., and on Eph. i. 19. Matthew has not this point, but Luke has at x. 27.<sup>5</sup> — Ver. 32. After διδάσ-

<sup>3</sup> See Maetzner, *ad Antiph.* p. 219; Bornemann in the *Stud. u. Krit.* 1843, p. 137 f.; Winer, p. 146 f. (E. T. 161 f.).

<sup>4</sup> See on quotations of a similar kind, Jablonsky, *Bibl. Hebr.* praef. § 37; Fritzsche, *ad Rom.* xi. 2.

<sup>5</sup> See Winer, p. 160 [E. T. 178]; Dorville.

*ad Charit.* p. 549.

<sup>4</sup> See Vitringa, *Synag.* ii. 3. 15; Buxtorf, *Synag.* 9.

<sup>5</sup> The variations of the words in Matthew, Mark, and Luke represent different forms of the Greek tradition as remembered, which arose independently of the LXX. (for

καλε there is only to be placed a comma, so that ἐπ' ἀληθείας (comp. on ver. 14) is a more precise definition of καλῶς. — ὅτι εἰς ἑστί] *that He is one*. The subject is obvious of itself from what precedes. As in the former passage of Scripture, ver. 29, so also here the mention of the unity of God is the premiss for the duty that follows ; hence it is not an improbable trait (Köstlin, p. 351), which Mark has introduced here in the striving after completeness and with reference to the Gentile world. — Ver. 33. συνέσεως] a similar notion instead of a repetition of διανοίας, ver. 30. It is the moral intelligence which comprehends and understands the relation in question. Its opposite is ἀσίνετος (Rom. i. 21, 31), Dem. 1394, 4 : ἀρετῆς ἀπάσης ἀρχὴ ἡ σύνεσις. Comp. on Col. i. 9. — ὁλοκαυτ.] "Nobilissima species sacrificiorum," "the most noble kind of sacrifices," Bengel. πάντων τῶν applies inclusively to θυναιῶν. Krüger, § 58. 3. 2. Ver. 34. ἰδὼν αὐτὸν, ὅτι] Attraction, as at xi. 32 and frequently. — νουνεχῶς] *intelligently*, only here in the N. T. Polybius associates it with φρονίμως (i. 83. 8) and πραγματικῶς (ii. 13. 1, v. 88. 2). On the character of the word as Greek, instead of which the Attics say νουνεχόντως (its opposite : ἀφρόνως, Isocr. v. 7), see Lobeck, *ad Phryn.* p. 599. — οὐ μακρὰν κ.τ.λ.] The (future) kingdom of the Messiah is conceived as the common goal. Those who are fitted for the membership of this kingdom are *near* to this goal ; those who are unfitted are *remote* from it. Hence the meaning : There is not much lacking to thee, that thou mightest be received into the kingdom at its establishment. Rightly does Jesus give him this testimony, because in the frankly and eagerly avowed agreement of his religious-moral judgment with the answer of Jesus there was already implied a germ of faith promising much. — καὶ οὐδεὶς οὐκέτι κ.τ.λ.] not inappropriate (de Wette, Baur, Hilgenfeld, Bleek) ; but it was just this peculiar victory of Jesus—that now the result of the questioning was even agreement with Him—which took from all the further courage, etc.

REMARK.—The difference, arising from Matthew's bringing forward the scribe as πειράζων (and how naturally in the bearing of the matter this point of view suggested itself!), is not to be set aside, as, for instance, by Ebrard, p. 493,<sup>1</sup> who by virtue of harmonizing combination alters ver. 34 thus : "When Jesus saw how the man of sincere mind quite forgot over the truth of the case the matter of his pride," etc. The variation is to be explained by the fact, that the design of the questioner was from the very first differently conceived of and passed over in different forms into the tradition ; not by the supposition, that Mark did not understand and hence omitted the trait of special temptation (Weiss), or had been induced by Luke xx. 39 to adopt a milder view (Baur). Nor has Matthew remodelled the narrative (Weiss); but he has followed *that*

no evangelist has δύναμις, which is in the LXX.).

<sup>1</sup> He follows the method of reconciliation proposed by Theophylact : πρῶτον μὲν αὐτὸν ὡς πειράζοντα ἐρωτήσαι· εἶτα ὠφελθέντα ἀπὸ τῆς ἀποκρίσεως τοῦ Χριστοῦ καὶ νουνεχῶς ἀποκριθέντα ἰπαινεθῆναι, "First indeed that he asks as one tempting ; then, profited by the response of Christ, he is also praised as one

answering discreetly." Comp. Grotius and others, including already Victor Antiochenus and the anonymous writer in Possini *Cat.* ; Lange, again, in substance takes the same view, while Bleek simply acknowledges the variation, and Hilgenfeld represents Mark as importing his own theology into the conversation.

tradition which best fitted into his context. The wholly peculiar position of the matter in Mark tells in favor of the correctness and originality of his narrative. [See Note LXXIX., p. 159.]

Vv. 35-37. See on Matt. xxii. 41-46. Comp. Luke xx. 41-44. — Mark is distinguished from Matthew in this respect, that the latter represents Jesus as laying the theological problem before *the assembled Pharisees*, and then relates that they were *thereby* brought to silence, so that they put no further questions to Him; whereas Mark relates that the *conversation as to the most important commandment* had had this result, and thereafter Jesus had thrown out *before the people*, while He was teaching (vv. 35, 37), the question respecting the Son of David. — ἀποκριθεὶς] The following question to the people is a reply—publicly exposing the theological helplessness of the scribes—to the silence, to which they had just seen themselves reduced by the very fact that one of their number had even given his entire approval to Jesus. The scribes are still present. But it is not to *themselves* that Jesus puts His question; He utters it before the *people*, but in express reference to the γραμματεῖς. They may therefore give information also before the people, if they can. If they cannot, they stand there the more completely vanquished and put to shame. And they cannot, because to them the divine lineage of the Messiah, in virtue of which as David's descendant He is yet David's Lord, remained veiled and unperceived;—we may conceive after πόθεν υἱὸς αὐτοῦ ἐστίν the *pause* of this silence and this confusion. So peculiar is this whole position of the matter in Mark, that it appears to be (in opposition to Hilgenfeld and Baur) original. — ὥς] *how then?* “Quomodo consistere potest, quod dicunt,” “In what way can what they say hold together,” Grotius. — Ver. 37. The twofold emphatic αὐτὸς Δαυ. places the declaration of *David himself* in contrast to the point held by the scribes. — καὶ πόθεν] breaking in with surprise. Comp. Luke i. 43. πόθεν is the *causal* unde: *whence comes it that.*<sup>1</sup> — ὁ πολὺς ὄχλ.] *the multitude of people*, which was present. — ἡκούεν αὐτοῦ ἡδύως] a triumph over those put to silence. [See Note LXXXI., p. 159.]

Vv. 38-40. Comp. on Matt. xxiii. 1, 6, 7 (14). Mark gives only a short fragment (and Luke xx. 45-47 follows him) of the great and vehement original speech of severe rebuke, which Matthew has adopted in full from the collection of Logia. — βλέπετε ἀπό] as viii. 15. — τῶν θελόντων] *quippe qui volunt*, desire, *i.e.*, lay claim to as a privilege. “Velle saepe rem per se indifferentem malam facit,” “To desire often a thing in itself indifferent makes it

<sup>1</sup> In opposition to the whole N. T., the question is, according to Schenkel (comp. Strauss), intended to exhibit the Davidic descent of the Messiah as a *phantom*. This descent in fact forms of necessity the *pre-supposition* of the words καὶ πόθεν κ.τ.λ., the *concessum* on the part of Jesus Himself. And it is the postulate of the whole of the N. T. Christology, from Matt. i. 1 to Rev. xxi. 16. Comp., moreover, the appropriate remarks of Beyschlag, *Christol. d. N. T.* p.

61 f. But the *pre-existence* of Jesus, which certainly must have been in His *consciousness* when He asked the question, is not expressed (in some such way as in John viii. 58), nor is the recognition of it claimed for the *Psalmist* by ἐν πνεύματι. The latter merely asserts that David, as *c. prophet*, designated his Son as his Lord. [See Note LXXX. p. 159.] Comp. Plat. *Phaedr.* p. 269 D.; Dem. 241, 17; Wolf, *ad Lept.* p. 238.

evil," Bengel. — ἐν στολαῖς] *i.e.*, in long stately robes, as στολή, even without more precise definition, is frequently used.<sup>1</sup> Grotius well remarks that the στολή is "gravitatis index," "indication of importance." — καὶ ἀσπασμοῖς] governed by θελούντων.<sup>2</sup> — Ver. 40. οἱ κατεσθίοντες κ.τ.λ.] is usually not separated from what precedes, so that the nominative would come in instead of the genitive, bringing into more independent and emphatic prominence the description of their character.<sup>3</sup> But it is more suited to the vehement emotion of the discourse (with which also the asyndetic form of ver. 40 is in keeping), along with Grotius, Bengel, Lachmann, Tischendorf, Ewald,<sup>4</sup> to begin with οἱ κατεσθίοντες a new sentence, which runs on to κρίνα : *the devourers of widows' houses . . . these shall* (in the Messianic judgment) *receive a greater condemnation!* — καὶ] is the simple copula : *those devouring widows' houses and* (and withal) *by way of pretence uttering long prayers* (in order to conceal under them their pitiless greed). — τῶν χηρῶν] ὑπείσῃρχοντο γὰρ τὰς ἀπροστατεύτους γυναῖκας ὡς δὴθεν προστάται αὐτῶν ἐσόμενοι, "For they came in unawares upon the unprotected women, as if forsooth becoming their protectors," Theophylact. — καὶ προφάσει μακρὰ προσευχ.] προσχῆματι εὐλαβείας καὶ ὑποκρίσει ἀπατῶντες τοὺς ἀφελεστερόνους, "By a show of piety and by hypocrisy deceiving the simpler ones," Theophylact. — περισσότερον κρίμα] ὅσῳ δὲ μάλλον τετίμηνται παρὰ τῷ λαῷ καὶ τὴν τιμὴν εἰς βλάβην ἔλκουσι τοσούτῳ μάλλον καταδικασθήσονται δυνατοὶ γὰρ δυνατῶς ἐτασθήσονται, "the more they have been honored by the people and drag this honor into mischief, so much the more will they be condemned ; for the strong will be strongly proved," Victor Antiochenus.

Vv. 41-44. Comp. Luke xxi. 1-4. It is surprising that this highly characteristic and original episode, which, according to Eichthal, indeed, is an interpolation and repeated by Luke, has not been adopted in Matthew. But after the great rebuking discourse and its solemn close, the little isolated picture seems not to have found a place. — τοῦ γαζοφυλακίου] comp. Josephus, *Antt.* xix. 6. 1, where Agrippa hangs a golden chain ἐπὲρ τὸ γαζοφυλάκιον. According to the Rabbins it consisted of thirteen trumpet-shaped brazen chests (תרופות), and was in the fore-court of the women. It was destined for the reception of pious contributions for the temple, as well as of the temple-tribute.<sup>5</sup> The treasure-chambers (γαζοφυλάκια) in Josephus, *Bell.* v. 5. 2 and vi. 5. 2, have no bearing here. Comp. Ebrard, p. 495. The word itself (comp. John viii. 20) is found also in the Greek writers (Strabo, ii. p. 319), and frequently in the LXX. and the Apocrypha. — χαλκόν] not *money in general* (Grotius, Fritzsche, and others), but *copper money*, which *most of the people* gave. See Beza. — ἐβαλλον] *imperfect*, as at vv. 17, 18. The reading ἐβαλον (Fritzsche) is too weakly attested, and is not necessary. — Ver. 42 f. μία] in contrast with the πολλοὶ πλοῖσιν : *one single poor widow*. A λεπτόν, so called from its smallness,<sup>6</sup> was  $\frac{1}{3}$ th of an as in copper. See on

<sup>1</sup> 1 Macc. vi. 16; Luke xv. 22; Marc. Anton. i. 7.

<sup>2</sup> See Winer, p. 500 [E. T. 577].

<sup>3</sup> See Bernhardt, p. 68 f.; Buttmann, *neut. Gram.* p. C9 [E. T. 79].

<sup>4</sup> Doubtfully also Winer, p. 165 [E. T. 188].

<sup>5</sup> See, generally, Lightfoot, *Hor.* p. 530 f.; Reiland, *Antt.* i. 8. 14.

<sup>6</sup> Xen. *Cyr.* i. 4. 11: τὸ λεπτότατον τοῦ χαλκοῦ νομίσματος.

Matt. v. 26. It is the same definition in the Talmud, that two פרוטות make a קרירה; see Lightfoot, p. 638 f.—On the fact that it is not “a *quadrans*,” but λεπτά δύο, that is mentioned, Bengel has aptly remarked: “quorum unum vidua retinere potuerat,” “one of which the widow might have retained.” The Rabbinical ordinance: “Non ponat homo λεπτόν in cistam elemosynarum,” “A man shall not put a λεπτόν into the chest of alms” (*Bava bathra* f. 10. 2), has no bearing here (in opposition to Schoettgen), for here we have not to do with *alms*. — προσκαλεσάμ. ] “de re magna,” “concerning the important matter,” Bengel. — κλειον πάντων] is said *according to the scale of means*; all the rest still kept back much for themselves, the widow nothing (see what follows),—a sacrifice which Jesus estimates in its *moral* greatness; τὴν αὐτῆς προαίρεσιν ἐπεδείξατο εἰς πορωτέραν τῆς δυνάμεως, “she showed her own good-will to be more rich than her ability,” Theophylact. — The *present* participle βαλλόντων (see the critical remarks) is not inappropriate (Fritzsche), but designates *those who were throwing*, whose βάλλειν was *present*, when the widow ἐβαλε. — Ver. 44. ἐκ τῆς ἑσπερίας αὐτῆς] (not αὐτῆς) is the antithesis of ἐκ τοῦ περισσ. αὐτ. in ver. 43.<sup>1</sup> Out of her want, out of her destitution, she has cast in all that (in cash) she possessed, her whole (present) means of subsistence. Observe the earnest twofold designation. On βίος, *victus*, that *whereby one lives*, comp. Luke viii. 43, xv. 12, 30.<sup>2</sup>

## NOTES BY AMERICAN EDITOR.

## LXXV. Vv. 1-12.

Weiss ed. Mey. thinks that Matt. xxi. 33, 38-42, 45 are taken from Mark, although the account of the former is more original, both being based on “the older source.”

## LXXVI. Ver. 4. ἐκεφαλῶσαν.

Meyer's lexical remarks here are rendered entirely unnecessary by the above reading, which he passes over without notice, although it is attested by  $\aleph B L$ , and accepted by Tisch., W. and Hort, Weiss, R. V. This form of the verb (κεφαλῶω) occurs only here; hence the transcribers altered it to the better known κεφαλαιῶω. Mark has not “confounded” the verbs, but the later copyists. Here the discovery of  $\aleph$  has relieved us of a lexical difficulty, for its testimony has decided the matter.

## LXXVII. Ver. 10. οὐδέ.

The R. V. renders: “Have ye not read even this Scripture?” “Not even” is on the whole preferable. The rendering (ver. 11): “This was from the Lord,” leaves the grammatical question undecided. It is perhaps safer to refer αὐτῇ to κεφαλῇ, but the LXX. is not always exact in its use of the pronouns.

<sup>1</sup> Comp. 2 Cor. viii. 14; Phil. iv. 12.Soph. *Phil.* 919, 1266; Dem. 860, 25; Plat.<sup>2</sup> Hesiod, *Op.* 230; Xen. *Mem.* iii. 11. 6;*Gorg.* p. 486 D; and Stallbaum *in loc.*

LXXVIII. Ver. 12. *ἐγνώσαν γὰρ κ.τ.λ.*

It is by no means clear that the subject of *ἐγνώσαν* is the people composing the *ὄχλος*. This view leaves the reference of *αὐτοῖς* in doubt, and does not so well account for the *γὰρ*. Rather: the rulers perceived the application of the parable, and they feared that by laying hold on Him they would show the more clearly to the people that the parable pointed to them (i.e., the rulers), and thus arouse greater interest on behalf of Jesus; so substantially Weiss ed. Mey.

## LXXIX. Vv. 28-34.

It seems quite as reasonable to suppose that honest writers, telling of the same narrative, but with difference of detail, choose the details in accordance with the exact facts of the case, as to infer from the difference of detail the existence of previous modifications which affect the truthfulness of one or the other. "Harmonizing combination" has its own mistakes to answer for, but it does not, as a rule, assume incorrectness on the part of some one of the authors of the Gospels.

LXXX. Ver. 37. *καὶ πόθεν κ.τ.λ.*

Weiss ed. Mey. has a somewhat different view of the dilemma and its correct solution. In the question of ver. 35: "How say," etc., he finds this contradiction implied: "The scribes seek the highest dignity of the Messiah in this, that as descendant of David He shall ascend the throne of His father, while David himself (according to ver. 36) describes Him as his Lord, and hence attributes to Him a dignity which as his descendant of Himself could never have, inasmuch as the ancestor always stands above his descendant, however high the latter may rise." Accordingly he finds the solution, "neither in the divine lineage of the Messiah (Meyer), nor in His resurrection and exaltation (Klostermann), but in this, that He does not have His specific dignity, *because* He is a son of David, rather shrinks from only according to promise, *because* He was called by God to the supreme dignity of the Messiah, which far exceeds that of a descendant (be he never so exalted) on the throne of David. With this Jesus destroys all objections to His Messianic dignity which might be deduced from His not having ascended the throne of His fathers." This seems more ingenious than correct. The Person of Christ was then, and still remains, the great question.

LXXXI. Ver. 37. *ὁ πολλὸς ὄχλος ἤκουεν κ.τ.λ.*

The R. V. marg. is correct, the rendering of the text being retained from the A. V., probably because the other could not command a majority of two thirds. The imperfect "was hearing" implies continued action, and suggests the reason our Lord could venture to utter the warning against the scribes, of which Mark gives a brief report (vv. 38-40), and Matthew a very full one (Matt. xxiii.).

## CHAPTER XIII.

VER. 2. ἀποκριθεὶς] is, with Tisch., to be deleted, as at xi. 33, following B L min. vss. — Ver. 2. ὧδε is adopted before λίθος by Griesb. Fritzsche, Scholz, Lachm. [Treg., W. and Hort, R. V.], in accordance doubtless with B D G L U Δ K, min. vss., but it is an addition from Matt. xxiv. 2. It is genuine in Matthew alone, where, moreover, it is not wanting in any of the codices. [Tisch., recent editors, R. V., with K B L, 33, Copt., read ἐπὶ πρῶτα.] — Ver. 4. εἰπέ] B D L K, min. have εἰπόν. So Fritzsche, Lachm. Tisch. This rarer form is to be adopted in accordance with so considerable testimony; εἰπέ is from Matthew. — With Tisch., following B L K, we must write ταῦτα συντελ. πάντα; different attempts to rectify the order produced the variations. — Ver. 8. Before the second εἰσονται we must, with Tisch., delete καί, in accordance with B L K\*\*. — καὶ παραχαί] Suspected by Griesb., struck out by Lachm. and Tisch. [Treg., W. and Hort, R. V.], in accordance with B D L K, Copt. Aeth. Erp. Vulg. It. Vict. But wherefore and whence was it to have been introduced? On the other hand, it was very easily lost in the following ἀρχαί. — Ver. 9. ἀρχαί] B D K L U Δ K, min. vss. Vulg. It. also have ἀρχή, which is commended by Griesb., adopted by Fritzsche, Scholz, Lachm. Tisch. [Treg., W. and Hort, R. V.]; from Matt. xxiv. 8. — Ver. 11. Instead of ἀγῶσιν Elz. has ἀγάγῶσιν, in opposition to decisive evidence. — μηδὲ μελετᾶτε] is wanting in B D L K, min. Copt. Aeth. Ar. p. Erp. Vulg. It. Vigil. Condemned by Griesb., bracketed by Lachm., deleted by Tisch. [recent editors, R. V.]. But the Homoioteleuton the more easily occasioned the omission of the words, since they follow immediately after τί λαλήσητε. Luke xxi. 14, moreover, testifies in favor of their genuineness. — Ver. 14. After ἐρημώσεως Elz., Scholz, Fritzsche (Lachm. in brackets) have: τὸ ῥηθὲν ὑπὸ Δαυιδ τοῦ προφήτου, which words are not found in B D L K, Copt. Arm. It. Vulg. Sax. Aug. They are from Matthew. — ἐστῶς] Lachm. has ἐστηκός, following D 28; Tisch. has ἐστηκότα, following B L K. [So recent editors, R. V.] Fritzsche: ἰστός, according to A E F G H V Δ, min. Under these circumstances the *Recepta* has preponderant evidence against it; it is from Matt. xxiv. 15. Of the other readings ἐστηκός is to be adopted, because B L K also testify in its favor by ἰστηκότα; while ἰστός likewise betrays its origin from Matthew (var.; see the critical remarks on Matt. xxiv. 15). — Ver. 16. ὦν] is wanting in B D L Δ K, min. Lachm. Tisch. [recent editors, R. V.]. But how easily it dropt out after ἀγρον! the more easily, because ὦν stood also in ver. 15. — Ver. 18. ἡ φωνὴ ὑμῶν] is wanting in B D L Δ K\* min. Arm. Vulg. It., and in other witnesses is represented by ταῦτα. Condemned by Griesb. and Rinck, deleted by Fritzsche, Lachm. Tisch. Rightly so; it is from Matt. xxiv. 20, from which place also codd. and vss. have after χεიმῶνος added: μηδὲ σαββάτω, or μηδὲ σαββάτου, or

<sup>1</sup> The masculine was introduced by the reference, frequent in the Fathers, to the *statuo* (τὸν ἀνδρείαντα) of the conqueror.



ἡ σαββάρου, and the like. — Ver. 19. ἡ[ ] Lachm. Tisch. [recent editors, R. V.] have ἦν, following B C\* L 8, 28. A correction. The omission of ἡς ἐκτ. ὁ Θεός in D 27, Arm. codd. It is explained by the superfluity of the words. — Ver. 21. The omission of ἡ, which Griesb., following Mill, commended, and Fritzsche and Tisch. [W. and Hort] have carried out, is too weakly attested. [Retained by Treg., R. V.] In itself it might as well have been added from Matthew as omitted in accordance with Luke. [Weiss, with B, reads καί.] — Instead of πιστεύετε Elz. has πιστεύσητε, in opposition to preponderant evidence; it is from Matt. xxiv. 23. — Ver. 22. Although only on the evidence of D, min. codd. It., ψευδόμενοι καὶ is to be deleted, and ποιήσουσιν is to be written instead of δώσουσι. [So Weiss; but Tisch., Treg., W. and Hort, R. V., retain ψευδόμεν. καί, while all but Tisch. read δώσουσιν.] Moreover (with Tisch.), καὶ is to be omitted before τοὺς ἐκλ. (B D 8). The *Recepta* is a filling up from Matthew. — Ver. 23. ἰδοὺ is wanting in B L 28, Copt. Aeth. Verc. Bracketed by Lachm., deleted by Tisch. An addition from Matthew. — Ver. 25. τοῦ οὐρανοῦ ἔσονται] A B C 8, min. vss. have ἔσονται ἐκ τοῦ οὐρανοῦ. So Fritzsche, Lachm. Tisch. Instead of ἐκτίπτ. B C D L 8, min. codd. It. have πίπτοντες (so Fritzsche, Lachm. Tisch.). Thus the most important codices are against the *Recepta* (D has οἱ ἐκ τοῦ οὐρανοῦ ἔσονται πίπτοντες), in place of which the best attested of these readings are to be adopted. Internal grounds are wanting; but if it had been altered from Matthew, ἀπό would have been found instead of ἐκ. — Ver. 27. αὐτοῦ] after ἀγγέλ. is wanting in B D L, Copt. Cant. Verc. Vind. Corb. Bracketed by Lachm., deleted by Tisch.; it is from Matthew. — Ver. 28. The verbal order ἡδὴ ὁ κλάδος αὐτοῦ (Fritzsche, Lachm. [Treg., W. and Hort]) has preponderant evidence [8 A B C D L, Vulg.], but it is from Matthew. The manifold transpositions in the codices would have no motive, if the reading of Lachm. had been the original, as in the case of Matthew no variation is found. — γινώσκετε] A B\*\* D L Δ, min. have γινώσκεται, which is approved by Schulz and adopted by Fritzsche and Tisch. [Tisch. VIII. has γινώσκετε; so recent editors, R. V.] The *Recepta* is from the parallels. — Ver. 31. Instead of παρελεύσεται, Elz. Lachm. Tisch. have παρελεύσονται. The plural (B D K U Γ 8) is to be maintained here and at Luke xxi. 33; the remembrance of the well known saying from Matth. suggested παρελεύσεται in the singular. Moreover, it tells in favor of the plural, that B L 8, min. (Tisch.) have παρελεύσονται again afterwards instead of παρίλθωσι, although this is a mechanical repetition. [Treg., W. and Hort, read παρελεύσονται a second time, but omit μή.] — Ver. 32. Instead of ἡ Elz. has καί, in opposition to decisive evidence. — Ver. 33. καὶ προσεύχεσθε] is wanting in B D 122, Cant. Verc. Colb. Tolet. Deleted by Lachm. [So Tisch., W. and Hort, Weiss, R. V. marg.] Rightly; an addition that easily occurred (comp. Matt. xxvi. 41 and the parallels). — Ver. 34. καὶ is to be deleted before ἐκύστω (with Lachm. and Tisch.), in conformity with B C\* D L 8, min. codd. It. — [Ver. 35. Tisch., recent editors, R. V., with 8 B C L Δ, Copt., insert ἡ before ὁψ'.] — Ver. 37. Between α in Elz. Scholz, and ο which Griesb. has approved, and Fritzsche, Lachm. have adopted, the evidence is very much divided. But ο is an unnecessary emendation, although it is now preferred by Tisch. (B C 8, etc.). [So recent editors, R. V.] D, codd. It. have ἐγὼ δὲ λ. ὅμ. γρηγ.

Vv. 1-8. See on Matt. xxiv. 1-8. Comp. Luke xxi. 5-11. Mark has preserved the introduction in its original historical form. But Matthew has the discourse itself although more artistically elaborated, in its greatest com-

pletteness from the collection of Logia and with some use of Mark ; and that down to the consummation of the last judgment.<sup>1</sup> [See Note LXXXII., p. 167 seq.] — ποταποὶ λίθοι] *quales lapides!* ὑποδομήθη ὁ ναὸς ἐκ λίθων μὲν λευκῶν τε καὶ καρτερῶν, τὸ μέγεθος ἐκάστων περὶ πέντε καὶ εἰκοσὶ πηχῶν ἐπὶ μῆκος, ὅκτω δὲ ὕψος, εἶρος δὲ περὶ δώδεκα, "The sanctuary was built of stones both white and vast, the greatness of each of them about twenty-five cubits in length, the height eight, the breadth about twelve," Joseph. *Antt.* xv. 11. 3. See Ottii *Spicileg.* p. 175. *Who* uttered the exclamation? (Was it Peter? or Andrew?) Probably Mark himself did not know. — On the ποταπός, belonging to later usage, see Lobeck, *ad Phryn.* p. 56 f.; Fritzsche, p. 554 f. — Ver. 2. ὅς οὐ μὴ καταλ. for οὐ μὴ in the relative clause, see Winer, p. 450 [E. T. 507 f.] The conception here is: there shall certainly be no stone left upon the other, which (in the further course of the destruction) would be secure from being thrown down. Comp. Luke xviii. 30. — Ver. 3. As previously, Mark here also relates more vividly (κατέναντι τοῦ ἱεροῦ) and more accurately (Πέτρος κ.τ.λ.) than Matthew. According to de Wette (comp. Saunier, p. 182; Strauss, Baur), Mark is induced to the latter statement by the κατ' ἰδίαν of Matthew — a specimen of the great injustice which is done to Mark as an alleged compiler. — εἰπόν] Thus, and not εἶπον, is this imperative (which is also current among the Attic writers; see Lobeck, *ad Phryn.* p. 348) to be accented in the N. T.<sup>2</sup> — τὸ σημεῖον] *scil.* ἔσται: *what will be the fore-token* (which appears), *when* all this destruction is to enter on its fulfilment? — ταῦτα συντελ. πάντα] (see the critical remarks) applies not to the *buildings* of the temple (Fritzsche, who takes συντελεῖσθαι as *simul excindi*, "destroyed together," comp. Beza), but, just like ταῦτα, to the *destruction* announced at ver. 2. To explain it of "*the whole world*" (as ταῦτα is well known to be so used by the philosophers, Bernhardt, p. 280) or of "*all things of the Parousia*" (Lange), is a forced course at variance with the context, occasioned by Matt. xxiv. 3<sup>3</sup> (in opposition to Grotius, Bengel). [See Note LXXXIII., p. 168.] Moreover, the state of the case is here *climactic*; hence, while previously there stood merely ταῦτα, now πάντα is added; previously: ἵσται, now συντελεῖσθαι (*be consummated*). — Ver. 5. Jesus now begins His detailed explanation as to the matter (ἡρξασθαι). — Ver. 7. τὸ τέλος] the end of the tribulation (see ver. 9), not the end of *the world* (so even Dorner, Lange, Bleek), which only sets in *after* the end of the tribulation. See on Matt. xxiv. 6. [See also Note LXXXIII., p. 168.] — Ver. 8. καὶ ἔσονται . . . καὶ ἔσονται] solemnly. — καὶ παραχαί] Famines and (therewith connected) *disturbances*, not exactly *revolts* (Griesbach), which the context does not suggest, but more general.<sup>4</sup>

<sup>1</sup> Weizsäcker, p. 125, conjectures from Barnabas 4 (N), where a saying of Enoch is quoted about the shortening (συντέμνησεν) of the days of the final offence (comp. ver. 20; Matt. xxiv. 22), that the properly apocalyptic elements of the discourse as to the future are of Jewish origin, from an Apocalypse of Enoch; but the conjecture rests on much too bold and hasty an inference, hazarded as it is on a single thought, which Jesus Himself might very fairly share with the

Jewish consciousness in general.

<sup>2</sup> See Winer, p. 49 [E. T. 51].

<sup>3</sup> Nevertheless, between the passage before us and Matt. *i.e.* there is no essential diversity, since the disciples conceived of the destruction of Jerusalem as immediately preceding the Parousia. See on Matt. xxiv. 3. Comp. also Dorner, *de orat. Chr. eschatologica*, p. 45.

<sup>4</sup> Plat. *Legg.* ix. p. 861 A: παραχὴ τε καὶ ἀεὶ μὴ φωνία. Theact. p. 168 A: ταρα. καὶ ἀπορία,

Vv. 9-13. See on Matt. xxiv. 9, xiv. 10-13; Luke xxi. 12-18. Mark has here interwoven some things from the discourse which is found at Matt. x. 17-22.—ἀρχαί] prefixed with emphasis: *beginnings* of sorrows (comp. τὸ τέλος, ver. 7) are these.—βλέπετε δὲ κ.τ.λ.] *but look ye* (ye on your part, in the midst of these sorrows that surround you) *to yourselves*, how *your own conduct* must be. Comp. on βλέπ. ἐαντ., 2 John 8; Gal. vi. 1.—συνέδρια] *judicial assemblies*, as Matt. x. 17.—καὶ εἰς συναγωγ.] attaches itself, as εἰς συνέδρια precedes, most naturally to *this*,<sup>1</sup> so that with δαρήσεσθε begins a further step of the description. The more usual connection with δαρήσεσθε, preferred also by Buttmann, *neut. Gr.* p. 287 [E. T. 333] and Bleek, is inadmissible, because εἰς cannot be taken in the pregnant meaning (instead of ἐν; for the element of “motion towards” is not implied in δαρήσ.), and because the explanation (see my first edition): *ye shall be brought under blows of scourges into synagogues* (comp. Bengel, Lange), is not accordant with fact, since the scourging took place in the synagogues; see on Matt. x. 17; Acts x. 19. [See Note LXXXIV., p. 168.] That δαρήσ. comes in asynchronously, is in keeping with the emotional character of the discourse.—εἰς μαρτύρ. αἰτοῖς] i.e., in order that a testimony may be given to them, the rulers and kings, namely, regarding me (comp. previously ἐνεκεν ἐμοῦ), regarding my person and my work (not: “intrepidi, quo causam meam defendatis, animi,” “of the intrepid mind with which you shall defend my cause,” Fritzsche)—which, no doubt, involves their inexcusableness in the event of their unbelief; but it is arbitrary to explain the dative here just as if it were εἰς κατηγορίαν κ. ἐλεγχον αὐτῶν, “for an accusation and conviction of them” (Euthymius Zigabenus, Theophylact, and many others). Comp. on Matt. x. 18.—Ver. 10. And this your vocation fraught with suffering will not soon pass away; *among all nations* (πάντα has the emphasis) *must first* (before the end of the sorrows appears, comp. ἀρχαὶ ὠδίνων, ver. 9), etc. These words are neither disturbing nor inappropriate (as Köstlin judges, p. 352, comp. Schenkel and Weiss); they substantially agree with Matt. xxiv. 14, and do not betray a “more advanced position in point of time” on Mark’s part (Hilgenfeld), nor are they concocted by the latter out of κ. τοῖς ἔθνεσιν, Matt. x. 18 (Weiss).—Ver. 11. μελετᾶτε the proper word for the *studying of discourses*. See Wetstein. The opposite of extemporizing,<sup>2</sup>—δοθῇ] has the emphasis.—οὐ γὰρ ἐστε ὑμεῖς] of them it is *absolutely* denied that they are the speakers. Comp. on Matt. x. 20.—Ver. 12. See on Matt. x. 21. From that hostile delivering up, however (comp. παραδιδόντες, ver. 11), neither the relationship of brother nor of child, etc., will protect my confessors.—Ver. 13. ὑπομείνας] according to the context here: *in the confession of my name*. See above, διὰ τὸ ὄνομά μου. See, moreover, on Matt. xxiv. 13. The τέλος is that of the ὠδίνων, ver. 9, not that “of the theocratic period of the world’s history” (Schenkel).

Vv. 14-23. See on Matt. xxiv. 15-26. Comp. Luke xxi. 20-24, who, however, has freely elements that are peculiar.—ὑποῦν οὐ δεῖ] thoughtful,

Alc. ii. p. 146, 15: τὰρ, τε καὶ ἀνομία, 2 Macc. xlii. 16. Comp. τέρατος, Acts xii. 18, xli. 23.

<sup>1</sup> Luther, Castallo, Erasmus, Beza, Calo-

vius, Elz., Lachmann.

<sup>2</sup> Comp. Dem. 1129, 9: μελετᾶν τὴν ἀπολογίαν ὑπὲρ ἐαυτῶν.

but more indefinite designation of the sacred *temple-area* than in Matthew, where the more definite expression, as well as the reference by name (not merely suggested by the use of the set expression τὸ βδελ. τ. ἔρημ.) to Dan. ix. 27, betrays a later manipulation. — Ver. 16. ὁ εἰς τὸν ἀγρὸν ὤν] *he who is (has gone) into the field.* See on ii. 1. — Ver. 18. Mark has, with a view to his Gentile-Christian readers, passed over the μηδὲ σαββᾶτω, which was in the collection of Logia, in Matt. xxiv. 20. — Ver. 19. ἔσονται . . . θλίψεις] “Tempori adscribitur res, quae in tempore fit; una et continua erit calamitas,” Wetstein. — οἷα οὐ γέγονε κ.τ.λ.] Comp. Plato, *Rep.* vi. p. 492 E: οὐτε γὰρ γίγνεται, οὔτε γέγονεν, οὐτ’ οὖν μὴ γένηται. — τοιαύτη] after οἷα. See Fritzsche, *ad Marc.* p. 14; Kühner, II. p. 527. — κρίσεως ἣς ἔκτισ. ὁ Θεός] Comp. ver. 20: διὰ τοῖς ἐκλεκτοῖς οὖς ἐξελέξατο, Herod. iii. 147: ἐντολὰς τε, τὰς . . . ἐνετέλλετο, Philostr. *V. Ap.* iv. 13. 150: τῆς μὴνιδος ἐν ἐμνήσιας. The mode of expression has for its object “gravius candem notionem bis iterari,” “that the same notion be reiterated with greater weight,” Lobeck, *Paralip.* p. 522. A contrast with the Jewish state as a human κτίσις (Lange) is fanciful. κτίσις, *that which is created*, see on Rom. viii. 19. — ἀποπλαν.] 1 Tim. vi. 10. — Ver. 23. In Matthew at this point the saying about the lightning and the carcass, which certainly belongs originally to this place, is added (vv. 27, 28).

Vv. 24–27. See on Matt. xxiv. 29–31. Comp. Luke xxi. 25–28. — ἀλλ’] breaking off and leading over to a new subject. Hartung, *Partikell.* II. p. 34 f. — ἐν ἐκείναις τ. ἡμέρ μετὰ τ. θλιψ. ἐκ.] Thus in Mark also the Parousia is predicted as setting in *immediately* after the destruction of Jerusalem, since it is still to follow *in those days*<sup>1</sup> (comp. vv. 19, 20). The εἰθώς of Matthew is not thereby avoided (de Wette, Bleek, and others), but this εἰθώς is only a still more express and more direct definition, which tradition has given to the saying. To refer ἐν ἐκ. τ. ἡμ. to the times of the church that are still continuing, is an exegetical impossibility. Even Baur and Hilgenfeld are in error in holding that Mark has conceived of the Parousia as *at least not following so immediately close* upon the destruction. [See Note LXXXV., p. 168.] — Ver. 25. οἱ ἀστέρες τοῦ οὐρανοῦ κ.τ.λ.] *the stars of heaven* shall be, etc., which is more simple (comp. Rev. vi. 13) than that which is likewise linguistically correct: *the stars shall from heaven*, etc.<sup>2</sup> — ἔσονται ἐκπίπτ.] more graphic and vividly realizing than the simple πεσοῦνται (Matt.). — Ver. 26. Mark has not the *order of sequence* of the event, as Matthew depicts it; he relates *summarily*. — Ver. 27. ἀπ’ ἄκρου γῆς ἕως ἄκρου οὐρανοῦ] *From the outmost border of the earth* (conceived as a flat surface) shall the ἐκιννάγειν begin, and be carried through even to the opposite end, *where the outmost border of*

<sup>1</sup> It is, in fact, to impute great thoughtlessness and stupidity to Mark, if people can believe, with Baur, *Markuse.* p. 101, that Mark did not write till after Matthew and Luke, and yet did not allow himself to be deterred by all that had intervened between the composition of Matthew's Gospel and his own, from speaking of the near-

ness of the Parousia in the same expressions as Matthew used. This course must certainly be followed, if the composition of Mark (comp. also Köstlin, p. 363) is brought down to so late a date.

<sup>2</sup> Hom. *Od.* xiv. 81, *Il.* xi. 179; Soph. *Aj.* 1156; Aesch. *Il.* 34; Gal. v. 4; 2 Pet. iii. 17.

the heaven (κατὰ τὸ φαίνόμενον of the horizon) sets limit to the earth. The expression is *more poetical* than in Matthew; it is the more arbitrary to think (with Bleek) in the case of γῆς of those still living, and in that of οὐρ. of those who sleep in bliss.

Vv. 28-32. See on Matt. xxiv. 32-36. Comp. Luke xxi. 29-33. — αὐτῆς] prefixed with emphasis (see the critical remarks) as the subject that serves for the comparison: When *of it the branch* shall have already become tender, so that *thus its* development has already *so far* advanced. The *singular* ὁ κλάδος, *the shoot*, belongs to the *concrete* representation. — τὸ θέρος] is an image of the Messianic period also in the *Test. XII. Patr.* p. 725. — Ver. 30. ἡ γενεὰ αὐτῆ] *i.e.*, the *present generation*, which γενεὰ with αὐτῆ means throughout in the N. T.<sup>1</sup> Nevertheless, and although Jesus has just (ver. 29) presupposed of the disciples in general, that they would *live to see* the Parousia — an assumption which, moreover, underlies the exhortations of ver. 33 ff. — although, too, the context does not present the slightest trace of a reference to the *Jewish people*, there has been an endeavor very recently to uphold this reference; see especially Dörner, p. 75 ff. The word never means *people*,<sup>2</sup> but may in the signification *race, progenies*, receive possibly by virtue of the *connection* the approximate *sense* of *people*, which, however, is not the case here. See, moreover, on Matt. xxiv. 34. [See Note LXXXVI., p. 168 seq.] — Ver. 32. οὐδὲ ὁ υἱός] Observe the *climax*: the *angels*, the *Son*, the *Father*. Jesus thus confesses in the most unequivocal words that the day and hour of His Parousia *are unknown*<sup>3</sup> to *Himself*, to *Him the Son of God* (see subsequently ὁ πατήρ), — a confession of non-omniscience, which cannot surprise us (comp. Acts i. 7) when we consider the human limitation (comp. Luke ii. 52) into which the Son of God had entered (comp. on x. 18), — a confession, nevertheless, which has elicited from the antipathy to Arianism some strange devices to evade it, as when Athanasius and other Fathers (in Suicer, *Theol.* II. p. 163 f.) gave it as their judgment that Jesus meant the not-knowing of His *human nature* only; <sup>4</sup> while Augustine<sup>5</sup> and others were

<sup>1</sup> Matt. xl. 16, xli. 41, 42, 45, xliii. 36; Mark viii. 12, 13; Luke vii. 31, xl. 29, 30, 31, 32, 50, 51. Comp. Heb. iii. 10 (Lachmann).

<sup>2</sup> The signification "people" is rightly not given either by Spitzner on Homer, *li. Exo.* ix. 2, or in Stephan *Theol.*, ed. Hase, II. p. 550 f.; in the latter there are specified — (1) *genus*, progenies; (2) *generatio*, gentura; (3) *aetas*, seculum. Comp. Becker, *Anecd.* p. 231, 11; also Ellendt, *Lex. Soph.* I. p. 353.

<sup>3</sup> Matthew has not οὐδὲ ὁ υἱός; according to Köstlin, Holtzmann, and others, he is held to have omitted it on account of its dogmatic difficulty. But this is to carry back the scruples of later prepossession into the apostolic age. Zeller (in Illgenfeld's *Zeitschr.* 1863, p. 306 ff.) finds in the words, because they attribute to Christ a nature exalted above the angels, an indication that our Mark was not written until the first half of the second century; but his

view is founded on erroneous assumptions with respect to the origin of the Epistles to the Colossians, Ephesians, and Philippians, and of the fourth Gospel. Moreover, Paul places Christ above the angels in other passages (Rom. viii. 38; 2 Thess. i. 7), and even as early as in the history of the temptation they *minister* to Him. Zeller believes that he gathers the like conclusion in respect of the date of the composition of our Gospel (and of that of Luke also), but under analogous incorrect combinations, *from the fact* that Mark (and Luke) attaches so studious importance to the narratives of the expulsion of demons.

<sup>4</sup> Gregor. *Epist.* viii. 42: "in natura quidem humanitatis novit diem et horam, non ex natura humanitatis novit," "in human nature indeed he knew the day, and hour, but did not know it *from* human nature."

<sup>5</sup> De *Genesi c. Manich.* 23, de *Trinit.* l. 12.

of opinion that He did not know it *for His disciples*, in so far as He had not been commissioned by God to reveal it unto them. See in later times, especially Wetstein. Similarly Victor Antiochenus also and Theophylact suggest that He desired, as a wise Teacher, to keep it concealed from the disciples, although He was aware of it. Lange, *L. J. II.* 3, p. 1280, invents the view that He *willed* not to know it (in contrast with the sinful wish to know on the part of the disciples), for there was no call in the horizon of His life for His *reflecting* on that day. So, in his view, it was likewise with the angels in heaven. The Lutheran orthodoxy asserts that *κατὰ κτήσιν* (by possession) He was omniscient, but that *κατὰ χρήσιν* (by use) He had not everything *in promptu* (at hand).<sup>1</sup> See Calovius. Ambrosius, *de fide*, v. 8, cut the knot, and declared that *οὐδὲ ὁ νῦν* was an interpolation of the Arians. Nevertheless, it is contained *implicite* also in the *εἰ μὴ ὁ πατήρ μόνος* of Matthew, even although it may not have stood originally in the collection of Logia, but rather is to be attributed to the love of details in Mark, whose dependence not on our Matthew,<sup>2</sup> but on the apostle's collection of Logia, may be recognized in this more precise explanation.

Vv. 33-37. Comp. Matt. xxiv. 42, 44 ff., xxv. 14. By way of an energetic conclusion Mark has here a passage, which has been formed by the aggregation of several different portions—belonging to this connection, and most completely preserved in Matthew from the collection of Logia—on the part of tradition or of the evangelist himself into a well-adjusted, compact, and imposing unity. — Ver. 34. *ὥς*] an *anantapodoton*, as at Matt. xxv. 14. See *in loc.* With *ὥς* the plan of the discourse was, after ver. 34, to subjoin : *so do I also bid you : watch !* Instead of this, after *ἵνα γρηγορή*, with an abandonment of the plan of sentence introduced by *ὥς*, there follows at once, with striking and vivid effect, the exhortation itself : *γρηγορεῖτε*, which now, just because the *ὥς* is forgotten, is linked on by *οὖν*. — *ἀπόδημος*] is not equivalent to *ἀποδημῶν* (Matt. xxv. 14), but : *who has taken a journey*.<sup>3</sup> At the same time *ἐνετείλατο* is not to be taken as a *pluperfect*, but : “*as a traveller, when he had left his house, after having given to his slaves the authority and to each one his work, gave to the doorkeeper also command, in order that he should watch.*” In this we have to observe : (1) the *ἐνετείλατο* took place after the *ἀπόδημος* had gone out of his house ; (2) *καὶ δοὺς κ.τ.λ.*, in which *καὶ* is also, is subordinate to the *ἀφείς κ.τ.λ.*, because *prior* to the leaving of the house ; (3) *ἄνθρωπος ἀπόδημ.*] forms one notion : *a man finding himself on a journey, a traveller* ;<sup>4</sup> (4) the *ἐξουσία*, the authority concerned in the case, is according to the context the control over the household. This He gave to all in common ; and, moreover, to every one in particular the special business which he had to execute. Fritzsche is wrong in making the participles *ἀφείς . . . καὶ δοὺς* dependent on *ἀπόδημος* : “*homo, qui relicta domo sua et commissa servis procuratore assignatoque suo cuique penso peregre abfuit,*” “*a man who, his house having been left and authority given to his servants,*

<sup>1</sup> See, on the other hand, Thomasius, *Chr. Pers. u. Werk.* II. p. 156 f.

<sup>2</sup> Baur, *Markusev.* p. 102, comp. his *neut. Theol.* p. 102.

<sup>3</sup> Pind. *Pyth.* iv. 8 ; Plut. *Mor.* p. 290 E.

<sup>4</sup> Comp. *ἄνθρωπος ὁδότης*, Hom. *II.* xvi. 263 ; Od. xiii. 123 ; *ἄνθρ. ἐμπαρος*, Matt. xiii. 45, *al.*

etc. . . . went away to a foreign country." Against this may be urged, partly that ἀφείς τ. οἴκ. αὐτοῦ would be a quite superfluous definition to ἀπόδημος, partly that δοῖς κ.τ.λ. would need to stand *before* ἀφείς κ.τ.λ., because the man *first* made the arrangement and *then* left the house. — Ver. 35. γρηγορεῖτε οὖν] the apostles thus are here compared with the *doorkeeper*. — As to the *four watches of the night*, see on Matt. xiv. 24. They belong to the *pictorial effect* of the parable; the *night-season* is in keeping with the figurative γρηγορεῖτε, without exactly expressing "a dark and sad time" (Lange). Singularly at variance with the text as it stands, Theophylact and many others interpret it of the four ages of human life. — Ver. 37. The reference to *one* thought is not at variance with the use of the plural ἃ (see the critical remarks).<sup>1</sup> [But ἃ is accepted by all recent critical editors.] — παῖσι] to all who confess me.

## NOTES BY AMERICAN EDITOR.

LXXXII. *The Eschatological Discourse.*

It would be impossible to enter into a full discussion of the points raised in the exegesis of this chapter. Moreover, a large part of the explanation belongs more appropriately to the volume on Matthew. We may, however, give here the view of Weiss ed. Mey. as to Mark's account in general, his analysis of the contents (which differs from the divisions of Meyer), and add a brief statement in regard to the general application of the discourse.

"The chapter contains the discourse concerning the *Parousia*, the only longer discourse which Mark has fully reproduced from the older source, and even provided with an historical introduction (vv. 1-5), a closing exhortation (vv. 32-37), and also extended by means of two passages inserted (ver. 9-13, 21-23), which for the most part have passed over with it into the parallels." (But Godet thinks the account of Luke should have the preference.) Weiss divides his comments into paragraphs, with appropriate headings, as follows:

Vv. 1-8 : The foretokens; vv. 9-13 : Prediction of the destiny of the disciples; vv. 14-23 : The catastrophe in Judea; vv. 24-31 : The *Parousia*; vv. 32-37 : closing exhortation.

With this may be compared the following paragraph from the Inter. Revision Comm. Mark, p. 170 : The discourse "refers both to the *destruction of Jerusalem* and to the *second coming of Christ*, one prophecy respecting two analogous events, though all is not necessarily applicable to both. Reasons : 1. An exclusive reference to either the destruction of Jerusalem or the second coming of Christ involves insuperable difficulties. 2. The disciples asked about both, joining them in time (comp. Matt. xxiv. 3 with ver. 4). The answer therefore refers to both, joining them in character, not necessarily in time. The disciples needed instruction on both points, for immediate and more remote guidance. 3. The preceding discourse in Matthew plainly points to the destruction of Jerusalem, but Matt. xxv. and vv. 32, 33 of this chapter seem to apply exclusively to the Christian dispensation. Great care is necessary in deciding what refers to each of the two sets of events (or how far the analogy holds good). The two inter-

<sup>1</sup> See Kühner, *ad Xen. Anab.* III. 3. 5.

pretations probably run parallel as far as ver. 23, the judgment upon the Jewish church being the predominant thought ; after that (vv. 24-31) the Lord's second coming is prominent, until in the close of the chapter (vv. 32-37) it is exclusively treated of."

LXXXIII. Ver. 4. *ταῦτα συντελεῖσθαι πάντα.*

In view of the emphatic position of *πάντα*, the question should not be applied exclusively to the destruction of the temple. Even Weiss ed. Mey. thinks the plural points to this "in connection with a series of decisive occurrences, to the final completion of which *συντελεῖσθαι πάντα*." The disciples, being Jews, classed together this destruction, the *Parousia*, and the end of the world, thinking that only the personal presence of the Messiah could take the place of the ruined temple. The discourse does not sharply and chronologically sunder these events, but by its very warnings and prophecies of tribulation prepares the disciples for a fuller understanding of the future Christian dispensation. Our Lord was a wise Teacher, and in the circumstances no method could be better adapted for their instruction. But this does not prove that they remained in the same comparative ignorance during their subsequent labors. In accordance with the view above cited, Weiss ed. Mey. refers *τὸ τέλος* (ver. 7) to the end of the world.

LXXXIV. Ver. 9. *καὶ εἰς συναγωγάς.*

The R. V. retains the connection with *δαρῆσεσθε* : and in synagogues ye shall be beaten. So Weiss ed. Mey. this implies : ye shall be taken into synagogues and beaten there.

LXXXV. Ver. 24. *ἐν ἐκείναις ταῖς ἡμέραις.*

Weiss ed. Mey. modifies somewhat the strong statement of Meyer respecting this phrase. He indeed attributes to the older source the view that the *Parousia* would immediately follow the catastrophe in Judea, but finds it here placed "in the days of the last great tribulation, which in ver. 19 is clearly conceived as a universal one, and puts an end to it." This accords with his view of *τέλος* (ver. 7), and certainly agrees better with the whole scope of the discourse. The "exegetical impossibility" of a reference to the present times of the church can be admitted only when it is proven that "these days" can mean nothing else than a period immediately after the destruction of Jerusalem. The main difficulty belongs to the use of *εἰδώς* in Matt. xxiv. 29, which Weiss attributes to the older source, but Meyer attributes to tradition.

LXXXVI. Ver. 30. *ἡ γενεὰ αὐτῆς.*

The same utterance is found, though not in exact verbal agreement, in Matthew and Luke. (Comp. on Matt. xxiv. 34 ; Luke xxi. 32.) It is undoubtedly safer to accept the reference to the generation then living. The question then arises : Did our Lord mean to assert that His *Parousia* would occur during that generation ?

This question we confidently answer in the negative. (1) The discourse, as here given, speaks of many intervening events, which would require a longer



time. (2) The account in Matthew gives the answer to a twofold question (Matt. xxiv. 3), and the answer may properly be regarded as twofold, whether we can always separate it into its distinct elements or not. (3) We must interpret our Lord here by our Lord elsewhere ; and in many cases He speaks of the *Parousia* as an event "which is possibly yet very remote" (see Godet, *Luke*, p. 445, Am. ed.). What He predicts again and again is incompatible with the reference of this verse to the *Parousia*, unless *γενεά* be taken in the sense of "race," or "all these things be accomplished" be interpreted as meaning the beginning of the process of accomplishment (Van Oosterzee, Plumptre, and others). This latter view helps to explain the close connection with ver. 32, which seems to call for a reference to the *Parousia*.

## CHAPTER XIV.

VER. 2. *δέ*] B C\* D L *ℵ*, vss. have *γάρ*. So Lachm. and Tisch. The *Recepta* is from Matt. xxvi. 5. — Ver. 3. *καί* before *συντρ.* is, with Tisch., following B L *ℵ*, Copt., to be deleted. A connective addition. — *τὸ ἀλάβ.*] Fritzsche, Lachm. [Tisch. VIII.] read *τὸν ἀλάβ.*, which is attested by [*ℵ\**] A D E F H K S U V X Γ, min. Tisch., following B C L Δ *ℵ\*\**, has *τὴν ἀλάβ.*, and this is to be preferred. [So recent editors, R. V.] The ignorance of the transcribers brought in *τό* and *τόν*. — *κατά*] is wanting in B C L Δ *ℵ*, min. Deleted by Lachm. and Tisch. A supplement, instead of which D has *ἐπί*. — Ver. 4. *καὶ λέγοντες*] is with Tisch., in accordance with B C\* L *ℵ*, Copt., to be deleted. It is a gloss after Matthew, instead of which D reads *καὶ ἔλεγον*. — Ver. 5. *τὸ μύρον*] is wanting in Elz., but is decisively attested. The omission is explained from Matt. xxvi. 9 (where *τοῦτο* alone is genuine). The preponderance of evidence forbids the supposition that it is an interpolation from John xii. 5. D, min. have it before *τοῦτο*, and in *ℵ* *τοῦτο* is wanting. — Ver. 6. Instead of *ἐν ἐμοί* Elz. has *εἰς ἐμέ*, in opposition to decisive evidence. It is from Matthew. — Ver. 8. *αὐτῇ*] is only wanting, indeed, in B L *ℵ*, min. Copt. Syr. utr. (bracketed by Lachm.), but is rightly deleted by Tisch. It is an addition, which is not found till after *ἐποίησεν* in Δ. Comp. Matt. xxvi. 12. — Ver. 9. After *ἀμήν* very considerable evidence supports *δέ*, which Lachm. has bracketed, Tisch. has adopted. It is to be adopted; the omission occurred conformably to the usual expression of Mark, in accordance with Matt. xxvi. 13. — *τοῦτο*] is wanting in B D L *ℵ*, min. Cant. Vere. Vind. Corb. Bracketed by Lachm., deleted by Tisch. It is from Matt. xxvi. 13. — [Ver. 10. Tisch., recent editors, read *Ἰουδας* (*ℵ* A B C D L Δ) *Ἰσκαριώθ* (Treg. *Ἰσκαριώτης*) *ὁ εἰς* (*ℵ* B C\* L, Copt.), and, with B D, *παραδοῖ*.] — Ver. 14. After *κατάλυμα* Griesb. Fritzsche, Lachm. (in brackets) Tisch. read *μον*, following B C D L Δ *ℵ*, min. Sax. Vulg. It. (not all the codices). As *μον* has this strong attestation and yet is superfluous, and as it does not occur at Luke xxii. 11, it is to be held as genuine. — Ver. 15. The form *ἀνάγειον* (Elz.: *ἀνώγειον*) is decisively attested. — Before *ἐκεῖ* is to be read with Tisch. *καί*, in accordance with B C D L *ℵ*, 346, vss. It dropped out in accordance with Luke xxii. 12. [Tisch. VIII., *καὶ ἐκεῖ*.] — Ver. 19. [Tisch., recent editors, R. V., with *ℵ* B L, Copt., omit *οἱ δέ*.] — *καὶ ἄλλως μῆτι ἐγώ*] is wanting in B C L P Δ *ℵ*, min. vss., including Syr., utr. Vulg. After the example of earlier editors, suspected by Griesb., rejected by Schulz, struck out by Fritzsche and Tisch. But the omission might just as easily have been brought about by means of the preceding *μῆτι ἐγώ* as by reason of the startling and even offensive superfluity of the words, which, moreover, are not found in Matthew, whereas no reason for their being added can at all be conceived of without arbitrary hypotheses. [But the evidence against the clause is so weighty, that to accept it on the ground urged by Meyer is to invalidate the authority of the most ancient witnesses. Recent editors, R. V., omit. — Ver. 21. Tisch., recent editors (Treg. in brackets),

R. V., with  $\aleph$  B L, Copt., insert *ὅτι* before *ὁ μέν*.] — After *λάβετε*, ver. 22, Elz. has *φάγετε*, in opposition to decisive evidence. From Matthew. — Ver. 23. The article before *ποτήριον* (deleted by Lachm. and Tisch.) has in this place even stronger evidence against it than in Matt. xxvi. 27, and is, as there, to be struck out. — Ver. 24. *τὸ τῆς*] This *τό* is, as in Matt. xxvi. 28, to be deleted on considerable evidence with Tisch. (Lachm. has bracketed it). — *καινῆς*] is wanting in B C D L  $\aleph$ , Copt. Cant. Deleted by Tisch., and rightly, as also at Matt. xxvi. 28. — *περί*] B C D L  $\Delta$   $\aleph$ , min. : *ὑπέρ*. So Lachm. and Tisch. *Περί* is from Matthew, from whom also codd. and vss. have added *εἰς ἄφεςιν ἡμαρτ.* — Ver. 27. *ἐν ἡμοῖ ἐν τῇ νυκτὶ ταύτῃ*] So Elz. and the editors, except Fritzsche and Tisch., read after *σκάνδαλ.* Yet Mill and Griesb. condemned the words. They are decisively to be rejected as an addition from Matt. xxvi. 31, as they are wholly wanting in preponderant witnesses, while others merely omit *ἐν ἡμοῖ*, and others still *ἐν τῇ νυκτὶ ταύτῃ*. Lachm. has the latter in brackets. — *διασκορπισθήσονται* is an emendation (comp. on Matt. xxvi. 31), instead of which, with Lachm. and Tisch., *διασκορπισθήσονται* is to be read, and that with Tisch., *ἄφρατα* (B C D L  $\aleph$ , min.). — Ver. 29. *καὶ εἰ*] Fritzsche, Tisch. [recent editors, R. V.] read *εἰ καὶ*. Either is appropriate, and with the evidence divided no decision can be arrived at, even if *εἰ καὶ* was introduced in Matthew. — Ver. 30. *οὐ* after *ὅτι* is wanting in Elz., in opposition to decisive evidence. — *ἐν τῇ νυκτὶ ταύτῃ*] B C D L  $\aleph$ , min. Lachm. Tisch. have *ταύτῃ τῇ νυκτί*. Rightly; if this order of words were from Matt. xxvi. 34, the *ἐν* also would not be left out in it. — In what follows *τρίς με ἀπ.* is, with Lachm. and Tisch., to be written. The received order is from Matthew. — Ver. 31. *ἐκ περισσοῦ*] B C D  $\aleph$ , min. have *ἐκ περισσῶς*. So Lachm. and Tisch. Rightly; the unusual word was partly exchanged for the simple *περισσῶς* (L, min.), partly glossed by *ἐκ περισσοῦ*. — *ἔλεγε*] Lachm. and Tisch. have *ἔλάλει*, following B D L  $\aleph$ . The *Recepta* is a correction. Comp. on xi. 23. — *μᾶλλον*] is wanting in B C D L  $\aleph$ , vss., including Vulg., It. Deleted by Lachm. and Tisch. A gloss on *ἐκ περισσοῦ*; hence min. have it also *before* these words (comp. vii. 36), and this course Fritzsche has followed. [As in Matthew, recent editors, with nearly all the uncials, give the form *Γεθσημανεὶ*; only in cursives does the form *νῆ* occur.] — Ver. 35. As at Matt. xxvi. 39, so here also *προσελθὼν* is strongly attested, but it is to be rejected. [W. and Hort, Weiss, R. V., with  $\aleph$  B L, Copt., read *ἐπιπτεν*.] — Ver. 36. *τὸ ποτήρ. ἀπ' ἐμοῦ τοῦτο*] D, Hil. : *τοῦτο τ. π. ἀπ' ἐμοῦ*; K M : *ἀπ' ἐμοῦ τ. π. τ.*; A B C G L U X  $\Delta$   $\aleph$ , min. Or. vss., including Vulg. : *τ. π. τοῦτο ἀπ' ἐμοῦ*. In this variety of readings the last is so preponderantly attested that it is, with Fritzsche, Lachm. Tisch., to be adopted. — Ver. 40. *ὑποστρέψας*] Lachm. has *πάλιν ἐλθὼν*, following B L  $\aleph$ , Copt. Pers. w. Ar. p. (D and cod. It. have merely *ἐλθὼν*). *πάλιν ἐλθὼν* is the more to be preferred, seeing that Mark is fond of the word *πάλιν*, and that he nowhere has the word *ὑποστρέφω*. But transcribers referred and joined the *πάλιν* to *εἶρ. αὐτοῖς καθεύδ.*, in accordance with which *ἐλθὼν* then became glossed and supplanted by *ὑποστρέψ.* Accordingly the subsequent *πάλιν*, which by Elz. Scholz, Tisch. is read after *αὐτοῖς*, and is not found in B D L  $\aleph$ , min. vss., is, with Lachm., to be deleted. [Recent editors, R. V., agree with Meyer.] — Instead of *καταβαρυνόμενοι*, Elz. Scholz have *βεβαρημένοι*, in opposition to preponderant evidence. It is from Matthew. — Ver. 41. Elz. Scholz., Tisch. [Treg., Weiss] have *τὸ λοιπόν*. But the article has come in from Matthew, in opposition to considerable evidence. [W. and Hort omit in Matt., bracket here.] — Ver. 43.

After 'Ιουδας Fritzsche has 'Ισκαριώ-ης, Lachm. and Tisch. δ' 'Ισκαρ. ; and this addition, sometimes with, sometimes without the article, is found in witnesses of weight (but not in B  $\aleph$ ). Rightly ; the omission is explained from the parallels. [Treg. brackets, W. and Hort, Weiss, R. V., omit.] —  $\omega\tau$ ] after  $\epsilon\lambda\varsigma$  has against it such decisive evidence that it cannot be maintained by means of the parallels, nor even by ver. 10. It is to be deleted, with Fritzsche, Lachm. Tisch. —  $\pi\omicron\lambda\upsilon\varsigma$ ] is wanting in B L  $\aleph$ , min. vss. Condemned by Rinck, bracketed by Lachm., deleted by Tisch. From Matthew. — Ver. 45. Lachm. only reads  $\rho\alpha\beta\beta\acute{\iota}$  once, following B C\* D L M  $\Delta$   $\aleph$ , min. vss., including Vulg., codd. It. [So Tisch. VIII., recent editors, R. V.] But this reading is from Matt. xxvi. 49, whence also  $\chi\alpha\iota\rho\epsilon$  has intruded into codd. and vss. — Ver. 46.  $\epsilon\pi'$   $\alpha\upsilon\tau\omicron\nu\tau\omicron\nu$   $\tau$ .  $\chi\epsilon\iota\rho\alpha\varsigma$   $\alpha\upsilon\tau\omicron\nu\tau\omicron\nu$ ] Many various readings, of which Lachm. has  $\tau$ .  $\chi\epsilon\iota\rho\alpha\varsigma$   $\epsilon\pi'$   $\alpha\upsilon\tau\omicron\nu$  ; Tisch. :  $\tau$ .  $\chi\epsilon\iota\rho\alpha\varsigma$   $\alpha\upsilon\tau\omicron\nu$ . The latter is attested by B D L  $\aleph^{**}$  min. vss., and is to be preferred as the less usual (see on Acts xii. 1, the exegetical remarks), which was altered in accordance with Matt. xxvi. 50. — Ver. 47.  $\tau\iota\varsigma$ ] has, it is true, important evidence against it ; but, as being superfluous, and, moreover, as not occurring in Matt. xxvi. 51, it might have been so easily passed over, that it may not be deleted, with Lachm. and Tisch. [Tisch. VIII. retains ; Treg. omits ; W. and Hort bracket.] — Instead of  $\acute{\omega}\tau\iota\omicron\nu$  read, with Lachm. and Tisch., following B D  $\aleph$ , 1,  $\acute{\omega}\tau\acute{\alpha}\rho\iota\omicron\nu$ . The former is from Matthew. — Ver. 48. The form  $\epsilon\zeta\eta\lambda\theta\alpha\tau\epsilon$  (Fritzsche, Lachm. Tisch.) is decisively attested. — Ver. 51.  $\epsilon\lambda\varsigma$   $\tau\iota\varsigma$   $\nu\epsilon\alpha\nu\acute{\iota}\sigma\kappa\iota$ .] Lachm. Tisch. read  $\nu\epsilon\alpha\nu\acute{\iota}\sigma\kappa$ .  $\tau\iota\varsigma$ , following B C L  $\aleph$ , Copt. Syr. It. Vulg. (D :  $\nu\epsilon\alpha\nu\acute{\iota}\sigma\kappa$ .  $\delta\acute{\epsilon}$   $\tau\iota\varsigma$ , without  $\kappa\alpha\iota$ ). The *Recepta* is to be maintained ;  $\nu\epsilon\alpha\nu\acute{\iota}\sigma\kappa\omicron\varsigma$   $\tau\iota\varsigma$  is the most prevalent mode of expression. [Tisch. VIII. returns to the *Rec.*, recent editors, R. V., follow B  $\aleph$ , etc.] — Instead of  $\eta\kappa\omicron\lambda\omicron\upsilon\theta\epsilon\iota$ , read, in accordance with B C L  $\aleph$ ,  $\sigma\upsilon\nu\eta\kappa\omicron\lambda\omicron\upsilon\theta\epsilon\iota$  (so Lachm. and Tisch.). The current simple form has crept in also at v. 37. —  $\omicron\iota$   $\nu\epsilon\alpha\nu\acute{\iota}\sigma\kappa\omicron\iota$ ] is wanting in B C\* D L  $\Delta$   $\aleph$ , Syr. Arr. Pers. Copt. It. Vulg. Theophylact. Rightly condemned by Griesb. (but see his *Comm. crit.* p. 179) and Rinck, deleted by Fritzsche, Lachm. Tisch. It came in by means of the gloss  $\tau\omicron\nu$   $\nu\epsilon\alpha\nu\acute{\iota}\sigma\kappa\omicron\iota$ , which was written in the margin beside  $\alpha\upsilon\tau\omicron\nu$ , as Slav. still renders  $\tau\omicron\nu$   $\nu\epsilon\alpha\nu\acute{\iota}\sigma\kappa\omicron\nu$  instead of  $\alpha\upsilon\tau\omicron\nu$   $\omicron\iota$   $\nu\epsilon\alpha\nu\acute{\iota}\sigma\kappa\omicron\iota$ . The  $\tau\omicron\nu$   $\nu\epsilon\alpha\nu\acute{\iota}\sigma\kappa\omicron\nu$  written in the margin was easily changed into  $\omicron\iota$   $\nu\epsilon\alpha\nu\acute{\iota}\sigma\kappa\omicron\iota$ , since the absence of a fitting subject for  $\kappa\rho\alpha\tau\omicron\iota\sigma\iota\nu$  might be felt. — Ver. 52.  $\acute{\alpha}\pi'$   $\alpha\upsilon\tau\omicron\nu\tau\omicron\nu$ ] bracketed by Lachm., deleted by Tisch., has considerable testimony against it ; yet, as being quite superfluous, it was more easily passed over than added. [Rejected by recent editors, R. V.] — Ver. 53.  $\alpha\upsilon\tau\omicron\nu$  after  $\sigma\upsilon\nu\acute{\epsilon}\rho\chi$ . is wanting in D L  $\Delta$   $\aleph$ , Vulg. It. Or. Deleted by Tisch. [W. and Hort text ; but retained by Treg., Weiss, R. V.] An omission from misunderstanding. — [Ver. 61. Tisch., recent editors, R. V., with  $\aleph$  B C L, 33, Copt., read  $\omicron\iota\kappa$   $\acute{\alpha}\nu\epsilon\kappa\rho$ .  $\sigma\upsilon\delta\acute{\epsilon}\nu$ .] — Ver. 65.  $\epsilon\beta\alpha\lambda\lambda\omicron\nu$ ] Lachm. and Tisch. have  $\epsilon\lambda\alpha\beta\omicron\nu$  on decisive evidence.  $\epsilon\lambda\alpha\beta\omicron\nu$  not being understood, was variously altered. — Ver. 67. 'Ιησοῦ  $\eta\sigma\theta\alpha$ ] B C L  $\aleph$  have  $\eta\sigma\theta\epsilon$   $\tau\omicron\upsilon$  'Ιησοῦ. So Lachm. and Tisch. D  $\Delta$ , min. vss., including Vulg. and codd. It., have  $\tau\omicron\upsilon$  'Ιησ. before  $\tau\omicron\upsilon$   $\Nu\alpha\zeta$ . The latter is in accordance with the usual mode of expression, and with Matt. xxvi. 69.  $\eta\sigma\theta\alpha$   $\tau\omicron\upsilon$  'Ιησοῦ is to be adopted ; this  $\tau\omicron\upsilon$  'Ιησοῦ following was omitted (so still in min., Fritzsche), and was then variously restored. — Ver. 68.  $\omicron\upsilon\kappa$  . . .  $\omicron\upsilon\delta\acute{\epsilon}$ ] Lachm. has  $\omicron\upsilon\tau\epsilon$  . . .  $\omicron\upsilon\tau\epsilon$ , following B D L  $\aleph$ , Eus. So now Tisch. also ; and rightly. See Matthew. —  $\tau\acute{\iota}$   $\sigma\acute{\upsilon}$   $\lambda\acute{\epsilon}\gamma\epsilon\iota\varsigma$ ] Lachm. and Tisch. have  $\sigma\acute{\upsilon}$   $\tau\acute{\iota}$   $\lambda\acute{\epsilon}\gamma\epsilon\iota\varsigma$ , following B C L  $\Delta$   $\aleph$ , min. Rightly ;  $\sigma\acute{\upsilon}$  was omitted (so still in D, Vulg. It.), and then was restored at the

place that first presented itself after *τί. — καὶ ἀλέκτωρ ἐφώνησε*] is wanting, indeed, in B L N, Copt. Colb. (bracketed by Lachm.); but the omission is manifestly caused by comparison with Matthew. [Retained by Tisch., R. V. text, omitted by W. and Hort, Weiss, R. V. marg.] — Ver. 70. *καὶ ἡ λαλία σου δοῦλάει*] So Elz. Scholz, Fritzsche, after Γαλιλ. *εἰ*. But the words are wanting in B C D L N, min. Copt. Sahid. Vulg. codd. It. Eus. Aug. Condemned by Griesb., deleted by Lachm. and Tisch. An interpolation from Matt. xxvi. 73, in accordance with the very old reading in that place (D, codd. It.), *δοῦλάει*. If the words were genuine, they would hardly have been passed over, containing, as they do, so familiar and noteworthy a particular of the history; the appeal to the homoeoteleuton is not sufficient. — Ver. 71. Instead of *δυνάειν* (comp. Matthew), *δυνάειναι* is sufficiently vouched for by B E H L S U V X Γ, min. — Ver. 72. *εἰθέως* after *καὶ* is wanting in Elz., but it is attested by B D G L N (which, with L, has not *ἐκ δευτ.*), min. Syr. Arr. Aeth. Arm. Vulg. codd. It. Eus., and adopted by Griesb. Fritzsche, Scholz, Lachm. Nevertheless it was far easier for it to be introduced from Matt. xxvi. 74 than for it, with its prevalent use and appropriateness, to be omitted. Hence, on the important evidence for its omission (including A C), it is, with Tisch., to be struck out. [Tisch. VIII. retains *εἰθέως*, this being the form given in the older manuscripts; so recent editors, R. V.; but W. and Hort bracket it in the margin.] — Instead of *τὸ ῥῆμα δ*, the *Recepta* has *τοῦ ῥήματος οὐ*, in opposition to decisive witnesses, among which, however, A B C L Δ N, min. Copt. Sahid. read *τὸ ῥῆμα ὡς*. Lachm. and Tisch. [recent editors, R. V.] have the latter; and with this preponderant attestation, it is to be regarded as original (followed also by Luke xxii. 61).

Vv. 1, 2. See on Matt. xxvi. 2-5. Comp. Luke xxii. 1, 2. Including this short introduction of simple historical tenor (in which Luke follows him), Mark is, in the entire narrative of the passion, *generally* more original, fresh, and free from later additions and amplifications of tradition than Matthew (comp. Weiss, 1861, p. 52 ff.), although the latter again is the more original in various details. — *τὸ πάσχα κ. τὰ ἀζυμα*] *the Passover and the unleavened* (ΠΑΣΧΑ), *i.e.*, the *feast* of the Passover and (which it likewise is) of the unleavened. Comp. 3 Esdr. i. 19 : *ἡγάγosan . . . τὸ πάσχα καὶ τὴν ἑορτὴν τῶν ἀζύμων*. On *τὰ ἀζυμα* as a designation of the *feast*, comp. 3 Esdr. i. 10 : *ἔχοντες τὰ ἀζυμα κατὰ τὰς ἐντάλας. — ἔλεγον γάρ*] This *γάρ* (see the critical remarks) informs us of the reason of the *ἐζήτουν* πῶς previously said; for the feast was in their way, so that they could not at once proceed, but believed that they must let it first go quietly by, so that no tumult might occur. Victor Antiochenus remarks : *τὴν μὲν ἑορτὴν ὑπερβέσθαι βούλονται οὐ σιγήσωροντο δὲ, ἐπειδὴ τὴν προφητείαν εἶδει πληροῦσθαι τὴν ἐν τῇ νομικῇ διατυπώσει, ἐν ᾗ τὸ πάσχα ἐδύετο, μὴνὶ πρώτῳ τεσσαρεσκαίδεκάτῃ ἡμέρᾳ ἐν τούτῳ γὰρ τῷ μὴνὶ καὶ ἐν ταύτῃ τῇ ἡμέρᾳ τὸ ἀληθινὸν πάσχα εἶδει θυγῆναι*, “they determined to pass over the feast; but they were not permitted, since it was necessary that the prophecy be fulfilled, that in the legal statute, according to which the passover came in on the fourteenth day of the first month; for in this month and on this day it was necessary that the true passover should be slain.” A view right in itself; not, however, according to the Synoptic, but according

to the Johannine account of the day of the death of Jesus. [See on ver. 12.] — *ἵσται*] *shall be*, certainty of what was otherwise to be expected.<sup>1</sup>

Vv. 3-9.<sup>2</sup> See on Matt. xxvi. 6-13. [See Note LXXXVII., p. 183.] Comp. John xii. 1-8, who also has the peculiar expression *πιστικῆς*, either directly from Mark, or from the form of tradition from which Mark also adopted it. Luke has at vii. 36 ff. a history of an anointing, but a different one. — *μύρον νάρδου*] On the costliness of this, see Pliny, *H. N.* xiii. 2. — *πιστικῆς*]<sup>3</sup> *πιστικός*, in demonstrable usage, means nothing else than (1) *convincing, persuading* (Xen. *Cyrop.* i. 6. 10 : *πιστικωτέρους* . . . *λόγους*; Plato, *Gorg.* p. 455 A : *ὁ βήτωρ ἐστὶ . . . πιστικός μόνου*), thus being equivalent to *πειστικός*; (2) *faithful, trustworthy* (Artemidorus, *Oneir.* ii. 32, p. 121 : *γυνὴ πιστικὴ καὶ οἰκουρὴς*, comp. *πιστικῶς*, Plut. *Pel.* 8; Scymn. *orb. descr.* 42), thus equivalent to *πιστός*. The latter signification is here to be maintained : nard, *on which one can rely*, i.e., unadulterated genuine nard, as Eusebius, *Demonstr. ev.* 9, calls the gospel “the good cheer of the genuine (τοῦ πιστικοῦ) mixed wine (κράματος) of the new covenant” (where the contextual reference to the drinking lies not in *πιστικοῦ*, but in *κράματος*). The opposite is “*pseudo-nardus*” (Plin. *H. N.* xii. 12, 26), with which the genuine nard was often adulterated (comp. also Dioscor. *mat. med.* i. 6 f.). [See Note LXXXVIII., p. 183.] This is the explanation already given by Theophylact, Euthymius Zigabenus (both of whom, however, add that a special *kind* of nard may also be intended), and most of the older and more recent commentators (Lücke is not decided). But Fritzsche (following Casaubon, Beza, Erasmus Schmid, Maldonatus, and others of the older expositors quoted by Wolf, who deduce it from *πίνω*) derives it from *πιπίσκω*, and explains it as *nardus potabilis*. Certainly anointing oils, and especially oil of spikenard, were *drunk* mingled with wine ;<sup>4</sup> but the actual *usus loquendi* stands decidedly opposed to this view, for according to it *πιστός* doubtless<sup>5</sup> has the signification of *drinkable*, but not *πιστικός*, even apart from the facts that the *context* does not point to *this* quality, and that it is asserted not of the *ointment*, but of the *nard* (the plant). The *usus loquendi*, moreover, is decisive against all other explanations, such as that of the Vulgate :<sup>6</sup> *spicati*,<sup>7</sup> and that of Scaliger : *pounded nard* (equivalent to *πιστικῆς*), from *πρίσσω*, although this etymology *in itself* would be possible (Lobeck, *Paralip.* p. 31). Others have derived

<sup>1</sup> Hartung, *Partikell.* II. p. 140.

<sup>2</sup> Holtzmann, p. 95, attributes to this episode the significant purpose of introducing the attitude of the betrayer, whose psychological crisis had now set in, in making advances to meet the Sanhedrim. But this could only be the case, if Mark and Matthew had named Judas as the murmurer. Now Mark has *τις* in general, and Matthew designates *οἱ μαθηταί* as the murmurers. John is the first to name Judas.

<sup>3</sup> See on this word, Fritzsche *in loc.*, and in the *Hall. Lit. Z.* 1840, p. 179 ff.; Lücke on John xii. 3; Winer, p. 89 [E. T. 97 f.]; Wichelhaus, *Lebensgesch.* p. 74 f.; Stephan

*Theol.*, ed. Hase, VI. p. 1117.

<sup>4</sup> Athen. xv. p. 689; Lucian, *Nigrin.* 31; Juvenal, *Sat.* vi. 303; Hirtius, *de bell. Hesp.* 33. 5; Plin. *H. N.* xiv. 19. 5; and see in general, Hermann, *Privatalth.* § 26. 8, 9.

<sup>5</sup> Aesch. *Prom.* 478; Lobeck, *Technol.* p. 131.

<sup>6</sup> Comp. Castallo, Hammond, Grotius, Wetstein, Rosenmüller.

<sup>7</sup> Mark having retained the Latin word, but having given to it another form. See also Estius, *Annot.* p. 892.—Several codd. of the It., too, have the translation *spicati*; others : *plastici*, Vere. : *optimi*.

πιστικῆς from the proper name of some unknown place (*Pistic nard*), as did Augustine; but this was a *cutting* of the knot.<sup>1</sup> — πολυτελοῦς] belongs to μίρον, not to νάρδον, which has its epithet already, and see ver. 5. Comp. Matt. xxvi. 7. — συντρίψασα] neither: *she rubbed it and poured*, etc. (Κυρκε), nor: *she shook the vessel*,<sup>2</sup> but: *she broke it*,<sup>3</sup> namely, the narrow (Plin. II. N. ix. 35) neck of the vessel, for she had destined the *entire* contents for Jesus, nothing to be reserved. — τὴν ἀλάβ.] ἀλάβαστρος occurs in all the three gospels, and the codices vary accordingly. See the critical remarks. — αὐτοῦ τῆς κεφαλῆς] (see the critical remarks) *on him upon the head*, without the preposition usual in other cases,<sup>4</sup> κατὰ before τῆς κεφαλῆς.<sup>5</sup> — Ver. 4. *But there were some, who grumbled to one another* (uttered grumbings to one another). πρὸς ἑαυτ., as at xi. 31, x. 26, *al.* What they murmured, is contained in what follows, without καὶ λέγοντες.<sup>6</sup> — Ver. 5. ἐνεβριμ. αὐτῇ] *they were angry at her*. Comp. i. 43. — Ver. 7. καὶ ὅταν θέλητε κ.τ.λ.] certainly an amplifying addition of tradition, found neither in Matthew nor in John. — Ver. 8. *What she was able (to do) she has done; the greatest work of love which was possible to her, she has done*. Comp. Xen. Mem. ii. 1. 30: διὰ τὸ μῦθον ἔχειν, ὃ τι ποιεῖς. — προέλαβε κ.τ.λ.] *Beforehand she hath anointed my body on behalf of embalming* (in order thereby to embalm it). A classical writer would have said προλαβοῦσα ἐμύρισε.<sup>7</sup> Passages with the *infinitive* from Josephus may be seen in Κυρκε, I. 192. We may add that the expression in Mark already betrays the *explanatory* tradition. — Ver. 9. εἰς ὅλον τ. κόσμον] as in i. 39. The relation to ὅπου is as at Matt. xxvi. 13.

Vv. 10, 11. See on Matt. xxvi. 14-16. Comp. Luke xxii. 3-6. — εἰς τῶν δώδεκα] has a tragic stress.

Vv. 12-16. See on Matt. xxvi. 17-19. Comp. Luke xxii. 7-13. The *marvellous* character of the ordering of the repast, which is not as yet found in Matthew with his simple πρὸς τὸν δεῖνα, points in Mark and Luke to a later form of the tradition (in opposition to Ewald, Weiss, Holtzmann, and others), as Bleek also assumes. Comp. Matt. xxvi. 18. This form may easily, under the influence of the conception of our Lord's prophetic character (comp. xi. 2 f.), have originated through the circumstance, that the two disciples met the servant of the δεῖνα, to whom Jesus sent them, in the street with a pitcher of water. [See Note LXXXIX., p. 184.] Assuredly *origi-*

<sup>1</sup> Still the *possibility* of its being the adjective of a local name may not be called in question. In fact, the Schollast, Aesch. Pers. 1, expressly says: τάδε μὲν Περσῶν πιστὰ καλεῖται . . . πόλις ἐστὶ Περσῶν Πίστειρα, καλουμένη, ἣν συγκόπας ὁ ποιητὴς Πίστα ἔφη. "These Persian things are called πιστα . . . there is a city of Persia called Pistaira, abridging which the poet says Pista." Loebck, *Pathol.* p. 282, remarks on this: "Somnium hoc est, sed nititur observatione licentiae popularis, qua nomina peregrina varie et multipliciter interpolantur." "This is a fancy, but based upon observation of popular license, by which foreign names are variously and repeatedly interpolated."

On the taking of it as a local designation depends the translation *pisticti*, which the Vulgate also, along with codd. of It., has in John xii. 3, although in the present passage it gives *epitacti*.

<sup>2</sup> Knatchbull, Hammond, Wakefield, *Sus. crit.* V. p. 57.

<sup>3</sup> Eccus. xxi. 14; Bar. vi. 17; Dem. 845, 18; Xen., *et al.*

<sup>4</sup> Plato, *Rep.* iii. p. 397 E.

<sup>5</sup> Plato, *Leg.* vii. p. 814 D; Herod. iv. 62.

<sup>6</sup> Comp. the use of θαυμάζειν, *mirabundum quaerere*, in Sturz, *Lex. Xen.* II. p. 511 f.

<sup>7</sup> Xen. *Cyr.* i. 2. 8; Thuc. iii. 8; Dem. 44, 3, *al.*

*nal*, however, is the sending of only *two* disciples in Mark, whom thereupon Luke xxii. 8 names. — ὅτε τ. πάσχα ἔθνον] *on which day they killed the paschal lamb* (Ex. xii. 21 ; Deut. xvi. 2 ; 8 Esdr. i. 1, vii. 12), which occurred on the 14th Nisan in the afternoon.<sup>1</sup> See on Matt. xxvi. 17. [See Note XC., p. 184.] — Ver. 13. ἀνθρῶπος] The *connection* (see ver. 14) shows that the man in question was a *slave* ; his occupation was the carrying of water, Deut. xxix. 10 ; Josh. ix. 21 ; Wetstein *in loc.* — κεράμιον ὕδατος] *an earthen vessel with water*. Comp. ἀλάβαστρον μίρον, ver. 3. “The *water-pitcher* reminds one of the beginning of a meal, for which the hands are washed,” Ewald. — Ver. 14. τὸ κατάλυμά μου] *the lodging destined for me*, in which (ὅπου) I, etc. The word κατὰλ., *lodging, quarters*, is bad Greek, Thom. M. p. 501.<sup>2</sup> — Ver. 15. αὐτός] *He himself*, the master of the house. On the form ἀνάγαιον instead of ἀνδργαῖον (Xen. *Anab.* v. 4. 29), which is preserved in the old lexicographers, see Fritzsche *in loc.*<sup>3</sup> In signification it is equivalent to ὑπερῶν, ΠῚλ, *upper chamber*, used as a place of prayer and of assembling together. Comp. on ii. 3, and see on Acts i. 13. — The attributes which follow are thus to be distributed : *he will show you a large upper chamber spread, i.e., laid with carpets, in readiness.* — εἰτοιμάς. ἡμῖν] *arrange for us, make preparation for us.* Comp. Luke ix. 52.

Vv. 17–25. See on Matt. xxvi. 20–29. Comp. Luke xxii. 14–23. — μετὰ τῶν δώδεκα] Those two are to be conceived as having returned after the preparation. — Ver. 18 f. ὁ ἰσθίων μετ’ ἐμοῦ] not said for the purpose of making known the fact, but the expression of deeply painful emotion. — εἰς καθεῖς] *man by man*. See on this expression of late Greek, wherein the preposition is adverbial, Wetstein *in loc.*<sup>4</sup> — καὶ ἄλλος] an inaccuracy of expression, as though there had been previously said not *εἰς καθεῖς*, but merely *εἰς*. *Mark* in particular might be led into this inaccuracy by his *graphic* manner. — Ver. 20. ὁ ἐμβαπττ.] not *at this moment*, and so not a definite designation of the traitor (as Bleek will have it), for after ver. 19 it is certain that the eating was not immediately proceeded with (comp. on Matt. xxvi. 23) ; but neither is it generally : “*qui mecum vesci consuevit*,” “*who was wont to eat with me*,” Beza ; but, like ὁ ἰσθίων μετ’ ἐμοῦ, ver. 18, *referring generally to this meal*, and withal more precisely indicating the traitor to this extent, that he was one of those who reclined nearest to Jesus, and who ate with Him *out of the same dish*. According to Lange, indeed, the hand of Judas made a “*movement playing the hypocrite*,” and met the hand of the Lord, while the latter was still in the dish, in order with apparent ingenuousness to receive the morsel. A harmonistic play of fancy, whereof nothing appears in the text. — Ver. 24. εἶπεν] namely, *while they drank*, not *before* the drinking. A deviation from Matthew and Luke, but not inappropriate, as Jesus gives the explanation not *afterwards* (in opposition to de Wette), but *at the*

<sup>1</sup> Neither here nor elsewhere have the Synoptics expressed themselves *ambiguously* as to the day of the Last Supper. See Illgenfeld in his *Zeitschr.* 1865, p. 96 ff. (in opposition to Aberle in the *theol. Quartal-schr.* IV. p. 548 ff.).

<sup>2</sup> But see Pollux, i. 73, and Eustathius, *ad Od.* iv. 146, 33, Rom.

<sup>3</sup> Buttmann, *neul. Gr.* p. 12 [E. T. 18].

<sup>4</sup> Winer, p. 223 [E. T. 249] ; Buttmann, *neul. Gr.* p. 27 [E. T. 30].



time of the drinking<sup>1</sup> (ἰστί). A very immaterial difference, to be explained not from Mark's mere love for alteration (de Wette), but from a diversity of the tradition, in respect to which, however, the greater simplicity and independence on the form of the ecclesiastical observance, which mark the narrative in Mark, tell in favor of its originality (in opposition to Baur). — τὸ αἱμά μου τῆς διαθήκης] *my covenant-blood*, as Matt. xxvi. 28. The definition, "the *new covenant*," came in later; as also "*for the forgiveness of sins*" is a more precise specification from a further stage of development.<sup>2</sup> Comp. on Matt. xxvi. 28. And the direction, "*Do this in remembrance of me*," is first added in Paul (twice over) and in Luke. See on 1 Cor. xi. 24.

Vv. 26-31. See on Matt. xxvi. 30-35. — Ver. 29. καὶ εἰ] *even if*. On the difference between this and εἰ καὶ (which here occurs as a various reading), see Klotz, *ad Deuar.* p. 519 f. — ἀλλ'] in the apodosis of a connecting sentence, *at certa.*<sup>3</sup> — Ver. 30. οὐ] has the emphasis of the contrast with ἀλλ' οὐκ ἐγώ. — σήμερον ταύτη τῇ νυκτί] (see the critical remarks) impassioned climax: *to-day, in this night*. As to πρὶν ἢ, see on Matt. i. 18. — δις] a later form assumed by the utterance than in Matthew. Comp. vv. 68, 72. Even John xiii. 38 has it not. There was no occasion for a later simplification (Weiss), if the characteristic δις was there from the first. — Ver. 31. ἐκπερισσῶς ἐλάλει] (see the critical remarks): but *he was speaking exceedingly much*. Observe the difference between this ἐλάλει and the subsequent ἐξέειπεν (comp. on i. 34); the latter is the simple, definite *saying*; the former, with ἐκπερισσῶς, is in keeping with the passionate nature of Peter not even yet silenced by ver. 30. The word ἐκπερισσ. is not preserved elsewhere. — ἀπαρνῆσομαι] οὐ μή, with the future,<sup>4</sup> denotes the right sure expectation. Comp. on Matt. xxvi. 35.

Vv. 32-42. Comp. on Matt. xxvi. 36-46. Comp. Luke xxii. 40-46. — Ver. 38. ἐκθαμβεῖσθαι] used in this place of the *anguish* (otherwise at ix. 15). The word occurs in the N. T. only in Mark, who uses strongly graphic language. Comp. xvi. 5, 6. Matthew, with more psychological suitableness, has λυπεῖσθαι. — ἕως θανάτου] See on Matt. xxvi. 38, and comp. Eccclus. xxxvii. 2; Clem. 1 Cor. 4: ζῆλος ἐποίησεν Ἰωσήφ μέχρι θανάτου διωχθῆναι, *Test. XII. Patr.* p. 520. — παρέλθῃ ἀπ' αὐτοῦ] Comp. *Test. XII. Patr.* p. 527: ἡῖστατο . . . ἵνα παρέλθῃ ἀπ' ἐμοῦ ἡ ὁργὴ κυρίου. — ἡ ὥρα] *the hour κατ' ἐξουχίαν, hora fatalis*. It passes over from the man, when the latter is spared from undergoing its destiny. — Ver. 36. Ἀββᾶ] אבנא; so spoke Jesus in prayer to His Father. This mode of address assumed among the Greek-speaking Christians the nature of a *proper name*, and the fervor of the feeling of childship added, moreover, the *appellative* address ὁ πατήρ, — a juxtaposition, which gradually became so *hallowed by usage* that here Mark even places it in the very mouth of Jesus, which is an involuntary *Hysteron proteron*. The *usual* view, that ὁ πατήρ is an addition by way of interpreting, is quite out of place in the

<sup>1</sup> Comp. also Rückert, *Abendm.* p. 72.

<sup>2</sup> But observe how the *idea of reconciliation* is already in the case of Mark implied in the simple ὑπὲρ πολλῶν. Even Baur (*neut. Theol.* p. 102) acknowledges this, but thinks

that these very words contain a later modification of the narrative.

<sup>3</sup> See Heindorf, *ad Plat. Soph.* p. 341 f.; Klotz, p. 93.

<sup>4</sup> See Ellendt, *Lex. Soph.* II. p. 410 ff.

fervent address of prayer. See on Rom. viii. 15. Against the objections of Fritzsche, see on Gal. iv. 6. — *πατένγκε*] *carry away past*. Hahn was wrong, *Theol. d. N. T.* I. p. 209 f., in deducing from the passage (and from Luke xxii. 24) that Jesus had been tempted by His *σάρξ*. Every temptation came to Him from without. But in this place He gives utterance only to His purely human feeling, and that with unconditional subordination to God, whereby there is exhibited even in that very feeling His *μὴ γινῶναι ἁμαρτιαν*, which is incompatible with incitements to sin from His own *σάρξ*. — ἀλλ' οὐ] The following interrogative *τι* shows how the utterance emotionally broken off is here to be completed. Hence somewhat in this way: *but there comes not into question*, not: ἀλλ' οὐ γενίσθω. — Ver. 41. *καθεύετε λοιπὸν κ.τ.λ.*] as at Matt. xxvi. 45, painful irony: *sleep on now, and take your rest!* [See Note XCI., p. 184.] Hardly has Jesus thus spoken when He sees Judas approach with his band (vv. 42, 43). Then his mood of painful irony breaks off, and with urgent *earnestness* He now goes on in hasty, unconnected exclamations: *there is enough* (of sleep)! *the hour is come!* *see, the Son of man is delivered into the hands of sinners!* *arise, let us go* (to meet this decisive crisis)! *see, my betrayer is at hand!* It is only this view of ἀπέχει, according to which it refers to the *sleep* of the disciples, that corresponds to the immediate connection with what goes before (*καθεύετε κ.τ.λ.*) and follows; and how natural is the change of mood, occasioned by the approaching betrayers! All the more original is the representation.<sup>1</sup> Hence it is not: there is enough of *watching* (Hammond, Fritzsche). The *usus loquendi* of ἀπέχει, *sufficit* (Vulgate), depends on the passages, which certainly are only few and late, but certain, (pseudo-)Anacreon, xxviii. 33; Cyrill. in *Hagg.* ii. 9, even although the gloss of Hesychius: ἀπέχει, ἀπόχη, ἔξαρκεί, is critically very uncertain.<sup>2</sup> Others interpret at variance with linguistic usage: *abest*, "it is gone," sc. *anxietas mea*, "my anxiety" (see Heumann, Thies), or *the betrayer*; <sup>3</sup> ἀπέχειν, in fact, does not mean the being removed *in itself*, but denotes the *distance*.<sup>4</sup> Lange also is linguistically wrong in rendering: "it is all over with it," *it will do no longer*. The comparison of οὐδὲν ἀπέχει, *nothing stands in the way*,—in which, in fact, ἀπέχει is not intransitive, but active,—is altogether irrelevant.

Vv. 43–52. See on Matt. xxvi. 47–56. Comp. Luke xxii. 47–53. The brief, vivid, terse narrative, especially as regards the blow of the sword and the young man that fled (which are alleged by Wilke to be interpolated), testifies to its originality. — *δεδῶκε*] without augment.<sup>5</sup> — *σύσημον*] *a concert-*

<sup>1</sup> Comp. Erasmus, Bengel ("suas jam peractas habet sopor vices; nunc alla res est"), Kulnoel, Ewald, Bleek.

<sup>2</sup> See Buttmann in the *Stud. u. Krit.* 1858, p. 506. He would leave ἀπέχει without any idea to complete it, and that in the sense: *it is accomplished, it is the time of fulfilment, the end is come*, just as Grotius, ad *Matt.* xxvi. 45 (*peractum est*), and as the codex Brixlensis has, *adest finis*, while D and min. add to ἀπέχει: τὸ τέλος. The view deserves consideration. Still the usual *it is enough*

is more in keeping with the empirical use, as it is preserved in the two passages of Anacreon and Cyril; moreover, it gives rise to a doubt in the matter, that Jesus should have spoken a word equivalent to the τετέλεσται of John xix. 30 even now, when the consummation was only just beginning.

<sup>3</sup> Bornemann in the *Stud. u. Krit.* 1843, p. 108 f.

<sup>4</sup> Xen. *Anab.* iv. 3. 5; Polyb. i. 19. 5; 2 Macc. xi. 5, xii. 20.

<sup>5</sup> See Winer, p. 67 f. [E. T. 72 f.].

*ed signal*, belongs to the later Greek.<sup>1</sup> — ἀσφαλῶς] *securely*, so that He cannot escape. Comp. Acts xvi. 28. — Ver. 45. ῥαββί, ῥαββί] The betrayer himself is under excitement. [But see critical note.] — Ver. 49. ἀλλ' ἵνα κ.τ.λ.] *sc.*: ὡς ἐπὶ ληστὴν ἐξήλθατε κ.τ.λ. ver. 48. Comp. John ix. 3, i. 8, xiii. 18. — Ver. 50. It would have been more exact to name the subject (the disciples). — Ver. 51 f. συνηκολούθει αὐτῷ] (see the critical remarks): *he followed Him along with*, was included among those who accompanied Jesus in the garden. — συνδύνα] a *garment* like a shirt, made of cotton cloth or of linen (see Bast, *ep. crit.* p. 180), in which people slept. “Atque ita hic juvenis lecto exsilierat,” “and so this youth had sprung up from his bed,” Grotius. — ἐπὶ γυμνοῦ] not to be supplemented by σώματος, but a neuter substantive. Comp. τὰ γυμνά, the *nakedness*, and see in general Kühner, II. p. 118. — If οἱ νεανίσκοι were genuine, it would not have to be explained as *the soldiers* (Casaubon, Grotius, de Wette), since the context makes no mention of such, but generally: *the young people*, who were to be found in the ὄχλος, ver. 43. — *Who the young man was*, is not to be defined more precisely than as: *an adherent of Jesus*,<sup>2</sup> but not one of the Twelve. [See Note XCII., p. 184.] The latter point follows not from ver. 50 (for this young man also, in fact, had fled), but from the designation εἰς τις νεανίσκ. in itself, as well as from the fact that he already had on the night-dress, and therefore had not been in the company at the table. There was no justification, therefore, for guessing at John,<sup>3</sup> while others have even concluded from the one garment that it was *James the Just*, the brother of the Lord.<sup>4</sup> There are other precarious hypotheses, such as: a youth from the house where Jesus had eaten the Passover (Victor Antiochenus and Theophylact), or from a neighboring farm (Grotius), or *Mark himself* (Olshausen, Bisping). The latter is assumed also by Lange, who calls him a “premature Joseph of Arimathea;” and likewise by Lichtenstein, who, by a series of combinations, identifies the evangelist with a son of the master of the house where the Passover took place. Casaubon aptly remarks: “quis fuerit hic juvenis quaerere curiosum est et vanum, quando inveniri τὸ ζητούμενον non potest,” “To ask who this youth was is curious and vain, because what is sought cannot be found.” Probably Mark himself did not know his name. — It must be left undetermined, too, whence (possibly from Peter?) he learned this little episode,<sup>5</sup> which was probably passed over by Matthew and Luke only on account of its unimportance. — γυμνός] “pudorem vicit timor in magno periculo,” “In great danger fear conquers shame,” Bengel.

Vv. 53, 54. See on Matt. xxvi. 57 f. Comp. Luke xxii. 54 f. [See Note XCIII., p. 184 seq.] — πρὸς τ. ἀρχιερ.] *i.e.*, Caiaphas, not Annas, as appears from Matthew. — συνέρχονται αὐτῷ] is usually explained: *they come together to*

<sup>1</sup> See Wetstein and Kypke, Sturz, *Dial. Al.* p. 196.

<sup>2</sup> Not possibly Saul (the subsequent Apostle Paul), who had run after Him from curiosity, as Ewald, *Gesch. der apost. Zeit.* p. 330, conjectures.

<sup>3</sup> Ambrose, Chrysostom, Gregory, *Moral.*

xiv. 23.

<sup>4</sup> Epiphanius, *Haer.* lxxxvii. 13, as also in Theophylact.

<sup>5</sup> According to Baur, only a piquant addition of Mark; according to Hilgenfeld, it is connected with Mark's conception of a more extended circle of disciples (II. 147).

*Him* (the high priest), in which case the dative is either taken as that of the direction (Fritzsche), or is made to depend upon *συν* : *with him*, i.e., *at his house*, they assemble. But always in the N. T.,<sup>1</sup> even in John xi. 33, *συνέρχεσθαι τινι* means : *to come with any one, una cum aliquo venire* ;<sup>2</sup> and *αὐτῷ*, in accordance with the following *ἠκολούθησεν αὐτῷ*, is most naturally to be referred to *Jesus*. Hence : *and there came with Him* all the chief priests,<sup>3</sup> i.e., at the same time, as Jesus is led in, there come also all the priests, etc., who, namely, had been bespoken for this time of the arranged arrest of the delinquent. This view of the meaning, far from being out of place, is quite in keeping with the *vivid* representation of Mark. — *πρὸς τὸ φῶς*] *at the fire-light*, Luke xxii. 56.<sup>4</sup> According to Baur, indeed, this is an expression unsuitably borrowed from Luke.

Vv. 55–65. See on Matt. xxvi. 59–68. — Ver. 56. *καὶ ἰσὺ κ.τ.λ.*] *and the testimonies were not alike* (consonant, agreeing). At least *two* witnesses had to agree together ; Deut. xvii. 6, xix. 15.<sup>5</sup> The *καὶ* is the simple : *and*. Many testified falsely and dissimilarly. — Ver. 58. *ἡμεῖς*] *we*, on our part : the *ἐγώ* also which follows has corresponding emphasis. — *χειροποιήτων . . . ἄλλον ἀχειροποιήτων*] peculiar to Mark, but certainly (comp. on xv. 29) a later form of the tradition resulting from reflection (at variance with John's own interpretation) as to the meaning of the utterance in John ii. 19, according to which there was found in that saying a reference to the new spiritual worship of God, which in a short time Christ should put in the place of the old temple-service. Comp. Acts vi. 14. Matthew is here more simple and more original. — *ἀχειρον.*] is an appositional more precise definition to *ἄλλον*.<sup>7</sup> Comp. on Luke xxiii. 32. — Ver. 59. *οὐδὲ οὕτως*] *and not even thus* (when they gave *this* statement) was their testimony consonant. The different witnesses must therefore have given utterance to not unimportant variations in details (not merely in their mode of apprehending the saying, as Schenkel would have it). It is plain from this that one witness was not heard in the presence of the other.<sup>8</sup> Others, like Erasmus, Grotius, Calovius, in opposition to linguistic usage and to the context (see ver. 56), hold that *ἰσος* is here and at ver. 56 : *sufficient*. — Ver. 60. *Two* questions, as at Matt. xxvi. 62. If we assume only one, like the Vulgate, and take *τι* for *δ,τι* : *answerest thou nothing to that, which*, etc.,<sup>9</sup> it is true that the construction *ἀποκρίνεσθαι τι* is not opposed to it (see on Matthew), but the address is less expressive of the anxiety and urgency that are here natural to the questioner. Buttman, *neut. Gr.* p. 217 [E. T. 251], harshly suggests that "hearing" should be supplied before *δ,τι*. — Ver. 61. Well-known *parallelismus antitheticus*, with em-

<sup>1</sup> Luke xxiii. 55 ; Acts i. 21, ix. 39, *al.*

<sup>2</sup> Comp. Winer, p. 193 [E. T. 215].

<sup>3</sup> *Whither?* is clearly shown from the context, namely, to the *ἀρχιερεῖς*. This in opposition to Wieseler, *Synops.* p. 406.

<sup>4</sup> See Raphael, *Polyb.* p. 151 ; Sturz, *Lex. Xen.* IV. p. 519 f.

<sup>5</sup> It is not to be accented *ἰσος*, as in Homer, but *ἰσος*, as with the Attic and later writers. See Fritzsche *in loc.* ; Bentley, *ad*

*Menandr. fragm.* p. 533, ed. Melnek ; Brunn, *ad Arist. Plut.* 1113 ; Lipsius, *grammat. Unters.* p. 24.

<sup>6</sup> Lightfoot, p. 658 ; Michaelis, *Mos. R.* § 299 ; Saalschütz, p. 604.

<sup>7</sup> See van Hengel, *Annotat.* p. 55 ff.

<sup>8</sup> Comp. Michaelis, *Mos. R.* § 299, p. 97.

<sup>9</sup> Bornemann in the *Stud. u. Krit.* 1843, p. 120 f. ; Lachmann, Tischendorf, Ewald, Bleek, and various others.

phasis. Inversely at Acts xviii. 9. — ὁ εὐλογητός] κατ' ἐξοχὴν, בְּרִיךְ, *God*. Used absolutely thus only here in the N. T. The *Sanctus benedictus* of the Rabbins is well known (Schoettgen, *ad Rom.* ix. 5). The expression makes us feel the *blasphemy*, which would be involved in the affirmation. But it is this affirmation which the high priest *wishes* (hence the form of his question : *Thou art the Messiah ?*), and Jesus *gives* it, but with what a majestic addition in this deep humiliation ! — Ver. 62. The ἀπ' ἄρτι in Matt. xxvi. 64, which is wanting in Mark, and which requires for what follows the *figurative* meaning, is characteristic and certainly original.<sup>1</sup> That *figurative* meaning is, moreover, required in Mark by ἐκ δεξιῶν καθήμε. τ. δυν., although Keim finds in this interpretation "arbitrariness without measure." Luke only, xxii. 69, while abbreviating and altering the saying, presents the *literal* meaning. — Ver. 63. τοὺς χιτῶνας] a more accurate statement, in accordance with the custom of rending the garments, than the general τὰ ἱμάτια in Matt. xxvi. 65; see *in loc.* People of rank wore *two* under-garments (Winer, *Realw.*) ; hence τοὺς χιτῶνας. — Ver. 64. κατέκριναν κ.τ.λ.] *they condemned Him, to be guilty of death.*<sup>2</sup> Ὁ κατακρ. with an infinitive, comp. Herod. vi. 85, ix. 93; Xen. *Hier.* vii. 10. — Ver. 65. ἤρξαντο] when the "guilty !" had been uttered. A vivid representation of the sequel. — τινές] comp. previously οἱ δὲ πάντες, hence : some of the *Sanhedrists*. *The servants, i.e.*, the servants of the court, follow afterwards. — προφήτευσον] usually : who struck thee, according to the amplifying narratives of Matthew and Luke. Mark, however, does not say this, but generally : *prophecy* ! which as Messiah thou must be able to do ! They wish to bring Him to *prophecy* by the *κολαφίζειν* ! The narrative of Mark, regarded as an *abbreviation* (Holtzmann), would be a singularity without motive. Matthew and Luke followed another tradition. The veiling of the face must, according to Mark, be considered merely as *mocking mummery*.—And after some of the Sanhedrists had thus mocked and maltreated Him, *the servants received Him with strokes of the rod*. To them He was delivered for custody until further orders. This is the meaning according to the reading ἐλαβον (see the critical remarks). On the explanation of the reading ἐβαλλον, *they struck Him*, see Bornemann in the *Stud. u. Krit.* 1843, p. 138. As to *ραπίσμασιν*, see on Matt. xxvi. 67. The *dative* denotes the form, the accompanying circumstances, with which on the part of the servants the ἐλαβον took place. Bernhardy, p. 100 f.<sup>3</sup>

Vv. 66-72. See Matt. xxvi. 69-75. Comp. Luke xxii. 56-62. — κάτω] *below*, in contrast with the buildings that were situated higher, which sur-

<sup>1</sup> Ὁ μετὰ τ. νεφέλ., comp. Dan. vii. 13 (Dy); Rev. i. 7.

<sup>2</sup> This was the result, which was already from the outset a settled point with the court, and to the bringing about of which the judicial procedure had merely to lend the form of legality. The defence of the procedure in Saalschütz, *Mos. R.* p. 623 ff., only amounts to a pitiful *semblance* of right. Against the fact as it stood, that Jesus claimed to be the Messiah, they had no

law; this claim, therefore, was brought into the sphere of the *spiritual* tribunal under the title of blasphemy, and before the *Roman* tribunal under that of high treason. And into the question as to the ground and truth of the claim—although in the confession of Jesus there was implied the *exceptio veritatis*—they prudently did not enter at all.

<sup>3</sup> Comp. the Latin *accipere aliquem verbis* (Cic. *Tusc.* ii. 14. 34).

rounded the court-yard (see on Matt. xxvi. 3). — Ver. 68. *οὐτε οἶδα, οὐτε ἐπίσταμαι*] (see the critical remarks) *I neither know nor do I understand*. Thus the two verbs that are negatived are far more closely connected (conceived under *one* common leading idea) than by *οὐκ . . . οἶδε*.<sup>1</sup> On the manner of the denial in the passage before us, comp. *Test. XII. patr.* p. 715 : *οὐκ οἶδα δ' λέγεις*. The doubling of the expression denotes *earnestness*; Bornemann, *Schol. in Luk.* p. xxxi. f. — *προαύλιον*] Somewhat otherwise in Matt. xxvi. 71. See *in loc.* — *καὶ ἄλ. ἐφ.*] *and a cock crew*; peculiar to Mark in accordance with xiv. 30. [See critical note.] — Ver. 69. *ἡ παιδίσκη*] consequently the *same*; a difference from Matt. xxvi. 71. It is still otherwise in Luke xxii. 58. — *πάλιν*] would, if it belonged to *ἰδοῖσα αὐτόν* (as taken usually), stand before these words, since it would have logical emphasis in reference to *ἰδοῖσα*, ver. 67. Comp. subsequently *πάλιν ἤρνετο*. Hence it is, with Erasmus, Luther, Grotius, and Fritzsche, to be attached to *ἤρξατο*, on which account, moreover, C L Δ Ν have placed it only after *ἤρξ.* So Tischendorf. Still the word on the whole is critically suspicious, although it is quite wanting only in B M, vss. : the addition of it was natural enough, even although the *λέγειν* here is not addressed again to Peter. — *ἤρξατο*] graphic. — Ver. 70. *ἤρνετο*] *Tempus adumbrativum* (as so often in Mark). The second *πάλιν* introduces a *renewed* address, and this, indeed, ensued *on the part of those who were standing by*. Hence it is not : *πάλιν ἔλεγον οἱ παρ.*, but : *πάλιν οἱ παρ. ἔλεγον*. — *καὶ γὰρ Γαλιλ. εἶ*] *for thou art also a Galilean*; i.e., for, besides whatever else betrays thee, thou art, moreover, a Galilean. They observed this from his dialect, as Matthew, following a later shape of the tradition, specifics. — Ver. 72. *ἐπιβαλὼν*] not : *coepit flere*, “began to weep” (Vulg. It. Goth. Copt. Syr. Euthymius Zigabenus, Luther, Castalio, Calvin, Heinsius, Loesner, Michaelis, Kuinoel [R. V. margin] and others), as D actually has *ἤρξατο κλαίειν*, which certainly also those versions have read; expressed with *ἐπιβάλλειν*, it must have run *ἐπέβαλε κλαίειν*, and this would only mean : he threw himself on, set himself to, the weeping (comp. Erasmus and Vatablus : “*prorupit in fletum*,” “burst forth into weeping;” see also Bengel); nor yet : *cum se foras projecisset*, “when he had rushed out of doors” (Beza, Raphel, Vater, and various others), since *ἐπιβαλὼν* might doubtless mean : when he had rushed away, but not : when he had rushed out,—an alteration of the meaning which Matt. xxvi. 75, Luke xxii. 62, by no means warrant;<sup>2</sup> nor yet : *veste capiti injecta flevit*, “his garment being thrown upon his head, he wept,”<sup>3</sup> which presupposes a supplement not warranted in the context and with-

<sup>1</sup> See Klotz, *ad Devar.* p. 706 f.

<sup>2</sup> Lange : “*he rushed out thereupon*,” namely, *on the cock crowing* as the awakening cry of Christ. “First a rushing out as if he had an external purpose, then a painful absorption into himself and weeping. . . . Outside he found that the cry went inward and upward, and now he paused, and wept.” A characteristic piece of fancy.

<sup>3</sup> Theophylact, Salmasius, *de soen. Trap.* p. 272; Calovius, L. Bos, Wolf, Elsner, Krebs, Fischer, Rosenmüller, Paulus, Fritzsche, and others. So also Linder in the *Stud. u. Krit.* 1864, p. 562 f., inappropriately comparing *περιβάλλειν*, and appealing to 2 Kings viii. 15 (where the word, however, does not at all stand absolutely) and to Lev. xiii. 45 (where the middle voice is used).

out precedent in connection with ἐπιβάλλειν, and would, moreover, require the middle voice; neither, and that for the same reason, is it: *after he had cast his eyes upon Jesus* (Hammond, Palairer); nor: *addens*, "adding," i.e., *praeterea*, "thereafter" (Grotius), which is at variance with linguistic usage, or *repetitis vicibus fleuit*, "with repeated turns he wept" (Clericus, Heupel, Münthe, Bleck), which would presuppose a weeping as having already previously occurred (Theophrastus, *Char.* 8; Diodorus Siculus, p. 345 B). Ewald is linguistically correct in rendering: Breaking in with the tears of deep repentance upon the sound of the cock arousing him.<sup>1</sup> Thus we should have to conceive of a loud weeping, answering, as it were, to the cock-crowing. From a linguistic point of view Casaubon is already correct (κατανοήσας):<sup>2</sup> *when he had attended thereto*, namely, to this ῥῆμα of Jesus, when he had directed his reflection to it.<sup>3</sup> [So A. V. and R. V. text.] The latter mode of taking it (allowed also by Beza) appears more in accordance with the context, because ἀνεμνήσθη κ.τ.λ. precedes, so that ἐπιβαλὼν corresponds to the ἀνεμνήσθη as the further mental action that linked itself thereto, and now had as its result the weeping. Peter remembers the word, reflects thereupon, weeps!

## NOTES BY AMERICAN EDITOR.

LXXXVII. Vv. 3-9. *The anointing at Bethany.*

It seems quite probable that the account of John is more accurate in placing, as it certainly seems to do, this occurrence before the entry to Jerusalem (so Godet). Weiss ed. Mey. speaks of it as inserted here for the purpose of "making prominent how definitely Jesus foresaw His death, and described the anointing as a preparation for it (ver. 8), while His enemies sought for means of bringing it about, yet entirely helplessly, until the proposal of Judas opened the prospect for carrying out their plans."

## LXXXVIII. Ver. 3. μέρου νάρδου πιστικῆς.

Nothing need be added to Meyer's statement of the sense of πιστικῆς except the renderings of the R. V. The text retains: "spikenard," which is unintelligible. The Eng. Rev. give the margin: Greek *pistic nard*, pistic being perhaps a local name. Others take it to mean *genuine*; others, *liquid*. The Amer. Rev. have a decided preference for the view of Meyer; reading in the text "pure nard," with the margin: "Or, *liquid nard*." So in John xii. 3. Weiss ed. Mey. agrees with our author, though he alters the arrangement of his notes.

<sup>1</sup> See Polyb. l. 80. 1, xxiii. 1. 8; Stephanl *Thes.*, ed. Hase, III. p. 1526; Schweighäuser, *Lex. Polyb.* p. 244 f.

<sup>2</sup> Then Wetstein, Kypke, Glöckler, do Wette, Bornemann (in the *Stud. u. Krit.* 1848, p. 189), Buttman, *neul. Gr.* p. 127

[E. T. 145].

<sup>3</sup> See the examples for this undoubted use of ἐπιβάλλειν with and without τὸν νοῦν or τὴν διάνοιαν, in Wetstein, p. 632 f.; Kypke, I. p. 196 f.

## LXXXIX. Vv. 12-16.

There is no evidence of preconcert here, and the distinct prediction that the disciples would be met by the man points to supernatural knowledge. Meyer finds in this a later form of the tradition, but a Messiah, to whom he concedes pre-existence, might be allowed at least thus much of fore-knowledge. Weiss ed. Mey. is not more satisfactory. He denies the marvellous character (and hence a later tradition), but finds only the carrying out of an arrangement made with the householder by Jesus, to prevent the other disciples from knowing in advance where the place was.

XC. Ver. 12. *ὅτε τὸ πάσχα ἔθνον.*

In the volumes on Matthew and John will be found a fuller discussion of the vexed question whether the last Passover was eaten at the regular time (14th Nisan), as the Synoptists positively state, or on the day previous, as John seems to imply. The controversy has been in progress since the second century. A good *résumé* will be found in Schaff, "History of the Christian Church," I. pp. 133-135, new ed. He agrees with Robinson ("Harmony") in accepting the former view. It may be suggested that the later date of John's gospel involves a knowledge on his part of the view current in the church, which, on any theory of the origin of the Synoptic gospels, must have been in accordance with their direct statements. Hence, if he meant to correct this mistake, he could and would have plainly intimated the time in as definite a manner as the Synoptists have done. But this he has not done. His statements are supplementary (i.e., to what was already well known, whether designedly supplementary to the Synoptic Gospels or not), and should be explained accordingly.

XCI. Ver. 41. *καθεύδετε λοιπὸν κ.τ.λ.*

Weiss ed. Mey. properly rejects the view of Meyer that this was spoken in "painful irony," regarding it as sorrowful earnestness. They can now sleep; He does not need their watchfulness any longer—the hour of betrayal is come. This, of course, takes *ἀπέχει* as referring to the necessity for their fellowship and the watchfulness Jesus had asked of them. Even could they watch it cannot now avail. (Comp. Int. Revis. Comm. Mark, p. 201.)

XCII. Ver. 51. *καὶ νεανίσκος τις.*

The above is the reading of Treg., W. and Hort, R. V. (so Weiss), following  $\aleph$  B C L; Meyer and Tisch. retain *καὶ εἰς τις νεανίσκος*, as in *Rec.* Weiss ed. Mey. thinks it quite certain that the young man was Mark, since it would have a special interest for him, and also that it is at least probable that he was a son of the master of the house where the Passover took place. Godet deems this "not impossible."

XCIII. Vv. 53, 54. *Jesus on Trial before the Jewish Rulers.*

If we accept the statements of the four Evangelists as accurate, it is safest to admit that there were three hearings before the Jewish rulers. (1) Before Annas, narrated by John (xviii. 13, 15), who omits the others, as well known.



(2) Before Caiaphas, at night, mentioned in this chapter and by Matthew (xxvi. 57-68). (3) A final and formal examination in the morning, named by Mark (xv. 1) and Matthew (xxvii. 1), but narrated in detail by Luke (xxii. 66-71). The denials of Peter occurred during the time from the first to the close of the second, John giving the more exact note of time, since he was present. But Matthew and Mark are quite accurate in placing in an account the various denials. This they give after the narrative of the night trial before the rulers. Luke, however, with the same accuracy, places the denials of Peter *before* the examination in the morning, of which he gives the details. See Godet, *Luke*, pp. 478-482, Am. ed.

## CHAPTER XV.

**VER. 1.** ἐπὶ τὸ πρῶτ[.] B C D L N 46, Or. Lachm. Tisch. [recent editors, R. V.] have merely πρῶτ. But why should ἐπὶ τὸ have been added? The omission is easily explained from the fact that the transcribers had the simple conception *mane* (Vulg.; comp. Matt. xxvii. 1). — Instead of ποιῆς, Tisch. has ἐτοιμῶς., following only C L N, without min. vss. and Fathers. [Treg., W. and Hort text, R. V., retain ποιήσαντες.] But it is worthy of consideration, as ποιῆς. might easily come from iii. 6. — [Ver. 2. Tisch., recent editors, R. V. with N B C D, Copt., Arm., read αὐτῷ λέγει instead of εἶπεν αὐτῷ. — Ver. 3. The clause : αὐτος δὲ οὐδὲν ἀπεκρ., is an addition from the parallel passages, not found in any important uncial.] — Ver. 4. καταμαρ[.] B C D N, Copt. Aeth. It. Vulg. have κατηγοροῦσιν. So Lachm. and Tisch.; the *Recepta* is from Matt. xxvii. 13. — [Ver. 6. Tisch., W. and Hort, Weiss, R. V., with N\* A B,\* read ὃν παρήγοιντο, which was easily changed into ὃν περηγοῦντο. In Δ the transition is indicated by the reading οὐ περηγοῦντο.] — Ver. 7. συστασιαστῶν] Fritzsche, Lachm. Tisch. [Treg., W. and Hort, R. V.] have στασιαστῶν, following B C D K N, min. Sahid. But how easily the syllable ΣΤ dropped away before ΣΤ, even although no scruple might be felt at the unusual συστας. ! ΣΤ has scarcely been added to make it undoubted that Barabbas was himself an insurgent with the others (Fritzsche), which assuredly apart from this every transcriber found in the words. — Ver. 8. ἀναβοήσας] Lachm. Tisch. have ἀναβάς, following B D N\*, Copt. Sahid. Goth. Vulg. It. Approved also by Schulz and Rinck. The ἀναβάς was not understood, and, in accordance with what follows (vv. 13, 14), it was awkwardly changed into the ἀναβοήσας, which was as yet in this place premature. — [Tisch., W. and Hort, Weiss, R. V., with N B Δ, Copt., omit ἀελ. — Ver. 12. W. and Hort, Weiss, R. V., with N B C Δ, Copt., omit θέλετε.] — ὃν λέγετε] Lachm. has deleted this, on too slight evidence. If it had been added, it would have taken the form τὸν λεγόμενον from Matt. xxvii. 22. But τὸν is to be adopted before βασιλ. (with Fritzsche, Lachm. Tisch.), according to A B C Δ N, min., to which also D may be added as reading τῷ βασιλ. Out of the swerving from ὃν to τὸν is explained the omission of ὃν λέγετε, which happened the more easily after ver. 9. — Ver. 14. The reading περισσῶς (Lachm.), instead of the *Recepta* περισσotέρως, is so decisively attested that it may not be derived from Matt. xxvii. 23. Somewhat more weakly, but still so considerably, is ἐκραζον (Lachm.) in the sequel attested (A D G K M, min.; Δ : ἐκραζαν), that this also is to be adopted, and ἐκραζαν is to be regarded as a repetition from ver. 13. [But Tisch., recent editors, R. V., accept ἐκραζαν, following B C N, etc.] — Ver. 17. ἐνδύουσιν] Fritzsche, Lachm. Tisch. have ἐνδιδύσκουσιν, which Griesb. also recommended, and Schulz approved, following B C D F Δ N, min. Rightly; the familiar verb supplanted the unusual one. — Ver. 18. The *Recepta* βασιλεῖν is to be maintained; ὁ βασιλεὺς (Griesb. Scholz) is from Matthew and John. The evidence is divided. — Ver. 20. σταυρώσωσιν] Lachm. and Tisch. have σταυρώσουσιν, following A C D L P Δ, min. (B has not got ἵνα σταυρ. αὐτ at all). With this

preponderant attestation, and as the subjunctive so easily intruded itself, the future is to be adopted. [W. and Hort, Weiss, accept the subjunctive, which is attested by  $\aleph$  and B. (Meyer incorrectly says the latter codex omits the clause.) Tisch. omits *αὐτόν*. There are a number of minor variations in this verse.] — Ver. 22. Before *τοῦ*. Fritzsche and Tisch. have *τόν*, following B C\* F L  $\Delta$   $\aleph$ , min. Rightly; the article, superfluous in itself, was left out in accordance with Matthew. — Ver. 23. *πεινῶν* is with Tisch., following B C\* L  $\Delta$   $\aleph$ , Copt. Arm., to be struck out as being an addition from Matt. xxvii. 34. — Ver. 24. Instead of *διαμερίζονται* Elz. has *διεμέριζον*, in opposition to all the uncials. [Tisch., recent editors, R. V., with B L, Copt., read *σταυροῦσιν αὐτὸν καὶ*; the participial form is from Matthew.] — Ver. 28. The whole of this verse is wanting in A B C D X  $\aleph$ , min. Cant. Sahid. Condemned by Griesb., Schulz, and Fritzsche, deleted by Tisch. It is an ancient, but in the case of Mark a foreign, interpolation from a recollection of Luke xxii. 37 (comp. John xix. 24). — Ver. 29. *ἐν τρισὶν ἡμ. οἰκοῦ.* Lachm. and Tisch. have *οἰκ. τρ. ἡμ.* As well the omission of *ἐν* as the putting of *οἰκ.* first, is sufficiently well attested to make the *Recepta* appear as an alteration in accordance with Matt. xxvii. 40. — Ver. 30. *καὶ κατάβα*] Lachm. Tisch. have *καταβάς*, following B D L  $\Delta$   $\aleph$ , Copt. Vulg. codd. It. The *Recepta* is a resolution of the participle; comp. P, min.: *καὶ κατάβηθε* (in accordance with Matthew). — Ver. 33. *καὶ γενομ.* (Lachm. and Tisch.) is to be adopted instead of *γενομ. δέ* on preponderating evidence; but in ver. 34 the *Recepta* *τῇ ὥρᾳ τῇ ἐνάντη* is, following A C E G, etc., to be maintained. — Lachm. Tisch. [recent editors] read *τῇ ἐνάντη ὥρᾳ*, which suggested itself in accordance with Matt. xxvii. 46. — Ver. 34. The words *ἐλὼλ κ.τ.λ.* are very variously written in codd. and vss. The *Recepta* *λαμμᾶ* is in any case rejected by the evidence; between the forms *λημά* (Lachm.), *λαμά* (Tisch.), and *λεμᾶ* (Fritzsche), in the equal division of the evidence, there is no coming to a decision. [Tisch. VIII. has *λεμά*; recent editors (B D), *λαμά*.] — Ver. 36. *τε*] has important but not preponderating evidence against it; it is deleted by Lachm. and Tisch. [recent editors, R. V.]. But if it had been added, *καὶ περιθ.* would have been written (Matt. xxvii. 48), which, however, is only found in a few cursives. On the other hand, previously instead of *εἰς, τις* is to be read with Tisch., and the following *καὶ* to be deleted with Lachm. [W. and Hort, Weiss, R. V.]. The *Recepta* is moulded after Matthew. — Ver. 39. *κράζας* is wanting only in B L  $\aleph$ , Copt. Ar. (deleted by Tisch.), and easily became objectionable. [Bracketed by Treg., omitted by W. and Hort, Weiss, R. V. text.] — The arrangement *οὗτος ὁ ἄνθρωπος*. in Lachm. and Tisch. is attested by B D L  $\Delta$   $\aleph$ , min. The *Recepta* is from Luke xxiii. 47. [Ver. 40. Tisch., W. and Hort, Weiss, R. V., with  $\aleph$  B L, omit *ἦν* (from Matthew), and Tisch., recent editors, with  $\aleph$  C B D L  $\Delta$ , 33, Copt., read *Ἰωσήτος*; so ver. 47; comp. on chap. vi. 3, and exegetical note on ver. 47.] — Ver. 41. *αἱ καὶ*] Lachm. and Tisch. have merely *αἱ*. So also Rinck. [W. and Hort, R. V., omit *καὶ*. Treg. brackets *καὶ* in text, and *αἱ* in margin.] But the collocation of the two almost similar syllables was the occasion of the dropping away partly of *αἱ* (A C L  $\Delta$ , min. vss.), partly of *καὶ* (B  $\aleph$ , min. vss.). — Ver. 42. The reading *πρὸς σάββατον* in Lachm. (instead of *προσάββατον*) is nothing but a clerical error. — Ver. 43. *ἦλθεν*] Decisive evidence gives *ἐλθόν*. So Matthaei, Fritzsche, Lachm. Tisch., approved also by Griesb. *ἐλθόν* . . . *τοῦμ. εἰσῆλθε* was resolved into *ἦλθεν* . . . *καὶ τ. ἐ.* This *καὶ* before *τοῦμ.* occurs still in min. Syr. utr. Vulg. Euthym. — Ver. 44. *πάλαι*] Lachm. has *ἡδὲ*, in accordance with

B D, Syr. hier. Arm. Copt. Goth. Vulg. It. Theophyl. [So Treg. text, W. and Hort text, R. V. marg.] A repetition of the previous ἥδη. — Ver. 45. σῶμα] B D L  $\aleph$ : πῶμα. So Lachm. and Tisch. Rightly; σῶμα appeared more worthy. — Ver. 46. καὶ before καθελ. is wanting in B D L  $\aleph$ , Copt. Lachm. Tisch. A connective addition. — κατέθηκεν] B C\*\* D L  $\aleph$ , min. have ἐθηκεν. So Fritzsche, Lachm. [Treg., W. and Hort, R. V.] But how easily the syllable κατ dropped out after καὶ, especially since Matthew and Luke also only have the simple form! — Ver. 47. τίθεται] In accordance with decisive evidence read, with Lachm. and Tisch., τέθειται.

Ver. 1. See on Matt. xxvii. 1, 2. Comp. Luke xxiii. 1. [See Note XCIV., p. 195.] — ἐπὶ τὸ πρωί] *on the morning* (xiii. 35), i.e., *during the early morning*, so that ἐπὶ expresses the duration stretching itself out.<sup>1</sup> Comp. Acts. iii. 1, iv. 5. As to συμβ. ποι., comp. on iii. 6. They made a consultation. According to the more significant reading ἐτοιμάσ. (see the critical remarks), they arranged such an one, they set it on foot. On what subject? the sequel informs us, namely, on the delivering over to the Procurator. — καὶ ὅλον τὸ συνέδρ.] *and indeed the whole Sanhedrim*. Mark has already observed, xiv. 53 (πάντες), that the assembly was a full one, and with manifest design brings it into prominence once more. "Synedrium septuaginta unius seniorum non necesse est, ut sedeant omnes . . . cum vero necesse est, ut congregentur omnes, congregentur omnes," "The Sanhedrim of seventy-one elders does not require that all sit . . . when indeed it is required that all assemble, all are assembled," Maimonides, *Sanhedr.* 3 in Lightfoot, p. 639.

Vv. 2-5. See on Matt. xxvii. 11-14. Comp. Luke xxiii. 2 f. Matthew has here inserted from the evangelic tradition elsewhere the tragical end of Judas, just as Luke has the discussion with Herod; Mark abides simply and plainly by the main matter in hand; nor has he in the sequel the dream of Pilate's wife, or the latter's washing of his hands. Doubts, however, as to the historical character of these facts are not to be deduced from this silence; only the tradition had narrower and wider spheres of its historical material. — Ver. 4. πάλιν] See ver. 2. — Ver. 5. οὐκ ἔτι] At ver. 2 he had still answered.

Vv. 6-14. See on Matt. xxvii. 15-23. Comp. Luke xxiii. 13-23. — Ver. 6. ἀπέλυνεν] "Imperfectum ubi solere notat, non nisi de re ad certum tempus restricta dicitur," "Where the imperfect denotes 'to be wont,' it is not used except concerning a matter restricted to a certain time," Hermann, *ad Viger.* p. 746. — ὅνπερ] *quem quidem* (Klotz, *ad Devar.* p. 724), *the very one whom they*, etc. [But see critical note.] — Ver. 7. μετὰ τῶν συσταςιαστ. with his fellow-insurgents. συσταςιαστής occurs again only in Josephus, *Antt.* xiv. 2. 1. [Rejected here by recent editors, see critical notes.] In the classical writers it is συσταςιώτης.<sup>2</sup> — ἐν τῇ στάσει] *in the insurrection in question*, just indicated by συσταςιαστ. It is hardly assumed by Mark as *well known*; to us it is entirely unknown.<sup>3</sup> But Bengel well remarks: "crimen Pilato suspectissimum," "a crime most suspected by Pilate." — Ver. 8. What Mat-

<sup>1</sup> Bernhardy, p. 252.

<sup>2</sup> Herod. v. 70. 124; Strabo, xiv. p. 708.

<sup>3</sup> If it was not the rising on account of the

aqueduct (comp. on Luke xiii. 1), as Ewald supposes.

thew represents as brought about by Pilate, Mark makes to appear as if it were suggested by the people themselves. An unessential variation. — ἀναβάς] *having gone up* before the palace of Pilate (see the critical remarks). — αἰτεῖσθαι, καθώς] *so to demand, as, to institute a demand accordingly, as, i.e., according to the real meaning : to demand that, which.*<sup>1</sup> — Ver. 9. τὸν βασιλέα τ. Ἰουδ.] not inappropriate (Köstlin), but said in bitterness against the chief priests, etc., as John xviii. 39. — Ver. 10. ἐγίνωσκε] *he perceived*; Matthew has ᾔδει, but Mark represents the matter *as it originated*. — Ver. 11. ἵνα μᾶλλον] aim of the ἀνέσεισαν,<sup>2</sup> *in order that he (Pilate) rather, etc., in order that this result might be brought about*. — Ver. 13. πάλιν] supposes a responsive cry already given after ver. 11 on the instigation of the chief priests. An inexact simplicity of narration.

Vv. 15-20. See on Matt. xxvii. 26-31. Comp. Luke xxiii. 24, 25. — τὸ ἱκανὸν ποιῆσαι] *satisfacere*, to do what was enough, to content them.<sup>3</sup> — Ver. 16. Matthew has : εἰς τὸ πραιτώριον; the vividly descriptive Mark has : εἰς τῆς αἰλῆς, ὃ ἐστὶ πραιτώριον, *into the interior of the court, which is the praetorium*, for they did not bring Him into the *house* and call the cohorts together thither, but into the inner *court* surrounded by the buildings (*the court-yard*) which formed the area of the praetorium, so that, when people went from without into this court through the portal (πυλῶν, comp. on Matt. xxvi. 71) they found themselves *in the praetorium*. Accordingly αἰλή is not in this place to be translated *palace* (see on Matt. xxvi. 3), but *court*, as always in the N. T. Comp. xiv. 54, 66. — On the ὃ attracted by the predicative substantive, comp. Winer, p. 150 [E. T. 166]. — Ver. 17. πορφύραν] *a purple robe*. Matthew specifies the robe *more definitely* (χλαμύδα), and the color *differently* (κοκκίνην), following another tradition. [See Note XCV., p. 195.] — Ver. 18. ἤρξαντο] after that investiture; a new act.

Ver. 20. See on Matt. xxvii. 32. Comp. Luke xxiii. 26. — ἵνα σταυρώσουσιν.] See the critical remarks. On the *future* after ἵνα, see Winer, p. 257 f. [E. T. 287 f.]. — Ver. 21. Only Mark designates Simon by his *sons*. Whether *Alexander* be identical with the person named at Acts xix. 33, or with the one at 1 Tim. i. 20, 2 Tim. ii. 17, or with neither of these two, is just as much a matter of uncertainty, as is the possible identity of *Rufus* with the person mentioned at Rom. xvi. 13. Mark takes for granted that both of them were known, hence they doubtless were *Christians* of mark; comp. x. 46. But how frequent were these names, and how many of the Christians that were at *that time* well known we know nothing of! As to ἀγγαρ., see on Matt. v. 41. The notice ἐρχόμενον ἀπ' ἀγροῦ, which Luke also, following Mark, gives (but not Matthew), is one of the traces which are left in the Synoptical narratives that the day of the crucifixion was not the first day of the feast (see on John xviii. 28).<sup>4</sup> It is not, indeed, specified *how far* Simon had come from the country (comp. xvi. 12) to the city, but

<sup>1</sup> See Lobeck, *ad Phryn.* p. 427; Schaef. O. C. 1124.

<sup>2</sup> Comp. Buttmann, *neut. Gr.* p. 204 [E. T. 236].

<sup>3</sup> See examples from Diog. Laert., Applan,

and so forth, in Wetstein and Kypke. Comp. λαμβάνειν τὸ ἱκανόν, Acts xvii. 9.

<sup>4</sup> Comp. Bleek, *Beitr.* p. 137; Ebrard, p. 518.

there is no *limitation* added having reference to the circumstances of the festal Sabbath, so that the quite open and general nature of the remark, in connection with the other tokens of a work-day (vv. 42, 46; Luke xxiii. 56; Matt. xxvii. 59 f.), certainly suggests to us such a work-day. The ἀγγαπεῖοντες being the Roman soldiers, there is the less room on the basis of the text for thinking, with Lange, of a *popular jest*, which had just laid hold of a *Sabbath-breaker* who happened to come up. [See Note XCVI., p. 195.]

Vv. 22-27. See on Matt. xxvii. 33-38. Comp. Luke xxiii. 33 f., who here narrates summarily, but yet not without bringing in a deeply vivid and original trait (ver. 34), and has previously the episode of the daughters of Jerusalem. — τὸν Γολγοθᾶ τόπον] Γολγ. corresponds to the subsequent κρανίον, and is therefore to be regarded as a *genitive*. According to Mark, the place was called the "*Place of Golgotha*," which name (ὁ) interpreted is equivalent to "*Place of a skull*." — Ver. 23. ἐδίδουν] *they offered*. This is implied in the *imperfect*. See Bernhardy, p. 373. — ἐσμυρνισμ.] See, on this custom of giving to criminals wine mingled with *myrrh* or similar bitter and strong ingredients for the purpose of blunting their sense of feeling, Wetstein *in loc.*; Dougltaeus, *Anal.* II. p. 42. — Ver. 24. ἐπ' αὐτά] according to Ps. xxii. 19: *upon them* (the clothes were lying there), as Acts i. 26. Whether the *casting of the lot* was done by dice, or by the shaking of the lot-tokens in a vessel (helmet), so that the first that fell out decided for the person indicated by it (see Duncan, *Lex.*, ed. Rost, p. 635), is a question that must be left open. — τις τί ἀρῇ] *i.e., who should receive anything, and what he was to receive*. See, on this blending of two interrogative clauses, Bernhardy, p. 444; Ellendt, *Lex. Soph.* II. p. 824; Winer, p. 553 [E. T. 628]. — Ver. 25. This specification of time (comp. ver. 33), which is not, with Baur and Hilgenfeld, to be derived from the mere consideration of symmetry (of the third hour to that of ver. 33), is in keeping with Matt. xxvii. 45; Luke xxiii. 44. As to the difference, however, from John xix. 14, according to which, at about the sixth hour, Jesus still stood before Pilate, and as to the attempts at reconciliation made in respect thereof, see on John. [See Note XCVII., p. 195.] — καὶ ἔστ. αὐτ.] *ἔστ.* is not to be translated as a pluperfect (Fritzsche), but: and it was the third hour, *and they crucified Him*, *i.e., when they crucified Him*;<sup>1</sup> as also in classical writers after the specification of the time the fact is often linked on by the simple καί.<sup>2</sup>

<sup>1</sup> Euthymius Zigabenus here gives a warning illustration of forced harmonizing: ἦν δὲ, φησὶν, ὥρα τρίτη, ὅτε δηλονότι ἤρξατο πάσχειν ὑπὸ τῶν στρατιωτῶν τοῦ Πιλάτου. Εἶτα τὸ ἐξῆς ἀναγνώσκειν καθ' ἑαυτὸ καὶ ἐσταύρωσαν αὐτὸν, ἐν ἑκτῇ δηλαδὴ ὥρᾳ. "It was, he says, the third hour, namely, *when He began to suffer from the soldiers of Pilate*. Then what follows is to be read by itself: and they crucified Him, *of course at the sixth hour*." So also Luther in his gloss, and Fr. Schmid; comp. Calovius: "*hora tertia inde a traditione Pilato facta*," "the third hour from the de-

*livery made to Pilate*." With more shrewdness Grotius suggests: "jam audita erat tuba horae tertiae, quod dici solebat donec caneret tuba horae sextae," "Already the trumpet of the third hour had been heard, as it was customary to say until the trumpet of the sixth hour sounded." In the main even at this day Roman Catholics (see Friedlieb and Bisping) similarly still make out of the third hour the second quarter of the day (9 to 12 o'clock).

<sup>2</sup> See Thuo. I. 50, iii. 108; Xen. *Anab.* ii. 1. 7, vii. 4. 12. Comp. on Luke xix. 48. Stallbaum, *ad Plat. Symp.* p. 220 C.

Vv. 29-41. See on Matt. xxvii. 39-56. Comp. Luke xxiii. 35-49. — οὐά] the Latin *rah!* an exclamation of (here ironical) *amazement*. Dio Cass. lxi. 20; Arrian, *Epict.* iii. 23. 24; Wetstein *in loc.* — δ καταλύων κ.τ.λ.] gives us a glimpse of the *original* affirmation of the witnesses, as it is preserved in Matt. xxvi. 61 (not in Mark xiv. 58). — Ver. 31. πρὸς ἀλλήλ., *inter se invicem*, belongs to ἐμπαίξ. — Ver. 32. *Let the Messiah the King of Israel come down now, etc.*, — a bitter mockery! The δ Χριστός applies to the confession before the supreme council, xiv. 61 f., and δ βασιλ. τ. Ἰσρ. to that before Pilate, ver. 2. Moreover, we may attach either the two forms of address (Lachmann, Tischendorf), or the first of them (Ewald), to what precedes. But the customary mode of apprehending it as a *double* address at the head of what follows is more in keeping with the malicious triumph. — πιστεύς.] namely, that he is the Messiah, the King of Israel. καὶ οἱ συνεσταυρ.] agrees with Matthew, but not with Luke. See on Matt. xxvii. 44. It is to be assumed that Mark had no knowledge of the narrative of Luke xxiii. 39 ff., and that the scene related by Luke belongs to a later tradition, in which had been preserved more special traits of the great event of the crucifixion, but with which the historical character of the exceedingly characteristic scene is not lost. See on Luke, *l.c.* — Ver. 34.<sup>1</sup> ἐλωί] the Syriac form for ܐܠܝ (Matthew), which latter appears to have been what Jesus uttered, as is to be inferred from the scoff: Ἠλίαν φωνεῖ. — Ver. 36. λέγων] a difference from Matt. xxvii. 49, whose account is more original (in opposition to Holtzmann), because to *remove* the aspect of *friendliness* must appear more in keeping with the *later* development. In consequence of this difference, moreover, ἀφετε is to be understood quite otherwise than ἀφες in Matthew, namely, *allow it*, what I am doing, *let me have my way*, — which has reference to the scoffing conception, as though the proffered draught would preserve the life till Elijah should come. The view that in ver. 35 f. *friends* of Jesus are meant who misunderstood His cry of ἐλωί, and one of whom had wished still to cheer Him as regards the possible coming of Elijah (Ewald, *Gesch. Chr.* p. 490), is in itself improbable even on account of the well-known cry of the Psalm, as indeed the ἀφετε, ἰδωμεν κ.τ.λ., comp. ver. 30, sounds only like malicious mockery. — Ver. 37. ἐξέπνευσε] *He breathed out, i.e., He died*. It is often used in this meaning absolutely in the Greek writers (Soph. *Aj.* 1025; Plut. *Arist.* 20). — Ver. 39. According to Mark, the centurion concluded from the fact of Jesus dying *after having cried out in such a manner, i.e., with so loud a voice* (ver. 37), that He was a hero. The extraordinary power (οὕτω δεσποτικῶς ἐξέπνευσε, “so masterfully gave up the ghost,” Theophylact, comp. Victor Antiochenus: μετ’ ἐξουσίας ἀπέθανε, “died with power”), which the Crucified One manifested in His very departing, made on the Gentile this impression — in which his judgment was naturally guided by the circumstance that he had heard (Matt. xxvii. 40) of the charge brought against Jesus, that He

<sup>1</sup> Mark has only this one of the sayings of Jesus on the cross, and Schenkel regards only this one as absolutely undoubted, — in which opinion he does great injustice

specially to John. Schleiermacher, *L. J.* p. 451, takes offence at this very saying, and only finds it conceivable as a *reference to the whole twenty-second Psalm*.

claimed to be Son of God. According to others (as Michaelis, Kuinoel, de Wette), the *unexpectedly speedy dying* of Jesus, who had just before emitted a vigorous cry, made that impression upon the Gentile, who saw in it a *favor of the gods*. But in order to express this, there would have been necessary under the circumstances before ἐξέπν. an accompanying definition, such as ἡδὴ or εὐθὺς. Baur, *Markus*. p. 108 f., illustrates the remark even from the crying out of the *demons* as they went forth (i. 26, v. 7, ix. 26); holding that Mark correspondingly conceived of the forcible separation of the higher spirit, through which Jesus had been the Son of God,—therefore after a Gnostic manner. Comp. also Hilgenfeld and Köstlin. Wrongly; because opposed to the doctrine of the entire N. T. regarding Christ the *born* Son of God, as indeed the heathen centurion, according to the measure of his conception of sons of God, could not conceive of Him otherwise. We may add that the circumstantial and plain statement of motive, as given by Matthew and Luke for the centurion's judgment, betrays the later manipulators (Zeller in Hilgenfeld's *Zeitschr.* 1865, p. 385 ff., gives a contrary opinion), to whom Mark in this place seemed obscure or unsatisfactory. [See Note XCVIII., p. 195.]—ἦν in His life.—Ver. 40. ἦσαν *aderant*, "were present;" comp. viii. 1. —καὶ Μαρί.] among others *also* Mary. —τοῦ μικροῦ] cannot according to the meaning of the word be without arbitrariness explained as: *the younger*, although the James designated is the so-called Younger, but as: *the little* (of stature, comp. Luke xix. 8).<sup>1</sup> An appeal is wrongly made to Judg. vi. 15, where in fact μικρός is not the youngest, but the least, that is, the weakest in warlike aptitude.—Mark does not name *Salome*, but he *indicates* her. According to John xix. 25, she was the sister of the mother of Jesus. Comp. also Ewald, *Gesch. Chr.* p. 171. Thus there are *three* women here recorded by Mark. So also Matt. xxvii. 56. To *distinguish* the Mary of James from the mother of Jesus, so that *four* should be adduced (Ewald, *l.c.* p. 324), there appears to be no sufficient ground (comp. the Remark after ver. 47); on the contrary, Mark and Matthew would have here expressed themselves in a way very liable to be misunderstood; comp. on Matthew.—Ver. 41. αἱ καὶ κ.τ.λ.] as they were *now* in the company around Jesus, so *also* they were, while He was in Galilee, in His train. αἱ applies, we may add, to the three who were *named*. Beside these there were among the women present yet many *others*, who had gone up with Him to Jerusalem. [But see critical notes.]

Vv. 42-47. See on Matt. xxvii. 57-61. Comp. Luke xxiii. 50-56.—ἐπεὶ as far as προσάββ. gives the reason why Joseph, when the even had come, etc. With the commencement of the Sabbath (on Friday after sunset) the business of the taking away, etc., would not have been allowable.<sup>2</sup> Hence the words are *not* to be put in parenthesis. Mark has not ἐπεὶ elsewhere, and it is noteworthy that John also, xix. 31, has it here precisely at the

<sup>1</sup> Hom. *Il.* v. 801: Τυδεὺς τοὶ μικρὸς μὲν ἔην δέμας, Xen. *Cyr.* viii. 4. 20.

<sup>2</sup> Here, therefore, is no trace that that *Friday itself* was already a festal day, although it was really so according to the

narrative otherwise of the Synoptics,—also a remnant of the original (Johannine) conception of the day of the death of Jesus. Comp. on ver. 21. Bleek, *Beitr.* p. 115 ff.



mention of the *παρασκευή*, and in his Gospel the word only occurs elsewhere in xiii. 29. Certainly this is no accidental agreement; perhaps it arose through a common primitive evangelic document, which John, however, worked up differently. [See Note XCIX., p. 195.] — *ὅ ἐστι προσάββ.*] *which*—namely, the expression *παρασκευή*—*is as much as Sabbath-even*, the day before the Sabbath. On *προσάββ.*, comp. Judith viii. 6. — Ver. 43. The breaking of the legs, John xix. 31 ff., preceded this request for the dead body, and it is to be supposed that Joseph at the same time communicated to Pilate how in the case of Jesus, because He was already dead, the breaking of the legs was not applied. — *ὁ ἀπὸ Ἀριμαθ.*] The article designates the *well-known* man. See Kühner, *ad Xen. Anab.* iii. 1. 5, iv. 6. 20. — *ἐνσχήμεν βολευν.*] is usually explained: *a counsellor of rank*.<sup>1</sup> But, as the characteristic of *rank* is already involved in *βουλευτής*, there is the less reason to depart from the old classical meaning of the word. Hence: *a seemly, stately counsellor*, so that the nobleness (the *σεμνότης*) of his external appearance and deportment is brought into prominence. — That by *βουλευτής* is meant *a member of the Sanhedrim*,<sup>2</sup> may be rightly concluded from Luke xxiii. 51. This is in opposition to Erasmus, Casaubon, Hammond, Michaelis, and many others, who conceive of him as *a member of a council at Arimathea*. — *καὶ αὐτός*] *on his part also*, like other adherents of Jesus. Comp. John xix. 38. — *προσδεχόμεν.*] comp. Luke ii. 25, 38; Acts xxiii. 21, xxiv. 15. — *τὴν βασιλ. τοῦ Θεοῦ*] *the kingdom of the Messiah*, whose near manifestation—that subject-matter of fervent expectation for the devout ones of Israel—Jesus had announced. The idea of the kingdom is not *Petrine* (Lange), but one belonging to primitive Christianity generally. — *τολμήσας*] *having emboldened himself*, absolutely; see Maetzner, *ad Antiph.* p. 178. Comp. Rom. x. 20. — Ver. 44. *εἰ ἤδη τέθνηκε*] he wondered *if He were already dead* (*perfect*; on the other hand, afterwards the historic *aorist*: *had died*). It is plain that Pilate had had *experience*, how slowly those who were crucified were accustomed to die. *εἰ* after *θανυμάζω* denotes that the matter is not as yet assumed to be beyond a doubt.<sup>3</sup> — *πάλαι*] the opposite of *ἄρτι*. *Whether He had died* (not just only now, but) *already earlier*. [See critical note.] He wished, namely, to be sure that he was giving away the body as actually dead. See on *πάλαι*, *dudum*, “formerly,” as a relative antithesis to the present time, Wolf, *ad Plat. Symp.* p. 20; Stallbaum, *ad Apol. Socr.* p. 18 B. — Ver. 45. *ἐδωρήσατο*] *he bestowed as a gift*, without therefore requiring money for it. Instances of the opposite (as Cic. *Verr.* v. 46; Justin, ix. 4. 6) may be seen in Wetstein. — Ver. 46. *καθαίρειν*] the proper word for the taking away from the cross, Latin: *detrudere, reficere*.<sup>4</sup> — *λελατ. ἐκ πέτρας*] *hewn out of a rock*. Comp. Matt. xxvii. 60. The

<sup>1</sup> See on the later use of *ἐνσχήμεν*, in contrast with the *plebeians*, Wetstein *in loc.*; Phryn. p. 333 and Lobeck thereupon; Acts xiii. 50, xvii. 12.

<sup>2</sup> The participation of Nicodemus in the action (John xix. 39) forms one of the special facts which John alone offers us from his recollection. But the attempt to identify Joseph with Nicodemus (Krenkel

in Hilgenfeld's *Zeitschr.* 1865, p. 438 ff.) can only be made, if the fourth Gospel be regarded as non-apostolic, and even then not without great arbitrariness.

<sup>3</sup> See Boissonade, *ad Philostr. Her.* p. 424; Kühner, II. p. 480 f.; Frotischer, *Her.* I. 6; Dissen, *ad Dem. de cor.* p. 195.

<sup>4</sup> Comp. ver. 36. See Raphel, *Polyb.* p. 157; Kypke and Loesner *in loc.*

same fact is expressed in Mark according to the conception *from whence*; and in Matthew, according to the conception *wherein*. Of the fact that the grave *belonged* to Joseph, Mark gives no hint, neither do Luke and John; see on Matt. xxvii. 60. — τοῦ τέθειται] The *perfect* (see the critical remarks) indicates that the women, after the burial had taken place, went thither and beheld *where He has been laid*, where He lies. The *present* would indicate that they looked on *at the burial*.

REMARK.—In ver. 47, instead of 'Ιωσή Lachmann and Tischendorf have adopted ἡ 'Ιωσήτος, following B Δ (L has merely 'Ιωσήτος)  $\aleph^{**}$ , as they also at ver. 40 have 'Ιωσήτος, following B D L Δ  $\aleph^{**}$  (in which case, however, B prefixes ἡ). [See critical note.] This is simply a Greek form of the Hebrew name (comp. the critical remarks on vi. 3), and probably, on the strength of this considerable attestation, original, as also is the article ἡ, which is found in A B C G Δ  $\aleph^{**}$ . [Tisch., recent editors, R. V., accept ἡ.] Another reading is ἡ 'Ιωσήφ, which occurs in A, 258, Vulg. Gat. Prag. Rd., and is preferred by Wieseler, *chronol. Synopsis*, p. 427 f., who here understands the daughter or wife of the counsellor Joseph of Arimathea, and so quite a different Mary from the Mary of James. But (1) this reading has the very great preponderance of evidence opposed to it; (2) it is easily explained whence it originated, namely, out of the correct reading of Matt. xiii. 55 ('Ιωσήφ, see *in loc.*), from which place the name of Joseph found its way into many of the witnesses (including Vulg. and codd. It.), not only at Mark vi. 3, but also at xv. 40 (Aeth. Vulg. It. Aug.) and xv. 47; while the underlying motive for conforming the name of *Joses* to that of *Joseph* the brother of Jesus, Matt. xiii. 55, might be found as well in the assumption of the identity of the brethren of Jesus with the sons of Alphaeus, as in the error, which likewise was already ancient (see Theophylact), that *the mother of Jesus* is meant and is designated as the *stepmother* of James and Joses. (3) A *Mary of Joseph* is never named among the women of the Gospel history. But (4) if *Joseph* had been the *counsellor* just previously mentioned, Mark would have written not merely M. ἡ 'Ιωσήφ, but M. ἡ τοῦ 'Ιωσήφ., and would, moreover, assuming only some accuracy on his part, have indicated the relation of kinship, which he has not omitted even at ver. 40, where, withal, the relation of *Mary* to James and Joses was well enough known. Finally, (5) the association of *Mary of Magdala* in the passage before us of itself entitles us to suppose that *Mary* would also have been one of the women who followed Jesus *from Galilee* (ver. 41), as indeed at xvi. 1 *these two friends* are again named. On the whole we must abide by the *Maria Josis* at the passage before us. Mark, in the passage where he mentions her for the first time, ver. 40, names her *completely* according to her *two sons* (comp. Matt. xxvii. 56), and then—because she was wont to be designated both as *Maria Jacobi* (comp. Luke xxiv. 10) and as *Maria Josis*—at ver. 47 in the latter, and at xvi. 1 in the former manner, both of which differing modes of designation (ver. 47, xvi. 1) either occurred so accidentally and involuntarily, or perhaps were occasioned by different sources of which Mark made use.

## NOTES BY AMERICAN EDITOR.

## XCIV. Ver. 1.

As intimated in Note XCIII., this may be regarded as a formal morning meeting of the Sanhedrim. This would seem to be even more appropriate with the reading *ετοιμάσαντες*, accepted by Meyer. Comp. on Luke xxii. 66-71. Weiss ed. Mey. rejects the reading *ἐπὶ τὸ πρωί*, regarding it an emendation, in the sense of "toward morning," not "during the early morning" (Meyer).

XCV. Ver. 17. *πορφύραν*.

Weiss ed. Mey. inserts an interrogation-point after the words "another tradition." The difference of color between "scarlet" and the ancient "purple" was not great; the latter was more red than blue.

XCVI. Ver. 21. *ἐρχόμενον ἀπ' ἀγροῦ*.

This expression by no means necessitates the conclusion that Simon had been at work in the fields. Any argument drawn from this in regard to the day of the crucifixion is, to say the least, precarious.

XCVII. Ver. 25. *ἦν δὲ ὥρα τρίτη*.

The difficulty here is, as Meyer indicates, not one affecting the accuracy of the Synoptists. The solution properly belongs to the commentary on John. But over against Meyer's remark against "forced harmonizing," it may be said that the presence of such an obvious verbal difference during so many centuries offers the best testimony to the honesty of transcribers and the general conscientiousness of Christian scholars.

## XCVIII. Ver. 39.

The fact that Matthew and Luke include the other events as also in part the cause of the exclamation of the centurion, does not betray "the later manipulators." By such a method the historical basis of the Gospels can be brought to a vanishing point.

XCIX. Vv. 42-47. *ἐνεί κ.τ.λ.*

The presence of *ἐνεί* here and in John xix. 31 forms a slender foundation for this suggestion of "a common primitive evangelic document." Weiss ed. Mey. says this "certainly cannot be thought of." Yet he finds here "a remaining trace" of the original representation of the day of the crucifixion (on the 14th of Nisan). But this implies an alteration, conscious and repeated, in the other parts of the Synoptic narratives.

## CHAPTER XVI.

VER. 2. *τῆς μᾶς*] Lachm. has *μῆ τῶν*, following B 1. From John xx. 1, as is also *τῇ μῇ τῶν* in L Δ \*, Eus. Tisch. [The latter reading is accepted in R. V. Treg., Weiss, agree with B, while W. and Hort bracket *τῇ*. All accept the dative. — Ver. 4. Tisch., recent editors, R. V., with \* B L, read *ἀνακεκύλισται*.] — Ver. 8. After *ἐξελθ.* Elz. has *ταχύ.* in opposition to decisive evidence, from Matt. xxviii. 8. — [Tisch., recent editors, R. V., with \* B D, Vulg., Copt., etc., read *γάρ* after *εἶπεν*.] — Ver. 9. *ἀφ' ἧς*] Lachm. has *παρ' ἧς*, following C D L 33. Rightly; *ἀφ'* is from Luke viii. 2. — Ver. 14. [R. V. adds *δέ* after *ὑστερόν*; W. and Hort bracket.] After *ἐγγεγερμ.* A C\* X Δ, min. Syr. p. Ar. p. Erp. Arm. have *ἐκ νεκρῶν*, which Lachm. has adopted. A mechanical addition. — Vv. 17, 18. The omission of *καιναῖς*, as well as the addition of *καὶ ἐν ταῖς χερσὶν* before *ὄφεις*, is too feebly attested. The latter is an exegetical addition, which, when adopted, absorbed the preceding *καιναῖς*. [So recent editors, R. V. text, but marg. omits *καιναῖς*.] — Instead of *βλάψῃ* Elz. has *βλάψει*, in opposition to decisive evidence. — Ver. 19. After *κύριος* read, with Lachm. and Tisch., *Ἰησοῦς*, which is found in C\* K L Δ, min., most of the vss. and Ir. [So Treg., R. V., but W. and Hort bracket.] As an addition in the way of gloss, there would be absolutely no motive for it. On the other hand, possibly on occasion of the abbreviation KE. 12. it dropped out the more easily, as the expression *ὁ κύριος Ἰησοῦς* is infrequent in the Gospels.

The entire section from vv. 9–20 is a non-genuine conclusion of the Gospel, not composed by Mark. The external grounds for this view are: (1) The section is wanting in B \*, Arm. mss. Ar. vat. and in cod. K of the It. (in Tisch.), which has another short apocryphal conclusion (comp. subsequently the passage in L), and is designated in 137, 138 with an asterisk. (2) Euseb. *ad Marin.* qu. 1 (in Mai, *Script. vet. nov. coll.* I. p. 61 f.), declares that *σχεδὸν ἐν ἀπασὶ τοῖς ἀντιγράφοις*, “well-nigh in all the copies” the Gospel closes with *ἐφοβοῦντο γάρ*. Comp. qu. 3, p. 72, where he names the manuscripts which contain the section only *τινα τῶν ἀντιγράφων*, “some of the copies.” The same authority in Victor Ant. ed. Matth. II. p. 208, states that Mark has not related any appearance of the risen Lord that occurred to the disciples. (3) Jerome, *ad Hedib.* qu. 3; Gregor. Nyss. *orat. 2 de resurr. Chr.*; Vict. Ant. ed. Matth. II. p. 120; Sever. Ant. in Montfauc. *Bibl. Coisl.* p. 74, and the Scholia in several codd. in Scholz and Tisch., attest that the passage was wanting in very many manuscripts (Jerome: “omnibus Graeciae libris paene,” “in nearly all the books of Greece”). (4) According to Syr. Philox. in the margin, and according to L, several codd. had an entirely different ending<sup>1</sup> of the Gospel. (5) Justin Martyr and Clem. Al. do not indicate any use made by them of the section (how precarious is the

<sup>1</sup> Namely: πάντα δὲ τὰ παρηγγελμένα τοῖς περὶ τὸν Πέτρον συντόμως ἐξήγγειλαν· μετὰ δὲ ταῦτα καὶ αὐτὸς ὁ Ἰησοῦς ἀπὸ ἀνατολῆς καὶ ἄχρι δυσῶς ἐξέπisteυε δι' αὐτῶν τὸ ἱερὸν καὶ ἀφθαρ-

τον κήρυγμα τῆς αἰωνίου σωτηρίας. After that L goes on: ἔστην δὲ καὶ ταῦτα φερόμενα μετὰ τὸ ἐφοβοῦντο γάρ· ἀναστὰς δὲ κ.τ.λ.

resemblance of Justin, *Apol.* I. 45 with ver. 20 !); and Eusebius has his Canons only as far as ver. 8, as, indeed, also in codd. A U and many min. the numbers really reach only thus far,<sup>1</sup> while certainly in C E H K M V they are carried on to the very end. These external reasons are the less to be rejected, seeing that it is not a question of a single word or of a single passage of the context, but of an entire section so essential and important, the omission of which, moreover, deprives the whole Gospel of completeness; and seeing that the way in which the passage gradually passed over into the greater part of the codd. is sufficiently explained from Euseb. *ad Marin.* qu. 1, p. 62 (ἄλλος δὲ τις οὐδ' ὁτιοῦν τολμῶν ἀθετεῖν τῶν ὁπωσούν ἐν τῇ τῶν εὐαγγελίων γραφῇ φερομένων, διπλῆν εἶναι φησι τὴν ἀνάγνωσιν, ὥς καὶ ἐν ἑτέροις πολλοῖς, ἑκατέραν τε παραδεκτέαν ὑπάρχειν, τῷ μὴ μᾶλλον ταύτην ἐκείνης, ἢ ἐκείνην ταύτης, παρὰ τοῖς πιστοῖς καὶ εὐλαβέειν ἐγκρίνεσθαι, "But some other one, not at all daring to reject anything whatever of what was circulated in the text of the Gospels, says that the reading is doubtful, as in many other cases also, and that each should be accepted, by not being preferred, this to that, or that to this, on the part of the faithful and pious"). See Credner, *Eind.* I. p. 107. And when Euthymius Zigabenus, II. p. 183, designates those who condemn the section as τινὲς τῶν ἰζηγητῶν, "some of the interpreters," not, however, himself contradicting them, the less importance is to be attached to this after the far older testimonies of Eusebius, and others, from which is apparent not the exegetical, but the critical point of view of the condemnation. Moreover, this external evidence against the genuineness finds in the section itself an *internal confirmation*, since with ver. 9 there suddenly sets in a process of excerpt-making in contrast with the previous character of the narration, while the entire section in general contains none of Mark's peculiarities (no εἰθὺς, no πάλιν, etc.,—and what a brevity, devoid of vividness and clearness on the part of the compiler!); in individual expressions it is quite at variance with the sharply defined manner throughout of Mark (see the notes on the passages in detail, and Zeller in the *theol. Jahrb.* 1843, p. 450); it does not, moreover, presuppose what has been previously related (see especially ver. 9: ἀφ' ἧς ἐκβεβλ. ἐπὶ δαμ., and the want of any account of the meeting in Galilee that was promised at ver. 7), and has even apocryphal disfigurements (ver. 18: ὁδεῖς . . . βλίψῃ).—If, in accordance with all this, the section before us is decidedly to be declared spurious, it is at the same time evident that the Gospel is *without any conclusion*: for the announcement of ver. 7, and the last words ἐφοβοῦντο γάρ themselves, decisively show that Mark did not intend to conclude his treatise with these words. But whether Mark himself left the Gospel unfinished, or whether the conclusion has been *lost*, cannot be ascertained, and all conjectures on this subject are arbitrary. In the latter case the lost concluding section may have been similar to the concluding section of Matthew (namely, xxviii. 9, 10, and 16–20), but must, nevertheless, after ver. 8 have contained some incident, by means of which the angelic announcement of ver. 6 f. was still, even in spite of the women's silence in ver. 8, conveyed to the dis-

<sup>1</sup> Vv. 15–18 occur in the Evang. Nicod. 14, in Thilo, p. 618; Tischendorf, p. 242 f. They might therefore have already appeared in the Acts of Pilate, which composition, as is well known, is worked up in the *Gospel of Nicodemus*. Ritschl, in the *theol. Jahrb.* 1851, p. 527, would infer this from Tertullian,

*Apol.* 21. But scarcely with warrant, for Tertullian, *l.c.*, where there is contained an excerpt from the Acts of Pilate, is founded upon the tradition in the *Acts of the Apostles*, foreign to the Synoptics, regarding the *forty days*.

ciples. Just as little with reference to the apocryphal fragment<sup>1</sup> itself, vv. 9-20,—which already in very early times (although not by Mark himself, in opposition to Michaelis, Hug, Guericke, Ebrard, and others) was incorporated with the Gospel as a conclusion (even Syr. has it; and *Iren. Haer.* iii. 10. 6 quotes ver. 19, and Hippol. vv. 17, 18),—is there anything more definite to be established than that it was composed independently of our Gospel, in which case the point remains withal undecided whether the author was a Jewish or a Gentile Christian (Credner), as indeed at least *πρώτη σαββάρων*, ver. 9 (in opposition to Credner), might be used by one who had been a Jew and had become conversant with Hellenic life. — *Against* the genuineness the following have declared themselves: Michaelis (*Auferstehungsgesch.* p. 179 ff.; *Einkl.* p. 1059 f.), Thies, Boltz, Griesbach, Gratz, Bertholdt, Rosenmüller, Schulthess in Tzschirner's *Anal.* III. 3; Schulz, Fritzsche, Schott (*Isag.* p. 94 ff., contrary to his *Opusc.* II. p. 129 ff.), Paulus (*exeget. Handb.*), Credner, Wieseler (*Commentat. num. loci Marc.* xvi. 9-20 et Joh. xxi. *genuini sint*, etc., Gott. 1839), Neudecker, Tischendorf, Ritschl, Ewald, Reuss, Anger, Zeller, Hitzig (who, however, regards Luke as the author), Schenkel, Weiss, Holtzmann, Keim, and various others, including Hofmann (*Schriftbew.* II. 2, p. 4). *In favor of* the genuineness: Richard Simon (*hist. crit.* p. 114 f.), Mill, Wolf, Bengel, Matthaei, Eichhorn, Storr, Kuinoel, Hug, Feilmoser, Vater, Saunier, Scholz, Rinck (*Lucubr. crit.* p. 311 ff.), de Wette, Schwarz, Guericke, Olshausen, Ebrard, Lange, Bleek, Bisping, Schleiermacher also, and various others.<sup>2</sup> Lachmann, too, has adopted the section, as according to his critical principles it was necessary to do, since it is found in most of the uncials (only B \* do not have it), Vulg. It. Syr., etc. We may add that he did not regard it as genuine (see *Stud. u. Krit.* 1830, p. 843).

#### NOTE BY AMERICAN EDITOR.

##### C. Vv. 9-20. *Critical Judgments.*

We append to the full statement of Meyer the view of Weiss ed. Meyer, that of W. and Hort, and of the R. V., with the names of other English and American authors.

I. Weiss ed. Mey. stands almost alone (see, however, Meyer's reference to Schenkel, ver. 8, foot-note) in holding that the Gospel originally ended with ver. 8. He urges in support of this: that "the appearances of the Risen One do not, according to the earliest conception, belong to the earthly activity of Jesus, and hence not to the Gospel (comp. Weiss, *Bibl. Theol.* § 138b);" and finds in the early attempts to add a conclusion an evidence of the extreme improbability that the original one had been lost. Hence he thinks Meyer hasty in calling it a "fragment," and treats it throughout his additional notes as a supplement.

<sup>1</sup> That it is a *fragment*, which originally stood in connection with matter preceding, is plain from the fact that in ver. 9 the subject, ὁ Ἰησοῦς, is not named.

<sup>2</sup> Küstlin, p. 378 ff., ascribes the section to the alleged second manipulator of the Gospel. Lange conjectures (see his *L. J. I.* p. 166) that an incomplete work of Mark reached the Christian public earlier than

that which was subsequently completed. According to Hilgenfeld, the section is not without a genuine groundwork, but the primitive form can no longer be ascertained; the evangelist appears "to have become unfaithful to his chief guide Matthew, in order to finish well by means of an older representation."

II. The most elaborate critical statement of recent times in English is that of W. and Hort, vol. ii. Appendix, pp. 28-51. The evidence is weighed with candor and patience, thus affording a strong contrast to Dean Burgon, the fiery English champion of the genuineness of the passage (see his *Last Twelve Verses . . . Vindicated*, and his article in *Quarterly Review*, Oct. 1881). Westcott and Hort, in accounting for the facts, external and internal, reject the following explanations: (1) the very early accidental loss of a leaf (i.e., containing vv. 9-20 as they now stand); (2) an intended conclusion of the Gospel with ver. 8; (3) the invention of vv. 9-20 by a scribe or editor. They suggest, "on the contrary, (1) that the true intended continuation of vv. 1-8 either was very early lost by the detachment of a leaf or was never written down; and (2) that a scribe or editor, unwilling to change the views of the text before him or to add words of his own, was willing to furnish the Gospel with what seemed a worthy conclusion by incorporating with it unchanged a narrative of Christ's appearance after the Resurrection, which he found in some secondary record then surviving from a preceding generation . . . Every other view is, we believe, untenable." They regard the passage as "only the conclusion of a longer record." "Its authorship and precise date must remain unknown; it is, however, apparently older than the time when the Canonical Gospels were generally received [not before they were written]; for, though it has points of contact with them all, it contains no attempt to harmonize their various representations of the course of events. It manifestly cannot claim any apostolic authority; but it is doubtless founded on some tradition of the apostolic age." [On the inference from this position, see Note CX., p. 209 seq.] Accordingly these editors in their Greek text inclose ver. 9-20 in double brackets, while they print ver. 8 with marks to indicate an abrupt breaking off of the narrative. The Greek text of the conclusion in L is added with the heading: ἀλλως. (The disputed passage in John they place on a separate page, distinct from that Gospel.)

III. The R. V. deals fairly with the facts: it leaves a space after ver. 8, adding this note in the margin: "The two oldest Greek manuscripts, and some other authorities, omit from ver. 9 to the end. Some other authorities have a different ending to the Gospel." In John, the R. V. leaves a space before and after the pericope (vii. 53, viii. 11), inclosing it in brackets with a marginal note: "Most of the ancient authorities omit," etc. In other words: the passage in Mark stands on a level with those various readings which are accepted in the text and omitted in the margin; the passage in John on a level with those rejected in the text, but noticed in the margin.

IV. Among English and American writers we may note that the passage is regarded as genuine by Broadus, Burgon (see above), Scrivener, Wordsworth, McClellan, Cook, Morison. It is questioned, and in some cases rejected, but usually with explanations admitting its antiquity and general correctness, by Tregelles, Norton, Alford, Davidson. The judgment of Dr. Ezra Abbot and others of the American Revisers is fairly indicated by the R. V. itself. See further Schaff, *History of the Christian Church*, vol. i. pp. 643-647 (new ed.).

Vv. 1-8. See on Matt. xxviii. 1-8. Comp. Luke xxiv. 1-11. — διαγενομ. τοῦ σαββ. ] i.e., on *Saturday after sunset*. See ver. 2. A difference from Luke xxiii. 56, which is neither to be got rid of, with Ebrard and Lange, by a distortion of the clear narrative of Luke; nor, with Beza, Er. Schmid,

Grotius, Wolf, Rosenmüller, and others, by taking ἡγόρασαν as a *pluperfect*.<sup>1</sup> [See Note CI., p. 208.] — They bought *aromatic herbs* (ἀρώματα, Xen. *Anab.* i. 5. 1; *Polyb.* xiii. 9. 5) to mingle them with ointment, and so to anoint the dead body therewith (ἀλείψ.). This is no contradiction of John xix. 40. See on Matt. xxvii. 59. — Ver. 2 f. πρῶ] with the *genitive*. Comp. Herod. ix. 101, and see generally, Krüger, § 47. 10. 4. — τῆς μιᾶς σαββ.] *on the Sunday*. [See critical note.] See on Matt. xxviii. 1. — ἀνατείλαντ. τοῦ ἡλίου] *after sunrise*; not : when the sun *rose* (Ebrard, Hug, following Grotius, Heupel, Wolf, Heumann, Paulus, and others), or : *was about to rise* (so Krebs, Hitzig), or : *had begun to rise* (Lange), which would be ἀνατέλλοντος, as is actually the reading of D. A difference from John xx. 1, and also from Luke xxiv. 1; nor will it suit well even with the πρῶ strengthened by λίαν; we must conceive it so, that the sun had *only just* appeared above the horizon. — πρὸς ἑαυτοῖς] in communication with each other. But of a Roman watch they know nothing. — ἐκ τῆς θύρας] The stone was rolled *into* the entrance of the tomb, and so closed the tomb, John xx. 1. — Ver. 4. ἦν γὰρ μέγας σφόδρα] Wassenbergh in Valckenaer, *Schol.* II. p. 85, would transpose this back to ver. 3 after μνημείου, as has actually been done in D. Most expositors (including Fritzsche, de Wette, Bleek) proceed thus *as respects the meaning*; holding that γὰρ brings in the reason for ver. 3. An arbitrary view; it refers to what immediately precedes. *After they had looked up* (their look was previously cast down) *they beheld* ("contemplabantur cum animi intentione," "contemplated with effort of mind," see Tittmann, *Synon.* p. 120 f.) *that the stone was rolled away*; for (specification of the reason how it happened that this perception could not escape them after their looking up, but the fact of its having been rolled away must of necessity meet their eyes) *it was very great*. Let us conceive to ourselves the very large stone *lying close by the door of the tomb*. Its rolling away, however, had not occurred while they were beside it, as in Matthew, but previously; so also Luke xxiv. 2, 23; John xx. 1. As to σφόδρα at the end, comp. on Matt. ii. 10. — Ver. 5. νεανίσκον] Mark and Luke (who, however, differ in the number: ἄνδρες δύο) relate the angelic appearance as it *presented* itself (κατὰ τὸ φαινόμενον, "according to appearance"); Matthew (who, however, places it not in the tomb, but upon the stone), as that which it actually *was* (ἄγγελος κυρίου). [See Note CII., p. 208.] On the form of a *young man* assumed by the angel, comp. 2 Macc. iii. 26; Joseph. *Antt.* v. 8. 2 f., and Gen. xix. 5 f. — ἐν τ. δεξ.] on the right hand in the tomb from the entrance, therefore to the left hand of the place where the body would lie. — Ver. 6. Simple *asyndeta* in the lively eagerness of the discourse. — Ver. 7. ἀλλ'] *breaking off*, before the summons which suddenly intervened, Kühner, II. p. 439; Ellendt, *Lex. Soph.* I. p. 78 f. — καὶ τῷ Πέτρῳ] to His disciples *and* (among these especially) *to Peter*. Comp. i. 5; Acts i. 14; and see Grotius. The special prominence of Peter is explained by the ascendancy and precedence, which by means of Jesus Himself (Matt. xvi. 18) he possessed as *primus in*

<sup>1</sup> For examples of διαγινέσθαι used of the *lapse of an intervening time* (Dem. 541. 10, 833. 14; Acts xxv. 13, xxvii. 9), see Raphael, *Polyb.* p. 137; Wetstein *in loc.*



*ter pares* ("dux apostolici coetus," "leader of the apostolic company," Grotius; comp. also Mark ix. 2, xiv. 33), not by the *denial* of Peter, to whom the announcement is held to have given the assurance of forgiveness (Theophylact, Euthymius Zigabenus, Victor Antiochenus, Calovius, Heumann, Kuinoel, Lange, and others), which is assumed with all the greater arbitrariness without any indication in the text, seeing that possibly Peter might have concluded just the contrary. — *δρι*] recitative, so that *ὑμᾶς* and *ὑμῖν* apply to the *disciples* as in Matthew. — *καθὼς εἶπεν ὑμῖν*] xiv. 28. It relates to the *whole* of what precedes: *προάγει ὑμᾶς κ.τ.λ. and ἐκεῖ αὐτ. δψ.* The latter was *indirectly* contained in xiv. 28. — The circumstance that here *preparation is made* for a narrative of a meeting together in Galilee, but no such account subsequently *follows*, is an argument justly brought to bear against the genuineness of ver. 9 ff. That the women did not execute the angel's charge (ver. 8), does not alter the course of the matter as it had been indicated by the angel; and to explain that inconsistency by the fact that the ascension does not well agree with the Galilean meeting, is inadmissible, because Mark, according to our passage and xiv. 28, must of necessity have assumed such a meeting,<sup>1</sup> consequently there was nothing to hinder him from representing Jesus as journeying to Galilee, and then again returning to Judaea for the ascension (in opposition to de Wette). — Ver. 8. *δε*] explicative, hence also *γάρ* has found its way into codd. and vss. (Lachmann, Tischendorf [following *κ* B D, etc., so Treg., W. and Hort, Weiss, R. V.]). — *οὐδὲν εἶπον*] The suggestion that we should, with Grotius, Heupel, Kuinoel, and many more, mentally supply: *on the way*, is devised for the sake of Luke xxiv. 9; rather is it implied, that from fear and amazement they left the bidding of the angel at ver. 7 unfulfilled. It is otherwise in Matt. xxviii. 8. That subsequently they *told* the commission given to them by the angel, is self-evident; but they did not *execute* it. — *εἶχε δὲ [γὰρ] αὐτὰς κ.τ.λ.*] Hom. *Il.* vi. 137; Herod. iv. 15; Soph. *Phil.* 681; also in the LXX. [See Note CIII., p. 208.]

Vv. 9, 10. Now begins the apocryphal fragment of some other evangelical treatise (doubtless written very much in the way of epitome), which has been added as a conclusion of our Gospel. [See Note C., p. 198.] In it, first of all, the appearance related at John xx. 14–18 is given in a meagre abstract, in which the remark, which in Mark's connection was here wholly inappropriate (at the most its place would have been xv. 40), *πὰρ ἧς ἐκβεβλή. ἐκτὰ δαμ.*, is to be explained *by the fact*, that this casting out of demons was related in the writing to which the portion had originally belonged (comp. Luke viii. 2). — *πρῶτῃ πρῶτῃ σαββ.*] is joined by Beza, Castalio, Heupel, Wolf, Rosenmüller, Paulus, Fritzsche, de Wette, Ewald, and others with *ἀναστὰς δέ*, but by Severus of Antioch, Gregory of Nyssa, Theophylact, Euthymius

<sup>1</sup> It is characteristic of Schenkel that he assumes the Gospel to have *really* closed with ver. 8, and that it is "mere unproved conjecture" (p. 319) that the conclusion is lost. Such a supposition doubtless lay in his interest as opposed to the bodily resurrection; but even ver. 7 and xiv. 28 ought to have made him too prudent not to see

(p. 338) in the absence of any appearances of the risen Lord in Mark the weightiest evidence in favor of the early composition of his Gospel, whereas he comes to the unhistorical conclusion that Peter did not touch on these appearances in his discourses. See Acts x. 40 f., and previously II. 32, III. 15.

Zigabenus, Victor, Grotius, Mill, Bengel, Kuinoel, Schulthess, and others, with *ἐφάνη*. We cannot decide the point, since we do not know the connection with what went before, in which the fragment originally occurred. If it were an integral part of our Gospel, it would have to be connected with *ἐφάνη*, since ver. 2 already presupposes the time of the resurrection having taken place, and now in the progress of the narrative the question was not about *this* specification of time, but about the fact that Jesus on the very same morning made His first appearance. — As well *πρώτη* as the singular *σαββάρον* (comp. Luke xviii. 12) is surprising after ver. 2. Yet it is to be conceded that even Mark himself *might* so vary the expressions. — *παρ' ἧς* (see the critical remarks) : *away from whom* (French : *de chez*). See Matthiae, p. 1378. The expression with *ἐκβάλλειν* is not elsewhere found in the N. T. — Ver. 10. Foreign to Mark is here—(1) *ἐκείνη*, which never occurs (comp. iv. 11, vii. 15, xii. 4 f., xiv. 21) in his Gospel so devoid of emphasis as in this case. As unemphatic stands *καὶ ἐκεῖνοι* in ver. 11, but not at ver. 13, as also *ἐκεῖνους* in ver. 13 and *ἐκεῖνοι* at ver. 20 are emphatic. (2) *πορευθεῖσα*, which word Mark, often as he had occasion for it, never uses, while in this short section it occurs *three* times (vv. 12, 15). Moreover, (3) the circumlocution *τοῖς μετ' αὐτοῦ γενομένοις*, instead of *τοῖς μαθηταῖς αὐτοῦ* (the latter does not occur at all in the section), is foreign to the Gospels. The *μαθηταί* in the *more extended* sense are *meant*, the apostles and the rest of the companions of Jesus ; the apostles *alone* are designated at ver. 14 by *οἱ ἐνδεκα*, as at Luke xxiv. 9, 33 ; Acts ii. 14. — *πενθοῦσι κ. κλαίουσιν* who *were mourning and weeping*. Comp. Luke vi. 25, although to *derive* the words from this passage (Schulthess) is arbitrary.

Ver. 11. Comp. Luke xxiv. 10, 11 ; John xx. 18. — The fact that *θεᾶσθαι* apart from this section does not occur in Mark, forms, considering the frequency of the use of the word elsewhere, one of the signs of a strange hand. By *ἐθεάθη* is not merely *indicated* that He had been *seen*, but that He had been *gazed upon*. Comp. ver. 14, and see Tittmann, *Synon.* p. 120 f. — *ἀπιστεῖν* does not occur in Mark except here and at ver. 16, but is altogether of rare occurrence in the N. T. (even in Luke only in chap. xxiv.).

Vv. 12, 13. A meagre statement of the contents of Luke xxiv. 13–35, yet provided with a traditional explanation (*ἐν ἐτέρᾳ μορφῇ*), and presenting a variation (*οὐδὲ ἐκεῖνοι ἐπίστευσαν*) which betrays as its source <sup>1</sup> not Luke himself, but a divergent tradition. [See Note CIV., p. 208.] — *μετὰ ταῦτα* [after what was narrated in vv. 9–11] does not occur at all in Mark, often as he *might* have written it : it is an expression *foreign* to him. *How long* after, does not appear. According to Luke, it was still on the same day. — *ἐξ αὐτῶν* [τῶν μετ' αὐτοῦ γενομένων, ver. 10. — *περιπατοῦσιν*] *euntibus*, not while they stood or sat or lay, but *as they walked*. More precise information is then given in *πορευομένοις εἰς ἄγρον* : *while they went into the country*. —

<sup>1</sup> De Wette wrongly thinks (following Storr, Kuinoel, and others) here and repeatedly, that an interpolator would not have allowed himself to extract so *freely*. Our author, in fact, wrote not *as an interpolator*

*of Mark* (how unskillfully otherwise must he have gone to work !), but *independently of Mark*, for the purpose of completing whose Gospel, however, this fragment was subsequently used.

ἐφανερώθη] ver. 14 ; John xxi. 1, *He became visible to them*, was brought to view. The expression does not directly point to a "ghostlike" appearance (in opposition to de Wette), since it does not of itself, although it does by ἐν ἑτέρᾳ μορῇ, point to a supernatural element in the bodily mode of appearance of the risen Lord. This ἐν ἑτέρᾳ μορῇ is not to be referred to other clothing and to an alleged disfigurement of the face by the sufferings borne on the cross (comp. Grotius, Heumann, Bolten, Paulus, Kuinoel, and others), but to the *bodily form*, that was *different* from what His previous form had been,—which the tradition here followed assumed in order to explain the circumstance that the disciples, Luke xxiv. 16, did not recognize Jesus who walked and spoke with them. — Ver. 13. καὶ αὐτοὶ] *these also*, as Mary had done, ver. 10. — τοῖς λοιποῖς] to the others γενομένοις μετ' αὐτοῦ, vv. 10, 12. — οὐδὲ ἐκεῖνοις ἐπίστ.] *not even them* did they believe. A difference of the tradition from that of Luke xxiv. 34, not a confusion with Luke xxiv. 41, which belongs to the *following* appearance (in opposition to Schulthess, Fritzsche, de Wette). It is boundless arbitrariness of harmonizing to assume, as do Augustine, *de consens. evang.* iii. 25, Theophylact, and others, including Kuinoel, that under λέγοντας in Luke xxiv. 34, and also under the unbelievers in the passage before us, we are to think only of *some*, and those *different* at the two places ; while Calvin makes the distribution in such a manner, that they had doubted *at first*, but had *afterwards* believed ! Bengel gives it conversely. According to Lange, too, they had been believing, but by the message of the disciples of Emmaus they were led into new doubt. Where does this appear ? According to the text, they believed neither the Magdalene nor even the disciples of Emmaus.

Ver. 14. ὅτερον] not found elsewhere in Mark, *does not mean* : *at last* (Vulgate, Luther, Beza, Schulthess, and many others), although, according to our text, this appearance was the last (comp. Matt. xxi. 37), but : *afterwards*, *subsequently* (Matt. iv. 2, xxi. 29 ; John xiii. 36), which certainly is a very indefinite specification. — The narrative of this appearance confuses very different elements with one another. [See Note CV., p. 208.] It is manifestly (see ver. 15) the appearance which according to Matt. xxviii. 16 took place on the mountain in Galilee ; but ἀνακειμένοις (*as they reclined at table*) introduces an altogether different scenery and locality, and perhaps arose from a confusion with the incident contained<sup>1</sup> in Luke xxiv. 42 f., or Acts i. 4 (according to the view of συναλιζόμενος as *convalescens*, "eating with" [R. V. marg.]) ; while also the reproaching of the unbelief is here out of place, and appears to have been introduced from some confusion with the history of Thomas, John xx., and with the notice contained in Luke xxiv. 25 ; for which the circumstance mentioned at the appearance on the mountain, Matt. xxviii. 17 (οἱ δὲ ἐδίστασαν), furnished a certain basis. — αὐτοῖς τοῖς ἑνδεκά] *ipsis undecim*. Observe the ascending gradation in the three appearances—(1) to Mary ; (2) to two of His earlier companions ; (3) *to the eleven themselves*. Of other appearances *in the circle of the eleven* our author knows nothing ; to him *this* was the *only one*. See ver. 19. — ἑτι] equivalent to *et*

<sup>1</sup> Beza, Calovius, and others wrongly explain ἀνακειμ. as : *una sedentibus*. Comp. xiv. 18.

ἐκεῖνο ὅτι, Luke xvi. 3 ; John ii. 18, ix. 17, xi. 51, xvi. 9 ; 2 Cor. i. 18, xi. 10.

Ver. 15. Continuation of the same act of speaking. — πάση τῇ κτίσει] *to the whole creation*, i.e., *to all creatures*, by which expression, however, in this place, as in Col. i. 23, all *men* are designated, as those who are created κατ' ἐξοχήν, as the Rabbinic הבריית is also used (see Lightfoot, p. 673, and Wetstein *in loc.*). Not merely the *Gentiles* (who are called by the Rabbins contemptuously הבריית, see Lightfoot, *l.c.*) are meant, as Lightfoot, Hammond, Knatchbull, and others would have it. This would be in accordance neither with ver. 16 f., where the discourse is of *all* believers without distinction, nor with ἐκήρυξαν πανταχοῦ, ver. 20, wherein is included the *entire* missionary activity, not merely the preaching to the *Gentiles*. Comp. on πάντα τὰ ἔθνη, Matt. xxviii. 19. Nor yet is there a pointing in τῇ κτίσει at the *glorification of the whole of nature* (Lange, comp. Bengel) by means of the gospel (comp. Rom. viii.), which is wholly foreign to the conception, as plainly appears from what follows (ὁ . . . ὁ δέ). As in Col. *l.c.*, so here also the designation of the universal scope of the apostolic destination by πάση τῇ κτίσει has in it something of *solemnity*.

Ver. 16. *He who shall have become believing* (see on Rom. xiii. 11), *and have been baptized, shall attain the Messianic salvation* (on the establishment of the kingdom). The *necessity* of baptism—of baptism, namely, regarded as a necessary *divinely ordained consequent* of the having become believing, without, however (as Calvin has observed), being regarded as *dimidia salutis causa*, “half the ground of salvation,”—is here (comp. John iii. 5) expressed for all *new converts*, but not for the *children of Christians* (see on 1 Cor. vii. 14). [See Note CVI., p. 209]. — ὁ δὲ ἀπιστήσας] That in the case of such *baptism* had not occurred, is obvious of itself ; refusal of faith necessarily excluded baptism, since such persons despised the salvation offered in the preaching of faith. In the case of a baptism *without* faith, therefore, the necessary subjective *causa salutis*, “ground of salvation,” would be wanting.

Ver. 17. Σημεῖα] marvellous significant appearances for the divine confirmation of their faith. Comp. 1 Cor. xiv. 22. — τοῖς πιστεύουσιν] *those who have become believing*, generically. The limitation to *the teachers*, especially the apostles and seventy disciples (Kuinoel), is erroneous. See ver. 16. The σημεῖα adduced indeed actually occurred with the *believers* as such, not merely with the teachers. See 1 Cor. xii. Yet in reference to the serpents and deadly drinks, see on ver. 18. Moreover, Jesus does not mean that *every one* of these signs shall come to pass in the case of *every one*, but in one case this, in another that one. Comp. 1 Cor. xii. 4. — παρακολου.] *shall follow* them that believe, shall *accompany* them, after they have become believers. The word, except in Luke i. 3, is foreign to all the four evangelists, but comp. 1 Tim. iv. 6 ; 2 Tim. iii. 10. — ταῦτα] *which follow*.<sup>1</sup> — ἐν τῷ ὀνόματι μου] *in my name*, which they confess, shall *the ground* be, that they, etc. It refers to *all* the particulars which follow. — δαίμ. ἐκβαλ.] Comp. ix. 38. — γλώσσ.

<sup>1</sup> See Krüger, *Xen. Anab.* ii. 2. 2 ; Kühner, *ad Anab.* ii. 3. 10.

λαλ. καιναῖς] *to speak with new languages*. The ecstatic *glossolalia* (see on 1 Cor. xii. 10), which first appeared at the event of Pentecost, and then, moreover, in Acts x. 46 and xix. 6, and is especially known from the Corinthian church, had been converted by the tradition with reference to the Pentecostal occurrence into a speaking in *languages* different from the mother-tongue (see on Acts ii. 4). And such is the speaking in *new languages* mentioned in the passage before us, in such languages, that is, as they could not previously speak, which were new and strange *to the speakers*. Hereby the writer betrays that he is writing in the *sub-apostolic* period, since he, like Luke in reference to the Pentecostal miracle, imports into the first age of the church a conception of the *glossolalia* intensified by legend; nay, he makes the phenomenon thereby conceived as a speaking in strange languages to be even a common possession of believers, while Luke limits it solely to the unique event of Pentecost. [See Note CVII., p. 209.] We must accordingly understand the γλώσσ. λαλῶν καιναῖς of our text, not in the sense of the speaking *with tongues*, 1 Cor. xii.-xiv., but in the sense of the much more wonderful speaking *of languages*, Acts ii., as it certainly is in keeping with the two strange particulars that immediately follow. Hence every rationalizing attempt to explain away the concrete designation derived, without any doubt as to the meaning of the author, from the Acts of the Apostles, is here as erroneous as it is in the case of Acts ii., whether recourse be had to generalities, such as the newness of the utterance of the Christian spirit (Hilgenfeld), or the new formation of the spirit-world by the new word of the Spirit (Lange), the ecstatic speaking on religious subjects (Bleek), or others. Against such expedients, comp. Keim in Herzog, *Encykl.* XVIII. p. 687 ff. The ecstatic phenomena of Montanism and of the Irvingites present no analogy *with the passage before us*, because our passage has to do with *languages*, not with *tongues*. Euthymius Zigabenus: γλώσσας ξέναις, διαλέκτους ἄλλοθενέων, "with strange tongues, with the dialects of other nations."

Ver. 18. Ὅφεις ἀρῶσι] *They shall lift up serpents* (take them into the hand and lift them up). Such a thing is not known from the history of the apostolic times (what took place with the adder on the hand of Paul in Acts xxviii. 2 ff. is different); it would, moreover, be too much like juggling for a σημεῖον of believers, and betrays quite the character of apocryphal legend, for which, perhaps, a traditional distortion of the fact recorded in Acts xxviii. 2 f. furnished a basis, whilst the serpent-charming so widely diffused in the East<sup>1</sup> by analogy supplied material enough. The promise in Luke x. 19 is specifically distinct. Others have adopted for αἰεῖν the meaning of *taking out of the way* (John xvii. 5; Matt. xxiv. 39; Acts xxi. 36), and have understood it either of the *driving away*, *banishing* (Luther, Heumann, Paulus), or of the *destroying* of the serpents (Euthymius Zigabenus, Theophylact, both of whom, however, give also the option of the correct explanation); but the expression would be inappropriate and singular, and the thing itself in the connection would not be sufficiently marvellous. The meaning: "*to*

<sup>1</sup> Elsner, *Obss.* p. 168; Wetstein *in loc.*; Winer, *Realw.*

plant serpents as signs of victory with healing effect," in which actual serpents would have to be thought of, but according to their symbolical significance, has a place only in the fancy of Lange excited by John iii. 14, not in the text. The singular thought must at least have been indicated by the addition of the essentially necessary word *σημεία* (Isa. v. 26, xi. 12), as the classical writers express raising a signal by *αἰεῖν σημεῖον* (comp. Thuc. i. 49. 1, and Krüger thereon).—*καὶν θανάτ. τι πίωσιν κ.τ.λ.*] Likewise an apocryphal appendage, not from the direct contemplation of the life of believers in the apostolic age. [See Note CVIII., p. 209.] The practice of condemning to the cup of poison gave material for it. But it is not to be supposed that the legend of the harmless poison-draught of *John* (comp. also the story of *Justus Barsabas* related by Papias in Euseb. *H. E.* iii. 39) suggested our passage (in opposition to de Wette and older expositors), because the legend in question does not occur till so late;<sup>1</sup> it rather appears to have formed itself on occasion of Matt. xx. 23 from our passage, or to have developed itself<sup>2</sup> out of the same conception whence our expression arose, as did other similar traditions (see Fabricius in *Abd.* p. 576).<sup>3</sup>—*καλῶς ἐξήνουν*] the sick.<sup>4</sup> Comp. Acts xxviii. 8 f.

Vv. 19, 20. *The Lord Jesus therefore* (see the critical remarks). *οὖν* annexes what now emerged as the final result of that last meeting of Jesus with the eleven, and that as well in reference to the Lord (ver. 19) as in reference also to the disciples (ver. 20); hence *μὲν . . . δέ*. Accordingly, the transition by means of *οὖν* is not incongruous (Fritzsche), but logically correct. But the expression *μὲν οὖν*, as well as *ὁ κύριος Ἰησοῦς*, is entirely foreign to Mark, frequently as he had occasion to use both, and therefore is one of the marks of another author.—*μετὰ τὸ λαλῆσαι αὐτοῖς*] cannot be referred without harmonistic violence to anything else than the discourses just uttered, vv. 14–18 (Theophylact well says: *ταῦτα δὲ λαλῆσας*, "and having spoken these things"), not to the collective discourses of the forty days (Augustine, Euthymius Zigabenus, Maldonatus, Bengel, Kuinoel, Lange, and others); and with this in substance agrees Ebrard, p. 597, who, like Grotius and others, finds in vv. 15–18 the account of all that Jesus had said in His several appearances after His resurrection. The forty days are quite irreconcilable with the narrative before us generally, as well as with Luke xxiv. 44. But if Jesus, after having discoursed to the disciples, vv. 14–18, was taken up into

<sup>1</sup> Except in *Abdias*, *hist. apost.* v. 20, and the *Acta Joh.* in Tischendorf, p. 266 ff., not mentioned till Augustine.

<sup>2</sup> Lange knows how to rationalize this *σημεῖον* also. In his view, there is symbolically expressed "the subjective restoration of life to invulnerability." Christ is held to declare that the poison-cup would not harm His people, primarily in the symbolical sense, just as it did not harm Socrates in his soul; but also in the typical sense: that the life of believers would be ever more and more strengthened to the overcoming of all hurtful influences, and would

in many cases, even in the literal sense, miraculously overcome them. This is to put into, and take out of the passage, exactly what pleases subjectivity.

<sup>3</sup> On *θανάσιμον*, which only occurs here in the N. T., equivalent to *θανατηφόρον* (Jas. iii. 8), see Wetstein, and Stallbaum, *ad Plat. Rep.* p. 610 C.

<sup>4</sup> Not the believers who heal (Lange: "they on their part shall enjoy perfect health"). This perverted meaning would need at least to have been suggested by the use of *καὶ αὐτοῖς* (and they on their part).

heaven (*ἀνελήφθη*, see Acts x. 16, i. 2, xi. 22 ; 1 Tim. iii. 16 ; Luke ix. 51), it is not without to be gathered from this *very compendious* account, that the writer makes Jesus pass *from the room where they were at meat* to heaven (Strauss, B. Bauer), any more than 'from *ἐκεῖνοι δὲ ἐξεληθόντες* it is to be held that the apostles immediately after the ascension departed into all the world. The representation of vv. 19, 20 is so evidently limited only to the *outlines* of the subsequent history, that between the *μετὰ τὸ λαλῆσαι αὐτοῖς* and the *ἀνελήφθη* there is at least, as may be understood of itself, sufficient space for a *going forth of Jesus with the disciples* (comp. Luke xxiv. 50), even although the forty days do not belong to the evangelical tradition, but first appear in the Acts of the Apostles. [See Note CIX., p. 209.] *How* the writer conceived of the ascension, whether as visible or invisible, his words do not show, and it must remain quite a question undetermined. — *καὶ ἐκάθισεν ἐκ δεξιῶν τ. Θεοῦ*] reported, it is true, not as an object of sense-perception (in opposition to Schulthess), but as a *consequence, that had set in*, of the *ἀνελήφθη* ; not, however, to be explained away as a merely *symbolical* expression (so, for example, Euthymius Zigabenus : τὸ μὲν καθίσαι δηλοῖ ἀνάπανσιν καὶ ἀπόλαυσιν τῆς θείας βασιλείας· τὸ δὲ ἐκ δεξιῶν τοῦ Θεοῦ οἰκείωσιν καὶ ὁμοτιμίαν πρὸς τὸν πατέρα, "The sitting down indicates the rest and pleasure of the divine kingdom ; but the 'at the right hand of God' the appropriative and equal honor with the Father." Kuinoel : "cum Deo regnat et summa felicitate perfuitur," "He reigns with God and enjoys the highest happiness"), but to be left as a *local fact*, as actual occupation of a seat on the divine throne (comp. on Matt. vi. 9 ; see on Eph. i. 20), from which hereafter He will descend to judgment. Comp. Ch. F. Fritzsche, *nova opuscula* p. 200 ff. — As to the ascension generally, see on Luke xxiv. 51.

Ver. 20. With the ascension the evangelic history was at its end. The writer was only now concerned to add a *conclusion* in keeping with the commission given by Jesus in ver. 15. He does this by means of a *brief summary of the apostolic ministry*, by which the injunction of Jesus, ver. 15, had been fulfilled, whereas all unfolding of its special details lay beyond the limits of the *evangelic*, and belonged to the region of the *apostolic*, history ; hence even the effusion of the Spirit is not narrated here. — *ἐκεῖνοι*] the *ἐνδεκα*, ver. 14. — *δέ*] prepared for by *μὲν*, ver. 19. — *ἐξεληθόντες*] namely, forth from the place, in which at the time of the ascension they sojourned. Comp. *πορευθέντες*, ver. 15 ; *Jerusalem* is meant. — *πανταχοῦ*] By way of popular hyperbole ; hence not to be used as a proof in favor of the composition not having taken place till after the death of the apostles (in opposition to Fritzsche), comp. Rom. x. 18 ; Col. i. 6. — *τοῦ κυρίου*] nor *God* (Grotius, and also Fritzsche, comparing 1 Cor. iii. 9 ; Heb. ii. 4), but *Christ*, as in ver. 19. The *σημεῖα* are wrought by the exalted One. Comp. Matt. xxviii. 20. That the writer has made use of Heb. ii. 3, 4 (Schulthess, Fritzsche), is, considering the prevalence of the thought and the dissimilarity of the words, arbitrarily assumed. — *διὰ τῶν ἐπακολουθ. σημείων*] *by the signs that followed* (the *λόγος*). The *article* denotes the signs *spoken of*, which are promised at vv. 17, 18, and indeed promised as accompanying those *who had become believers* ; hence it is erroneous to think, as the expositors do, of the miracles

*performed by the apostles.* The confirmation of the apostolic preaching was found in the fact that *in the case of those who had become believers by means of that preaching* the σημεῖα promised at vv. 17, 18 occurred.—ἐπακολουθ. is foreign to all the Gospels; it occurs elsewhere in the N. T. in 1 Tim. v. 10, 24; 1 Pet. ii. 21; in classical Greek it is very frequently used.

REMARK.—The fragment before us, vv. 9–18, compared with the parallel passages of the other Gospels and with Acts i. 3, presents a remarkable proof how uncertain and varied was the tradition on the subject of the appearances of the Risen Lord (see on Matt. xxviii. 10). Similarly ver. 19, comp. with Luke xxiv. 50 f., Acts i. 9 ff., shows us in what an uncertain and varied manner tradition had possessed itself of the fact of the ascension, indubitable as in itself it is, and based on the unanimous teaching of the apostles. [See Note CX., p. 209 seq.]

#### NOTES BY AMERICAN EDITOR.

##### CI. Ver. 1. διαγενομένου τοῦ σαββάτου.

There can be no doubt as to the meaning here; but it does not follow that Luke xxiii. 56 contradicts this; see Note there. Comp. also the divisions and punctuation of R. V. in Luke xxiii. 56; xxiv. 1. It may be said here, however, that the two accounts can be reconciled without distorting that of Luke.

##### CII. Ver. 5. *The angelic appearances.*

For a brief statement of one among the many theories which aim at arranging the details of the events, as recorded by all the Evangelists, see Int. Rev. Comm. Mark, pp. 233, 234. The differing members are explained by supposing that there were two parties of women, etc.

##### CIII. Ver. 8. καὶ οὐδενὶ κ.τ.λ.

Weiss ed. Mey. rightly concludes, that when the reason for their silence (namely, their fear) was removed by subsequent events, they fulfilled the commission of the angel. We learn from Matthew (xxviii. 8–10) what further happened to them.

##### CIV. Vv. 12, 13.

Weiss ed. Mey. seems to connect these verses more closely with Luke. But all is conjecture. For aught we know to the contrary, the conclusion is as old as the Gospel according to Luke, and it is safe to assign to it as early a date as Meyer allows to Luke (A.D. 70–80).

##### CV. Vv. 14–18.

It is by no means clear that these verses confuse “very different elements with one another.” They seem to combine the last appearance on the day of the Resurrection with the final discourse before the Ascension. Still the language of vv. 15–18 may have been uttered in Galilee, as Meyer thinks; comp. Matt. xxviii. 16.



## CVI. Ver. 16. βαπτισθεῖς.

The discussion in regard to both the mode and the subjects of baptism may receive some new elements from the recently published "Teaching of the Apostles." It would obviously be improper to enlarge upon the subject here. But it may be remarked that, if these verses in Mark are not genuine, the "Teaching of the Apostles" is to be regarded as having quite as much authority.

## CVII. Ver. 17. γλώσσαις λαλήσουσιν καιναῖς.

The oldest manuscripts which contain the passage omit *καιναῖς*. It thus appears that the word on which Meyer relies to prove the sub-apostolic origin of the passage has no uncial authority older than the 9th century. His intimations as to the legendary character of this and Luke's account of the Pentecostal miracle must therefore be taken with great allowance. Here, at least, his whole argument rests on a reading which Treg., W. and Hort and others either bracket or reject. The R. V. omits in margin.

## CVIII. Ver. 18.

It must be confessed that the strongest internal evidence against the genuineness of this passage is derived from the peculiar promises of this verse. In any case, we must take the words in their natural meaning, as explained by Meyer, and admit that there are no authentic instances in apostolic times of the fulfilment of the second promise.

## CIX. Ver. 19.

The length of time between the Resurrection and Ascension is left indefinite in the Gospels. But there is no good reason for making a difference between these narratives and that of Luke in Acts i. 3. On the question as it affects Luke xxiv., see Notes on that chapter; comp. also Meyer, *Acts*, p. 37, Am. edition.

CX. *Concluding Remark on vv. 9-20.*

From the character of this doubtful passage, conclusions may be drawn quite different from those indicated by Meyer. (1) If it is *not genuine*, its general agreement with the Gospel accounts shows *how little* tradition modified the narrative of the main facts. (2) If the variations are pushed to extreme limits, and the fragment placed in the sub-apostolic age, the phenomenon it presents do not justify the assumptions of modifications, etc., which Meyer and others so freely make in regard to the genuine Gospel narratives. If that date be accepted, the interval between it and the Gospels must be, on any consistent theory, as great as that between the Gospels and the events they record. We have, on this view, a measure of traditional variations during a generation. The variations during the apostolic age could not have been so great as those during the sub-apostolic age, and this fragment shows how slight they were even during that age. Yet historico-literary criticism frequently attributes to the Synoptists deviations from each other or from an original document, far exceeding in extent any that can be proven to exist between this fragment and the Gospels, which are declared to be much earlier. (3) If it is *genuine*, the

same variations tend to establish, not only the originality of Mark, but the independence of the three Synoptists. The very *natveté* of the alleged divergences would, in any other case, be regarded by literary critics as a mark of truthfulness and of originality. Most clearly does this argument from internal evidence hold in the case of the Gospel of Mark, and despite the verbal peculiarities in vv. 9, 20, there are not wanting indications of Mark's manner and tone in every verse of the disputed passage.

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**THE GOSPEL OF LUKE.**





# THE GOSPEL OF LUKE.

## INTRODUCTION.

### § 1.—ON THE LIFE OF LUKE.

**EXCEPTING** what the Acts of the Apostles and the Pauline Epistles contain as to the circumstances of Luke's life,—and to this Irenaeus also, with whom begins the testimony of the church concerning Luke as the author of the Gospel, still confines himself, *Haer.* iii. 14. 1,—nothing is historically certain concerning him. According to Eusebius, *H. E.* iii. 4, Jerome, Theophylact, Euthymius Zigabenus, and others, he was a native of Antioch,—a statement, which has not failed down to the most recent times to find acceptance (Hug, Guericke, Thiersch), but is destitute of all proof, and probably originated from a confusion of the name with *Lucius*, Acts xiii. 1. Luke is not to be identified either with this latter or with the Lucius that occurs in Rom. xvi. 21 (in opposition to Origen, Tiele, and others); for the name *Lukas* may be abbreviated from *Lucanus* (some codd. of the Itala have “secundum *Lucanum*” in the superscription and in subscriptions), or from *Lucilius* (see Grotius, and Sturz, *Dial. Mac.* p. 135), but not from *Lucius*.<sup>1</sup> Moreover, in the *Constitt. ap.* vi. 18. 5, Luke is expressly distinguished from Lucius. Whether he was a Jew by birth or a Gentile, is decided by Col. iv. 11, 14, where Luke is distinguished from those whom Paul calls *οἱ ὄντες ἐκ περιτομῆς*.<sup>2</sup> But it must be left an open question whether he was before his conversion a Jewish proselyte (Isidorus Hispalensis); the probability of which it is at least very unsafe to deduce

<sup>1</sup> How freely the Greeks dealt in different forms of the same name, may be seen generally in Lobeck, *Patholog.* p. 504 ff. — The notion of Lange (*L. J.* p. 153, 168), that Luke is the person named *Aristion* in the fragment of Papias, quoted by Eusebius, iii. 39 (*ἀποκριθεὶς = lucens?*), is a preposterous fancy. Comp. Lekebusch, *Composit. d. Apostelgesch.* p. 330.

<sup>2</sup> This passage tells against everything with which Tiele in the *Stud. u. Krit.* 1858, p. 753 ff. has attempted to make good that Luke was a Jew by birth. His reasons are based especially on the Hebrewisms occur-

ring in Luke, but lose their importance partly in view of the like character which, it is to be assumed, marked the writings made use of as sources, partly in view of the Jewish-Greek nature of the evangelic language current in the church, to which Luke had become habituated. The passage in the Colossians, moreover, has its meaning wrongly turned by Tiele, as is also done by Hofmann, *Schriftbew.* II. 2. p. 99, who starts from the postulate, which is utterly incapable of proof, that *all* the N. T. writings are of Israelitish origin. See on Col. iv. 11, 14.

from his accurate acquaintance with Jewish relations.<sup>1</sup> As to his civil calling he was a *physician* (Col. iv. 14) ; and the very late account (Nicephorus, *H. E.* ii. 43) that he had been at the same time a *painter*, is an unhistorical legend. When and how he became a Christian is unknown. Tradition, although only from the time of Epiphanius,<sup>2</sup> places him among the *Seventy disciples*,<sup>3</sup> whereas Luke i. 1 f. furnishes his own testimony that he was *not* an eye-witness. Comp. Estius, *Annot.* p. 902 f. The origin of this legend is explained from the fact that only Luke has the account about the Seventy (in opposition to Hug, who finds in this circumstance a confirmation of that statement). He was a highly esteemed assistant of Paul and companion to him, from the time when he joined the apostle on his second missionary journey at Troas, where he, perhaps, had dwelt till then (Acts xvi. 10). We find him thereafter with the apostle in Macedonia (Acts xvi. 11 ff.), as well as on the third missionary journey at Troas, Miletus, etc. (Acts xx. 5-xxi. 18). In the imprisonment at Caesarea he was also with him (Acts xxiv. 23 ; Col. iv. 14 ; Philem. 24), and then accompanied him to Rome, Acts xxvii. 1-xxviii. 16 (comp. also 2 Tim. iv. 11). At this point the historical information concerning him ceases ; beyond, there is only uncertain and diversified tradition (see Credner, I. p. 126 f.), which, since the time of Gregory of Nazianzus, makes him even a martyr (*Martyrol. Rom.* : 18 Oct.), yet not unanimously, since accounts of a natural death also slip in. Where he died, remains a question ; certainly not in Rome with Paul, as Holtzmann conjectures, for his writings are far later. His bones are said by Jerome to have been brought from Achaia to Constantinople in the reign of Constantius.

## § 2.—ORIGIN OF THE GOSPEL.

On the origin of his Gospel—which falls to be divided into three principal portions, of which the middle one begins with the departure for Jerusalem, ix. 51, and extends to xviii. 30—Luke himself, i. 1-4, gives authentic information. According to his own statement, he composed his historical work (the continuation of which is the Acts of the Apostles) on the basis of the *tradition of eye-witnesses*, and having regard to the *written* evangelic compositions which already existed in great numbers, with critical investigation on his own part, aiming at completeness and correct arrangement. Those earlier compositions, too, had been drawn from apostolic tradition, but did not suffice for his special object ; for which reason, however, to think merely of Jewish-Christian writings and their relation to Paulinism is unwarranted. One of his principal documentary sources was—although this has been called in question for very insufficient reasons (Weizsäcker, p. 17 ; see

<sup>1</sup> In opposition to Kulnoel, Riehm, *de fontibus Act. Ap.* p. 17 f., Guericke, Bleek.

<sup>2</sup> *Haer.* II. 12 ; also the pseudo-Origenes, *de recta in Deum fide*, in Orig. *Opp.* ed. de la Rue, I. p. 806 ; Hippolytus, Theophylact, Euthymius Zigabenus, Nicephorus Callis-

tus, and others.

<sup>3</sup> According to some mentioned by Theophylact, he is alleged to have been one of the two disciples going to Emmaus, which Lange, *L. J. I.* p. 252, considers probable. See on xxiv. 18.

on vi. 14 f.)—the Gospel of Mark. [See Note I., p. 225 seq.] Assuming this, as in view of the priority of Mark among the three Synoptics it must of necessity be assumed, it may be matter of doubt whether Matthew also in his present form was made use of by him (according to Baur and others, even as principal source) or not (Ewald, Reuss, Weiss, Holtzmann, Plitt, Schenkel, Weizsäcker, and others). At any rate he has worked up the apostle's collection of Logia in part, not seldom, in fact, more completely and with more critical sifting withal than our Matthew in his treatise. As, however, this collection of Logia was already worked up into the Gospel of Matthew; and as the Gospel invested with this authority, it is *a priori* to be presumed, could hardly remain unknown and unheeded by Luke in his researches, but, on the contrary, his having regard to it in those passages, where Luke agrees with Matthew in opposition to Mark, presents itself without arbitrariness as the simplest hypothesis; <sup>1</sup> our first Gospel also is doubtless to be reckoned among the sources of Luke, but yet with the limitation, that for him Mark, who represented more the primitive Gospel and was less Judaizing, was of far greater importance, and that generally in his relation to Matthew he went to work with a critical independence, <sup>2</sup> which presupposes that he did not measure the share of the apostle in the first Gospel according to the later view (comp. Kahn, *Dogm.* I. p. 411), but on the contrary had no hesitation <sup>3</sup> in preferring other sources (as in the preliminary history). And other sources were available for him, partly oral in the apostolic

<sup>1</sup> If a use of our Matthew by Luke is quite rejected, recourse must be had to the hypothesis (see especially, Weiss in the *Jahrb. f. Deutsch. Theol.* 1885, p. 319 ff.) that the apostolic collection of Logia already contained very much *historical matter*, and thereby already presented the type of the later Gospels. But in this way we again encounter the unknown quantity of a written primitive Gospel, while we come into collision with the testimony of Papias. And yet this primitive collection of historical matter in connection with the Logia is held to have excluded not only the history of the birth and childhood, but also the history of the Passion from Matt. xxvi. 6-12 onward; which latter exclusion, if once we impute to the Logia an historical framework and woof in the measure thought of, is hardly conceivable in view of the importance of the history of the Passion and Resurrection. I am afraid that by following Weiss, instead of the *συγγραφή τῶν λογίων*, which Papias claims for Matthew, we get already an historical *ἱστορία*—even if only dealing aggregately—oddly breaking off, moreover, with the history of the Passion; instead of the unknown primitive Mark, an unknown primitive-Matthew. [See Note I., p. 225 seq.]

<sup>2</sup> As decisive against the supposition that

Luke knew our Matthew, ii. 39 is cited (see especially Weiss and Holtzmann), and the genealogy of Jesus, so far as it goes by way of Nathan,—ii. 39 being held to show that the preliminary history of Matthew did not lie within the horizon of Luke. Certainly it did not lie within it; for he has *critically eliminated* it, and given *another*, which lay in *his* horizon. And the fact that he gave a genealogical table not according to the royal line of descent, in which, nevertheless, Christ remained just as well the Son of David, is likewise entirely accordant with the *critical* task of the *later* work; for genealogies according to the royal line were certainly the *most ancient*. Only people should be in earnest in attributing to him the *critical* procedure, which he himself, i. 3, affirms of his work, also in relation to the Gospel of Matthew. Schenkel in particular (p. 845) lightly pronounces judgment over the criticism of the third Gospel.

<sup>3</sup> We may dispense with the hypothesis, improbable even in itself, that Luke made use of Matthew according to an older and shorter redaction (de Wette and others), which is alleged to derive support especially from the gap between ix. 17 and 18 compared with Matt. xiv. 23-xvi. 12.

tradition which he sought completely to investigate, partly written in the Gospel literature which had already become copious. Such written sources may in general be sufficiently recognized ; they are most readily discernible in the preliminary history and in the account of the journeying (see on ix. 51), but not always certainly definable as respects their compass and in their original form, least of all in so far as to assume them to be only Jewish-Christian, especially from the south of Palestine (Köstlin, comp. Holtzmann, p. 166). The arrangement which places Mark only after Luke involves us, when we inquire after the sources of the latter, in the greatest difficulty and arbitrariness, since Luke cannot possibly be merely a free elaboration of Matthew (Baur), and even the taking in of tradition and of written sources *without* Mark (de Wette, Kahnis, Bleek, and others) is in no wise sufficient. The placing of Mark as intermediate between Matthew and Luke, steadfastly contended for by Hilgenfeld in particular, would, if it were in other respects allowable, not raise up such invincible difficulties for our question, and at least would not require the hypothesis of Hilgenfeld, that our Matthew is a freer *revision* of the strictly Jewish-Christian writing which formed its basis, or even (see the *Zeitschr. f. wiss. Theol.* 1864, p. 333) a *tertiary* formation, any more than it would need the insertion of a Petrine gospel between Matthew and Mark (Hilgenfeld, Köstlin).

To carry back our Gospel in respect of its origin to *apostolic authority* was a matter of importance to the ancient church in the interest of the canon ; and the connection of Luke with *Paul* very naturally offered itself. Hence even Irenaeus, *Haer.* iii. 1, quoted by Eusebius, v. 8, states : Λουκᾶς δὲ ὁ ἀκόλουθος Παύλου τὸ ὑπ' ἐκείνου κηρυσσόμενον εὐαγγέλιον ἐν βιβλίῳ κατέθετο, "But Luke the follower of Paul put down in a book the Gospel preached by him" (comp. iii. 14 1 f.) ; and already Origen, Eusebius, and Jerome find our Gospel of Luke designated in the expression of Paul τὸ εὐαγγέλιόν μου. See the further testimonies in Credner, I. p. 146 ff. As regards this ecclesiastical tradition, there is to be conceded a general and indirect influence of the apostle, not merely in reference to doctrine, inasmuch as in Luke the stamp of Pauline Christianity is unmistakably apparent, but also in part as respects the historical matter,<sup>1</sup> since certainly Paul must, in accordance with his interest, his calling, and his associations, be supposed to have had, at least in the leading points, a more precise knowledge of the circumstances of the life of Jesus, His doctrine, and deeds. Comp. 1 Cor. xi. 23 ff., xv. 1 ff. But the generality and indirectness of such an influence explain the fact, that in his preface Luke himself does not include any appeal to this relation ; the proper sources from which he drew (and he wrote, in fact, long after [see Note II., p. 226] the apostle's death) were different. As a *Pauline* Gospel, ours was the one of which *Marcion* laid hold. How he mutilated and altered it, is evident from the numerous fragments in Tertullian, Epiphanius, Jerome, the pseudo-Origen, and others.

<sup>1</sup> In reference to this, Thiersch, *K. im apost. Zeitalt.* p. 158, 177, is bold enough arbitrarily to assume that Paul had procured

for Luke written records in accordance with 2 Tim. iv. 13.

**REMARK 1.**—The view, acutely elaborated by Schleiermacher, that the whole Gospel is a stringing together of written documents (*krit. Versuch über d. Schriften d. Luk.* I. Berl. 1837), is refuted at once by i. 3, and by the peculiar literary character of Luke, which is observable throughout. See H. Planck, *Obss. de Lucae evang. analysi critica a Schleierm. propos.*, Gött. 1819; Roediger, *Symbolae ad N. T. evangelia potiss. pertin.*, Hal. 1827. And this literary peculiarity is the same which is also prominent throughout the Acts of the Apostles. See, besides the proofs advanced by Credner and others, especially Lekebusch, *Composit. d. Apostelgesch.* p. 37 ff.; Zeller, *Apostelgesch.* p. 414 ff.

**REMARK 2.**—The investigation recently pursued, after the earlier precedents of Semler, Löffler, and others, especially by Ritschl (formerly), Baur, and Schwegler,<sup>1</sup> in opposition to Hahn (*d. Evang. Marcions in s. urspr. Gestalt.*, Königsb. 1823), to prove that the Gospel of Marcion was the *primitive-Luke*, has reverted—and that indeed partially by means of these critics themselves, following the example of Hilgenfeld, *krit. Unters.* 1850, p. 389 ff.—more and more to the view that has commonly prevailed since Tertullian's time, that Marcion abbreviated and altered Luke. Most thoroughly has this been the case with Volkmar (*theol. Jahrb.* 1850, p. 110 ff., and in his treatise, *das Evangel. Marcions*, u. *Revis. d. neueren Unters.*, Leip. 1852), with whom Köstlin, *Urspr. u. Composit. d. synopt. Ev.* 1853, p. 302 ff., essentially agrees. Comp. Hilgenfeld in the *theol. Jahrb.* 1853, p. 192 ff.; Zeller, *Apostelgesch.* p. 11 ff. The opinion that the Gospel of Marcion was the pre-canonical form of the present Luke, may be looked upon as set aside; and the attacks and wheelings about of the Tübingen criticism have rendered in that respect an essential service. See Franck in the *Stud. u. Krit.* 1855, p. 296 ff.; and on the history of the whole discussion, Bleek, *Einkl.* p. 126 ff. For the Gospel of Marcion itself,—which has been *ex auctoritate veter. monum. descr.* by Hahn,—see Thilo, *Cod. Apocr.* I. p. 401 ff.

### § 3.—OCCASION AND OBJECT, TIME AND PLACE OF COMPOSITION.

The historical work consisting of two divisions (Gospel and Acts of the Apostles), which Luke himself characterizes as a critico-systematic (ver. 3) presentation of the facts of Christianity (ver. 1), was *occasioned* by the relation, not more precisely known to us, in which the author stood to a certain *Theophilus*, for whom he *made it his aim* to bring about by this presentation

<sup>1</sup> Ritschl, *d. Evang. Marcions u. d. kanon. Ev. d. Luk.*, u. *krit. Unters.*, Tüb. 1818; Baur, *krit. Unters. üb. d. kanon. Evangelien*, Tüb. 1847, p. 393 ff.; Schwegler, *nachapost. Zeitalt.* I. p. 261 ff. See, on the other hand, Harting: *quaestionem de Marcione Lucani evang. adulteratore*, etc., *novo examini submittit*, Utrecht, 1849.—Ritschl has subsequently, in the *theol. Jahrb.* 1851, p. 528 f., confessed: "The hypothesis propounded by me, that Marcion did not alter the Gospel of Luke, but that his Gospel is a step towards the canonical Luke, I regard as refuted by Volkmar and Hilgenfeld. Any one who considers the onesided

exaggeration with which Hahn has defended the customary view, will know how to excuse my being led by him to an opposite onesidedness." According to Baur, *Mark. u. evang.* 1881, p. 191 ff., Marcion had before him at least an older text of Luke, in many respects different from the canonical one. Certainly the text of Luke which was before Marcion may have had individual readings more original than our witnesses exhibit; and it is in general, so far as we can distinguish it, to be regarded as tantamount to a very ancient manuscript. But still Volkmar and Hilgenfeld often overestimate its readings.

of the history a knowledge of the trustworthiness of the Christian instruction that he had received. See vv. 1-4. Unhappily, as to this Theophilus, who, however, assuredly is no merely fictitious personage (Epiphanius, Heumann, and the Saxon Anonymus), nothing is known to us with certainty; for all the various statements as to his rank, native country, etc. (see Credner, *Einl.* I. p. 144 f.), are destitute of proof, not excepting even the supposition which is found as early as Eutychius (*Annal. Alex.*, ed. Selden et Pocock, I. p. 334), that he was an *Italian*, or, more precisely, a *Roman*<sup>1</sup> (Hug, Eichhorn, and many others, including Ewald and Holtzmann). It is, although likewise not certain, according to Acts xxiii. 26, xxiv. 3, xxvi. 25, probable, that the address *κράτιστε* points to a man of rank (comp. Otto in *Ep. ad Diogn.*, ed. 2, p. 53 f.); and from the Pauline doctrinal character of the historical work, considering that it was to serve as a confirmation of the instruction enjoyed by Theophilus, it is to be concluded that he was a *follower of Paul*; in saying which, however, the very point whether he was a Jewish or a Gentile Christian cannot be determined, although, looking to the Pauline author and character of the book, the latter is probable. The Clementine *Recognitiones*, x. 71, make him to be a man of high rank in Antioch; and against this very ancient testimony<sup>2</sup> there is nothing substantial to object, if it be conceded that, even without being an Italian, he might be acquainted with the localities named in Acts xxviii. 12, 13, 15, without more precise specification. The idea that Luke, in composing the work, has had in view other readers also besides Theophilus, not merely Gentile Christians (Tiele), is not excluded by i. 3 f., although the treatise was *primarily* destined for Theophilus and only by his means reached a wider circle of readers, and then gradually, after the analogy of the N. T. Epistles, became the common property of Christendom. The Pauline standpoint of the author generally, and especially his *universalistic* standpoint, have been of essential influence on the selection and presentation of the matter in his Gospel, yet by no means to such an extent that we should have to substitute for the objectively historical character of the work,—according to which it had to pay due respect to the Judaistic elements actually given in the history itself,—a character of *subjective set purpose shaping* the book, as if its aim were to accommodate the Judaizing picture of the Messiah to the views of Paulinism and to convert the Judaistic conceptions into the Pauline form (Zeller, *Apostelgesch.* p. 439), or to exalt Paulinism at the expense of Jewish Christianity, and to place the twelve apostles in a position

<sup>1</sup> Whether this follows from the passage of the Muratorian Canon as to the Acts of the Apostles (Ewald, *Jahrb.* VIII. p. 126; *Gesch. d. apost. Zeitalt.* p. 40) is, considering the great corruption of the text, very doubtful. At least the very indication, according to which Theophilus would appear as living in Rome, would be introduced into the fragment only by conjecture, and that, indeed, as daring a conjecture as Ewald gives. The text, namely, is, in his view, to be thus restored: "*Acta omnium apostolorum*

*sub uno libro scripta. Lucas optimo Theophilo comprehendit, omittens quae sub praesentia ejus singula gerebantur, sicut et non modo passionem Petri evidenter decerpit (or decollat), sed et projectionem,*" etc.

<sup>2</sup> With which the circumstance is easily reconcilable that in the *Constitut. Ap.* vii. 46. 1 he is adduced as the third bishop of Caesarea. And that in that place our Theophilus is meant, is more than probable from the context, where almost none but New Testament names are mentioned.

of inferiority to Paul (Baur, Hilgenfeld).<sup>1</sup> If the author had such a set purpose, even if taken only in Zeller's sense, he would have gone to work with an inconsistency that is incomprehensible (not in keeping with that purpose, as Zeller thinks); and we should, in fact, be compelled to support the hypothesis by the further assumption that the original work had contained neither the preliminary history nor a number of other portions,<sup>2</sup> and had only been brought into its present form by the agency of a later *rédauteur* taking a middle course (Baur, *Markusevang.* p. 228 ff.). Baur regards this latter as the author of the Acts of the Apostles. See, on the other hand, Zeller, *Apostelgesch.* p. 446 ff.

The composition of the Gospel, placed by the Fathers as early as fifteen years after the ascension, by Thiersch, *K. im apost. Zeitalt.* p. 158, and by various others as early as the time of Paul's imprisonment in Caesarea, is usually (and still by Ebrard and Guericke) referred to the time soon after the apostle's two years' sojourn in Rome, which is narrated at the conclusion of the Acts of the Apostles. But as this conclusion is not available for any such definition of time (see *Introd. to the Acts of the Apostles*, § 3), and as, in fact, Luke xxi. 24 f. (compared with Matt. xxiv. 29) already presupposes the destruction of Jerusalem [see Note III., p. 226 seq.], and places between this catastrophe and the Parousia a period of indefinite duration (*ἄχρις πολλῶν χρόνων*), Luke must have written within these *καὶ πολλοὶ ἐθνῶν*, and so not till after the destruction of Jerusalem, as is rightly assumed by Credner, de Wette, Bleek, Zeller, Reuss, Lekebusch (*Composit. d. Apostelgesch.* p. 413 ff.); Köstlin, p. 286 ff.; Güder in Herzog's *Encykl.*; Tobler, *Evangelienfr.*, Zürich 1858, p. 29. See especially, Ewald, *Jahrb.* III. p. 142 f.; Holtzmann, p. 404 ff. With this also agrees the reflection, which so often presents itself in the Gospel, of the oppressed and sorrowful condition of the Christians, as it must have been at the time of the composition. Comp. on vi. 20 ff. Still xxi. 32 forbids us to assign too late a date,—as Baur, Zeller (110–130 after Christ), Hilgenfeld (100–110) do, extending the duration of the *γεωὴ* to a Roman *seculum* (in spite of ix. 27),—even although no criterion is to be derived from Acts viii. 26 for a more precise definition of the date of the Book of Acts, and so far also of the Gospel (Hug: during the Jewish war; Lekebusch: soon after it). John wrote still later than Luke, and thus there remains for the latter as the time of composition the decade 70–80, beyond which there is no going either forward or backward. [See Note III., p. 226 seq.] The testimony of Irenæus, iii. 1, that Luke wrote after the death of Peter and Paul, may be reconciled approximately with this, but resists every later date,—and the more, the later it is. The *Prot-evangelium Jacobi*, which contains historical references to Matthew and Luke (Tischendorf: “*Wann wurden unsere Evangelien verfasst?*” 1865, p. 80 ff.), fails to give any more exact limitation of time, as the date of its own composition cannot be fixed with certainty. Whether in its present form it was

<sup>1</sup> See especially, Weiss in the *Stut. u. Krit.* 1861, p. 708 ff.; Holtzmann, p. 380 ff.

<sup>2</sup> According to Baur, iv. 16–30, v. 39, x.

22, xii. 6 f., xiii. 1–5, xvi. 17, xix. 18–46, xxi. 18, also probably xi. 30–32, 40–51, xiii. 28–35, and perhaps xxii. 30.

used by Justin in particular, is very questionable. Still more doubtful is the position of the *Acta Pilati*. In the *Epistle* of Barnabas 19, the parallel with Luke vi. 30 is not genuine (according to the Sinaitic).

Where the Gospel was written is utterly unknown; the statements of tradition vary (Jerome, *praef. in Matth.*: "in *Achaiae Boeotiaeque* partibus," "in the regions of Achaia and Boeotia;" the Syriac: in *Alexandria magna*, comp. Grabe, *Spicileg. patr.* I. p. 32 f.); and conjectures pointing to *Caesarea* (Michaelis, Kuinoel, Schott, Thiersch, and others), *Rome* (Hug, Ewald, Zeller, Lekebusch, Holtzmann, and others), *Achaia and Macedonia* (Hilgenfeld in his *Zeitschr.* 1858, p. 594; 1851, p. 179), and *Asia Minor* (Köstlin), are not capable of proof.

#### § 4.—GENUINENESS AND INTEGRITY.

The author does not name himself; but the unanimous tradition of the ancient church, which in this express statement reaches as far back as Irenaeus (*Haer.* iii. 1, i. 27. 2, iii. 14. 3 f., iii. 10. 1), designates *Luke* as the author (see also the Syriac and the Canon of Muratori); in opposition to which there does not arise from the book itself any difficulty making it necessary to abide merely by the general view of a Pauline Gentile-Christian (but not Luke) as the author, as Hilgenfeld does on account of its alleged late composition. Papias, in Eusebius, iii. 39, does not mention Luke, which, however, cannot matter much, since it is after all only a *fragment* which has been preserved to us from the book of Papias. Moreover, the circumstance that Marcion appropriated to himself this very Gospel, presupposes that he regarded it as the work of a disciple of the Apostle Paul; indeed, the disciples of Marcion, according to Tertullian, *c. Marc.* iv. 5, attributed it directly to Paul himself, as also the Saxon Anonymus preposterously enough has again done. The unanimous tradition of the church is treated with contempt by the precarious assertion, that the authorship of Luke was only inferred from the narrative of travel in the Book of Acts at a time when there was a desire to possess among the Gospels of the church also a Pauline one (Köstlin, p. 291). That our Gospel—which, we may add, was made use of by Justin,<sup>1</sup> and in the Clementine Homilies<sup>2</sup>—is not as yet quoted in the Apostolic Fathers (not even in the *Epistle* of Barnabas), is sufficiently to be explained on the general ground of their preference for oral tradition,<sup>3</sup> and by the further circumstance, that this Gospel in the first instance was only a private document.

REMARK.—That the person who, in the narrative of travel in the Book of Acts, speaks in the first person (*we*) is neither Timothy nor Silas, see *Introd.* to Acts, § 1.

<sup>1</sup> See Semisch, *Denkw. Justins.* p. 143 ff.; Zeller, *Apostelgesch.* p. 26 ff. Comp. also Credner, *Gesch. d. Kanon.* p. 45. He, nevertheless, in this, his last work, calls in question Justin's direct use of our Gospels, and only concedes that he *knew* them, and in

particular that of Luke.

<sup>2</sup> See Uhlhorn, *Homil. u. Recognit. des Clemens.* p. 120 ff.; Zeller, p. 53 ff.

<sup>3</sup> See Gieseler, *Entsteh. d. schriftl. Evangelien.* p. 149 ff.



The *integrity* of the work has, no doubt, been impugned, as far as the genuineness of i. 5 ff. and ch. ii. has been called in question ; but see the critical remarks on ch. ii.

#### NOTES BY AMERICAN EDITOR.

##### I. *Origin of the Gospel.*

The problem of the origin of the Synoptic Gospels again confronts us (see Mark, Note I., p. 10).

Here, again, we note the different position taken by Weiss. He holds, and has in his *Markusevangelium* set forth his detailed proof, "that, aside from the preliminary history (chaps. i., ii.) and the conclusion (from chap. xxiv. 9 on), with the exception of two interjected passages (chap. vi. 20-viii. 3, and ix. 51-xviii. 14) the entire Gospel, in arrangement and mode of statement, shows a literary dependence upon Mark" (Weiss ed. Mey., p. 237). At the same time, he insists most strongly (against Meyer) that Luke did not make use of Matthew, but of "the older apostolic source," which contained much historical matter. He thinks (and in his work on Matthew has attempted to prove) that in the two interjected passages (see above) Luke used the material of this "older source," mainly in its original order, and often in its original form. Into his narrative, which borrowed its outline from Mark, he inserted these passages. (The same author calls attention, more particularly than Meyer does, to the Hebraizing diction of the opening chapters, which, with most recent critics, he attributes to the use of a written document.)

In regard to this hypothesis, it may be remarked that the matter in Luke which Weiss so naïvely excepts is equal in extent to the entire Gospel of Mark ; that in the portion which he thinks shows dependence upon Mark there are more correspondences, in words, in verses, and in sections, with Matthew than with Mark, while the order is by no means identical with that of the latter. Hence the dependence on Mark has less support from internal phenomena than that on Matthew. The dependence of the Synoptists, in various ways, upon a common document containing narrative portions (as Weiss holds) seems still more decidedly against the facts.

Mr. Norton (*Genuineness of the Gospels*) estimates that Luke has in but one-tenth part of his Gospel any agreement of expression with the other Evangelists ; "and but an inconsiderable portion of it appears in the narrative, in which there are few instances of its existence for more than half a dozen words together. In the narrative it may be computed as less than a twentieth part." The greater resemblance in the portions containing discourse is quite readily accounted for by the theory of oral tradition. But the divergence in the narrative portions would prove that Luke's literary habit was that of an "adapter," altering his phraseology to give an appearance of originality. There must remain, in connection with all such theories of literary dependence, a suspicion of literary dishonesty.

Singularly enough, while Luke contains twice as much matter (counting by topics or sections) peculiar to himself as Matthew, or, in fact, as both Matthew and Mark, recent critics most generally assert his dependence on one or both of the two others.

Moreover, against such dependence in the case of Luke may be urged his own language (chap. i. 1), which seems to exclude his use and knowledge of works such as our canonical Gospels (see Notes IV., VII., pp. 256, 257). The late date which Meyer assigns to the composition of the Gospel would favor such a knowledge, but that date cannot be allowed, resting as it does on the assumption that Luke tampered with our Lord's language respecting the destruction of Jerusalem (see Note III., below).

## II. *The Relation of Luke to Paul.*

Meyer places the date of the Gospel between A.D. 70 and 80. But this was not "long after the apostle's death." If, as seems more probable (see Note III., below), Luke wrote both books shortly after the close of Paul's (first) imprisonment at Rome (Acts xxviii. 30), the connection with the apostle is made quite immediate. But in any case the two "treatises" stand together. In the second Luke details the labors of Paul, modestly indicating his own relations with that apostle: how can we do otherwise than infer the existence of Paul's influence in this first literary work? He does not appeal to it, since there was no necessity for doing so; his relation to the apostle to the Gentiles must have been known to Theophilus. It is worth while to note the exceeding accuracy with which some critics show Luke's dependence on unknown documents, and deny or ignore the influence of that magnificent human teacher, with whom we know he lived in relations of the greatest intimacy.

## III. *Date of Composition.*

If the date of composition be placed after the destruction of Jerusalem, because of the reference in chap. xxiv. 24, then the author is necessarily regarded as *manipulating* the words of Jesus, his Master. Meyer's view implies something more than a divergence of tradition; it implies that Luke, finding the Lord's prophecy, as it appeared in the Logia collection, was not fulfilled, deliberately put in a saving clause about "the times of the Gentiles." This fuller and fairer statement will virtually dispose of the argument with those who give Luke credit for common honesty.

There is no valid reason against the usual date, namely, during the two years' sojourn of Paul at Rome (Acts xxviii. 30). The positive argument in favor of it is thus stated by Godet (*Luke*, p. 545 Am. ed.): "If, on the one hand, the mention of the term of two years in the last verses of the Acts clearly assumes that a new phase in Paul's life had begun after his captivity, on the other hand the complete silence of the author as to the end of the apostle's career proves that this phase had not yet terminated. The Acts must therefore have been written in the interval between the end of Paul's first captivity at Rome (in the spring of the year 64) and his martyrdom (about 67). The Gospel must have been composed a short time before." Schaff thinks the Gospel was composed either at Caesarea or Rome, but not published till after the death of Paul: he thus accounts for the statement of Irenaeus.

A number of arguments have been adduced in favor of a later date (see E. A. Abbott, *Encycl. Brit.*), but they do not prove the position taken. In fact, the Gospel, on the face of it, shows that it was not written after the destruction of

Jerusalem. Moreover, the relation of its phenomena to those in the other Synoptics points to a date nearly synchronous with that of the composition of the other two, and these must have been penned before the destruction of Jerusalem.

The notice of Jerome as to the place of composition (Achaia and Boeotia) would agree with a date immediately after the first imprisonment of Paul, and with the somewhat uncertain hints of the movements of the apostle in the subsequent years of his life. So Godet, who formerly named Corinth as the place of composition, but now more generally "Achaia."

On the bearing of chap. i. 1-4 upon the questions of origin and date, see Notes IV., VII., pp. 256, 257.

## Εὐαγγέλιον κατὰ Λουκᾶν.

B F M have only κατὰ Λουκᾶν. Others : τὸ κατὰ Λουκᾶν εὐαγγ. Others : ἐκ τοῦ κατὰ Α. Others : ἐκ τοῦ κ. Α. (ύγιον) εὐαγγελίου. See on Matthew.

## CHAPTER I.

VER. 5. ἡ γυνὴ αὐτοῦ] B C\* D L X M, min. codd. It. Jer. Aug. Beda have γυνὴ αὐτῷ. Approved by Griesb., adopted by Lachm. and Tisch. The *Recepta* is an exegetical alteration—which also holds true of the order of the words at ver. 10 in Elz. τοῦ λαοῦ ἦν, instead of which ἦν τοῦ λαοῦ is preponderatingly attested. — [Ver. 6. ἐνώπιον] Tisch., recent editors, R. V., accept ἐναντίον, following M B C. The latter is unusual in Luke.] — Ver. 14. Instead of γενέσει, Elz. has γεννήσει, in opposition to decisive evidence. From γεννήσει, ver. 13. Comp. on Matt. i. 18. — Ver. 20. πληρωθήσονται] D, Or. have πλησθήσονται. If it were more strongly attested, it would have to be adopted (comp. on xxi. 22). — [Ver. 26. Tisch. and recent editors read ἀπό, following M B L, instead of ὑπό.] — Ver. 27. The form ἐμνηστευμ. (Lachm. Tisch.), instead of the reduplicated μεμνηστευμ., has in this place, and still more at ii. 5, such important codd. in its favor, that it is to be preferred, and μεμνηστευμ. must be attributed to the transcribers (Deut. xxii. 23, xx. 7). — Ver. 28. ὁ ἀγγελος] is wanting in B L M, min. Copt. Suspected by Griesb., deleted by Tisch.; the more rightly, that in F Δ M, 69, Syr. Arm. Brix. Rd. Corb. it is placed after αὐτήν, and was more easily supplied than omitted. — εὐλογημένη σὺ ἐν γυν.] is wanting in B L M, min. Copt. Sahid. Arm. Syr. hier. Damasc. Suspected by Griesb., deleted by Tisch. An addition from ver. 42, whence, also, in some witnesses there has been added, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου. [Treg. brackets, Weiss rejects, W. and Hort mark as a Western addition, R. V. inserts in marg. only.] — Ver. 29. Elz. Scholz, Lachm. have ἡ δὲ ἰδοῦσα διεταράχθη ἐπὶ τῷ λόγῳ αὐτοῦ. Griesb. and Tisch. have ἡ δὲ ἐπὶ τῷ λόγῳ διεταράχθη. So B D L X M, min. Arm. Cant. Damasc. (D : ἐταράχθη). This reading is to be preferred. From ΔΕ the transcriber passed immediately to ΔΙΕταράχθη (hence, also, in D, the mere simple form), by which means ἐπὶ τῷ λόγῳ dropped out, and this is still wanting in C\* min. The bare ἡ δὲ διεταράχθη was then glossed by ἰδοῦσα (comp. ver. 12) (another gloss was : cum audisset, Vulg. al.), which, being adopted before διεταρ., was the cause of ἐπὶ τῷ λόγῳ being placed after διεταρ. when it was restored (in which case, for the most part, αὐτοῦ was inserted also). — Ver. 35. After γεννώμ. C, min. and many vss. and Fathers (see especially, Athanasius), as also Valentinus in the *Philos.*, have ἐκ σοῦ (yet with the variations *de te* and *in te*), and this Lachmann has adopted in brackets. A more precisely defining, and withal doctrinally suggested addition (comp. Matt. i. 16 ; Gal. iv. 4). — Ver. 36. The form συγγενὴς is to be adopted, with Lachm. and Tisch., following A C\*\*\* D E G H L Δ M, min. συγγενής is a correction. — Instead of γήρει, Elz. has γήρα, in

opposition to decisive evidence. — Ver. 37. *παρὰ τῷ Θεῷ*] Tisch. has *παρὰ τοῦ Θεοῦ*, following B D L  $\aleph$ ; the dative suggested itself as being closer to the prevailing conception (Gen. xviii. 14). — Ver. 41. The verbal order: *τὸν ἀσπασμὸν τῆς Μαρ. ἢ Ἑλισ.* (Lachm. Tisch.), is attested with sufficient weight to induce us to recognize *ἢ Ἑλισ. τ. ἀσπ. τ. Μαρ.* (Elz.) as a transposition. — [Ver. 42. Tisch. and recent editors have *κραυγῇ*, instead of *φωνῇ*; so B L, Origen.] — Ver. 44. Following B C D\* F L  $\aleph$ , Vulg. It. Or., the verbal order of the *Recepta* *ἐν ἀγαλλ. τὸ βρέφος* is to be maintained (Griesb. Scholz have *τὸ βρεφ. ἐν ἀγαλλ.*). — Ver. 49. *μεγαλεῖα*] Lachm. Tisch. read *μεγάλα*, in accordance with B D\* L  $\aleph$  130. So also probably Vulg. It., *magna* (not *magnalia*, as at Acts ii. 11). To be preferred, since *μεγαλεῖα* might easily have been introduced as a more exact definition by a recollection of Ps. lxxi. 19. — Ver. 50. *εἰς γενεὰς γενεῶν*] Very many variations, among which *εἰς γενεὰς καὶ γενεάς* (Tisch.) is the best attested, by B C\* L Syr. Copt. codd. It. Vulg. ms. Aug. [so recent editors, R. V.]; next to this, but far more feebly, *εἰς γενεὰν καὶ γενεάν* (commended by Griesb.). The former is to be preferred; the *Recepta*, although strongly attested, arose out of the current expression in *saecula saeculorum*. — Ver. 55. The Codd. are divided between *εἰς τὸν αἰῶνα* (Elz. Lachm. Tisch.) and *ὡς αἰῶνος* (Griesb. Scholz). The former has the stronger attestation, but is the expression so current in the N. T. that *ὡς*, etc., which does not occur elsewhere in the N. T., but is in keeping with the usage of the LXX. after *τ. σπέρμ. αὐτοῦ* (Gen. xiii. 15, etc.), here deserves the preference. [Recent editors, R. V., agree with Tisch., following  $\aleph$  A B D and most authorities.] — Ver. 59. *ὁδόγῃ ἡμέρᾳ*] B C D L  $\aleph$ , min. have *ἡμέρᾳ τῇ ὁδόγῃ*. Approved by Griesb., adopted by Lachm. and Tisch. Preponderantly attested, and therefore to be preferred. — Ver. 61. *ἐν τῇ συγγενείᾳ σου*] Lachm. and Tisch. read *ἐκ τῆς συγγενείας σου*, following A B C\* L  $\Delta$  A  $\aleph$ , min. Copt. Chron. Pasch. The latter is to be preferred, in place of which the former more readily occurred to the pen of the copyists. — Ver. 62. *αὐτόν*] B D F G  $\aleph$ , min. have *αὐτό*. So Lachm. and Tisch. Rightly; the reference to *τὸ παιδίον*, ver. 59, was left unnoticed, and the masculine was mechanically put in *κατὰ σύνεσιν*. — Ver. 66. *καὶ χεῖρ*] Lachm. Tisch. have *καὶ γὰρ χεῖρ*, following B C\* D L  $\aleph$ , Copt. Aeth. Vulg. It. Goth. Approved by Rinck also, who, however, rejects *ἦν* on too slight evidence. *γὰρ* is the rather to be adopted, because of the facility with which it may have dropt out on occasion of the similarly sounding *χεῖρ* which follows, and of the difficulty with which another connective particle was inserted after the already connecting *καὶ*. — Ver. 70. *τῶν ἁγ. τῶν*] the second *τῶν*, deleted by Tisch., is wanting in B L  $\Delta$   $\aleph$ , min. Or. Eus. [Rejected by recent editors, R. V.] An omission by a clerical error. — Ver. 75. After *ἡμέρας* Elz. has *τῆς ζωῆς*, in opposition to decisive evidence. — Ver. 76. *καὶ οὐ*] Tisch. has *καὶ οὐδέ* (so also Scholz, following Bornem. in Rosenm. *Repert.* II. p. 259), on very considerable evidence; *καὶ . . . δέ* was often mutilated by copyists lacking discernment. — Ver. 78. *ἐπεσκέψατο*] so Tisch., and most uncials, but  $\aleph$ \* B L have *-εταί*; so W. and Hort, Weiss., R. V. text.]

Ver. 1.<sup>1</sup> *Ἐπειδήπερ*] *Quoniam quidem*, since indeed, not found elsewhere in

<sup>1</sup> According to Baur and others, this preface, vv. 1-4, was only added by the last hand that manipulated our Gospel, after the middle of the second century. Thus, the Gospel would bear on the face of it un-

truth *in concreto*. Ewald aptly observes, *Jahrb.* II. p. 183 f., of this preamble, that in its homely simplicity, modesty, and brevity, it may be called the model of a preface to an historical work. See on the prologue,

the N. T., nor in the LXX., or the Apocrypha ; frequent in classical writers, see Hartung, *Partikell.* I. p. 342 f. Observe that *ἐπειδή* denotes the fact, assumed as known, in such a way "ut quae inde evenierint et secuta sint, nunc adhuc durent," "that what things have thence resulted and followed still endure until now," Ellendt, *Lex. Soph.* I. p. 640. — πολλοί Christian writers, whose works for the most part are not preserved.<sup>1</sup> The apocryphal Gospels still extant are of a later date ; *Mark*, however, is in any case meant to be included. The Gospel of *Matthew* too, in its present form which was then already in existence, cannot have remained unknown to Luke ; and in using the word πολλοί he must have thought of it with others (see *Introd.* § 2), although not as an apostolic writing, because the πολλοί are distinct from the eye-witnesses, ver. 2. The apostolic collection of Logia was no διήγησις περὶ τῶν κ.τ.λ., and its author, as an apostle, belonged not to the πολλοί, but to the ἀπ' ἀρχῆς αὐτόπται. But the Gospel to the Hebrews, if and so far as it had then already assumed shape, belonged to the attempts of the πολλοί. [See Note IV., p. 256.] — ἐπεχείρησαν have undertaken, said under a sense of the loftiness and difficulty of the task, Acts xix. 18. In the N. T. only used in Luke ; frequently in the classical writers.<sup>2</sup> Neither in the word in itself, nor by comparing it with what Luke, ver. 3, says of his own work, is there to be found, with Köstlin, Ebrard, Lekebusch, and older writers, any indication of insufficiency in those endeavors in general, which Origen,<sup>3</sup> Ambrosius, Theophylact, Calovius, and various others even referred to their contrast with the inspired Gospels. But for his special purpose he judged none of those preliminary works as sufficient. — διήγησιν a narrative.<sup>4</sup> Observe the singular. Of the πολλοί each one attempted a narrative περὶ τῶν κ.τ.λ., thus comprising the evangelic whole. Loose leaves or detached essays (Ebrard) Luke does not mention. — ἀνατάξασθαι to set up according to order.<sup>5</sup> Neither διήγησ. nor ἀνατάξσ. occurs elsewhere in the N. T. — περὶ τῶν πεπληροφορ. ἐν ἡμῖν πραγμ.] of the facts that have attained to full conviction among us (Christians). [See Note V., p. 257.] πληροφορεῖν, to bring to full conviction, may be associated also with an accusative of the thing, which is brought to full acknowledgment (2 Tim. iv. 5) ; hence in a passive sense : πληροφορεῖται τι, something attains to full belief (2 Tim. iv. 17), it is brought to full conviction (πληροφορία πίστεως, Heb. x. 22) among others. So here

Holtzmann, p. 243 ff. Aberle in the *Tüb. Quartalschr.* 1863, 1, p. 84 ff., in a peculiar but untenable way makes use of this prologue as proof for the allegation that our Gospel was occasioned by the accusation of Paul (and of the whole Christian body) in Rome ; holding that the prologue must therefore have been composed with the intention of its being interpreted in more senses than one. See, on the other hand, Hilgenfeld in his *Zeitschr.* 1864, p. 443 ff. The whole hypothesis falls to the ground at once before the fact that Luke did not write till after the destruction of Jerusalem.

<sup>1</sup> There is not the remotest ground for thinking of non-Christian books written in

hostility to Christianity (Aberle in the *theol. Quart.* 1855, p. 173 ff.).

<sup>2</sup> Comp. also Ulpian, p. 159 (in Valckenauer): *ἐπειδήπερ περὶ τούτου πολλοὶ ἐπεχείρησαν ἀπολογήσασθαι.*

<sup>3</sup> In Jerome: "Matthaeus quippe et Marcus et Johannes et Lucas non sunt conati scribere, sed scripserunt." "Matthew indeed and Mark and John and Luke have not undertaken to write, but have written." Comp. Euthymius Zigabenus.

<sup>4</sup> See especially, Plato, *Rep.* iii. p. 392 D ; Arist. *Rhet.* iii. 16 ; 2 Macc. ii. 32.

<sup>5</sup> Plut. *Moral.* p. 908 C, *ἐντροπιάσθαι*, Hesychius.

(it is otherwise where *πληροφορεῖσθαι* is said of a *person*, as Rom. iv. 21, xiv. 5 ; Col. iv. 12 ; Ignat. *ad Magnes.* viii. 10 ; Eccles. viii. 11 ; Phot. *Bibl.* p. 41, 29). Rightly so taken by the Fathers (Theophylact : *οὐ γὰρ ἀπλῶς κατὰ ψιλὴν παράδοσιν εἰσὶ τὰ τοῦ Χριστοῦ, ἀλλ' ἐν ἀληθείᾳ καὶ πίστει βεβαίᾳ καὶ μετὰ πάσης πληροφορίας*, "For the things of Christ are not simply according to mere tradition, but in truth and steadfast faith and with all full assurance"), Erasmus, Beza, Calvin, Grotius, Valckenaer, and many others, including Olshausen and Ewald. The explanation : "*quae in nobis completae sunt*" (Vulgate), which have fully *happened, run their course* among us (Luther, Hammond, Paulus, de Wette, Ebrard, Köstlin, Bleek, and others), is opposed to usage, as *πληροφορεῖν* is never, even in 2 Tim. iv. 5, equivalent to *πληροῦν*, and therefore it cannot be conceived as applying, either, with Schneckenburger (comp. Lekebusch, p. 30), to the *fulfilment of God's counsel and promise* through the life of the Messiah, which besides would be entirely imported ; or, with Baur, to the *idea of Christianity realized* as regards its full contents, under which the Pauline Christianity was essentially included.

Ver. 2. *Καθώς* neither *quatenus*, "*since*," nor belonging to *πεπληροφ.* (in opposition, as respects both, to Kuinoel, as respects the latter also to Olshausen), but introducing the *How*, the *modal definition* of *ἀνατάξ. διήγησιν*. — *παρέδσαν*] *have delivered*. It is equally erroneous to refer this merely to *written*,<sup>1</sup> or merely to *oral* communication, although in the historical circumstances the latter was by far the preponderating.<sup>2</sup> Holtzmann appropriately remarks : "The subjects of *παρέδσαν* and the *πολλοί* are not distinguished from one another as respects the categories of the oral and written, but as respects those of primary and secondary authority." For the *πολλοί*, as for Luke himself, who associates himself with them by *καμοί*, the *παράδοσις* of the *αὐτόπται* was the proper source, in accordance with which therefore he must have critically sifted the attempts of those *πολλοί*, so far as he knew them (ver. 3). — *ἀπ' ἀρχῆς*] namely, of those *πραγμάτων*. But it is not the time of the *birth of Jesus* that is meant (so most commentators, including Kuinoel and Olshausen), but that of the *entrance of Jesus on His ministry* (Euthymius Zigabenus, de Wette) ; comp. John xv. 27 ; Acts i. 21 f., which explanation is not "audacious" (Olshausen), but necessary, because the *αὐτόπται καὶ ἐπηρέται τοῦ λόγου* are the *same* persons, and therefore under the *αὐτόπται* there are not to be understood, in addition to the first disciples, Mary also and other members of the family. *ἀπ' ἀρχῆς* therefore is not to be taken absolutely, but relatively. — *ἐπηρεται τοῦ λόγου*] *ministri evangelii* (the doctrine *κατ' ἐξοχήν*, Acts viii. 7, xiv. 25, xvi. 6, xvii. 11). These were the Twelve and other *μαθηταί* of Christ (as according to Luke also the Seventy), who were in the *service* of the gospel for the purpose of announcing it. Comp. iii. 7 ; Acts vi. 4 ; Col. i. 23 ; Acts xxvi. 16 ; 1 Cor. iv. 1. Others (Erasmus, Castalio, Beza, Grotius, Maldonatus, *al.*), including Kuinoel) take *τοῦ λόγου* in the *sensu* of the *matter* concerned, of the *contents of the history* spoken of (see on Acts

<sup>1</sup> Königsm. *de fontibus*, etc., in Pott's *Synloga*, III. p. 281 ; Hug.

<sup>2</sup> Of the *written* materials of this *παράδοσις*

of the *αὐτόπται* we know with certainty only the *λόγια* of Matthew according to Papias.

viii. 21); but it would be just as inappropriate to *ὑπηρεται* as it would be quite superfluous, since τοῦ λόγου must by no means be attached to αὐτόπται also. Finally, it is a mistake to refer it to *Christ* in accordance with John i. 1.<sup>1</sup> It is only *John* that names Christ ὁ λόγος. — Theophylact, moreover, aptly observes; ἐκ τούτου, "from this" (namely, from καθὼς παρέδοσαν ἡμῖν κ.τ.λ.) δῆλον, ὅτι οὐκ ἦν ὁ Λουκᾶς ἀπ' ἀρχῆς μαθητής, ἀλλ' ἵστερόχρονος· ἄλλοι γὰρ ἦσαν οἱ ἀπ' ἀρχῆς μαθητευθέντες . . . οἱ καὶ παρέδοσαν αὐτῷ κ.τ.λ., "it is evident Luke was not a disciple from the beginning, but of a later time; for those who were made disciples from the beginning were others . . . who also delivered to him," etc. By ἡμῖν the writer places himself in the *second* generation; the *first* were the immediate disciples of Christ, οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρεται. This ὑπηρεται, however, is not chosen for the sake of placing the Twelve on an equality with *Paul* (Acts xxvi. 16). As though the word were so characteristic for *Paul* in particular! Comp. John xviii. 36; 1 Cor. iv. 1.

Ver. 8. Apodosis, which did not begin already in ver. 2. — ἑδοξε κάμοι in itself neither excludes nor includes inspiration. Vss. add to it: *et Spiritui sancto*. By the use of κάμοι Luke places himself in the same category with the πολλοί, in so far as he, too, had not been an eye-witness; "sic tamen ut etiamnum aliquid ad ἀσφάλειαν ac firmitudinem Theophilo conferat," "in such a way, however, that he bestows on Theophilus something toward ἀσφάλειαν and solidity," Bengel. — παρηκολονθ.] *after having from the outset followed everything with accuracy*. Παρακολ., of the mental tracing, investigating, whereby one arrives at a knowledge of the matter. See the examples in Valckenaer, *Schol.* p. 12; Dissen, *ad Dem. de Cor.* p. 344 f. Comp., moreover, Thucyd. i. 22. 2: ὅσον δυνατόν ἀκριβεῖα περὶ ἐκάστου ἐπεξελθόν. — πᾶσιν] namely, those πράγμασι, not masculine (Syr.). — ἀνωθεν] not: *radicitus*, fundamentally (Grotius), which is comprised in ἀκριβ., but: *from the first*, see on John iii. 8. From the beginning of the history it is seen that in his investigation he started *from the birth of the Baptist*, in doing which, doubtless, he could not but still lack the authentic tradition of ver. 2. Nevertheless the consciousness of an advantage over those πολλοί expresses itself in παρηκ. ἀνωθεν. — καθεξῆς] *in orderly sequence*, not out of the order of time, in which they occurred one after the other.<sup>2</sup> Only Luke has the word in the N. T. (viii. 1; Acts iii. 24, xi. 4, xviii. 28); it occurs also in Aelian, Plutarch, *et al.*, but the older classical writers have ἐφεξῆς. — κράτιστε Θεόφιλε] See Intro. § 8. That in Acts i. 1 he is addressed merely ὦ Θεόφιλε, proves nothing against the titular use of κράτιστε. See on the latter, Grotius.

Ver. 4. Ἰνα ἐπιγνῷς] *ut accurate cognosceres*, "that thou mightest accu-

<sup>1</sup> So Origen, Athanasius, Euthymius Zigabenus, Valla, Calovius, and others, including Stein (*Kommentar*, Halle 1830).

<sup>2</sup> In the case of this καθεξῆς the Harmonists of course make the reservation, that it will be "conditioned at one time more by a chronological interest, at another time more by that of the subject-matter." Lichtenstein, p. 73. Thus they keep their hand

free to lay hold now of the one, now of the other, just as it is held to suit. The assertion, often repeated, in favor of the violences of harmonizers, that in Luke the arrangement by subject-matter even predominates (Ebrard, Lichtenstein), is absolutely incompatible with that καθεξῆς. [See Note VI., p. 257.]



*really know*," see on Matt. xi. 27 ; 1 Cor. xiii. 12. — *περὶ ὧν κατηχήθης λόγων*] The attraction is not, with the Vulgate and the majority of commentators, to be resolved into : τῶν λόγων, *περὶ ὧν κατηχήθης*, as the contents of the instruction is put with *κατηχεῖσθαι* in the accusative (Acts xviii. 25 ; Gal. vi. 6), and only the more remote object to which the instruction relates is expressed by *περὶ* (Acts xxi. 21, 24), but into : *περὶ τῶν λόγων, ὅς κατηχήθης* : that thou mightest know *in respect of the doctrines, in which thou wast instructed*, the unshaken certainty. Comp. Köstlin, p. 132, and Ewald. The *λόγοι* are not the *πράγματα*, *res*, "*matters*" (comp. ver. 2), as is usually supposed ; but it is just the specifically Christian *doctrines*, the individual parts of the *λόγος*, ver. 2 (τῶν λόγων τῆς πίστεως, "*doctrines of the faith*," Euthymius Zigabenus), that stand in the most essential connection with the *history* of Jesus and from it receive their *ἀσφάλεια* ; in fact, they are in great part themselves essentially history. — *κατηχήθης* is to be understood of *actual instruction* (in Acts xxi. 21 also), not of hearsay, of which, moreover, the passages in Kypke are not to be explained. *Who* had instructed Theophilus—who, moreover, was assuredly already a Christian (not merely interested on behalf of Christianity, as Bleek supposes)—we know not, but certainly it was not *Luke* himself (in opposition to Theophylact). — *τὴν ἀσφάλειαν*] *the unchangeable certainty*, the character not to be shaken. Comp. *τὴν ἀσφάλειαν εἶναι λόγον*, Xen. *Mem.* iv. 6. 15. The position at the end is *emphatic*. According to Luke, therefore, by this historical work, which he purposes to write, the doctrines which Theophilus had received are to be set forth for him in *their immovable positive truth* ; according to Baur, on the other hand, the *ἀσφάλεια* which the writer had in view was to be this, that his entire representation of primitive Christianity sought to become conducive to the conciliatory interest (of the second century), and always kept this object in view. This is purely imported. Luke wrote from the dispassionate consciousness that Christianity, as it subsisted for him as the Pauline contents of faith, had its firm basis of truth in the evangelical history of salvation. [See Note VII., p. 257.]

Ver. 5. The periodic and Greek style of the preface gives place now to the simple Hebraizing mode of presentation in the preliminary history,—a circumstance explained by the nature of its Jewish-Christian sources, which withal were not made use of without being subjected to manipulation, since Luke's peculiarities in expression pervade even this preliminary history. How far, however, the lofty, at times truly lyrical beauty and art of the descriptions are to be reckoned due to the sources themselves or to Luke as working them up, cannot be decided. [See Note VIII., p. 258.]—Observe, moreover, how the evangelical tradition gradually pushes back its beginnings from the emergence of the Baptist (Mark) to the *γένεσις* of Jesus (Matthew), and even to the conception of His forerunner (Luke). — *ἐγένετο*] *actitit*, emerged in history. Comp. on Mark i. 4. — *ἑπεὶ τις*] therefore not high priest. — On the twenty-four *classes of priests* (ἱερεῖς, in the LXX., *ἱερωμερία*, also *διαίσεις*, in Josephus also *ἱερωμερίαι*), which, since the time of Solomon, had the temple-service for a week in turn, see Ewald, *Alterth.* p. 315 ; Keil, *Archäol.* I. p. 188 f. — *Ἀβιά*] 1 Chron. xxiv. 10. From this successor of

Eleazar the eighth ἐφημερία had its name. — The *chronological employment* of this notice for the ascertaining of the date of the birth of Jesus would require that the historical character of the narratives, given at ver. 5 ff., ver. 26 ff., should be taken for granted; moreover, it would be necessary withal that the year and (as every class came in its turn *twice* in the year) the approximate time of the year of the birth of Jesus should already be otherwise ascertained. Then, in the computation we should have to reckon, not, with Scaliger (*de emendat. tempor.*), forward from the re-institution of the temple-service by Judas Maccabaeus, 1 Macc. iv. 38 ff., because it is not known which class at that time began the service,<sup>1</sup> but, with Salomon van Til, Bengel, and Wieseler, backward from the destruction of the temple, because as to this the date (the 9 Abib) and the officiating class of priests (Jehoiarib) is known. Comp. also Lichtenstein, p. 76. — καὶ γυνὴ αὐτῷ] (see the critical remarks) *scil. ἡν*. — ἐκ τῶν θυγατρ. 'Ααρ.] John's descent on both sides was priestly. Comp. Josephus, *Vit.* v. 1. See Wetstein. — Ἐλυσάβετ] Such was also the name of Aaron's wife, Ex. vi. 23 (עֲלִזָּבֶת, *Deus juramentum*).

Ver. 6 f. Δίκαιοι] *upright*, such as they ought to be according to God's will. — ἐν ὧπιον τ. Θεοῦ] a familiar Hebraism: דִּינִי, דִּינִי, characterizing the ἀληθὴς δικαιοσύνη, "true righteousness" (Euthymius Zigabenus), which is so not perchance merely according to human judgment, but *before the eyes of God*, in God's presence, Gen. vii. 1; Acts viii. 21; Judith xiii. 20. Comp. Augustine, *ad Marcell.* ii. 13. [See critical note.] — πορευόμενοι κ.τ.λ.] a more precise explanation of the foregoing, likewise in quite a Hebraizing form (1 Kings viii. 62, *al.*), wherein δικαίωμα is *legal ordinance* (LXX. Deut. iv. 1, vi. 2, xxx. 16; Ps. cxix. 93, *al.*; see on Rom. i. 32, v. 16), ἐντολή joined with δικ. (Gen. xxvi. 5; Deut. iv. 40) is a *more special* idea. The distinction that ἐντολή applies to the *moral*, δικαίωμα to the *ceremonial* precepts, is arbitrary (Calvin, Bengel, and others). We may add that the popular testimony to such δικαιοσύνη does not exclude human imperfection and sinfulness, and hence is not opposed to the doctrine of justification. — ἀμεμπτοι] not equivalent to ἀμέμπτως, but *proleptic*: so that they were blameless. Comp. 1 Thess. iii. 23; Winer, p. 549 f. [E. T. 624 f.]. — The Attic καθότι, here as at xix. 9, Acts ii. 24, Tobit i. 12, xiii. 4, corresponding to the argumentative καθώς: *as then, according to the fact that*, occurs in the N. T. only in Luke. — προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν] *of advanced age*, מְבֵּטֵי דְּמִסָּבָה, Gen. xviii. 11; Josh. xxiii. 1; 1 Kings i. 1.<sup>2</sup> Observe that κ. ἀμφ. προβ. κ.τ.λ. is no longer connected with καθότι, but attached to οὐκ ἦν αὐτ. τέκν. by way of further preparation for the marvel which follows.

Ver. 8 f. Ἐγένετο . . . ἔλαχε] thus without interposition of καί. Both modes of expression, with and without καί, are very frequent in Luke. See generally, Bornemann *in loc.* — κατὰ τὸ ἔθος τῆς ἱερατ.] *according to the custom of the priesthood*, does not belong to what precedes (Luther, Kuinoel,

<sup>1</sup> See Paulus, *exeg. Handb.* I. p. 83; Wieseler, *chronol. Synopsis*, p. 141.

<sup>2</sup> The Greeks say προβεβηκώς τῇ ἡλικίᾳ. Lys. p. 169, 37, τοῖς ἔτεσιν (Machon in *Athen.*

xiii. p. 592 D), also τῇ ἡλικίᾳ, and the like (Herodian, ii. 7. 7; comp. 2 Macc. iv. 40; Judith xvi. 23), see Wetstein, and Pierson, *ad Moer.* p. 475.

Bleek), to which *ἔθος* would be inappropriate, but to *ἔλαχε τοῦ θυμιάσαι*; the *usual custom*, namely, was, that the priest of the class on service for the week, who was to have the honorable office of burning incense, *was fixed every day by lot*, just as in general the several offices were assigned by lot.<sup>1</sup> How the casting of lots took place, see Gloss. *Joma*, f. 22, 1, in Lightfoot, p. 714. — The *genitive* τοῦ θυμιάσαι (not to be accented θυμιάσαι<sup>2</sup>) is governed by *ἔλαχε*. See Matthiae, p. 800; Ellendt, *Lex. Soph.* II. p. 2. On the *mode* of burning incense, see Lightfoot, p. 715; Lund, *l.c.* p. 618 ff.; Leyrer in Herzog's *Encykl.* XII. p. 506 ff. With this office specially divine blessing was conceived to be associated (Deut. xxxiii. 10 f.); and during it John Hyrcanus received a revelation, Josephus, *Antt.* xiii. 10. 8. — Whether, we may ask, are we to understand here the *morning* (Grotius) or the *evening* (Kuinoel) burning of incense? The *former*, as the casting lots has just preceded. — *εἰσελθὼν κ.τ.λ.*] can neither be something that *follows after* the *ἔλαχε τ. θυμ.* (so Luther and others, de Wette and Bleek), nor can it belong *merely* to θυμιάσαι (so Winer, p. 316 [E. T. 353], and Glöckler, following the Vulgate), in which case the words would be quite idle. [See Note IX., p. 258.] Rather must they be, in the same relation as the following *καὶ πᾶν τὸ πλῆθος . . . ἔξω τῇ ὥρῃ τοῦ θυμιάματος*, an essential portion of the description. It is, namely, the moment *that preceded* the *ἔλαχε τοῦ θυμιάσαι*: the duty of burning incense fell to him, *after he had entered into the temple of the Lord*. After his entrance into the temple he received this charge. — *εἰς τὸν ναόν*] not *εἰς τὸ ἱερόν* (see on Matt. iv. 5), for the altar of incense, the *θυσιαστήριον*, ver. 11, stood in the *sanctuary* (between the table of shewbread and the golden candlestick).

Ver. 10. And now, while this burning of incense (symbol of adoration; see Bähr, *Symbol.* I. p. 463-469; Leyrer, *l.c.* p. 510 f.) allotted to him was taking place in the sanctuary, the entire multitude of the people (which expression does not exactly presuppose a festival, as Chrysostom, Chemnitz, and Calovius hold) was found (*ἦν*) in the forecourts, silently praying. This was implied in the arrangements for worship; see Deyling, *Obs.* III. p. 343 f.; Leyrer, *l.c.* p. 509. — τοῦ θυμιάματος] not: *of burning incense* (θυμιασας), but: *of incense*,<sup>3</sup> namely, *at which this was burnt*.

Vv. 11, 12. Ὁφθῇ] not a *vision*, but a real *angelic appearance*, xxii. 43. — *ἐκ δεξιῶν*] on the propitious side of the altar, at which Zacharias was serving.<sup>4</sup> — ἄγγελος] *an angel*. Who it was, see ver. 19. — φόβος ἐπέπεσον ἐπ' αὐτ.] Comp. Acts xix. 17; Ex. xv. 16; Judith xv. 2; *Test. XII. Patr.* p. 592. Among the Greeks usually found with a *dative*, as Eur. *Andr.* 1042: σοὶ μόνα ἐπέπεσον λύπαι.

Vv. 13, 14. Εἰσηκούσθη κ.τ.λ.] By ἡ δέησις σου cannot be meant the petition for offspring (yet so still Olshausen, de Wette, Bleek, Schegg, following

<sup>1</sup> See Tr. *Tamid*, v. 2 ff.; Wetstein, and Paulus, *exeget. Handb.*; Lund, *Jüd. Heiligth.*, ed. Wolf, p. 804 f.

<sup>2</sup> Comp. generally, Lipsius, *Gramm. Unvers.* p. 38 ff.

<sup>3</sup> See ver. 11; Rev. v. 8, viii. 3, 4; Wisd.

xviii. 21; Eccles. xlv. 6; 1 Macc. iv. 40; 2 Macc. ii. 5; Plat. *Pol.* ii. p. 373 A, *Legg.* viii. p. 847 C; Herod. i. 198, iv. 71, viii. 92; Soph. *O. R.* 4.

<sup>4</sup> See Schoettgen, and Wetstein, *ad Matt.* xxv. 33; Valckenauer in loc.

Maldonatus and many others) ; for, as according to ver. 7 it is not to be assumed at all that the pious priest *still* continued *now* to pray for children, so least of all can he at the burning of incense in his *official* capacity have made such a *private* matter the subject of his prayer ; but ἡ δέησις σου must be referred to the prayer just made by him at the priestly burning of incense, in which also the whole of the people assembled without were associated (ver. 10). This prayer concerned the highest solicitude of all Israel, namely, the *Messianic deliverance of the people* (Augustine, Euthymius Zigabenus, Erasmus, Jansen, Calovius, Ewald, and others), ἐλθέτω ἡ βασιλεία σου, "thy kingdom come." The context which follows is not opposed to this, but on the contrary the connection is : "Has preces angelus dicit exauditas ; jam enim prae foribus esse adventum Messiae, cujus anteambulo destinatus sit is qui Zachariae nasciturus erat filius," "The angel says these prayers are heard ; for already is the advent of the Messiah before the doors, whose forerunner is destined to be he who shall be born to Zachariah as son," Grotius. — καλέσεις κ.τ.λ.] see on Matt. i. 21. — Ἰωάννης is the Hebrew יְהוֹנָתָן or יְהוֹנָן (*God is gracious*, like the German *Gotthold*). The LXX. have Ἰωνά (2 Kings xxv. 23), Ἰωάν (Neh. vi. 18), Ἰωανάν (Neh. xii. 13 ; 2 Chron. xvii. 15, xxiii. 1), Ἰωάνης (2 Chron. xxviii. 12). — γένεσις here is *birth* (often so in the Greek writers and in the LXX.) ; Xen. *Ep.* 3 : οδοῦ ἀνθρωπίνης ἀρχὴν μὲν γένεσιν, τέλος δὲ θάνατον.

Ver. 15. Μέγας ἐν ὧπ. τ. κρ.] A designation of a *truly* great man ; "talīs enim quisque *vere* est, qualis est coram Deo," "for whoever is *truly* so, is so before God," Estius. Comp. on ver. 6. — καὶ οἶνον κ.τ.λ.] Description of a נָזִיר, (Nazarite) as those were called, who had for the service of God bound themselves to abstain from wine and other intoxicating drinks (Num. vi. 3), and to let the hair of their head grow. John was a Nazarite, not for a certain time, but for life, like *Samson* (Judg. xiii. 5) and *Samuel* (1 Sam. i. 12).<sup>1</sup> — τὸ σίκερα (σίκερ), which does not occur in the Greek writers, is any exciting drink of the nature of wine, but not made of grapes ; Lev. x. 9 and frequently in the LXX. It was prepared from corn, fruit, dates, palms (Pliny, *II. N.* xiv. 19), and so forth. Eusebius, *Praep. Evang.* vi. 10, has the genitive σίκερος. — ἐτι ἐκ κοιλίας κ.τ.λ.] ἐτι never stands for ἡδὲ, but : *of the Holy Spirit*,<sup>2</sup> *he shall be full even from his mother's womb*, so that thus already in his mother's womb (see Origen) he shall be filled with the Spirit. A pregnant form of embracing the two points.<sup>3</sup> Doubtless the leaping of the child in the mother's womb, ver. 41, is conceived of as a manifestation of this being filled with the Spirit. Comp. Calovius and Maldonatus.

Vv. 16, 17. Working of John as a preacher of repentance, who as a moral reformer of the people (comp. on Matt. xvii. 11) prepares the way for the Messianic consummation of the theocracy. — ἐπιστρέψει] for through sin they

<sup>1</sup> See in general, Ewald, *Alterth.* p. 96 ff. ; Saalschütz, *Mos. R.* p. 361 f. ; Kell, *Archäol.* I. § 67 ; Vilmar in the *Stud. u. Krit.* 1864, p. 438 ff.

<sup>2</sup> It is quite arbitrary in Olshausen to support the rationalistic opinion that the ex-

pression here is to be understood not of the distinctive *Holy Spirit*, but of the holy *power of God* in general.

<sup>3</sup> Comp. Plutarch, *consol. ad Apoll.* p. 104 : ἐτι ἀπ' ἀρχῆς ἡκολούθηκεν (having therefore already followed in ἀρχῇ).

have turned themselves away from God. — κτίριον τ. Θεὸν αὐτ.] not the *Messiah* (Euthymius Zigabenus, and many of the older commentators), but *God*. — καὶ αὐτός] He will turn many to God, and *he himself* will, etc. — προελήσεται] not : *he will emerge previously* (de Wette), but : *he will precede* (Xen. Cyr. vi. 3, 9), go before Him (Gen. xxiii. 3, 14 ; Judith ii. 19, xv. 18). — ἐνώπιον αὐτοῦ] can only, in accordance with the context, be referred to *God* (ver. 16), whose preceding herald he will be. The prophets, namely, look upon and depict the setting in of the Messianic kingdom as the entrance of Jehovah into the midst of His people, so that thereupon *God Himself* is represented by the Messiah ; Isa. xl. ; Mal. iii. 1, iv. 5 f. Comp. Tit. ii. 13. In the person of the entering Messiah Jehovah Himself enters ; but the Messiah's own personal divine nature is not yet expressed in this ancient-prophetic view (in opposition to Gess. *Pers. Chr.* p. 47). Incorrect, because in opposition to this prophetic idea, is the *immediate* reference of αὐτοῦ to the *Messiah* (Heumann, Kuinoel, Valckenaer, Winer), as regards which appeal is made to the emphatic use of αὐτός, and *ipse* (comp. the Pythagorean αὐτὸς ἔφα), whereby a subject not named but well known to every one is designated (Winer, p. 132 [E. T. 146 f.]). — ἐν πνεύματι κ. δυνάμει. ἤλ.] furnished therewith. Spirit and power (power of working) of Elijah (according to Mal. iii. 23 f.) is, as a matter of course, *God's* Spirit (comp. ver. 15) and *divine* power, but in the peculiar character and vital expression which were formerly apparent in the case of *Elijah*, whose antitype John is, not as a miracle-worker (John x. 41), but as preacher of repentance and prophetic preparer of the way of the Lord. — ἐπιστρέψαι κ.τ.λ.] according to Malachi, *i. e.* : *in order to turn fathers' hearts to children* ; to be taken literally of the restoration of the *paternal love*, which in the moral degradation of the people had in many grown cold. Comp. Eccclus. xlviii. 10 and Fritzsche *in loc.* Kuinoel incorrectly holds that πατέρων means the *patriarchs*, and that the meaning is (similar to that given by Augustine, *de civit. D.* xx. 29 ; Beza, Calovius, and others) : “*efficiet, ut posteri erga Deum eundem habeant animum pium, quem habebant eorum majores*,” “will effect that the descendants have the same pious mind toward God that their ancestors had.” Comp. also Hengstenberg, *Christol.* III. p. 674, and Bleek. The absence of any article ought in itself to have warned against this view ! — καὶ ἀπειθεῖς ἐν φρον. τ. δικ.] *sc.* ἐπιστρέψαι. The discourse passes over from the special relation to the general one. ἀπειθεῖς is the opposite of τῶν δικαίων, and therefore is not to be understood of the *children* (Olshausen), but of the *immoral* in general, whose characteristic is *disobedience*, namely, towards God. — ἐν φρονήσει] connected immediately in a pregnant way with the verb of direction, in which the thought of the *result* was predominant. See Kühner, II. p. 316. “Sensus eorum, qui justī sunt, in conversione protinus induitur,” “the disposition of those who are just is directly involved in conversion,” Bengel. φρόνησις (see Arist. *Eth. Nic.* vi. 5. 4), *practical intelligence*. Comp. on Eph. i. 8. The *practical element* follows from ἀπειθεῖς. — ἐτοιμάσαι] *to put in readiness*, etc. Aim of the ἐπιστρέψαι κ.τ.λ., and so *final* aim of the προελήσεται κ.τ.λ. — κυρίῳ] *for God*, as at vv. 16, 17. — λαὸν κατενεύασμ.] *a people adjusted, placed in the right moral state* (for the setting up

of the Messianic kingdom), is related to *τροιμάσαι* as its *result*. "Parandus populus, ne Dominus populum imparatum inveniens majestate sua obterat," "A people must be prepared, lest the Lord coming upon an unprepared people should destroy them with His majesty," Bengel.

Ver. 18. Like Abraham's question, Gen. xv. 8. — κατὰ τῇ] *According to what*. Zacharias asks after a σημεῖον (ii. 12), in conformity with which he should know that what had been promised (τοῦτο)—in other words, the birth of a son, with whom the indicated destination of Elias should associate itself—had really occurred.

Vv. 19, 20. The angel now discloses to Zacharias *what angel he is*, by way of justifying the announcement of penalty which he has then to add. — Γαβριήλ] גַּבְרִיֵּל, *vir Dei*, one of the seven angel-princes (אֲרִבְרָשִׁים) or archangels (comp. Auberlen in Herzog's *Encykl.* IV. p. 634<sup>1</sup>), who stand for service at the throne of God (ἐνώπιον τ. Θεοῦ), as His primary servants,<sup>2</sup> Dan. viii. 16, ix. 21. Comp. Fritzsche on Tob. xii. 15. "Nomina angelorum ascenderunt in manum Israelis ex Babylone," "The names of the angels went up into the hand of Israel from Babylon," *Ros Hassana*, f. 56, 4; Enoch 20.<sup>3</sup> — σωπῶν] It is only the subsequent κ. μὴ δυνάμ. λαλήσαι that defines this more precisely as *dumbness*, which, however, is not apoplectic, caused by the terror (Paulus), nor the consequence of the agitating effect of the vision (Lange), which consequence he himself recognized as a punishment; but it is a *miraculous* penalty. — ἀνθ' ὧν] *for the reason* (by way of retribution) *that*.<sup>4</sup> The difficulties felt on account of the *harshness* of this measure (Paulus, Strauss, Bruno Bauer, comp. also de Wette), with which the impunity of others, such as Abraham and Sarah, has been compared, are, when the matter is historically viewed, not to be got rid of either by the assumption of a greater guilt which the Omniscient recognized (Calvin, comp. Lange, *L. J.* II. 1, p. 65, and even as early as Augustine), or by an appeal to the lesser age of Zacharias (Hoffmann), and the like; but to be referred to the counsel of God (Rom. xi. 33 f.), whose various measures do not indeed disclose themselves to human judgment, but at any rate admit of the reflection that, the nearer the dawn of the *Messianic* time, the more inviolably must the requirement of *faith in the promise*—and the promise was here given through an *angel* and a *priest*—come into prominent relief. — οἵτινες] qualitative (Kühner, II. p. 407), *ita comparati ut*, wherein is implied a reference that *justifies* the penal measure. — εἰς τ. καιρὸν αὐτ.] denotes the space of time appointed for the λόγοι, till the completion of which it is still to hold that their fulfilment is setting in.<sup>5</sup> See also xiii. 9.

Ver. 21. The priests, especially the chief priests, were accustomed, according to the Talmud, to spend only a short time in the sanctuary; other-

<sup>1</sup> Hofmann, *Schriftbew.* I. p. 343 f., makes some unimportant objections against the accuracy of the explanation of *archangels*. See in opposition to him, Hahn, *Theol. d. N. T.* I. p. 286.

<sup>2</sup> ὁ παρεστηκώς, comp. thereon Rev. viii. 2, and see Valckenær.

<sup>3</sup> See later Jewish fictions in respect to

Gabriel, set forth in Eisenmenger, *entdecktes Judenth.* II. p. 363 ff., 378 ff., 390, 374.

<sup>4</sup> xix. 44; Acts xii. 23; 2 Thess. ii. 10; Hermann, *ad Viger.* p. 710; Ellendt, *Lex. Soph.* I. p. 170.

<sup>5</sup> Comp. the classical ἐς καιρὸν, εἰς χρόνον, εἰς ἐσπέραν, and the like, Bernhardt, p. 216.

wise it was apprehended that they had been slain by God, because they were unworthy or had done something wrong.<sup>1</sup> Still the unusually long delay of Zacharias, which could not but strike the people, is sufficient *in itself* as a reason of their wonder. — ἐν τῷ χρονίζειν αὐτόν] not *over* (ἐπὶ, iv. 22, *al.*), or *on account of* (Mark vi. 6, *διὰ*), but *on occasion of* his failure to appear. So also Ecclus. xi. 21 ; Isa. lxi. 6. Rightly, Gersdorf, Ewald, render : *when he*, etc.

Vv. 22, 23. Ἐπέγνωσαν, ὅτι ὁπτασίαν κ.τ.λ.] by the inference *ab effectu ad causam* ; and very naturally they recognize as the latter an appearance of God or an angel, since, in fact, it was *in the sanctuary* that the dumbness had come on, and the agitating impression might even cause death, Judg. vi. 23, *al.* In spite of the οὐκ ἦδύναιτο λαλήσαι, Olshausen thinks that this ἐπέγνωσαν does not refer to the silence of Zacharias, but probably to the excitement in his whole appearance, which Bleek also mixes up. — αὐτός, *he on his part*, corresponding to that which *they* perceived. — ἦν διανείμενοι αὐτοῖς] he was employed in making signs to them (Ecclus. xxvii. 22 ; Lucian, *V. II.* 44), namely, that he had seen a vision. — ὡς ἐπλήσθη. κ.τ.λ.] namely, the week in which the class of Abijah (see ver. 5) had the temple service.<sup>2</sup> — εἰς τ. οἶκ. αὐτοῦ] ver. 39 f., also ver. 56 : εἰς τ. οἶκον αὐτῆς.

Ver. 24 f. Μετὰ δὲ ταῦτ. τ. ἡμέρ.] in which this vision had occurred, and he had returned at the end of the service-week to his house. Between the return and the conception we are not to place an indefinite interval. — περιέκρυβεν ταῦτήν] *she hid herself*, withdrew her own person completely (περί, see Valckenaer) from the view of others. — μῆνας πέντε] is of necessity to be understood of *the first*, not of *the last* five months of pregnancy (in opposition to Heumann). See vv. 26, 36, 56, 57. — λέγουσα· ὅτι κ.τ.λ.] the *reason* which was uttered by her for this withdrawal ; hence ὅτι is not recitative, but to be rendered *because*, as at vii. 16 : *because thus hath the Lord done to me in the days, in which He was careful to take away my reproach among men.* Her reflection, therefore, was to this effect : “ seeing that her pregnancy was the work of God, whose care, at the setting in of this state of hers, had been directed towards removing from her the reproach of unfruitfulness, she must leave to God also the announcement of her pregnancy, and not herself bring it about. God would know how to attain His purpose of taking away her reproach.” And God knew how to attain this His purpose. After she had kept herself concealed for five months, there occurred in the sixth month, ver. 26 ff., the annunciation to Mary, in which the condition of Elizabeth was disclosed to Mary, so that she rose up (ver. 39 ff.), etc. Hence the opinions are not in accordance with the text, which represent Elizabeth as having kept herself concealed from *shame* at being with child in her old age (Origen, Ambrose, Beda, Theophylact, Euthymius Zigabenus), or in order that she might first *assure herself* of her condition (Paulus), and might in the meantime apply herself to devotion (Kuinoel), or to afford no handle to curiosity (Schegg), or “ quo magis appareret postea repente graviditas,”

<sup>1</sup> See *Hieros. Joma*, f. 43, 2 ; *Babyl.* f. 53, 2 ; Deyling, *Obs.* III. ed. 2, p. 455 f.

<sup>2</sup> On the verb, comp. ver. 57, II. 6, 21 f. ; also Gal. iv. 4 ; Eph. I. 10.

"that the pregnancy might *afterward* more *suddenly* become apparent" (Bengel), or even because it was necessary to keep herself *quiet* during the first months of pregnancy (de Wette). No; it was because with resignation and confidence she awaited the emerging of the divine guidance. — αἰς] without repetition of the preposition.<sup>1</sup> — ἐπειδὲν] *looked to it*, i.e., *took care for it*. So more frequently ἐφορᾷ is used of the providence of the gods in the classical writers; Herod. i. 124; Soph. *El.* 170. Comp. Acts iv. 29. — τὸ δνειδὸς μου] Comp. Gen. xxx. 23. Unfruitfulness was a *disgrace*, as being a token of the divine disfavor (Ps. cxiii. 9; Isa. iv. 1, xlv. 8; xlvii. 9; Hos. ix. 11); the possession of many children was an honor and blessing (Ps. cxxvii., cxxviii.).<sup>2</sup> — ἐν ἀνθρώποις] belongs to ἀφελεῖν; *among men* she had dishonor.

Vv. 26, 27. Τῷ ἐκτῷ] see ver. 24. — Ναζαρέτ] According to Matthew, *Bethlehem* was the dwelling-place of Joseph and Mary. See on Matt. ii. 23, Remark, and Schleiermacher, *L. J.* p. 51 ff. — ἐξ οἴκου Δαβὶδ] applies not to Mary and Joseph (Chrysostom, Theophylact, Euthymius Zigabenus, Beza, Calovius, and others, including Wieseler in the *Stud. u. Krit.* 1845, p. 395), but merely to the latter, ii. 4, iii. 23 ff. The descent of Mary from David cannot at all be proved in the N. T. See on Matt. i. 17, Remark 2. Comp. on ver. 36, ii. 4 f. [See Note X., p. 258.]

Vv. 28, 29. Εἰσελθὼν] namely, ὁ ἄγγελος (see the critical remarks). Paulus erroneously puts it: "*a person who came in said to her*." — κεχαριτωμένη] *who has met with kindness* (from God).<sup>3</sup> Well remarks Bengel: "*non ut mater gratiae, sed ut filia gratiae*," "*not as mother of grace, but as daughter of grace*." See ver. 30; and on χαριτώ in general, see Eph. i. 6. — On εὐλογ., οὐ ἐν γυναιξί. in the *Textus receptus* (but see the critical remarks), see Winer, p. 220 [E. T. 246]. It would be not a *vocative*, like κεχαριτωμένη, but a *nominative*, as the added σὺ indicates: *The Lord is with thee, blessed* (κατ' ἐξοχήν) *art thou among women*. — Ver. 29. The *Recepta* (but see the critical remarks) would have to be explained: *but she, when she looked upon him, was terrified at his saying*, so that ἰδοῦσα only appears as an accessory element of the narrative, not as jointly a reason of her terror (in opposition to Bornemann, de Wette, and others), which would rather be simply ἐπὶ τῷ λόγῳ αὐτοῦ, as is shown by the text which follows καὶ διελογίζετο κ.τ.λ. — ποταπός] *qualis, what sort of a*: a question of wonder. Comp. on Mark xiii. 1 f. In accordance with its *whole tenor* raising her to so high distinction the greeting was to her enigmatical.

Ver. 31. See on Matt. i. 21.

Ver. 32. f. Μέγας] Comp. ver. 15. And *what* greatness belonged to *this* promised One, appears from what is said in the sequel of His future! — νῦν ἐνὶ στίχῳ κληθήσεται.] Description of His recognition as *Messiah*, as whom the angel still more definitely designates Him by καὶ δώσει κ.τ.λ. The name Son of

<sup>1</sup> See Bernhardt, p. 203; Bornemann, *Schol.* p. 5; Kühner, *ad Xen. Mem.* II. 1. 32.

<sup>2</sup> Comp. the view of the Greeks, Herod. vi. 86; Möller, *Dor.* II. p. 192.

<sup>3</sup> Observe the ingenious similarity of

sound in the words χαῖρε κεχαριτωμένη. Plays on words of a like kind are found among Roman Catholics with the contrasts of *ave* and *Eva*.



God is not explained in a metaphysical reference until ver. 85. — τὸν θρόνον Δαυ. τοῦ πατρ. αὐτοῦ] *i.e.*, the royal throne of the Messianic kingdom, which is the antitypical consummation of the kingdom of David (Ps. cxxxii. 11, cx.), as regards which, however, in the sense of the angel, which excludes the bodily paternity of Joseph, David can be meant as ὁ πατὴρ αὐτοῦ only according to the *national theocratic* relation of the Messiah as David's son, just as the *historical* notion of the Messiah was once given. [See Note XI., p. 258.] The mode in which Luke (and Matthew) conceived of the Davidic descent is plain from the genealogical table of ch. iii., according to which the genealogy passed by way of Joseph as *foster-father*. — εἰς τοὺς αἰῶνας] from Isa. ix. 6; Dan. vii. 13 f. The conception of an *everlasting* Messianic kingdom (according to Ps. cx. 4) is also expressed in John xii. 34; comp. the Rabbins in Bertholdt, *Christol.* p. 156. The "*house of Jacob*" is not to be idealized (Olshausen, Bleek, and others: of the *spiritual* Israel); but the conception of the kingdom in our passage is Jewish-national, which, however, does not exclude the dominion over the Gentiles according to the prophetic prediction ("quasi per accessionem," "as if through addition," Grotius). — βασιλ. ἐπὶ] as xix. 14; Rom. v. 14.

Ver. 34 f. *How is it possible that this shall be the case?*<sup>1</sup> namely, τὸ συλλαβεῖν ἐν γαστρὶ καὶ τεκεῖν νιδόν, Euthymius Zigabenus. — οὐ γινώσκω] comp. Matt. i. 18; Gen. xix. 8; Judg. xi. 39; Num. xxxi. 17, *since I have sexual intercourse with no man*. In this sense the pure maiden *knows* no man. As, however, she is betrothed, ver. 27, her reply shows that she has understood the promise of the angel rightly as soon to be fulfilled, and not to be referred to her impending marriage with Joseph, but as independent of the marriage that was soon to take place. The ἀνδρα οὐ γινώσκω is thus simply the confession of the *immaculate virgin conscience*, and not (a misunderstanding, which Mary's very *betrothal* ought to have precluded) the *vow of perpetual virginity* (Augustine, *de virgin.* 4, Gregory of Nyssa, Grotius, Jansen, Maldonatus, Bisping, and others), or the *resolution* to that effect (Schegg). — πνεῦμα ἁγίον] In accordance with the nature of a proper name, without the article. Moreover, see on Matt. i. 18. — ἐπελεῖσται ἐπὶ σέ] *will descend upon thee* (Acts i. 8). This, as well as ἐπισκιάσει σοι, *will overshadow thee* (Acts v. 15), is—the former without figure, the latter figuratively—a designation of the connection producing the pregnancy, which, however, is not conceived of in the form of copulation, for which the words are euphemistic expressions (Paulus, von Ammon, and older commentators), or yet under the notion of a bird which covers its eggs (Theophylact, comp. Grotius).<sup>2</sup> Certainly the expressions are correlates of γινώσκω, but as regards the *effect*, not as regards the form, since ἐπελεῖσθαι expresses simply the *descent* of the Spirit, and ἐπι-

<sup>1</sup> This question is only appropriate to the virgin heart as a question of *doubt* on the ground of conscious impossibility, and not as an actual wish to learn the *how* (τὸν τρόπον τοῦ πράγματος, "the mode of the matter," Theophylact); comp. already Augustine: "*inquirendo dixit, non desperando*," "she spoke *inquiringly*, not *hopelessly*,"

whereas the meaning of the question of Zacharias, ver. 18, is the converse.

<sup>2</sup> Approved also by Delitzsch, *ibid. Psychol.* p. 116 f., and Bleek. But this conception is here very much out of place, and is not implied even in בִּרְחֹקָתָא, Gen. i. 2, which, besides, has nothing to do with the passage before us.

*σκιά*. the manifestation of divine power associated therewith in the form of a cloud (after the manner of the Old Testament theophanies, Ex. xl. 45 ; Num. ix. 15 ; 1 Kings viii. 10 ; comp. also Luke ix. 34). Augustine and other Fathers have quite mistakenly laid stress in *ἐπισκ.* on the notion of coolness (in contrast to procreation in lust) ; comp. *σκιάζειν τὸ καῖμα* in Alciphron. iii. 2. — *δύναμις ὑψίστου*] without the article : *power of the Highest* will overshadow thee, will be that, which shall overshadow thee. This will set in in immediate consequence (*καί*) of the *πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ*. Strict dogmatic expositors, such as Theophylact, Calovius, have rightly (comp. xxiv. 49) distinguished between the Holy Spirit and the power of the Highest, but in doing so have already imported more precise definitions from the dogmatic system by explaining the power of the Highest of the *Son of God*, who with His majesty filled the body that had been formed by the Holy Spirit, and thus have, by a more precise description of the formation of the body, broken in upon the delicate veil which the mouth of the angel had breathed over the mystery.<sup>1</sup> — *τὸ γεννώμενον ἅγιον*] *the holy thing that is being begotten* shall (after His birth), be called Son of God. Most interpreters take *τὸ γεννώμενον* as *that which is to be born* (comp. ver. 13), which view, moreover, has drawn after it the old addition *ἐκ σοῦ* from Matt. i. 16. But the context which immediately precedes points only to the *begetting* (Bengel, Bleek) ; and to this also points the *neuter*, which applies to the embryo (comp. on Matt. i. 20, and see Fritzsche, *ad Aristoph. Thesm.* 564), as well as the parallel Matt. i. 20. The subject, we may add, is *τὸ ἅγιον*, not *τὸ γεννῶμ.* (Kuinoel : “proles veneranda,” “offspring which is to be revered” = *τὸ γεννῶμ. τὸ ἅγιον*), as also Bornemann assumes, when he (comp. de Wette) takes *ἅγιον* predicatively : “proles tua, cum divina sit,” “thy offspring when it is divine.” Not as *holy*, but as *begotten by God's power* (δύω), is the fruit of Mary called the Son of God. Hofmann, *Schriftbew.* I. p. 117, explains : it shall be called holy, *Son of God*, so that those two appellations are to correspond to the two members of the preceding promise. So already Tertullian, as also Bengel and Bleek. [See Note XII., p. 258.] But the asyndetic form, in which *υἱὸς Θεοῦ* would be subjoined, tells against this view all the more, that we should of necessity, in direct accordance with what precedes (*καὶ δύναμις κ.τ.λ.*), expect *καὶ υἱὸς Θεοῦ*, especially after the verb, where no reader could anticipate a second predicate without *καί*. Comp. Justin, *c. Tryph.* 100 : διὸ καὶ τὸ γεννώμενον ἐξ αὐτῆς ἁγίου ἐστὶν υἱὸς Θεοῦ, “wherefore also that the holy thing begotten of her is Son of God.”

Ver. 36 f. Confirmation of the promise by the disclosure of Elizabeth's pregnancy, which, in fact, was also a deviation from the order of nature (*ἐν ᾗ περ*), and so far presented an analogy, although only in an inferior sense.

<sup>1</sup> Calovius : “Supervenit Spiritus non quidem spiritalit̃ sed δημιουργικῶς, guttulas sanguineas Mariæ, e quibus concipienda caro Domini, sanctificando, eadem fecundas reddendo, et ex illadem corpus humanum efformando.” Justin, *Apol.* I. 83, already rightly gives the simple thought of the chaste and delicate representation: *κρυφοῦνται παρθένοι*,

*οὕσαν πεποιήκε*, “hath caused her, being a virgin, to be pregnant.” Schleiermacher, *L. J.* p. 62, erroneously affirms that the representation of Luke admits the possibility of Jesus being thought of as conceived with the participation of Joseph. It absolutely excludes any such notion.

"En domesticum tibi exemplum," "Lo, a family example for thee!" Grotius. After *ἰδοὺ κ.τ.λ.* an *ἐστὶ* was as little needed as an *εἰμί* at ver. 38. — *συγγενίς*] The nature of this relationship, which is not at variance with John i. 36, although questioned by Schleiermacher and others, is wholly unknown. It is, however, possible that Mary was of the stock of *Levi* [see Note XI., p. 258],<sup>1</sup> as the *Test. XII. Patr.* p. 542 makes the Messiah proceed from the stock of Judah (Joseph) and (comp. p. 546) from the stock of Levi.<sup>2</sup> — On the late form *συγγενίς*, see Lobeck, *ad Phryn.* p. 451 f.; and on the Ionic form of dative *γῆραι*, Winer, p. 60 [E. T. 73 f.]. — *αἶτος*] subject: *and this is the sixth month.* — *ὅτι οὐκ ἄδυνατ. κ.τ.λ.*] Confirmation of that which has just been said of Elizabeth by the omnipotence of God. It is to be observed (1) that *οὐκ . . . πᾶν* do not belong to one another, but of *πᾶν ῥῆμα* it is said: *οὐκ ἄδυνατῆσαι* (Fritzsche, *Diss.* II. in 2 Cor. p. 24 f.); further, (2) that the proposition is a general one; hence the *future*, which, however, is purposely chosen with a view to what was announced to Mary; see Dissen. *ad Dem. de Cor.* p. 369; (3) that there exists no reason for abandoning the purely Greek meaning of *ἀδυνατεῖν*, to be unable (Rettig in the *Stud. u. Krit.* 1838. p. 210), any more than of a *ῥῆμα*, utterance (ver. 38), especially with the reading *παρὰ τοῦ Θεοῦ* (see the critical remarks). Hence the meaning is not: "With God nothing is impossible;" but rather: *not powerless* (but of success and efficacy) *shall any utterance on the part of God be.* So also Gen. xviii. 14. Comp. Beza: "*ῥῆμα*, i.e., quicquid Deus semel futurum dixerit," "whatever God at any time in future shall have spoken."

Ver. 38. *Behold the handmaid of the Lord!* without a verb. Comp. ver. 36, v. 12, 18. — *γένοιτο*] *λοιπὸν οὐ μόνον ἐπίστευσεν, ἀλλὰ ἠέξατο γενέσθαι αὐτῇ, καθὼς ὁ ἄγγελος εἶρηκε,* Euthymius Zigabenus; "eximio fiduciae exemplo," "extraordinary example of trust," Grotius.

REMARK.—The natural explanation of the annunciation to Mary (Paulus) is at variance with the evangelic account; and as the latter unfolds simply, clearly, and delicately an external procedure, the objective is not to be rendered subjective and transferred, as a reciprocal operation of the theocratic Spirit of God and the emotional feeling of the Virgin, by means of poetic coloring to the soul of the latter (Lange, *L. J.* II. 1, p. 67). [See Note XIII., p. 258 seq.] As history, believed even as it is related, the narrative arose, and that too in dependence of the preliminary history of Matthew, and even incompatibly with it,<sup>3</sup> —in consequence of the circumstance that the divine sonship of Jesus was extended to His bodily origination (see on Matt. i. 18), an idea, which gave shape to legends dissimilar in character and gaining currency in different circles. Thus, e.g., it is clear that the history, adopted at Matt. i. 19 ff., of Joseph's perplexity and of the angelic message which came to him does not presuppose,

<sup>1</sup> So Faustus the Manichean in Augustine, *c. Faust.* xxiii. 9; and recently, Schleiermacher, *Schr. d. Luk.* p. 26; Hilgenfeld, *Ewald, Gesch. Chr.* p. 177, and others.

<sup>2</sup> Thus the descent from the Davidic and priestly race might have been used for the glorification of Jesus. But from the height of the history of Jesus so little importance

was attached to things of this nature that only the *Davidic* descent, as it was necessary in the case of the Messiah, had stress laid on it, and the family of *Mary* was not expressly specified at all. Comp. Ewald, *Gesch. Chr.* p. 177 f.

<sup>3</sup> Comp. Schleiermacher, *L. J.* p. 50 ff.

but excludes the annunciation to Mary; for that Mary after such a revelation should have made no communication to Joseph, would have been not less psychologically unnatural, than it would have been a violation of the bridal relation and, indeed, of the bridal duty;<sup>1</sup> and to reckon on a special revelation, which without her aid would make the disclosure to her betrothed, she must have been expressly directed by the angelic announcement made to her, in order to be justified in deferring the communication of her pregnancy to her betrothed. We make this remark in opposition to the arbitrary presuppositions and shifts of Hug (*Gutacht.* I. p. 81 ff.), Krabbe, Ebrard, and others. According to the view invented by the last-named, it is assumed that Joseph had learned Mary's pregnancy, immediately after the appearance of its earliest signs, from the *pronubae* ("suspicious women"); that immediately there ensued the appearance of the angel to him, and forthwith he took her home; and that for all this a period of at most fourteen days sufficed. Mark and John have rightly excluded these miracles of the preliminary history from the cycle of the evangelical narrative, which only began with the appearance of the Baptist (Mark i. 1); as, indeed, Jesus Himself never, even in his confidential circle, refers to them, and the unbelief of His own brothers, John vii. 5, and in fact even the demeanor of Mary, Mark iii. 21 ff., is irreconcilable with them.<sup>2</sup> — The angelic announcement made to Zacharias, which likewise withdraws itself from any attempt at natural explanation (Paulus, Ammon), appears as a parallel to the annunciation to Mary, having originated and been elaborated in consequence of the latter as a link in the chain of the same cycle of legends after the analogy of Old Testament models, especially that of Abraham and his wife. [See Note XIII., p. 258 seq.] As in the case of the annunciation to Mary the metaphysical divine Sonship of Jesus, so in the announcement to Zacharias the extraordinary divine destination and mission of John (John i. 6) is the real element on which the formation of legend became engrafted; but to derive the latter merely from the self-consciousness of the church (Bruno Bauer), and consequently to take away the objective foundation of the history, is at variance with the entire N. T. and with the history of the church. For the formation of the legend, moreover, the historical circumstances, that John was the son of the priest Zacharias and Elizabeth, and a son born late in life, are to be held fast as *premises actually given by history* (in opposition to Strauss, I. p. 135), all the more that for these simple historical data their general notoriety could not but bear witness. This also in opposition to Weiss and B. Bauer, who derive these traditions from the laboratory of religious contemplation. Further, as to what specially concerns the late birth of John, it has its historical precedents in the history of Isaac, of Samson, and of Samuel; but the general principle deduced from such cases, "*Cum alicujus uterum claudit, ad hoc facit, ut mirabilis denuo aperiatur, et non libidinis esse quod nascitur, sed divini muneris*

<sup>1</sup> Lange, *L. J.* II. p. 83 f., rightly acknowledges this, but, following older writers, thinks that Mary made the communication to Joseph before her journey to Elizabeth, but that he nevertheless ("the first Eblonite") refused to believe her. This is not compatible with Matthew's narrative, especially i. 18. And what Lange further (p. 89) adds, that during Mary's absence a

severe struggle arose in his soul, and this state of feeling became the medium of the revelation made to him, is simply added.

<sup>2</sup> Schleiermacher is right in saying, *L. J.* p. 71: "These occurrences have been entirely without effect as regards the coming forward of Christ or the origination of faith in Him."

cognoscatur," "When He closes the womb of some one, He does it for this, that He may open it again more marvellously, and that what is born may be recognized as being not of lust but of divine gift" (*Evang. de Nativ. Mar.* 3), became the source of unhistorical inventions in the apocryphal Gospels,<sup>1</sup> as, in particular, the apocryphal account of the birth of Mary herself is an imitation of the history of John's birth.

Ver. 39. The angel's communication, ver. 36, occasions Mary to make a journey to Elizabeth, and that *with haste* (*μετὰ σπουδῆς*, comp. Mark vi. 25; Ex. xii. 11; Herod. iii. 4, iv. 5); for how much must her heart have now urged her to the interchange of the deepest feelings with the friend who, in like manner, was so highly favored! Thus it is not merely "ne negligeret signum," "that she might not slight the sign," etc., Grotius. From Elizabeth she receives the confirmation of that which the angel had announced to her concerning Elizabeth. But before her departure the great promise of ver. 35 is already fulfilled to herself. With extraordinary delicacy the promised conception is not related in its realization (comp., on the other hand, ver. 24), and the veil of the unparalleled marvel is not attempted to be raised; but vv. 41-44 and the whole triumph of Mary, ver. 46 ff., presuppose that she appears before Elizabeth already as the mother of the Messiah, bearing Him in her womb. She herself is only made certain of the miracle, which has already occurred in her case, by the inspired communication which at once meets her from the mouth of her friend. Bengel is singularly arbitrary in transferring the conception, which in any case lies between vv. 38 and 39, to the moment when the child leaped in the womb of Elizabeth, which he concludes from γάρ in ver. 44. — *εἰς τὴν ὄρεινὴν* into the mountain-region — κατ' ἐξοχὴν, Aristot. *H. A.* v. 28; Judith i. 6, ii. 22, iv. 7, *al.*; Plin. *H. N.* v. 14. The mountainous country in the tribe of Judah is meant. See Robinson, *Pal.* II. p. 422 ff., III. p. 188 ff. — *εἰς πόλιν Ἰούδα* into a city of the tribe of Judah. Luke does not give any more precise definition, and therefore it is to be assumed that he himself had no more precise knowledge. Jerusalem, the capital, is certainly not meant (in opposition to Ambrose, Beda, Camerarius); which is clear, not indeed from the want of the article (comp. ii. 4, 11; Bornemann *in loc.*), but from the unprecedented designation itself (in 2 Chron. xxv. 28 the reading is very doubtful, see the LXX.), and from the *εἰς τὴν ὄρεινὴν* [less] appropriate to Jerusalem. It may have been the priestly city of Hebron, Josh. xxi. 11 (Baronius, Beza, Grotius, Lightfoot, Wolf, Rosenmüller, and others); but that it is meant as a matter of course under the "city of Judah" (see Ewald, p. 182), is not to be assumed, because in that case πόλιν could not dispense with the article (to the well-known city of Judah). Others<sup>2</sup> have regarded Judah as itself the name of the city: holding that it was the priestly city יְהוּדָה or יְהוּדָה (Josh. xxi. 16, xv. 55; comp. Robinson, II. p. 417), so that the name is wrongly

<sup>1</sup> See, in general, R. Hofmann, *das Leben Jeru nach d. Apokr.* 1851; also Gelpke, *Jugendgesch. des Herrn*, 1842 (who, moreover, gives the Jewish legends).

<sup>2</sup> Valesius, *Epp.* 669; Reland, *Pal.* p. 870; Wetstein, Paulus, Kuinoel, Crome, *Beitr.* p. 45, *et al.*; comp. also Robinson, *Pal.* III. p. 198, and Ritter, *Erzk.* XV. p. 641.

written. We should have to refer this inaccuracy to Luke himself ; but the whole hypothesis is an unnecessary makeshift.

Ver. 41. τὸν ἀσπασμ. τ. Μαρ.] *the greeting of Mary*. See vv. 40, 44. This greeting on the part of Mary (not the communication of the angelic announcement, ver. 26 ff., as Kuinoel and others import) caused *the leaping of the child* (comp. Gen. xxv. 22), and that as an exulting expression of the joy of the latter (ver. 44, vi. 23) at the presence of the Messiah<sup>1</sup> now in the womb of His mother. Elizabeth immediately *through the Holy Spirit* recognizes the cause of the leaping. Comp. Hofmann, *Weissag. u. Erfüll.* II. p. 251 f. Calvin, Michaelis, Paulus, Olshausen, and many others reverse the matter, holding that the *mental agitation* of the mother had operated on the child (comp. also Lange II. 1, p. 86), and that this circumstance had only afterwards, ver. 44, become significant to the mother. Analogous to the conception in our passage is *Sohar Ex. f. xxiii. 91 f., xxv. 99* : "Omnes Israelitae ad mare rubrum plus viderunt quam Ezechiel propheta ; imo etiam *embryones, qui in utero matris erant, viderunt id, et Deum S. B. celebrarunt.*" A *symbolical* significance, expressive, namely, of the thought, that at the appearance of a higher Spirit the ideas that lie still unborn in the womb of the spirit of the world and of the people are quickened (Weisse), is foreign to the narrative,—a modern abstraction.

Ver. 42 f. Ἀνεφώνησε] *She cried out* (only occurring here in the N. T. ; comp. 1 Chron. xv. 28, xvi. 5 ; 2 Chron. v. 12 ; Polyb. iii. 33. 4 ; frequent in Plutarch), expressing the *outburst* of the being filled by the Spirit. [Comp. critical note.]—ὁ καρπὸς τ. κοιλ. σου] Designation of the *embryo*, that Mary bears in her womb. For the expression, comp. Gen. xxx. 2 ; Lam. ii. 20. —καὶ πόθεν κ.τ.λ.] *sc. γέγονεν*. After the first outburst now follows a certain *reflection*, a humble pondering, from what cause (πόθεν, comp. on Mark xii. 37) she was deemed worthy of this great happiness : ἀναξίαν ἐαυτὴν τῆς τοιαύτης ἐπιδημίας τῆς δεσποίνης ὁμολογεῖ, "She confesses herself unworthy of such sojourning of the queen," Euthymius Zigabenus. —ἵνα κ.τ.λ.] not equivalent to τὸ ἐλθεῖν τὴν μητ. κ.τ.λ., but *telic* : *that the mother of my Lord* (the Messiah, comp. Ps. cx. 1) *should come to me*,—this is the τοῦτο, in reference to which she asks πόθεν μοι. Comp. on John vi. 29, xvii. 3.

Ver. 44 f. Γάρ] specifies the ground of knowledge, on which she declares Mary as the mother of the Messiah. She had the discernment of this connection *through the Holy Spirit*, ver. 41. —ὅτι] may either be the specification of the reason attached to μακαρία (Vulgate, Luther, Erasmus, Beza, Lange, and others), or the statement of the contents to πιστέσασα (Grotius, Bengel, Paulus, Kuinoel, Bornemann, de Wette, Ewald, Bleek, and others). The latter is the correct view, since the conception—the chief point of the λελαλημένα, which Elizabeth has in view—is no longer future, but has already taken place. Hence : *for blessed is she who has believed, that there shall be a fulfilment to all* (ver. 31 ff.), etc. As to τελείωσις, comp. Judith x. 9 ; John xix. 28.

<sup>1</sup> Older Lutherans (see Calovius) have wrongly used this passage as a proof of the *ides infantum*. There is, in fact, here

something unique in character and miraculous. The child of Elizabeth has already in the womb the Holy Spirit, ver. 15.

Ver. 46 ff. An echo of the lyrical poetry of the Old Testament, es-  
of the song of praise of Hannah the mother of Samuel (1 Sam. ii.).  
psalm-like effusion from the heart of Mary (the so-called *Magnificat*)  
itself into four strophes, namely, (1) vv. 46-48 (as far as αὐτοῦ); (2)  
(from ἰδοὺ onward) as far as ver. 50; (3) vv. 51-53; and (4) vv. 54, 55. Each  
of these four strophes contains three verses. See Ewald, p. 181. — ἡ ψυχὴ  
μου] the mediating organ between πνεῦμα and body (Beck, *bibl. Seelenl.*  
p. 11 ff.; Delitzsch, *bibl. Psychol.* p. 222) which receives the impressions from  
without and from within, and here expresses by means of the mouth what  
has taken place in the πνεῦμα (hence ἡγαλλίασε in the aorist). [See Note  
XIV., p. 259.] The πνεῦμα is "the highest and noblest part of man,  
whereby he is qualified to grasp incomprehensible, invisible, eternal things;  
and is, in brief, the house within which faith and God's word abide," Lu-  
ther (*Ausl.* 1521). Comp. Hahn, *Theol. d. N. T.* I. p. 411 ff. That the  
spirit of Mary exulted full of the Holy Spirit, was self-evident for the  
evangelist after ver. 35; an observation, such as that of ver. 41, concerning  
Elizabeth: ἐπλήσθη πνεύματος ἁγ., would now have been inappropriate in  
reference to Mary. ἀγαλλιάω, in the active, is only found here and at Rev. xix.  
7 (Lachmann, Tischendorf), which reason, however, does not warrant the  
conjecture of ἀγαλλιάσεται (Valckenaer, Bretschneider). — σωτήρι] benefactor.  
"Is est nimirum σωτήρ, qui salutem dedit," "He is truly σωτήρ, who gave  
safety," Cicero, *Verr.* ii. 63. — ὅτι ἐπέβλεψεν ἐπὶ τ. ταπ. τ. δοῦλ. αὐτ.] as at  
1 Sam. i. 11. Comp. Ps. xxxi. 8; also Luke ix. 38. The expression of the  
adjectival notion by means of the substantive (comp. 2 Kings xiv. 26; Ps.  
xxiv. 18) places the quality in the foreground.<sup>1</sup> Mary means the lowliness  
of her person, in spite of which she is chosen of God to such greatness.  
She was in fact only an insignificant maiden from the people, an artisan's  
betrothed bride. — ἀπὸ τοῦ νῦν] from henceforth; for now, after Elizabeth's  
inspired words, no further doubt could remain to Mary respecting her con-  
dition as mother of the Messiah; from henceforth, therefore, she could not  
but be the object of the general congratulation, whereof Elizabeth herself  
had just made a beginning. — πᾶσαι αἱ γενεαί] all generations.

Ver. 49 f. Because the Mighty One did to me great things, in making me the  
mother of the Messiah. — καὶ ἅγιον κ.τ.λ.] not for οὐ τὸ ὄν. ἅγιον (Luther,  
Castalio, Bengel, and many, including Kuinoel), but lyrically unperiodic:  
and holy is His name! Hence, also, a full stop is not to be placed after  
δυνατός (Lachmann, Tischendorf, Bleek), but only a comma. To the might  
the holiness attaches itself. — εἰς γενεὰς κ. γενεάς] Comp. Isa. li. 8; 1 Macc. ii.  
61; Test. XII. Patr. p. 568: unto generations and generations, i.e., ever on-  
ward from one generation to the following. The Recepta εἰς γενεὰς γενεῶν  
would mean: to the uttermost generations; these would be conceived of as  
forming a superlative.<sup>2</sup> — τοῖς φοβουμ. αὐτ.] sc. ἐστι. It denotes the essence of  
theocratic piety. Comp. Ex. xx. 6; Ps. ciii. 7.

Ver. 51 ff. Mary now sees the Messianic catastrophe, which God will

<sup>1</sup> See Fritzsche, *ad Rom.* I. p. 367 f.; Bern-  
hardy, p. 53.

<sup>2</sup> Analogous Greek superlative designa-

tions, especially from the dramatic writers,  
may be seen in Brunck, *ad Oedip. R.* 406;  
Bernhardy, p. 154.

bring about by means of her son, and she announces it prophetically *as having already happened*; for she bears in fact the accomplisher of it already in her womb, and thus the work of God, which He is to execute, is before her enlightened gaze *already as good as completed*; in *that* way she sees and describes it.—The *catastrophe itself* is the restoration of the state of things to the divine rightful order, *the overthrow of the Gentiles and the exaltation of the deeply-oppressed theocratic people* (comp. vv. 68, 71, 74); the former are set forth by the words *ὑπερηφάνους, δυνάστας, πλουτούντας*; the latter, by *ταπεινούς* and *πεινώντας*. This intended concrete application of the general expressions is put beyond doubt by *ἀντελάβετο Ἰσραὴλ κ.τ.λ., ver. 54 f. — ὑπερηφάνους*] such as are *arrogant in the thoughts of their heart*; *διανοία* is the relative of more precise definition; and on the notion (thinking and willing as directed outwards), comp. Beck, *Seelenl.* p. 58; on *καρδία* as the centre of the spiritual and psychic life, Delitzsch, *bibl. Psychol.* p. 248 ff.; finally, in *δυσκόρη*, the haughty are conceived of as *congregated* and keeping together; comp. Matt. xxvi. 31; Acts v. 37; Ps. lxxxix. 10. "That through Christianity the proud were humbled" (de Wette) is not the thought expressed by Mary, but a generalization of it, as is also the "confusio *diabolicae* superbiae," "confusion of *diabolical* pride" (Calovius and others), and the like. Comp. Eccles. x. 14 ff. — Ver. 52. *He has cast down rulers from thrones*, does not apply to the demons and Pharisees (Theophylact), but to the Gentile holders of power. Comp. on the idea of the overthrow of thrones in the times of the Messiah, Wisd. v. 28; Enoch xxxviii. 4, and Dillmann thereon. — Ver. 53. *ἀγαθῶν*] not merely *means of subsistence* (Valckenaer, Bornemann, de Wette), but earthly *possessions* in general, among which the means of subsistence *are included*. Comp. xii. 18 f. De Wette, moreover, is in error in saying (comp. Olshausen) that it is *spiritual* hunger and *spiritual* satisfying that are to be thought of, and that the rich are a type of the *wise men of this world*. The whole is to be taken literally; the idealizing is not warranted according to the context. Comp. Ps. xxxiv. 11. — *ἔξαπτοσ. κενούς*] So that they *retain* nothing of their possessions, and have *received* nothing from the Messiah.<sup>1</sup>—For descriptions of the divine inversion of relations from the classical writers, see Wetstein and Bornemann.

Ver. 54 ff. What was expressed *descriptively* in vv. 51–53, and that by means of antitheses, is now definitely and particularly condensed in *ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ* (comp. Isa. xli. 8 f.), which is the *summary* of what has been previously said. The *aorist* is to be taken quite like the previous aorists. — *ἀντελάβετο*] *He has interested Himself for Israel His servant* (יִשְׂרָאֵל). Comp. on *ἀντελάβ.*, Acts xx. 35; Thuc. iii. 22; Diod. Sic. xi. 13. Euthymius Zigabenus explains it: *ἐπεσκέψατο τὸν Ἰσραηλιτικὸν λαόν, τὸν δοῦλον αὐτοῦ*, "he visited the Israelitish people, His servant." Others, including Paulus, Glöckler, Kuinoel, take *παιδός* as *fili*i (comp. Ex. iv. 22; Hos. xi. 1). But the *theocratic* notion of *sonship* is never expressed by *παῖς* (not even in Acts iii. 13). — *μνησθῆναι ἐλέους*] not: "*ita ut perpetuo memor sit*," "so that the

<sup>1</sup> On the expression, comp. xx. 10 f.; Job xxii. 9; Judith x. 11; Hom. *Il.* ii. 236, *Od.* xiii. 214.



remembrance is perpetual," etc. (Kuinoel, Bleek), but : *in order to be mindful of mercy*. We have to note the connection with the *εως αἰῶνος* [see critical note] emphatically put at the end. God has interested Himself for Israel, *in order to be mindful of mercy even to eternity*, in order never again to forget mercy. — *καθὼς ἐλάλ. πρὸς τ. πατ. ἡμ.*] not indeed a parenthesis, but an inserted clause, which makes one feel that the telic *μνησθῆναι ἐλέους* takes place in consequence of the divine *truthfulness*. — *τῷ Ἀβραὰμ κ. τ. σπέρμ. αὐτ.*] Dativus *commodi* to *μνησθῆναι*. Comp. Ps. xcvi. 8 ; Xen. Cyr. i. 4. 12 ; Bornemann, *Schol.* p. 14 f. It *might* belong to *ἐλάλησε* (Euthymius Zigabenus, Erasmus, Luther, Calvin, Beza, Kuinoel), since *λαλεῖν* may be joined as well with *πρὸς* as with a dative ; but against this may be urged *κ. τῷ σπέρματι αὐτοῦ*, which denotes<sup>1</sup> the whole posterity of Abraham without limitation, and therefore cannot be included in apposition to *πρὸς τοὺς πατέρας ἡμῶν*. — Observe, moreover, that here (comp. ver. 72) Abraham, the progenitor of the race, is conceived of as jointly affected by and interested in the destiny of his descendants.<sup>2</sup> Abraham *liveth* unto God, xx. 38. — *ἔμεινε δὲ κ. τ. λ.*] but not until the delivery of Elizabeth (in opposition to Calvin, Maldonatus and others) ; see ver. 57. [See Note XV., p. 259.]

REMARK 1. — The harmonizers, even the most recent, have adopted very different ways for the fitting of this history into the narrative of Matthew. According to Lange, *L. J.* II. 1, p. 84 ff., Mary is driven to Elizabeth by her grief at being Ebionitically misjudged and discarded by Joseph ; according to Hug, *Gutacht.* I. p. 85, Ebrard, Riggenbach, and others, she made the journey immediately after her marriage, which took place a few days after the beginning of her pregnancy ! Luke says and knows nothing of either view.

REMARK 2. [See Note XVI., p. 259 seq.] — The historical character as to the Visitation of Mary stands or falls with that of the Annunciation. But the psychological and moral impossibility, that Mary, after the certainty as to her condition acquired while she was with Elizabeth, and after the theocratic inspiration with which she declares herself blessed on account of that condition, should not have made any communication at all to Joseph on the subject (as must, nevertheless, according to Matthew, be assumed, so that thus our narrative and that of Matt. i. 18 ff. exclude one another) ; further, the utter want of any trace elsewhere of such an intimate and confidential relation as, according to our history, must have subsisted between the two holy families ; moreover, the design of the narrative to invest Jesus with a singular glory, according to which even the yet unborn John signifies his rejoicing homage before the Messiah when but just conceived in his mother's womb ; the circumstance, not to be explained away (see the untenable suggestion of Lange, p. 92), that it is only after the leaping of the babe that Elizabeth receives the Holy Spirit, and by means of this Spirit recognizes from that leaping the mother of the Messiah as such ; the hymnic scene annexed thereto, the poetic splendor and truth of which lifts it out of the *historical* sphere, in which subsequently the house of Mary was not the abode of the faith that is here proclaimed from the mouth of the Virgin with so

<sup>1</sup> In what manner it was the *σπέρμα* Ἀβραάμ that actually received the compassion (Rom. iv., Gal. iv.), was not here

the question.

<sup>2</sup> Isa. xxix. 22 f.; Mic. vii. 20. Comp. John viii. 56 ; Test. XII. Patr. p. 587.

lofty a triumph (Mark iii. 31 ; John vii. 3),—all this is not adapted to support or to uphold its historical character, even apart from the fact that tradition has not even conveyed to Luke the name of the mountain-town. The apocryphal poor and pale copy of the Annunciation and the Visitation may be seen in the *Protevangel. Jacobi*, c. xi. xii. ; according to which, moreover,—quite differently from the course followed by the modern Harmonists—it is not till after the visitation, only in the sixth month of pregnancy, when Mary is recognized as in this condition and called to account by Joseph, that she asserts her innocence, and then the dream-revelation of the angel is imparted to Joseph (oh. xiii. f.).

Ver. 57 f. Τοῦ τεκεῖν αὐτῇ.] genitive governed by ὁ χρόνος : the time, which had to elapse until her delivery. Comp. ii. 7, 22 ; Gen. xxv. 24. — ὅτι ἐμεγάλυνε κ.τ.λ.] *that he has magnified* (Matt. xxiii. 5 ; 2 Cor. x. 15 ; 1 Sam. xii. 24), namely, by this birth still bestowed, contrary to all expectation, in which they saw a proof of especially great divine compassion. The *expression* is quite as in Gen. xix. 19. — συνέχαιρον] *they rejoiced together with her*. Others, like Valckenaer (following the Vulgate): *they congratulated her* (see on Phil. ii. 17). The former is more appropriate on account of ver. 14 ; and comp. xv. 6, 9.

Ver. 59 f. With the circumcision was associated the *giving of the name*, Gen. xxi. 3. See Ewald, *Alterth.* p. 110. Among the Greeks and Romans it took place on the *dies lustricus*.<sup>1</sup> — ἡλθον] The subject is evident of itself, namely, the persons pertaining to the circumcision : “*amici ad eam rem vocati*,” “*friends invited for this purpose*,” Grotius. Any Israelite might be the circumciser (in case of necessity even a woman, Ex. iv. 25).<sup>2</sup> — ἐκάλουν] They actually uttered this name (this took place immediately after the circumcision was performed ; see Lund, *l.c.*, Buxtorf, *Synagog.* 4) : but the mother (for the father was still dumb) took exception to it, ver. 60. “*Vere enim incipit actus, sed ob impedimenta caret eventu*,” “*For the act really begins, but fails of result on account of impediments*,” Schaefer, *ad Phoen.* 81 ; Buttmann, *neut. Gr.* p. 178 [E. T. 205]. — The naming of the child after the *father* (Tob. i. 9 ; Joseph. *Antt.* xiv. 1. 3) or after a *relative* (ver. 61 ; Lightfoot, p. 726) was very common, as it was also among the Greeks (Hermann, *l.c.* 18). On ἐπί, comp. Neh. vii. 63 ; Plut. *Demetr.* 2. The idea is : *in reference to*. — οὐχί, ἀλλὰ κληθ. Ἰωάνν.] The usual supposition (Paulus, Kuinoel, Ebrard, Bleek, following Calvin and others), that Zacharias after his return from the temple made known to Elizabeth by writing the words of the angel, ver. 13, is the more arbitrary, the less it is in keeping with the miraculous impress of the whole history. Theophylact is right in saying : ἡ δὲ Ἐλισάβετ ὡς προφητὶς ἐλάλησε περὶ τοῦ σνδματος, “*But Elizabeth spake as a prophetess concerning the name* ;” and Euthymius Zigabenus : ἐκ πνεύματος ἁγίου καὶ αὐτὴ τὸ ὄνομα τοῦ πατρὸς μεμάθηκε, “*She also hath learned the name of the child from the Holy Spirit*” (comp. Origen and Ambrose), and this, indeed, at the moment of that ἐκάλουν, ver. 59, else

<sup>1</sup> See Doughtaeus, *Anal.* II. p. 44 f. ; Hermann, *Privatalterth.* § 32. 17.

<sup>2</sup> See Lund, *Heilgth.*, ed. Wolf, p. 949 ; Kell. *Archdol.* I. p. 307 f.

it would not be easy to perceive why she should not at the very beginning have carried out the giving of the divinely-appointed name.

Ver. 62 f. *Ἐνένεον*] They conveyed by signs to him the question (*τί*, see Krüger, *ad Xen. Anab.* iv. 4. 17 ; Kühner, II. p. 138), how (*τί* = *τί δνομα*, comp. Aesch. *Ag.* 1205) he perchance (*ἂν*, see Winer, p. 275 [E. T. 808]) would wish that the child (*αὐτό*, see the critical remarks) should be named. The *making signs* does not presuppose *deafness and dumbness* (Chrysostom, Theophylact, Euthymius Zigabenus, Jansen, Maldonatus, Lightfoot, Grotius, Wolf, and others, including Ewald), against which may be urged ver. 20 ; nor is it to be explained by the fact, that we are inclined to communicate by means of *signs* with dumb people as with deaf people (Bengel, Michaelis, Paulus, Olshausen, de Wette), which can only be arbitrarily applied to Zacharias, since he had only been dumb for a short time, and people had previously been accustomed to *speak* with him. Probably it was only from the wish to spare the mother that the decision of the father, who had all along been listening to the discussion, was called for not aloud, but by signs. — *αἰρήσας*] *ὁμοίως διὰ νύματος*, "likewise through a sign," Euthymius Zigabenus. — *πινακίδιον*] probably a little tablet covered with wax. Tertullian, *de idolol.* 23 : "Zacharias loquitur in stylo, auditur in cera," "Zacharias speaks with a stylus, hears in wax." — *ἔγραψε λέγων*] *scripsit haec verba*, "wrote these words." Comp. 2 Kings x. 6 ; 1 Macc. viii. 31, xi. 57. A Hebraism (*כָּתַבְתִּי*).<sup>1</sup> The return of speech does not occur till ver. 64. Comp. vv. 13, 20. — *Ἰωάννης ἐστὶ τ. θυ. αὐτοῦ*] Shortly and categorically, in the consciousness of what had been already divinely determined : *נָתַן* [the Hebrew characters probably written by Zacharias]. "Non tam jubet, quam jussum divinum indicat," "He does not command, but indicates the divine command," Bengel. — *ἐθαβμ.*] because Zacharias agreed with Elizabeth in a name foreign to the family.

Ver. 64. *Ἀνεύχθη . . . ὡσσα αὐτοῦ*] *a zeugma* ; in the case of the tongue *ἐλεύθη* may be mentally supplied ; comp., on the other hand, Mark vii. 35. This recovery of speech is to be regarded not as the effect of lively emotion (Gell. v. 9 ; Val. Max. i. 8. 3), or of the deliverance of his soul from the reproach that had oppressed it (Lange), or of his own will (Paulus), but of *divine causation* (ver. 20).

Ver. 65 f. An historical digression, narrating the impression which these marvellous events at the circumcision produced in wider circles. — *φόβος*] not *amazement*, but *fear*, the first impression of the extraordinary (comp. Mark iv. 41 ; Acts ii. 43). — *αὐτοῖς*] applies to Zacharias and Elizabeth.<sup>2</sup> — *διελαλεῖτο*] *were mutually talked of*, Polyb. i. 85. 2, ix. 32. 1. — *τὰ ῥήματα ταῦτα*] *these utterances*, which had occurred with such marvellous significance at the circumcision of the child from ver. 59 to ver. 64 ; ii. 19. — *ἐθετο* . . . *ἐν τῇ καρδίᾳ αὐτῶν*] Comp. *לָּב לֵב יָד* (1 Sam. xxi. 12) [A. V. "laid up . . . in his heart"], and the Homeric *τίθημι ἐν στήθεσσι, ἐν φρεσίν*, and see Valckenae in *loc.* They made those utterances the subject of their

<sup>1</sup> On the same usage in the Syriac, see Gesenius in Rosenmüller's *Rep.* I. p. 135. An example from Josephus is found in

Kypke, I. p. 211 ; Krebs, p. 98.

<sup>2</sup> On *περιοικεῖν τινα*, comp. Herod. v. 78 ; Xen. *Anab.* v. 6. 16 ; Plut. *Craes.* 34.

further reflection. Comp. ii. 19. — *τί ἄρα*] *quid igitur*, under these circumstances, according to these auspices, what *then now* will, etc.<sup>1</sup> On the *neuter* *τί*, which is more in keeping with the uncertainty and the emotion of the inquirers than *τίς*, comp. Acts xii. 18; Schaefer, *Melet.* p. 98; Bornemann, *Schol.* p. 15. — *καὶ γὰρ χεὶρ κυρίου ἦν μετ' αὐτοῦ*] An observation of Luke, in which he would indicate that the people *rightly* asked this question, expecting something unusual of the child: *for also* (*καὶ γάρ*, see the critical remarks) *the hand of the Lord was with him*. The emphasis rests on *χεὶρ κυρίου*, which, with *καὶ*, makes known to us the mighty help of God (so *χεὶρ κυρίου* very frequently in the O. T.; comp. also Hermann, *ad Vig.* p. 732) as *in keeping with* the ominous phenomena. Others, like Storr, Kuinoel, Paulus, Ewald, place these words too in the mouth of those asking the question (so also Rettig in the *Stud. u. Krit.* 1838, p. 219, who, following the *Recepta*, places a colon after *καὶ*: *and others said*). But this reflective specifying of a *reason* would have been superfluous in the mouth of those people, and little in keeping with the emotion of their question. And instead of *ἦν* they would have said *ἐστὶ*, *inferring*, namely, the help of God from the events at the circumcision; while the *καὶ* would be but tame and cumbrous.

Ver. 67. After the historical episode of ver. 65 there now follows, in reference to *εὐλογῶν τ. Θεόν*, ver. 64, the hymn itself (the so-called *Benedictus*) into which Zacharias broke forth, and that on the spot (Kuinoel erroneously suggests that it was only composed subsequently by Zacharias). At the same time the remark *ἐπλήσθη πνεύμ. ἁγ.* is repeated, and the hymn is in respect of its nature more precisely designated as *prophecy*. It is, like that of Mary, ver. 46 ff., constructed *in strophes*, containing five strophes, each of three verses. See Ewald. — *προεφήτευσε*] denotes not merely prediction, but the utterance of revelation generally stimulated and sustained by the Spirit, which includes in it prediction proper. See on 1 Cor. xii. 10.

Ver. 68 f. Zacharias' hymn of praise concerns the great *cause*, which his new-born son is to serve—the *Messianic deliverance* and *blessing* of the people, which he now at once looks upon as *already accomplished*, for in his new-born son there has, in fact, already appeared the preparer of the way for the Messiah (ver. 16 f.). Comp. on ver. 51. The entire hymn bears the *priestly* character, which even the apostrophe to the infant, ver. 76, does not efface. [See Note XVII., p. 260.] — *εὐλογητὸς κ.τ.λ.*] *sc. εἰη*. Comp. Ps. xli. 14, lxxii. 18, cvi. 48. — *λύτρωσιν* (comp. ii. 38) applies primarily to the Messianic deliverance under its *political aspect*. Comp. vv. 71, 51 ff.; Plut. *Arat.* 11: *λύτρ. αἰχμαλώτων*. With this, however, Zacharias knew (comp. also ver. 16 f.) that the religious and moral regeneration of the people was inseparably combined, so as to form the one Messianic work, vv. 75, 77, 79.<sup>2</sup> The *ἐπεσκέψ.* is absolute, as in Ecclus. xxxii. 17: *he has looked to*, he has made an inspection. Comp. Acts xv. 14. — *ἡγήρει*] still dependent upon

<sup>1</sup> See Klotz, *ad Devar.* p. 176; Nägelsbach, *Anm. z. Ilias*, ed. 3, p. 10 f. Comp. viii. 25, xii. 42.

<sup>2</sup> Hofmann appropriately remarks, *Wetsteyn u. Erfüll.* II. p. 258 (in opposition to

Olshausen), that the purity of the Messianic views of Zacharias consists in the unadulterated reproduction of *Old Testament* knowledge.

ὄντι. — κέρασ σωτηρίας] a horn of deliverance (genitive of apposition), *i. e.*, a strong, mighty deliverance, according to the figurative use of the Hebrew [רֶפֶא].<sup>1</sup> κέρασ ἡ ισχύς παρὰ τῇ θείᾳ γραφῇ, ἐκ μεταφορᾶς τῶν ζώων τῶν καθωπλισμένων τοῖς κέρασι καὶ τοῖς αὐτοῖς ἀμυνομένων, "strength, in the divine scripture, from the metaphor of animals armed with horns and defending themselves with these," Suidas. Comp. the Latin *cornua addere*, *cornua sumere*, and the like. [See Note XVIII., p. 260 seq.] It is true that Jensius (*Ferc. lit.* p. 34), Fischer (*de vit. Lex.* p. 214), and Paulus find the reference in the horns of the altar of burnt-offering which served as an asylum.<sup>2</sup> But apart from the inappropriate relation to the frequent use of the O. T. figure elsewhere, how inadequate for the due and distinct expression of the Messianic idea would be the conception of the mere protection, which was afforded by the laying hold of the horns of the altar! — ἡγερε] *excitavit*, *i. e.*, according to the context, *he has made to grow up* (ἐξαναστήτω, Ps. cxxxii. 17). — τοῦ παιδὸς αὐτοῦ] Acts iv. 25.

Ver. 70. No parenthesis. — τῶν ἀγίων] not used substantively (Bornemann), but see Bernhardt, p. 322; Krüger, § 50. 9. 7. [See critical note; the omission of second τῶν renders the substantive sense inadmissible.] — ἀπ' αἰῶνος] not *absolutely*, as though there had been prophets even *ab orbe condito*, "from the foundation of the world" ("imo per os Adami," "indeed through the mouth of Adam," Calovius), but *relatively*; when the oldest prophets emerged (and Moses already was such an one), was the commencement of prophecy *since the beginning of the world*. Comp. Gen. vi. 4; Acts iii. 21; Longin. 34: τοὺς ἀπ' αἰῶνος βήτορας. [See Note XVIII., p. 260 seq.]

Ver. 71 f. Σωτηρίαν] might be attached to ἐδάλῃσε, ver. 70 (Beza, Grotius, Ewald, and others), but it is simpler to retain καθὼς κ.τ.λ. as a paranthetical clause, like ver. 55, so that κέρασ σωτηρ., ver. 69, is resumed by σωτηρίαν (yet only as to the fact, without the figure) for the sake of adding the more precise definition. Such a resumption may occur with δέ (Rom. iii. 22) and without it (Rom. iii. 26). See generally, Kühner, *ad Xen. Mem.* i. 1. 1. Without δέ the expression is more rhetorical. — The enemies and haters are the heathen, as in ver. 51 ff., not the demons, sin, and the like. — ποιῆσαι] Infinitive of the aim, as at ver. 54. In this our deliverance God designed to show mercy to (μετά, B, ver. 58, x. 37) our fathers (comp. ver. 55, deeply afflicted by the decline of their people), and to remember (practically, by the fulfilment of what was therein promised) His holy covenant. Euthymius Zigabenus: διαθήκην γὰρ λέγει τὴν ἐπαγγελίαν μνήμην δὲ αὐτῆς τὴν περάτωσιν, "He calls the promise a covenant; but the fulfilment is remembrance of it."

Vv. 73-75. Ὁρκον] neither accusative of more precise definition (Calvin, Beza, L. Bos, Rosenmüller), nor governed by μνησθῆναι (Euthymius Zigabenus, Olshausen, Bleek<sup>3</sup>), but climactic apposition to διαθήκης ἀγ. αὐτοῦ, in which the accusative is attracted by ὅν, Matt. xxi. 42; 1 Cor. x. 16; Butt-

<sup>1</sup> 1 Sam. ii. 10; Ps. xviii. 3, lxxxix. 18, cxxxii. 16 f., cxlviii. 14; Eccles. xlvii. 5, 7, 11, *al.*; Gesenius, *Theo.* III. p. 1238; Grimm on 1 Macc. ii. 48. See Rabbinical passages in Schöttgen, *Hor.* p. 258 f.

<sup>2</sup> 1 Kings i. 50, ii. 28 ff.; Bähr, *Symbol.* I.

p. 473 f.; Knobel on Ex. xxvii. 2.

<sup>3</sup> Μνησθῆναι is not seldom joined with an accusative by the classical writers (Hom. *Il.* vi. 222; Herod. vii. 18; Soph. *O.R.* 1057), but never in the N. T., although it is so in the LXX. and Apocrypha.

mann, *neut. Gr.* p. 247 [E. T. 288] ; Bornemann, *Schol.* p. 16 f. — *πρός* denotes the *swearing to*. Comp. Hom. *Od.* xiv. 331, xix. 288. The expression with the dative is more usual. See the oath itself in Gen. xxii. 16–18. — *τοῦ δοῦναι κ.τ.λ.*] *in order to grant to us*, the purpose, on account of which God swore the oath. [See Note XVIII., p. 260 seq.] — *ἐκ χειρὸς κ.τ.λ.*] more precisely defines the previous *ἀφ' ὧς*, and that as regards its *objective relation*.<sup>1</sup> — Ver. 75. Religious-moral restoration of the people of God. As to the distinction between *δοῦναι* and *δικαιοσύνη* (Plat. *Prot.* p. 329 C), see on Eph. iv. 24. *Holiness* is the divine consecration and inner truth of *righteousness*, so that the latter without the former would be only external or seeming ; both together constitute the *justitia spiritualis*.

Ver. 76 f. *Ἐπεὶτα μεταβαίνει τῇ προφητείᾳ καὶ πρὸς ἑαυτοῦ παῖδα Ἰωάννην*, "Then he passes on with the prophecy even to his own son John," Euthymius Zigabenus. — *καὶ σὺ δέ*] *but thou also* (see the critical remarks).<sup>2</sup> The *καὶ* places the *παῖδιον*—for *even of him* he has only what is great to say—on a parallel with the subject, to which hitherto in his song of praise to God his prophetic glance was directed (with the Messiah), and *δέ* is the continuative *autem*. — *προπορ. γὰρ πρὸ προσώπου κυρ.*] as at ver. 17, hence *κύριος* is *God*. — *ἐτοιμάσαι ὁδοὺς αὐτοῦ*] see on Matt. iii. 3. — *τοῦ δοῦναι κ.τ.λ.*] Aim of *ἐτοιμάσαι κ.τ.λ.*, and so final aim of *προπορεύσθαι . . . κυρίου*. — *ἐν ἀφίσει ἁμαρτ. αὐτ.*] *In forgiveness of their sins*, which is to be imparted to them through the Messiah (see ver. 78 f.) for the sake of God's mercy (which is thereby satisfied ; *διὰ σπλ. ἐλ. Θεοῦ*), they are to discern deliverance ; they are to discern that salvation comes through the Messianic forgiveness of sins (comp. on Mark i. 4), and to this knowledge of salvation John is to guide his people. Accordingly, *ἐν ἀφ. ἁμ. αὐτ.* does not belong to *σωτηρίας* alone (*τῆς γινομένης ἐν τῷ ἀφεθῆναι κ.τ.λ.*, "which takes place in the being forgiven," etc., Euthymius Zigabenus, Beza, Bengel, Kuinoel, Olshausen, Baumgarten-Crusius, de Wette, Bleek, and others), but to *γνώσιν σωτηρίας* (Theophylact) = *γινώσκειν σωτηρίαν ἐν ἀφ. τ. ἁμ. αὐτ.* So also Luther, Ewald, and others. Calvin aptly remarks : "Praecipuum evangelii caput nunc attingit Zacharias, dum scientiam salutis in remissione peccatorum positam esse docet," "A special principle of the gospel Zacharias now touches upon, when he teaches that the knowledge of salvation is placed in the remission of sins." [See Note XVIII., p. 260 seq.]

Ver. 78 f. *Διὰ σπλάγχνα ἔλεους κ.τ.λ.*] is not to be separated from what precedes by punctuation, but to be immediately connected with *ἐν ἀφ. ἁμ. αὐτ.* : *ἐν ἀφίσει δὲ ἁμαρτιῶν . . . τῇ δεδομένῃ διὰ τὴν συμπάθειαν τοῦ ἔλεους αὐτοῦ*, "but in forgiveness of sins . . . given on account of the sympathy of His mercy," Euthymius Zigabenus. Comp. Theophylact. The reference to all that is said from *προπορεύσθαι* onwards, ver. 76 (Grotius, Kuinoel, de Wette, and others), is the more arbitrary, in proportion to the natural and essential connection that subsists between the forgiveness of sins and God's compassion. — *διὰ*] not *through*, but *for the sake of*, see on ver. 77 ; *σπλάγχνα*

<sup>1</sup> On the accusative *πρὸς* (not dative), see Bornemann, *l.c.* ; Pfugk, *ad Eur. Med.* 815 ; Krüger, *Gramm. Unters.* III. § 148.

<sup>2</sup> See Hartung, *Partikell.* I. p. 181 f. ; Elend, *Lex. Soph.* I. p. 884.

is not merely, according to the Hebrew מִיִּחְיָה (see Gesenius), but also in the Greek poetical language, the seat of the *affections*, as, for instance, of anger (Arist. *Ran.* 1004) and of *sympathy* (Aesch. *Ch.* 407). So here. Comp. Col. iii. 12; Phil. ii. 1. ἐλέους is genitivus *qualitatis*, "genitive of quality," and Θεοῦ ἡμῶν depends on σπλάγχνα ἐλέους: *for the sake of the compassionate heart of our God.* — ἐν οἷς] *instrumental: by virtue of which.* — ἐπεσκέψατο ἡμᾶς ἀνατολὴ ἐξ ὑψ.] to be taken together: *has visited us*, etc., has become present to us with His saving help (comp. Xen. *Cyr.* v. 4. 10; Ecclus. xli. 14; Judith viii. 33; Luke vii. 16). [See critical note, and Note XVIII., p. 260 seq.] It is *appropriate to ἀνατ. ἐξ ὑψ.*, as the latter is *personified*. The figurative designation of the Messiah: *Dayspring from on high*, is borrowed from the rising of the *sun* (Rev. vii. 2; Matt. v. 45; Hom. *Od.* xii. 4; Herod. iv. 8), or as is more in keeping with the ἐξ ὑψιστου, from the rising of a bright-beaming *star of the night* (Num. xxiv. 17; Valck. *ad Eur. Ploen.* 506), not (in opposition to Beza, Scultetus, Lightfoot, Wetstein) from an ascending *shoot* (נֶחֱמָץ, Isa. iv. 2; Jer. xxiii. 5, xxxiii. 15; Zech. iii. 8, vi. 12), against which may be urged ἐξ ὑψ. and ἐπιφάναι.<sup>1</sup> Comp. Isa. ix. 2. — ἐπιφάναι] Infinitive of the aim. On the form see Lobeck, *ad Phryg.* p. 25 f. — τοῖς ἐν σκότει κ. σκ. θαν. καθημ.] *those who sit in darkness and (climactic) the shadow of death*—a picturesque delineation of the people totally destitute of divine truth and the true ζωὴ (ἡμῶν, ver. 79). — *The shadow of death* (תִּלְכָּת) is such a shadow as surrounds *death* (personified), and they are sitting in this shadow, because death is ruling among them, namely, in the *spiritual* sense, the opposite of the true life whose sphere is the light of divine truth. [See Note XVIII., p. 260 seq.] Moreover, comp. Isa. ix. 2, and on Matt. iv. 16; on καθημ. also, Nügelbach, *Anm. z. Elias*, ed. 3, p. 65. — τοῦ κατενθῆναι κ.τ.λ.] The aim of ἐπιφάναι κ.τ.λ., and so the final aim of ἐπεσκέψατο κ.τ.λ. Comp. on τοῦ δοῦναι, ver. 77. "Continuatur translatio, nam lux *dirigit* nos," "The metaphor is continued, for the light *guides* us," Grotius. Observe also the correlation of τοῖς πόδας with the preceding καθημνους. — εἰς ὁδὸν εἰρήν.] *in viam ad salutem (Messianam) ducentem*, "*leading into the way to (Messianic) salvation.*" εἰρήνη = מִלְּחָמָה, opposite of all the misery denoted by σκότος κ.τ.λ. (hence not merely *peace*). It has another sense in Rom. iii. 17. But comp. Acts xvi. 17.

Ver. 80. A summary account (comp. Judg. xiii. 24) of the further development of John. More particular accounts were perhaps altogether wanting, but were not essential to the matter here. — *πῶς αὖτε*] *the bodily* growing up, and, connected therewith: ἱκρατ. πνεύμ., *the mental* gaining of strength that took place εἰς τὸν ἔσω ἀνθρώπου. (Eph. iii. 16). Comp. the description of the development of Jesus, ii. 40, 52. ψυχῇ is not mentioned, for the πνεῦμα is the ἡγεμονικόν, in whose vigor and strength the

<sup>1</sup> Bleek wishes to combine the two senses, and infers from this that the source whence Luke drew was Greek and not Hebrew, because מִיִּחְיָה would not have admitted a reference to the rising of the sun. But the whole mixing up of two incongruous figures

is excluded by ver. 79; hence the inference drawn by Bleek (see also his *Einleit.* p. 277 f.), and approved by Holtzmann, falls to the ground. The source may have been Greek; but if it was Hebrew, מִיִּחְיָה need not have stood in it.

φυχή shares. Comp. Delitzsch, *Psychol.* p. 217. — ἦν ἐν τοῖς ἐρήμοις] in the well-known desert regions. It is the desert of Judah κατ' ἰσοχὴν that is meant (see on Matt. iii. 1). In that desert dwelt also the *Essenes* (Plin. *N. H.* v. 17). How far their principles and *askesis*, which at least could not have remained unknown to John, may have indirectly exercised an influence on his peculiar character, cannot be determined; a true Essene this greatest and last phenomenon of Israelitish prophecy certainly was not; he belonged, like some God-sent prophet higher than all partisan attitudes in the people, to the whole nation. — ἀναδείξεως αὐτοῦ πρὸς τ. Ἰσρ.] *His being publicly made known to Israel*, when he was announced to the Israelites as the forerunner of the Messiah. This was done on the command of God by John himself. See iii. 2-6. ἀνάδειξις is the making known (*renuntiatio*) of official nomination; Polyb. xv. 26. 4; Plut. *Mar.* 8; see Wetstein. Comp. x. 1.

#### NOTES BY AMERICAN EDITOR.

##### IV. Ver. 1. πολλοὶ κ.τ.λ.

In regard to the writings here referred to Weiss agrees with Meyer, but doubts the propriety of including the "Gospel to the Hebrews," about which little can be proven that will warrant the assumption of its existence prior to the Gospel of Luke.

It is very improbable that Mark's Gospel is included here. 1. It is impossible to prove the dependence of Luke upon Mark, and this dependence is implied if the latter is included here. 2. Luke here refers to a class of writings then existing. Now, if the class is represented by the Gospel of Mark, there were many somewhat detailed and complete histories of our Lord's ministry in existence when Luke wrote. This is extremely improbable. Literature of that kind could not so entirely disappear. 3. Luke's language does not imply incorrectness in these "narratives," but it certainly contains an allusion to the insufficiency of these writings. Weiss ed. Mey. calls attention to the fact that Luke elsewhere uses the verb *ἐπιχειμέω* of unsuccessful attempts (Acts ix. 29; xix. 13). Such an estimate of Mark's Gospel would not agree with the fact that Luke's narrative contains so much matter in common with it; nor would the latter be likely to speak thus of a document which from the first was received as an authentic record of the life of Jesus. It was the existence of such histories as our canonical Gospels that swept out of view even the names of the efforts here referred to.

Godet (*Luke*, p. 563, Am. ed.) thus describes the class of writings which the Evangelist had in mind: "They were not organic works, all the parts of which were regulated by one idea, like our Gospels, and so they are lost: they were accidental compilations, simple collections of anecdotes or discourses; but those works had their importance as a second stage in the development of Gospel historiography and a transition to the higher stage." The first stage he regards as oral tradition, the last as that of our canonical Gospels. It will be seen that this view meets the requirements of Luke's language, has historical and psychological probability in its favor, but of necessity rules out such a writing as the Gospel of Mark from the class of narratives spoken of by Luke.



V. Ver. 1. *περὶ τῶν πληροφημένων κ.τ.λ.*

The rendering of the R. V. text ("which have been fulfilled") follows the Vulgate; Godet and Weiss ed. Mey. prefer "have been accomplished," but virtually accept the idea of a fulfilment. They urge, against Meyer, that the sense "bring to full conviction" cannot be applied to things. The R. V. margin, "fully established," seeks to avoid this difficulty by referring the participle to the objective proof rather than to the subjective conviction or belief. Either of these views is lexically more defensible than that of Meyer.

VI. Ver. 3. *καθεξῆς.*

This claim to chronological accuracy is not contrary to the view now held by most Harmonists, that Mark is more chronological in his arrangement than Luke. If he has in mind the fragmentary sketches of many writers (see Note IV., p. 256), then he only claims to reduce them to order. If he had the Gospel of Mark in his hands, then he follows its order closely enough, in the common matter, to vouch for its accuracy. Doubtless the harmonizers have done violence to the Gospel narratives, but their labors have not been rendered unnecessary, still less overthrown entirely, by recent exegesis. Textual criticism has, in fact, confirmed some of their positions on important points.

VII. Ver. 4. *ἵνα ἐπιγνῶς κ.τ.λ.*

Weiss ed. Mey. rightly calls attention to the beautiful comments of Godet on this clause. Inasmuch as Meyer speaks of Luke's dispassionate consciousness that Christianity "had its firm basis of truth in the evangelical history of salvation," and insists, moreover, on his "critical procedure" (see p. 219, footnote), we have from him an argument against his own positions respecting some of the statements made by Luke in chaps. i. ii. The language of the Evangelists in this prologue gives us something more than Luke's "dispassionate consciousness;" it shows how unlikely it is that any of his statements are historically untrue. He tells us how he proceeded in writing his history, hints at the sources of his information, and only when he has given an objective ground of conviction speaks of the subjective certainty. Since Luke, of all authors, has been most abundantly proven to be an accurate historian, what he states respecting events in the first century must be held for truth, until positive evidence of greater weight overthrows his testimony.

Here, too, if anywhere, we are to find the clue to the origin of the Synoptic Gospels. We have, in this prologue, intimations of oral apostolic tradition (ver. 2), of fragmentary written narratives (ver. 1), of patient individual research (ver. 3), for a given purpose (ver. 4). Given a man who could write a historical work such as the book of the Acts, it would seem that he could, under the conditions thus indicated, write a life of the Lord, in whom he fully believed, without manipulating the Gospel of Mark or copying some other extended work unknown to us. Whatever influence the Holy Ghost wrought upon such a man would make against the style of book-making involved in the theory of interdependence.

## VIII. Ver. 5 sqq.

The two classes of phenomena, namely, the unexampled number of Hebraizing peculiarities, and the constant recurrence of Luke's characteristic expressions, can best be accounted for by supposing that Luke translated an Aramean document (or set of documents) obtained through his own research (ver. 3). But this does not involve a "manipulation," if by that is meant a material modification. On the lyrical passages, see *in locis*.

## IX. Ver. 9. εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου.

The R. V. renders: "His lot was to enter into the temple of the Lord and burn incense," thus agreeing with the Vulgate (and Winer). Certainly this view is grammatical. Meyer objects to it as "quite idle." But the clause εἰσελθὼν κ.τ.λ. is in emphatic position, and Meyer's view does not suggest any ground for such emphasis. On the other hand, since the revelation through the angel took place in the sanctuary while Zacharias was burning incense, the author adds this clause to bring the *place* into prominence. So Godet, who, unnecessarily, however, takes the aorist participle as a pluperfect. The entering and offering are rather regarded as synchronous, as so often when an aorist participle is used.

## X. Ver. 27. ἐξ οἴκου Δαυὶδ.

While the grammatical connection favors the reference of this phrase to Joseph, it by no means follows that Luke did not regard her as a descendant of David. (See on the genealogy, chap. iii.) Indeed, vv. 32, 69 are simply nonsense, unless Luke believed in her Davidic descent. Weiss ed. Mey. is disposed to refer the phrase to Mary alone, because Joseph's lineage is afterward spoken of (chap. ii. 4), and the mention of it here would have no significance. But it is difficult to account for the introduction of τῆς παρθένου in the next clause, if the phrase refers to Mary exclusively.

## XI. Ver. 32. τὸν θρόνον Δ. κ.τ.λ.

Weiss ed. Mey. substitutes here the following note: "If, however, the Son of Mary is clearly described as the Son of David promised in 2 Sam. vii. 13, Mary herself must be regarded as a descendant of David, since it is a mere evasion to say that the Messiah, as successor on the throne of David, can be called his Son and David His father (Bleek, Meyer)."

## XII. Ver. 35. τὸ γεννώμενον ἄγιον κ.τ.λ.

The R. V. text accepts the view of Tertullian, Bengel, and others, but the Am. appendix gives substantially the view of Meyer: "Wherefore also the holy thing which is begotten shall be called the Son of God," which seems to be the only strictly grammatical rendering.

XIII. Vv. 26-38. *The Annunciation.*

Weiss ed. Mey. rejects most of the positions taken in Meyer's remark. The following points of Weiss' view are here presented: 1. This narrative is "not incompatible" with that of Matthew. 2. He omits the statement: "in conse-

quence of the circumstance," etc. 3. The history of Joseph's perplexity (Matt. i. 19 sqq.) does *not* exclude the annunciation to Mary; and her silence was neither "psychologically unnatural," nor a violation of her duty as betrothed, since she could not expect Joseph to believe it. 4. Weiss further remarks: "The question, whether the presupposition lying at the foundation of both accounts (namely, that Jesus was not begotten naturally by Joseph, but, in consequence of a supernatural operation of God, born of Mary) rests upon historical tradition or doctrinal hypothesis, cannot be settled by exegetical means." But he insists strongly that the silence of Jesus, the unbelief of His brethren, and the demeanor of Mary are *not incompatible* with the historical character of the story of the miraculous conception.

Godet (*Luke*, p. 59, Am. ed.) well observes: "A narrative so perfect could only have emanated from the holy sphere within which the mystery was accomplished. A later origin would have inevitably betrayed itself by some foreign element."

In the story of the angelic announcement to Zacharias, to which also Meyer ascribes a legendary origin, the same internal evidence of truthfulness appears. "The unhistorical inventions in the apocryphal Gospels" do much to prove the historical character of this narrative of Luke. It is only necessary to add that this part of the Gospel is obviously the result of the individual research made by the Evangelist. Are we then to think that such an author failed to assure himself of the truthfulness of his material? Doubtless he was as faithful in this respect as any modern historian, and it is yet to appear that he was not as competent to determine what constitutes valid historical testimony as any critic of modern times.

#### XIV. Ver. 46. ἡ ψυχὴ μου.

Weiss, ed. Mey. (in accordance with his views as expressed in his *Biblical Theology*) denies the existence of any specific distinction between *ψυχὴ* and *πνεῦμα* in N. T. usage. "The soul is the *πνεῦμα* which has entered into the flesh, and the *πνεῦμα* becomes soul in man. Both therefore stand here also only as varied designations for the same inner life of man, in which the praise of the Lord, now beginning with the mouth, must occur at the same time, if it is of the right kind, and in which is aroused the triumphant joy that continually calls forth this thanksgiving."

#### XV. Ver. 56. ἔμεινε κ.τ.λ.

How long she remained is not stated, but ver. 57 does not forbid the view that she tarried until the birth of John, for Luke frequently anticipates thus in a closing sentence. Still, it is more probable that she returned to Nazareth before Elizabeth was delivered. The events recorded in Matt. i. 18-24 seem to have occurred after her return (so Andrews); see next Note.

#### XVI. Vv. 39-56.

Meyer does not notice here the far more natural supposition that the revelation to Joseph took place when Mary's condition, after her return from the long visit to Elizabeth, was necessarily obvious. Weiss ed. Mey. objects to each point raised by Meyer against the possibility of reconciling the narratives. In fact,

he distinctly says that most of the difficulties indicated in Meyer's remark have no importance whatever. It is not necessary to give details; "the historical character of the Visitation of Mary stands or falls with that of the Annunciation." All the considerations urged in Note XIII. (p. 258 seq.) are quite as valid here.

The *Magnificat* bears every internal evidence of early composition: the tone is that of the Old Testament believer on the threshold of the New Dispensation. A Christian, even a Jewish Christian, would have written in a somewhat different tone, emphasizing with more distinctness some of the prominent facts of salvation. Weiss ed. Mey. denies that the poetic splendor lifts this lyric out of the historical sphere, adding that "its poetic truth stands or falls with the hypothesis of the supernatural conception of Jesus." No one was more likely to discover the truth on this point than a historian in the first century who made patient research, and was in all probability rewarded by the discovery of documents containing the *Magnificat* and *Benedictus*.

#### XVII. Vv. 68-79. The *Benedictus*.

The song of Zacharias, as here recorded, bears every mark of genuineness. It is priestly, pious, paternal, poetic, and can well be regarded as uttered under the immediate influence of the Holy Ghost (ver. 68). The entire absence of erroneous Messianic expectations stamps it as an inspired prophecy, while all the other internal phenomena indicate that Zacharias was its human author, in substance, and doubtless to a large extent in form. It therefore furnishes in itself a strong proof of the historical character of the whole group of incidents narrated in this chapter. "Taking it as an expression of religious feeling, we discover the hopes of the human educator of John the Baptist, and thus obtain a hint of the real views of John himself and of the character of his ministry" (Int. Rev. Commentary, *Luke*, p. 21).

#### XVIII. Vv. 69, 70, etc.

We group together in this note comments on a number of phrases in the *Benedictus*, differing from the views presented by Meyer.

Ver. 69. Weiss ed. Mey. does not take *σωτηρίας* as a genitive of apposition, but explains the phrase: "a power of salvation, a power bringing salvation" (so Godet).

Ver. 70. The Am. R. V. renders "of old" instead of "since the world began;" so Weiss ed. Mey., who regards the Greek phrase (*ἀπ' αἰῶνος*) as popularly hyperbolic.

Ver. 73. *τοῦ δοῖναι* is regarded by Weiss as expressing the purpose of God in raising up the horn of salvation (ver. 69), or in the salvation itself (ver. 71), because the latter thought recurs in "being delivered," etc.

Ver. 77. Weiss ed. Mey. joins "in the remission of their sins" with "give," regarding the remission preached by John the Baptist as that from which the people knew that deliverance was coming. But his grammatical objection to the other views is scarcely valid in interpreting a poetic passage of marked Hebraizing character.

Ver. 78. Weiss accepts the reading followed in the R. V. text; the change to the future (*ἐπισκέψεται*) from the preceding aorists he regards as due to the

direct reference of the prophecy to John as the forerunner of the Messiah ; hence the Messianic salvation is future with respect to this forerunner. He explains "dayspring" as meaning, not the Messiah Himself, but the Messianic salvation. But the future may, with equal correctness, be taken as more distinctly prophetic of the *speedy* coming of the Messiah, over against the prophetic aorists, which are more general.

Ver. 79. "Death," Weiss (ed. Mey.) thinks, is not personified, but "the shadow of death" is a "figure of the deepest misery, such as death brings with it." He also seeks to exclude any special reference to spiritual darkness ; but the entire context favors this reference.

## CHAPTER II.

[VER. 2. The article after *αὐτῇ* is rejected by Tisch., recent editors, R. V. The evidence is strong (but see Meyer in exeg. notes). Tisch. has *ἐγένετο πρώτη*, following *κ\** D, but other editors do not accept this.]—Ver. 3. *ἰδίαν* Lachm. Tisch. have *ἐαυτοῦ*, following B D L *κ\*\** Eus. [So recent editors, R. V.] An interpretation, which is further found completely in D (*ἐαυτοῦ πατρίδα*). *κ\** has *ἐαυτῶν*.—Ver. 5. *μεμνηστ.* See on i. 27.—*γυναικί* is wanting in B C\* (F) D L *Ξ κ*, min. vss. Fathers. Deleted by Lachm., and now also again by Tisch. An addition; *ἐμνηστευμένη* was objectionable, hence *γυναικί* was added, and in part *ἐμνηστευμ.* was even deleted (Ver. Ver. Colb.). There was less probability that offence might be taken after Matt. i. 24 at *γυναικί*. Cyril of Jerusalem expresses himself too obscurely in this respect.—Ver. 7. *τῇ φάτινῃ* *τῇ* is wanting in preponderating witnesses. It is deleted by Lachm. Tisch. The article was added here and at ver. 12, in order to designate the *definite* manger, i.e., the well-known manger of the Saviour.—[Ver. 9. Tisch., W. and Hort, Weiss, R. V., omit *ἰδοῦ*, following *κ* B L, and versions.]—Ver. 12. *κείμενον* B L P S *Ξ κ\*\** min. Syr. utr. Vulg. codd. It. Eus. Arnob. and Tisch. have *καὶ κέμ.*; *καί* was easily inserted to connect the two participles. [Tisch. VIII. omits *κείμενον* also (so *κ\** D), but recent editors, R. V., accept the strongly-attested *καὶ κείμενον*.]—Ver. 14. *εὐδοκία* A B\* D *κ*, Goth. Sax. Vulg. It., Fathers, have *εὐδοκίας*. So Lachm. and Tisch. Recommended by Beza, Mill, Bengel, and others. There is considerable evidence on both sides, but it preponderates in favor of the genitive. Now, as the unfamiliar expression *ἀνθρωποι εὐδοκίας* is not to be put down to the account of the transcribers, but, on the contrary, these, not apprehending the symmetry of the passage, had after the analogy of *δόξα* and *εἰρήνη* sufficient inducement to put instead of *εὐδοκίας* the nominative likewise, *εὐδοκίας* is to be preferred. [So nearly all recent editors (and commentators), though the other reading is usually noticed in the margin (so R. V.). Godet, as usual, follows the Rec.]—Ver. 15. *καὶ οἱ ἄνθρωποι* is wanting in B L *Ξ κ*, min. Syr. Perss. Ar. p. Copt. Sahid. Arm. Vulg. It. Eus. Aug. Bracketed by Lachm. Deleted by Tisch. [recent editors, R. V.]. But the homoeoteleuton (*ἄγγελοι . . . ἄνθρωποι*) the more easily gave occasion to the omission, as the words are superfluous and there was no motive for their addition.—Ver. 17. *διεγνώρισαν* Lachm. Tisch. have *ἐγνώρισαν*, following B D L *Ξ κ*, min. Eus. [So recent editors, R. V.] But the syllable *ΔΙ* after *δέ* was more easily passed over than added, especially as the simple form was present in ver. 15.—Ver. 20. Instead of *ἐπιστρέψαν*, Elz. has *ἐπέστρεψαν*; and at ver. 21, instead of *αὐτόν*: *τὸ παιδίον*, in opposition to preponderant evidence.—Ver. 33. *Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ* B D L *κ*, min. vss. (also Vulg.) Or. and several Fathers have *ὁ πατὴρ αὐτοῦ κ. ἡ μήτηρ*. So Griesbach and Tisch. (who after *μήτηρ* retains *αὐτοῦ*). The mention of the *father* gave offence, and in this place the name might be introduced instead of it, but not appropriately also at ver. 48.—Ver. 37. *ὥς* Lachm. and Tisch. have *ὅως*, in accordance with A B L *Ξ κ\** min. Copt. Sahid. Ar. p. Vulg. codd. It. Aug. Rightly ;

the  $\omega$ s, frequently used in the case of numbers, intruded itself. — Ver. 38.  $\alpha\upsilon\tau\eta$ ] on preponderant evidence, and because  $\kappa\alpha\iota \alpha\upsilon\tau\eta$  presented itself mechanically from ver. 37, is to be deleted, with Lachm. and Tisch. — [\* B D L, and good versions, read  $\theta\epsilon\omega$  (instead of  $\kappa\upsilon\rho\iota\omega$ ); accepted by Tisch., recent editors, R. V. The change is readily accounted for; the clause was referred to Christ in consequence of the following  $\alpha\upsilon\tau\omicron\upsilon$ ; so Weiss.] —  $\epsilon\nu \text{ 'I}\epsilon\rho\omicron\upsilon\varsigma$ .]  $\epsilon\nu$  is wanting in B  $\Xi$  II \*, min. vss. (including Vulg. ms. and codd. It.) and Fathers, and is condemned by Griesb., deleted by Lachm. and Tisch. An addition from misunderstanding. — Ver. 39.  $\tau\eta\nu \pi\acute{o\lambda\iota\nu \alpha\upsilon\tau\omicron\upsilon$ ] Lachm. and Tisch. have  $\pi\acute{o\lambda\iota\nu \epsilon\alpha\upsilon\tau\omicron\upsilon$ . In accordance with decisive evidence  $\epsilon\alpha\upsilon\tau\omicron\upsilon$  is to be adopted; but the omission of  $\tau\eta\nu$  is only attested by B D\* \* 1. [This evidence is decisive against  $\tau\eta\nu$ ; so recent editors.] — Ver. 40.  $\pi\upsilon\epsilon\acute{\upsilon}\mu\alpha\tau\iota$ ] has testimonies against it of such weight, and it can so little conceal its origin from i. 80, that with reason it is condemned by Mill and Griesb., excluded by Lachm. and Tisch. — Ver. 42.  $\alpha\nu\alpha\beta\acute{\alpha}\nu\tau\omega\nu$ ] Lachm. and Tisch. have  $\alpha\nu\alpha\beta\alpha\iota\nu\acute{o}\nu\tau\omega\nu$ , in accordance with A B K L X II \*, min. Vulg. codd. It. A copyist's error; the aorist is necessary. [Recent editors, R. V., accept the present; Weiss thinks the aorist is a conformation to ver. 43.] —  $\epsilon\iota\varsigma \text{ 'I}\epsilon\rho\omicron\varsigma$ .] is wanting in B D L \*, min. vss. Tisch. It betrays itself by the form  $\text{'I}\epsilon\rho\omicron\varsigma\acute{\iota}\lambda\upsilon\mu\alpha$  as an addition of another hand. — Ver. 43.  $\acute{\epsilon}\gamma\gamma\omega \text{ 'I}\omega\sigma\eta\phi \kappa. \eta \mu\acute{\eta}\tau\eta\rho \alpha\upsilon\tau\omicron\upsilon$ ] B D L \*, min. vss. (including Vulg. and codd. It.) Jerome have  $\acute{\epsilon}\gamma\gamma\omega\sigma\alpha\nu \text{ ol } \gamma\omicron\upsilon\epsilon\iota\varsigma \alpha\upsilon\tau\omicron\upsilon$ . Recommended by Griesb., adopted by Lachm. and Tisch. Comp. also Rinok on Matt. xxiv. 36. I regard  $\text{ol } \gamma\omicron\upsilon\epsilon\iota\varsigma \alpha\upsilon\tau\omicron\upsilon$  as written in the margin from ver. 41. Comp. on ver. 33. Were it original, and had  $\text{'I}\omega\sigma. \kappa. \eta \mu\acute{\eta}\tau\eta\rho \alpha\upsilon\tau\omicron\upsilon$  been subsequently put for it, why should not this alteration have been already undertaken before at ver. 41 (where only codd. It. have: *Joseph et Maria*)? and why should  $\acute{\epsilon}\gamma\gamma\omega\sigma\alpha\nu$  (which would have stood originally) not have been left? This plural so naturally suggested itself, even with the words of the *Recepta*, that some witnesses for the *Recepta* ( $\Delta$ , for instance) actually read it. [Meyer's explanation assumes more consistency on the part of the copyists than can be proven. So Weiss, who, with recent editors (and R. V.), follows the weighty uncials.] — Ver. 45. After  $\epsilon\iota\pi\acute{o}\nu\tau\epsilon\varsigma$  Elz. Scholz have  $\alpha\upsilon\tau\omicron\upsilon$  (Lachm. in brackets), in opposition to B C\* D L \*, min. Arm. Aeth. Vulg. codd. It. A current addition. —  $\zeta\eta\tau\omicron\upsilon\acute{\iota}\nu\tau\epsilon\varsigma$ ] nearly the same witnesses have  $\alpha\nu\alpha\zeta\eta\tau\omicron\upsilon\acute{\iota}\nu\tau\epsilon\varsigma$ . So Lachm. and Tisch. From ver. 44. [But the evidence is decisive for the compound form; so recent editors, R. V.]

*The genuineness of the portion from ch. i. 5 to the end of ch. ii. has been contested by Evanson (The Dissonance of the four generally received Evangelists, etc., Ipswich 1792), J. E. Chr. Schmidt (in Henke's Magaz. vol. III. p. 473 ff.), Horst (Henke's Museum, I. 3, p. 446 ff.), C. C. L. Schmidt (in the Repert. f. d. Literat. d. Bibel, I. p. 58 ff.), Jones (Sequel to Ecclesiastical Researches, etc., London 1803), Eichhorn, Einl. I. p. 630 f. Baur reckons the section among the portions which have been introduced into our Gospel by the agency of a reviser (the author of the Acts of the Apostles). See his Markusevang. p. 218 ff. But the genuineness was defended by Ammon (Nova Opusc. p. 32 ff.), Süsskind (Symbolae, II. p. 1 ff.), von Schubert (de infantiae J. Ch. historiae a Matth. et Luc. exhibita authentia atque indole, Grapeswald. 1815), Renterdahl (Obs. crit. in priora duo ev. Luc. capita, Lond. 1823), Bertholdt, Paulus, Schott, Feilmoser, Credner, Nendecker, Kuinoel, Volkmar, Guericke, and almost all the more recent writers. In opposition to Baur, see also Köstlin, p. 306 ff. — The genuineness is rendered certain*

by the *external testimonies* without exception. It is true that the section was wanting in the Gospel of Marcion (see Tertullian, *c. Marc.* iv. 7); but Marcion mutilated and falsified the Gospel of Luke in accordance with his dogmatic aims, and thus formed his Gospel, which, according to Tertullian, Epiphanius, Origen, and others, began: 'Ἐν ἔτει πεντεκαδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος ὁ Θεὸς κατέβη εἰς Καφαρναούμ, πόλιν τῆς Γαλιλαίας, καὶ ἦν διδάσκων ἐν τοῖς σάββασιν (iii. 1, iv. 31). And the *internal character* of the section, much as it differs from the preface by its Hebraic coloring in accordance with the sources made use of, contains the same peculiarities of Luke as are apparent in the other portions of the Gospel and in the Acts of the Apostles (see Gersdorff, p. 160 ff.; Credner, I. p. 132 ff.), and betrays in the whole peculiar character of the representation of documentary sources, whose characteristic and in part highly poetic stamp Luke with correct tact has known how to preserve in working them up. We may add, that a reason against the genuineness can as little be derived from Acts i. 1 as a conclusion in its favor can be gathered from Luke i. 3. For there mention of the Gospel is made *only as regards its main contents*; and the *ἀνωθεν* at Luke i. 3 would, even if i. 5–ii. 52 were not genuine, find warrant enough in the beginning of the history from the emergence of John and in the genealogy contained in the third chapter.

Vv. 1, 2. See especially Huschke, *üb. den z. Zeit d. Geburt J. Chr. gehalt. Census*, Breslau 1840 (Hoeck, *Röm. Gesch.* Bd. I. Abth. II.); Wieseler, *chronol. Synopse*, p. 73 ff.; von Gumpach in the *Stud. u. Krit.* 1852, p. 663 ff., where also the older literature is specified, and in his *Kritik und Antikritik*, Heidelb. 1853; Zumpt, *Commentatt. epigraph.* II. p. 73 ff.; Köhler in Herzog's *Encykl.* XIII., p. 463 ff.; Aberle in the *theol. Quartalschr.* 1865, p. 103 ff.; Gerlach, *d. Römischen Statthalter in Syr. u. Judäa*, 1865, p. 22 ff., 44 ff.; Strauss, *die Halben u. d. Ganzen*, 1865, p. 70 ff.; Hilgenfeld in his *Zeitschr.* 1865, p. 408 ff. — [See Note XIX., p. 287.]

Ver. 1. 'Ἐν ταῖς ἡμέραις ἐκ.] approximate specification of time in relation to the principal contents of what precedes, the birth of the Baptist. — *δόγμα*] *an ordinance, an edict.*<sup>1</sup> — ἀπογράφειν] *that there should be recorded*, cannot at all be meant of a mere *registration*, which Augustus had caused to be made (if also with the *design* of regulating in future a taxing of the Jews) for a statistical object, possibly with a view to the *Breviarium imperii* which he wrote with his own hand (in which "opes publicae continebantur; quantum civium sociorumque in armis; quot classes, regna, provinciae, tributa aut vectigalia et necessitates ac largitiones," Tacitus, *Ann.* i. 11), as is held by Kuinoel, Olshausen, Ebrard, Ewald, and older expositors, but must, on account of ver. 2, be placed on the same footing in respect of its nature with the *census Quirinii*, and is therefore to be regarded as the direct *registration into the tax-lists*, belonging to the *census* proper (ἀποτίμησις, τίμημα) and forming its essential elements, as, in fact, ἀπογράφειν, ἀπογράφειν, ἀπογραφή (Acts v. 37) are the standing expressions for the *recording of estate*, whether in affairs of law-procedure (see Reiske, *Ind. Dem.* p. 63 f.; Hermann, *Staatsalterth.* § 136. 13), or in those of taxing (Plato, *Legg.* vi. p. 754 D; Polyb. x.

<sup>1</sup> Acts xvii. 7; Theodotion, Dan. ii. 13; Dem. 278. 17, 774. 19; Plat. *Legg.* i. p. 644 D; and the passages in Wetstein.



17. 10 ; and see Elsner and Wetstein).<sup>1</sup> — *πάσαν τὴν οἰκουμ.*] not : the whole of *Palestine* (Flacius, *Clavis* ; Paulus, Hug, and others), to which the expression is never limited,<sup>2</sup> not even in Josephus, *Antt.* viii. 13. 5, but, as the context by *παρὰ Καίσαρος Αἰγυπτίου* imperatively requires, *the whole Roman empire (orbis terrarum)*.<sup>3</sup> Hence the Roman emperors were called *κύριοι τῆς οἰκουμένης* (Franz, *Corp. Inscr.* III. p. 205). Luke narrates a general *census of the empire* (Huschke) ; and even the limitation of the meaning merely to a general *provincial* census (Wieseler) has no foundation at all in the text, any more than the fanciful suggestion of Lange (*L. J.* II. 1, p. 93), that Mary, who is assumed as the source of information for the history of the infancy, had, “in accordance with the policy of a lofty feminine sentiment,” referred the determination of *Herod*, to undertake a census in *Palestine*, back to the Emperor Augustus as its originator, and that Luke “in his kindly truth,” had not wished to alter the account, and hence had “by way of gentle correction” inserted ver. 2.<sup>4</sup>

Ver. 2. In a critical respect no change is to be made. Lachmann has, indeed, struck out the article before *ἀπογρ.* (in which Wieseler, and now also Tischendorf agree with him), but the witnesses which omit it are only B D (the latter having *ἐγένετο ἀπογραφὴ πρώτη*), \* (?) 131, Eus. ; and how easily might *ἡ*, which in itself is superfluous (see Buttmann, *neut. Gr.* p. 105 [E. T. 221] ; Bremi, *ad Lys.* Exc. II. p. 436 ff.), be merged in the last letter of *αὐτῇ* ! If *ἡ* is not read, *αὐτῇ* is the subject, and *ἀπογρ. πρ.* is the predicate (*this became the first ἀπογραφὴ*). [See critical note, and note XX., p. 287.] Beza, ed. 1, 2, 3, Pfaff, Valckenaer have declared the entire verse to be an interpolated scholion ; but this is a violent suggestion opposed to all the evidence. *Conjectures* are given by Huetius : *Κυντιλίου* ; Heumann : *Κρονίου* (= Saturnini) ; Valesius : *Σατούρνιου* ; Michaelis : *πρώτη ἐγένετο τὸ τῆς ἡγεμονείοντος κ.τ.λ., αλ.* ; see Bowyer, *Conject.* I. p. 117 ff. — The observation contained in ver. 2, which, moreover, is not to be put in a parenthesis, is intended to tell the reader that this census was the first of those held under the presidency of Quirinius, and consequently to guard against confounding it with that which was held about eleven years later (Acts v. 37). The words signify : *This census was the first while Quirinius was praeses of Syria*.<sup>5</sup> There was known, namely, to the reader a *second* census of Quirinius (Acts, *l.c.*) ; but the one recorded at present was the *first*, which occurred under the Syrian presidency of this man.<sup>6</sup> It is true that history is

<sup>1</sup> On the subject-matter itself, see Huschke, *Ab. d. Census u. d. Steuerverfass. d. frühern Röm. Kaiserzeit*, Berl. 1847.

<sup>2</sup> Justin, c. Tr. 78, has : *ἀπογραφὴς οὗσης ἐν τῇ Ἰουδαίᾳ τότε πρώτης*. But this *ἐν τῇ Ἰουδ.* manifestly has its reference to *πρώτης*. Comp. Ap. I. 84, p. 73 E.

<sup>3</sup> See the passages in Wetstein, and comp. Dissen, *ad Dem. de Cor.* p. 215 ; Maetzner, *Lycurg.* p. 100.

<sup>4</sup> See, in opposition to this, Ebrard, p. 169 f. Comp. also Auberlen, *Daniel u. d. Apok.* p. 243 f.

<sup>5</sup> Not : it took place *first, when*, — came to be carried out *not earlier than* when Quirinius, etc. Lichtenstein, p. 81 f., comes ultimately to this meaning. How can this be expressed by *πρώτη* ? Instead of *πρώτη* Luke must have written precisely the opposite, namely, *ὑστερον*, or *ὑστερον δὲ ἐγένετο κ.τ.λ.* Hofmann is similarly mistaken, *Schriftbew.* II. 1, p. 120 f.

<sup>6</sup> Quite definitely Justin also says, in agreement with Luke, that Christ was born *ἐν Ἰερουσαλὴμ* (Apok. I. 46), and even that His birth was to be seen *ἐκ τῶν ἀπογραφῶν*

at variance with this clear meaning of the words as they stand. For at the time of the birth of Jesus, according to the definite testimony of Tertullian (c. *Marc.* iv. 19), *Q. Sentius Saturninus* was governor of Syria; *Publius Sulpicius Quirinius* did not become so till about ten years later.<sup>1</sup> But this variance does not entitle us to have recourse to explanations inconsistent with linguistic usage or with the text. Explanations of this nature, which must, nevertheless, leave untouched the incorrect statement about the taxation as an imperial census, are (1) that of Herwart (*Chronol.* 241 f.), Bynaeus, Marck, Er. Schmid, Clericus, Keuchen, Perizonius (*de Augustae orbis terrar. descript.*, Oxon. 1638), Ussher, Petavius, Calovius, Heumann, Storr, Süsskind, and others, including Tholuck (*Glaubwürdigk. d. evang. Gesch.* p. 184), Huschke, Wieseler, who holds that *πρώτη ἡγεμ.* κ.τ.λ. means: *sooner than Quirinius was praeses*. Comp. also Bornemann, *Schol.* p. lxi., and Ewald (*Gesch. Chr.* p. 140), who compares the Sanscrit and translates: "this taxation occurred *much earlier* (superlative) *than* when Quirinius ruled." But instead of citing passages in which, as at John i. 15, xv. 18, *πρώτος τις*, according to the real meaning, is *sooner than some one*,<sup>2</sup> proofs ought to have been adduced for such a participial connection as in the passage before us; but certainly not Jer. xxix. 2, where *ἐξελεθόντος* κ.τ.λ. is a genitive absolute, even apart from the fact that the use of *ἵστερον* there cannot vouch for our *πρώτη*. In a similarly erroneous manner Wieseler has adduced Soph. *Ant.* 637 f., 701 f., 703 f. Luke would have known how to express the meaning: *sooner than*, etc., simply, definitely, and accurately, by *πρὸ τοῦ ἡγεμονεῖν* κ.τ.λ. (comp. ver. 21, xii. 15; Acts xxiii. 15), or by *πρίν*, or *πρίν ἤ*.<sup>3</sup> (2) The expedient of Beza, Casaubon (*Exercitatt. Antibar.* p. 126 f.), Jos. Scaliger (*de emend. temp.* 4, p. 417), Grotius, Wernsdorf (*de censu, quem Caes. Oct. Aug. fecit*, Viteb. 1720), Deyling (*Obs.* I. ed. 3, p. 242 f.), Nahmmacher (*de Augusto ter censum agente*, Helmst. 1758), Volborth (*de censu Quir.*, Gott. 1785), Birch (*de censu Quir.*, Havn. 1790), Sanclemente (*de vulg. aerae Dionys. emend.*, Rom. 1793), Ideler (*Handb. d. Chronol.* II. p. 394), Münter,

τῶν γενομένων ἐν Κυρηναίῳ τοῦ ὑμετέρου ἐν Ἰουδαίᾳ πρώτου γενομένου ἐπιτρόπου [procurator], *Apol.* i. 34; so that he in another erroneous manner (see Credner, *Beitr.* I. p. 230) makes the man to be Roman procurator in Judaea. This was *Copontus*, Joseph. *Bell.* II. 8. 1.

<sup>1</sup> Between these two *Quintilius Varus* had been invested with this dignity, Joseph. *Ant.* xvii. 5. 2. But the position that Quirinius had not been already governor of Syria at an earlier date (according to Zumpt, from 4 to 1 before Christ) must be adhered to, according to all the accounts given of him by Josephus (especially *Ant.* xviii. 1. 1). Comp. Ewald, *Gesch. Chr.* p. 140 f. The words *ITERVM. SYRIAM.* of the Tiburtine inscription are of too uncertain interpretation, if the inscription applies to Quirinius, precisely to prove his twofold *praesidium Syriae*, since we know neither what stood

after *Syriam*, etc., nor whether *iterum* is to be referred forward or backward. Comp. Strauss, p. 76. What still remains of the whole damaged inscription runs thus (according to Mommsen in Bergmann):—

GEM. QVA. REDACTA. POT  
AVGVSTI. POPVLIVQE. ROMANI. SENATV  
SVFFPLICATIONES. BINAS. OB. RES. PROSP  
IPSI. ORNAMENTA. TRIVMPH  
PRO. CONSVL. ASIAM. PROVINCIAM. OF  
DIVI. AVGVSTI. ITERVM. SYRIAM. ET. PH.  
See Bergmann, *de inscript. Latina ad P. Sulp. Quir. Cos. a 742 ut videtur refer.* 1851.

<sup>2</sup> Bernhardt, *ad Dionys. Perleg.* p. 770, and Eratosth. p. 122; Wesseling, *ad Herod.* II. 2, ix. 27; Schaefer, *ad Dion. Hal.* c. v. p. 223; Fritzsche, *ad Rom.* II. p. 421.

<sup>3</sup> "Profecto mirandum est, homines eruditissimos in ejusmodi interpretationum ludibria a praejudicatis opinionibus perductos labi," Valckenaer, p. 68.

(*Stern d. Weisen*, p. 88 ff.), Neander, Hug (*Gutacht.*), and others: that *ἡγεμονεῖον* is here to be taken in a wider meaning, and that Quirinius had held that first ἀπογραφὴ in Syria as *extraordinary commissioner* of the emperor, as to which appeal is made, partly in general to the imperial favor which Quirinius enjoyed, partly to Tac. *Ann.* iii. 48, according to which he was nearly about that time in the East with extraordinary commissions, partly to the analogy of the Gallic census held by Germanicus (Tac. *Ann.* i. 81), and so forth. This expedient would only be possible, if *ἡγεμον* stood by itself in the passage, and not τῆς Συρίας beside it. And if *ἡγεμον* were meant *proleptically*: under the *subsequent* praeses (Lardner in Bowyer, *Conject.* I. p. 120; Münter), Luke could hardly have proceeded more awkwardly than by thus omitting the point whereon his being understood depended (it must have been expressed in some such way as Κυρηνίου τοῦ ὕστερον ἡγεμ. τῆς Συρίας). (3) Gerlach thinks that at the time of Christ's birth Varus, indeed, was ἡγεμὼν of Syria, but Quirinius was placed by his side as *legatus Caesaris proconsulari potestate* for the purpose of making war upon the Homonades, and had at that time—consequently likewise as ἡγεμὼν—undertaken the census, which, however, he brought to no right conclusion, and only carried out subsequently under his second *praesidium*. But granted that the Tiburtine inscription (see upon that subject Gerlach, p. 25, 30 ff.), which Huschke refers to Agrippa, Zumpt to Saturninus, is rightly referred, with Sanclemente, Nipperdey, Bergmann, and Gerlach, to Quirinius, and that a twofold legatio of the latter to Asia took place: how could Luke with his simple and plain words intend to designate that complicated historical relation and leave the reader to guess it? To the latter Quirinius presented himself only as ordinary and single praeses of Syria. Compare, moreover, what is said afterwards in opposition to von Gumpach. (4) At variance with the text is the expedient of Paulus, who substantially is followed by Gersdorf, Glöckler, Krabbe, Mack (*Bericht üb. Strauss, krit. Bearb. d. Loh. J.* p. 84 ff.), Hofmann, *Weissag. u. Erf.* II. p. 54, Ebrard, Lange, *L. J.* II. 1, p. 94 (comp. also Tholuck, *Glaubwürdigk.* p. 184 ff., and Olshausen): that the word is to be accented as ἀντή (*ipsa*): *the first recording itself took place while Quirinius*, etc.; the issuing of the edict ensued at the time of the birth of Jesus, but *the census itself* did not occur till under Quirinius.<sup>1</sup> This is erroneous, as in fact ver. 8 relates the very *carrying out*<sup>2</sup> of the ἀπογραφάσθαι, and this ver. 8 ff. must be conceived as following immediately upon the edict. (5) Von Gumpach lays stress on ἐγένετο,<sup>3</sup> whereby he regards

<sup>1</sup> Glöckler, Krabbe, Mack, and Tholuck, however, do not hold the accentuation ἀντή as requisite, and Köhler rejects it.

<sup>2</sup> Ebrard, p. 177, wishes to set aside this difficulty by the explanation that while an ἀπογραφάσθαι in the sense of a *registration* already occurred at the time of the birth of Jesus, Luke availed himself of the double meaning of ἀπογραφή, which also signifies the actual census, "in an easy and unrestrained manner" to set forth how the work begun in the registration was completed in the

taxation of Quirinius. This is a makeshift, which imputes to Luke a very *enigmatical and awkward* use of the word ἀπογραφή.

<sup>3</sup> So also does Köhler, who besides, with Hofmann and Ebrard, lays stress on the fact that the passage runs not as ἡ πρώτη, but simply πρώτη. Luke is thus made to say: *this taxation was completed as the first taxation*, etc.; it was, namely, *begun* doubtless, but was soon *stopped* and was only *carried out* under Quirinius. Comp. already Calvin and Gerlach above. Nothing of this

Luke as indicating that in ver. 1 he has spoken only of the *placing on the register*, and would not have the same confounded with the actual *levying of taxation*, which was *not carried into execution until* under Quirinius. Against this it may be urged that Luke would have known how to express the *realization*, as contrasted with *what was intended*, otherwise than by the simple *ἔγνετο*, or that he would at least have placed this word, and that with a more precise definition (*ὁτως δὲ ἔγνετο*, or the like), at the head of the sentence; as well as that he, in order to have the *ἀπογραφὴ* recognized as something different from and later than the mere registration, must have made use of *another* word, and not again of *ἀπογραφὴ* so similar to the *ἀπογράφεσθαι*. (6) Aberle seeks by learned combination to show that even before the death of Herod Quirinius had actually become *praeses Syriae*, but that as *rector juventutis* to the emperor's grandson Caius, he was still temporarily detained in Rome by Augustus,<sup>1</sup> and his governorship remained virtually unknown in the east and west, but is to be assigned to the year 749. But while there is certain attestation that he was *rector juventutis* to Caius (Tacitus, *Ann.* iii. 48), in which post he was succeeded by Lollius (see Zumpt, p. 102), there is no evidence at all for the assumption of a contemporary *praesidium Syriae*, which he must have held nominally (thus somewhat like an *episcopus in partibus*). And how should this state of things, which had remained unknown and was only noticed by jurists and notaries for the sake of the dating of documents, have become known to Luke in particular, and have been left by him without any explanation, in such a way that from his words we can only understand the *praeses Syriae* in the primary and usual sense, according to which the *praeses* resides in his province and administers the same?—It is not to be inferred, moreover, from the ignorance which Luke betrays at Acts v. 36 ff., that the addition *πρώτη* proceeds not from Luke, but from an older Jewish-Christian writer (Köstlin, p. 245); for that ignorance concerned not the census of Quirinius, but the time of the insurrection of Theudas. — *ἡγεμον*.] the general word for the post of a chief, here shown by the context (*τῆς Συρίας*) to be used of the provincial chief, *praeses* (proconsul). Comp. Joseph. *Antt.* xviii. 4. 2 : *Συρίας τὴν ἡγεμονίαν ἔχων*. In Luke iii. 1, used of the Procurator. — *Κυρηνίου*] *P. Sulpicius Quirinius* previously in the year 742 consul, *praeses* of Syria in the years 6–11 after Christ, died in Rome in the year 21 after Christ. See Ewald, *Gesch. Chr.* p. 18 f.; Gerlach, *l.c.* His name is usually written *Quirinus*; by others (so Wetstein, Valckenaer, Ewald, Gerlach, *al.*), *Quirinius*. In the case of the Roman writers (especially Florus, iv. 12. 41; Tacitus, *Ann.* ii. 30, iii. 22. 48) the manuscripts vary; from a coin and inscription, which have *Quirinus*, nothing can be

appears in the text, and the article with *πρώτη* would make no difference at all, since, as is well known, the ordinal numbers may stand with or without an article (Poppo, *ad Thucyd.* ii. 70. 5, iv. 90. 3, Goth.).

<sup>1</sup> Varus having in the mean while continued still to exercise the powers of governor. As well according to Gerlach as according to Aberle, Varus is held to have

already, at the time of Christ's birth, filled the office of governor in Syria, which, moreover, Norisius, *Cenotaph. Pis.* II. p. 83 f., and others maintained. But this is at variance with Tertullian, *l.c.*, comp. c. 7, where it can only be regarded as a very arbitrary assumption that Saturninus is no longer meant as *governor*.

decided in view of the great doubt as to their genuineness.<sup>1</sup> But it is certain that among the Greeks (Strabo, xii. 6, p. 569; Josephus, Justin Martyr) the name is written with the termination ΙΟΞ; and, as this manner of writing is at all events decidedly correct in our passage (C D E F, etc., including  $\kappa$ , likewise Eusebius, Chrysostom, etc.), whereas among the codices only B reads *Kupéiov* (hence Lachmann reads *Kupiov*), the form *Quirinius*, which easily became confounded with the familiar Roman word Quirinus (= *Quirinalis*), is to be preferred. The confusion occurred the more easily, as *Quirinus*, *Kupivos* (Plutarch), or *Kupivos* (Leon. phil. 1) was also a Roman name. At all events, *Luke himself* had in his mind the name *Quirinius*.

REMARK.—[See Note XXI., p. 287 seq.] The statement of Luke, so far as it affirms that at the time of the birth of Christ an imperial census was taken, and that it was the first that was provincially carried out by the Syrian praeses Quirinius, is manifestly incorrect. For (1) the *praesidium* of Quirinius is placed about ten years too early; and (2) an imperial census, if such an one should have been held at all at the time of the birth of Jesus (which, however, cannot from other sources be proved, for the passages of Christian authors, Cassiodorus, *Var.* iii. 52, Suidas, *s.v.* ἀπογραφή, plainly depend on the narrative of Luke, as also does the chronologically erroneous statement of Isidor. *Orig.* v. 36. 4), cannot have affected Palestine at all,<sup>2</sup> since it had not yet become a Roman province, which did not happen till 759. And, indeed, the ordaining of so abnormal and disturbing a measure in reference to Palestine—a measure, which assuredly would not be carried through without tumultuary resistance—would have been so uncommonly important for Jewish history, that Josephus would certainly not have passed it over in absolute silence (*Antt.* xvii. 1. 1 does not bear on it); especially as it was not the *rex socius* himself, Herod, but the Roman governor, who was, according to Luke (in opposition to Wieseler), the authority conducting it. But (3) the holding withal of a general census of the empire under Augustus is historically altogether unvouched for; it is a matter of history (see the *Monum. Ancyran.* in Wolf, ed. Sueton. II. p. 369 ff.; comp. Sueton. *Aug.* 27) that Augustus thrice, in 726, 746, and 767, held a *census populi*, i.e., a census of the Roman citizens, but not also of the whole provinces of the empire (see, in opposition to Huschke, Wieseler, p. 84 ff.). Should we, on the other hand, assume, with Wieseler, that the census had only the *provinces* in view and had been taken up in the different provinces in different years, and with the utmost indulgence to provincial peculiarities,—the object aimed at being the settling of an uniform system of taxation (comp. Savigny in the *Zeitschr. für geschichtl. Rechtswiss.* VI. p. 350),—the text of Luke would stand opposed to it. For, according to that text, (a) the whole Roman empire is subjected to a census; (b) this quite universal census is ordained at once in the edict, which, on Wieseler's hypothesis of the gradual and indulgent mode of its execution by the politic Augustus, would have been imprudent; and (c) it is represented as an actual tax-census, as was the well-known (according to Luke, second) census Quirinii, in which case the alleged indulgence is imported.

Nevertheless, criticism pronounces judgment on itself, when it designates the whole account as to the census as an invention of legend (Strauss; comp.

<sup>1</sup> See Gerlach, p. 37, who cites another inscription, which actually reads *Quirinio*,

from Marini, *Act.* II. 789.

<sup>2</sup> See Mommsen in Bergm. p. lv. ff.

Kern, *Urspr. des Evang.* p. 113 ff.; Weisse, I. p. 236), or even of Luke (B. Bauer), which is made in order to bring Mary with Joseph to Bethlehem. Comp. the frivolous opinion of Eichthal, II. p. 184 f. What a strange and disproportionate machinery for this purpose! No; *something of the nature* of a census, and that by command of the emperor, must have taken place in the Roman empire<sup>1</sup>—a registration, as regards which it is quite an open question whether it was taken with or without a design to the future regulation of taxation, or merely had for its aim the levying of statistics. The consolidating aims of the government of Augustus, and, in reference to Palestine, the dependence of the vassal-king Herod, take away from it all historical improbability, even apart from the analogous measure—that had already preceded it—of the survey of the whole Roman empire instituted by Augustus (Frontinus in the *Auct. rei agrar.*, ed. Goes. p. 109; Aethicus Ister, *Cosmogr.*, ed. Gronov. p. 26). Further, as Quirinius was not at that time praeses, he can only have acted in this statistical measure as extraordinary commissioner, which is the less improbable, because apart from this he was then in the East by order of the emperor (see above), and because the politic Augustus very naturally as to that business put more confidence in an approved impartial commissioner than in the *reges socii* themselves or in the interested proconsuls. And this action of Quirinius enables us to understand how tradition, in the gradual obscuring and mixing up of its recollections, should have made him praeses Syriae at that time, since he was so *subsequently*, and how the registration in question was made into a census, because *subsequently* he actually as Syrian governor<sup>2</sup> had charge of a census; and from this mixing up of times and matters resulted at the same time the designation of the ἀπογραφὴ as πρῶτη, which occurred ἡγεμονεύοντος τῆς Συρίας Κυρηνίου. Thus Luke has narrated what actually happened in the *erroneous form* which it received from the tradition. But if we conceive of the ἀπογραφὴ as merely a revision of the genealogical family registers (Schleiermacher, Olshausen, ed. 1, Bleek), which probably was ordained only by the spiritual authorities, and perhaps had reference merely to the family of David, it is no longer easy to see how Luke, or the source from which he drew, could make out of it something thoroughly and specifically different. According to Schweizer in the *theol. Jahrb.* 1847, p. 1 ff., Luke has really in the passage before us, at variance with iii. 1, made Jesus be born in the year of the taxing of Quirinius, Acts v. 37, and thus long after the death of Herod,—in spite of his own distinct statement, i. 5!—The hypotheses, moreover, that Luke intended by the enrolment of Jesus (?) in the register of the Empire to point to the *universal destination* of the Redeemer (Wieseler; comp. Erasmus, Bengel, and already Theophylact and Euthymius Zigabenus), or to the *coincidence* of the birth of the Messiah and the redemption of Israel with the *political bondage of the people* (Ebrard), or to the manner in which Jesus in His mother's womb was most surprisingly dealt with

<sup>1</sup> Possibly of the population, of the civil and military resources, of the finances, etc., as, according to Tacitus, *Ann.* i. 11, the *Breviarium totius imperii* (Sueton. *Octav.* 28, 101) of Augustus contained columns of that kind. See above on ver. 1.

<sup>2</sup> Aberle, indeed, calls this in question, holding that Quirinius was at the later census merely a simple Legatus Caesaris.

Although Josephus does not expressly name him ἡγεμῶν, he is still, in *Antt.* xviii. 1. 1, sufficiently indicated as such. Comp. Hilgenfeld, p. 418 ff. Apart from this, the expression ἡγεμονεύοντος in the passage before us is only an erroneously anticipating reflex of that, which *subsequently* Quirinius was in *fact*, and *notoriously*, as respects his real census attended by consequences so grave.

as a Roman subject (Hofmann), are purely arbitrary creations of that subjectivity, which has the utmost delight in discovering a mystical reference behind every simple historical statement.

Ver. 3 ff. πάντες] in the Jewish land, for which ver. 2 has prepared, and see ver. 4. Obviously only all those are meant, who did not dwell in their *idia πόλεις*; ἕκαστος is a distributive apposition (Ameis on Homer, *Od.* x. 397). — εἰς τ. ἰδίαν πόλιν] the more precise definition is furnished by ver. 4. [See critical note.] This statement, too, does not suit a *census* proper; for to this every one was required to subject himself at his *dwelling-place*, or at the place where he had his *forum originis* (see Huschke, p. 116 ff.), whereas in our passage the Jewish principle of *tribe* is the basis. And if the matter were not a census, but a mere registration (see above), there was no reason for departing from the time-hallowed division of the people, or for not having the matter carried out in *Jewish form*. The actual historical state of the case shines here through the traditional dress of a census. — πόλιν Δαυ.] The city where David was born, 1 Sam. xvii. 11. — Βεθλεέμ] see on Matt. ii. 1. — ἐξ οἴκου κ. πατρίδος Δαυ.] The tribes proceeding from the sons of Jacob were called φυλαί (מִשְׁבָּטִים); the branches proceeding from the sons of these patriarchs, πατριά (מִשְׁפָּחָה); the single families of such a tribal branch, οἶκοι (בֵּית אָבִי).<sup>1</sup> Joseph was thus of the family descending from David, and belonged to the same branch of the tribe to which David had belonged. A circumstantial designation of this important relationship. As to πατριά, moreover, see on Eph. iii. 15. — σὺν Μαρίας] does not belong to ἀνέβη (Paulus, Hofmann, Ebrard), but to ἀπογράφ. beside which it stands: *in order to have himself enrolled with Mary*, etc. But that Mary had of necessity to share the journey with him (which was not requisite in the case of a *census*, when only the *names* of the women and children had to be specified,<sup>2</sup> is the less to be supposed, as in the main the form of the execution of the ἀπογραφή was the *Jewish* one, ver. 3. Nevertheless, wives (in this case Mary as one *betrothed*, who according to Jewish law was placed on the same footing as the wife) had to be likewise *entered in the register*, which must have been a matter of Roman enactment, but for which it was not necessary that they should come personally with their husbands to the spot. We have consequently to abide by the view that Mary undertook the journey with her husband *voluntarily*, according to her own and Joseph's wish, in order to remain under the protection of her betrothed (not exactly on account of the troublous times,—an idea which Ebrard imports). There are various arbitrary hypotheses, such as: that she travelled with him on account of the *poll-tax* (Huschke); that she wished still as a maiden to *represent her father's house*, and longed after Bethlehem in the *theocratic feeling of maternity* (Lange); that the command for the taxing extended also to the *children* and contained a *definite point of time*, just about which Mary expected her delivery (von Gumpach). And the hypothesis that

<sup>1</sup> See Kypke, I. p. 213; Winer, *Realwörterb. d. v. Stämme*; Gesenius, *Thes.* I. p. 198, III. p. 1463.

<sup>2</sup> Dion. Hal. iv. 14; See Strauss, I. p. 283, and Huschke, p. 121, in opposition to Tholuck, p. 191.

Mary was an *heiress*, who had an estate in Bethlehem (Michaelis, Kuinoel, Olshausen ; with hesitation Bleek and Köhler), is utterly unfounded as regards Luke in particular, since he has not the smallest trace of any earlier connection with Bethlehem and makes Mary in her travail not find even friendly lodging there. — τῇ ἐμνηστ. αὐτῶ] Thus, according to Luke, she was still only his *betrothed* (i. 27 ; Matt. i. 18), and the marriage was not yet completed. At variance with Matt. i. 24. [See Note XXII., p. 288.] A different form assumed by the tradition of the virgin birth. Evasive suggestions are resorted to by Beza, Grotius, and others, including Schegg and Bisping (that Luke expresses himself thus, because Joseph had only *conducted* himself as one betrothed towards Mary). — οἷσθ ἐγκύω] not ; *because* she was pregnant (von Gumpach), but : *who* was pregnant (Acts xxiv. 24 ; Rom. i. 16, and frequently). The observation forms the transition to what follows.

REMARK.—From Mary's sharing in the journey we are not to conclude that she likewise was of the family of David (Grotius, Kuinoel, and others). [See Notes X., XI., p. 258.] She journeyed voluntarily with Joseph *as his future wife*, and Joseph journeyed as a member of the house of David. If Luke had had in his mind the thought that Mary shared the journey as a descendant of David, he must have written, and that at the end of ver. 5, διὰ τὸ εἶναι αὐτοὺς κ.τ.λ. But comp. on i. 36, and on Matt. i. 17, Remark 2.

Ver. 6 f. Ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν] comp. i. 57. The supposition (see as early as *Protev. Jac.* 17) that Mary was surprised by the pains of labor *on the way*, is set aside by the ἐν τῷ εἶναι αὐτοὺς ἐκεῖ. And probably she had hoped to be able to finish the journey before her delivery. "Non videtur scisse, se vi prophetiae (Mic. v. 2) debere Bethlehemi parere, sed providentia coelestis omnia gubernavit, ut ita fieret," "she does not seem to have known that by virtue of prophecy (Mic. v. 2) she ought to bring forth at Bethlehem, but heavenly providence ruled all things so that it might thus occur," Bengel. — That Mary was delivered *without pain and injury* is proved by Fathers and expositors, such as even Maldonatus and Estius, from the fact that she herself swaddled the child and laid it in the manger ! — τὸν πρωτότοκον] See on Matt. i. 25. The evasive suggestion resorted to, that this word is used without reference to later born children, appears the more groundless in view of the agreement of Matthew and Luke, — ἐσπαργάν.] She *swaddled* him ; frequently used in Greek writers. — ἐν φάτνῃ] without the article (see the critical remarks) : she deposited him *in a manger*. Many, including Paulus and Kuinoel, have, contrary to linguistic usage, made of it a *stable*.<sup>1</sup> — ἐν τῷ καταλήματι]

<sup>1</sup> That a *stable* (in opposition to Ebrard) was the place of the birth, follows from ἐν φάτνῃ, διότι κ.τ.λ. It is possible that the stable was a *rock-cave*, which an old legend (Justin. c. *Tryph.* 78 ; Orig. c. *Cels.* i. 51 ; *Protev. Jac.* 18) designates as the place of the birth, not without suspicion, however, by reason of its appeal to Isa. xxxiii. 16,

LXX. Moreover, that tradition transfers the cave expressly only to the *neighborhood* of the little town, and states withal of Joseph : οὐκ εἶχεν ἐν τῇ κώμῃ ἐκεῖνῃ ποῦ καταλῶσαι, "he did not have in that village where to lodge," Justin, l.c. Over this grotto designated by the legend Helena built the church *Mariae de praesepio*. Comp.



in the inn (x. 34), where they lodged—probably on account of the number of strangers who were present on the same occasion. If we should wish to understand it as : *the house of a friendly host* (for the signification of *καταλύμα* is generally a *place of shelter, lodging*, comp. xxii. 11), it would remain improbable that a *friendly host*, even with ever so great restriction of room, should not have made a chamber in the house available for *such* an exigency. [See Note XXIII., p. 288.] The text suggests nothing indicative of an inhospitable treatment (Calvin).

Ver. 8 f. Ποιμένες] not οι ποιμένες. — ἀγραιοῦντες] *staying out in the open fields*; Plut. Num. 4; Parthen. Erot. xxix. 1, and the ποιμένες ἀγραιοὶ already in Homer, Il. xviii. 162. — φυλάσσ. φυλακάς] often conjoined also among the Greek writers.<sup>1</sup> The *plural* applies to the different watch-stations. — τῆς νυκτός] not belonging to φυλακάς, but : *by night*, definition of time for ἀγραιο. and φυλάσσ. — According to this statement, Jesus cannot have been born in *December*, in the middle of the rainy season (Robinson, Pal. II. p. 505 f.), as has been since the fourth century supposed with a probable joining on of the festival to the *Natales solis invicti* (see Gieseler, Kirchengesch. I. 2, p. 287 f. ed. 4). [See Note XXIV., p. 288.] Just as little can He have been born on the sixth day of January, which in the East was even earlier fixed as the festival of the birth and baptism (still other times fixed as the day of birth may be seen in Clement Al. Strom. I. p. 339 f. Sylb.). According to the Rabbins, the driving forth of the flocks took place in March, the bringing in of them in November (see Lightfoot); and if this is established at least as the *usual course*, it certainly is not in favor of the hypothesis (Wieseler) that Jesus was born in *February* (750), and necessitates precarious accessory assumptions. — [On ἰδοί, see critical note.] ἐπέστη] Comp. xxiv. 4; Acts xii. 7, xvii. 5. In the classical writers it is used also of theophanies, of appearances in dreams, and the like, frequently since Homer (Il. xxiii. 106, x. 496), denoting their *sudden* emergence, which nevertheless is implied not in the word in itself, but in the text. — δόξα κυρίου] יְהוָה, רַבְּבוּת, radiance by which God is surrounded. Comp. Ewald, ad Apoc. p. 311. *God's glorious radiance* (comp. Acts vii. 2) had streamed down with the angel. "In omni humiliatione Christi per decoram quandam protestationem cautum est gloriae ejus divinae," "In all the humiliation of Christ there was through a certain seemly protestation a care for His divine glory," Bengel.

Ver. 10 ff. Πᾶσι τῷ λαῷ] *to the whole* (Israelitish) people. — ἐτέχθη ὑμῖν] *that* (that, namely) *there was born to you this day*, etc. The ὑμῖν, in reference to the shepherds, is *individualizing*. — σωτήρ κ.τ.λ.] *a deliverer*—and now comes His special more precise definition : *who is Messiah, Lord!* Χριστὸς κύριος is not to be taken *together*, as it never occurs thus in the N. T. — ἐν νόλ. Δαν.] belonging to ἐτέχθη. "Haec periphrasis remittit pastores ad prophetiam, quae tum implebatur," "This periphrasis refers the shepherds to the prophecy which is now being fulfilled," Bengel. Mic. v. 2. — τὸ σημεῖον] the ap-

also Robinson, Pal. II. p. 284 ff.; Rlitter, Ersk. XVI. p. 292 ff. See, on the other hand, Gersdorf, p. 221; Bornemann, Schol. p. 19.

<sup>1</sup> Plat. Phaedr. p. 240 E; Xen. Anab. II. 6. 10,

and the passages in Kypke. Comp. שמר משקרות [A. V. : "keep the charge," lit., "watch the watch"], Num. i. 53, ad.

pointed sign of recognition.<sup>1</sup> — [βρέφος] not : *the child* (Luther), but : *a child*. The word denotes either the still unborn child (as i. 41 ; Hom. *Il.* xxii. 266), or, as in this case (comp. xviii. 15 ; Acts vii. 19 ; 1 Pet. ii. 2 ; also as a strong expression of the thought, 2 Tim. iii. 15) and very often in the classical writers, the new-born child. — [ἐσπαργ.] adjectival : *a swaddled child*, ver. 7.

Ver. 13. Πλῆθος σπρ. οὐρ.] *a multitude of the heavenly host* (מַלְאָכֵי הַשָּׁמַיִם), a multitude of angels. The (satellite-) host of the angels surrounds God's throne. 1 Kings xxii. 19 ; 2 Chron. xviii. 18 ; Ps. ciii. 21, cxlviii. 2 ; Matt. xxvi. 53 ; Rev. xix. 14, *al.*<sup>2</sup> — Ver. 14. δόξα ἐν ὑψίστοις κ.τ.λ. According to the reading *εὐδοκίας* (see the critical remarks, and Nösselt, *Exercitatt.* p. 171 ff.) : *Glory (is, comp. 1 Pet. iv. 11) in the heaven to God, and on earth salvation among men who are well-pleasing!* The angels declare to the praise of God (ver. 13) that on account of the birth of the Messiah God is glorified in heaven (by the angels), and that on the earth there is now salvation among men, to whom in and with the new-born child has been imparted God's good pleasure.<sup>3</sup> They thus contemplate the Messiah's work as having already set in with His birth, and celebrate it in a twofold manner in reference to heaven and earth (comp. Isa. vi. 3). Their exclamation is not a wish, as it is usually rendered by supplying *ἔστω* or *εἰη*, but far stronger, — a triumphant affirmation of the existing blessed state of things. The *ἐν ἀνθρώπ.* *εὐδοκίας* (genitive of *quality*, see Winer, p. 211 f. [E. T. 286 f.]) adds to the scene of the *εἰρήνη* the *subjects*, among whom it prevails (comp. Plat. *Symp.* p. 197 C) ; these, namely, are those who believe in the Messiah, designated in reference to God whose grace they possess, as *men who are well pleasing* (to Him). Comp. *Test. XII. Patr.* p. 587 : καὶ εὐδοκῇσει κύριος ἐπὶ τοῖς ἀγαπῇ-τοῖς αὐτοῦ ἕως αἰώνων, "And the Lord will be well pleased (εὐδοκῇσει) with His beloved unto eternity" (ἕως αἰώνων). Observe, moreover, the correlation which exists (1) between *δόξα* and *εἰρήνη* ; (2) between *ἐν ὑψίστοις* and *ἐπὶ γῆς* ; and (3) between *θεῷ* and *ἐν ἀνθρώποις εὐδοκίας*. By *ἐν ὑψίστοις* (*in regions, which are the highest of all*, xix. 38) the angels declare what takes place in the highest heaven, whence they have just come down. Comp. Matt. xxi. 9 ; Wisd. ix. 17 ; Eccclus. xliii. 9 ; Job xvi. 19 ; Heb. i. 3. — By *εἰρήνη* they mean not only *peace* (usually understood of the peace of reconciliation), but the entire *salvation*, of which the new-born child is the bearer ; comp. i. 79. [See Note XXV. p. 288 seq.] — With the *Recepta εὐδοκία*, the hymn would also consist of only *two parts*, divided by *καὶ*,<sup>4</sup> which is not for

<sup>1</sup> According to the notice *σήμερον*, and in view of the smallness of Bethlehem, the sign specified by *κείμενον ἐν φάτρῃ* was *unf- ficiently certain* at once to guide inquiry to the child in the village. Olshausen, but not the text, adds to this the *secret impulse of the Spirit*, which led the shepherds to the right place.

<sup>2</sup> On *γίνεσθαι σὺν τινι*, to be associated with any one, comp. Xen. *Cyr.* v. 3. 8. On *σπα- ριά*, comp. Plat. *Phaedr.* p. 246 E : *σπαρια θέων τὰ καὶ δαιμόνων*.

<sup>3</sup> Olshausen (following Alberti, *Obes.*, and Tittmann, *Diss.*, Viteb. 1777) places a stop after *γῆς*, so that the first clause says : "God is now praised as in heaven, so also in the earth." This is erroneous, because, according to the order of the words in Luke, the emphatic point would be not *ἐπὶ γῆς*, as in the Lord's Prayer, but *ἐν ὑψίστοις*.

<sup>4</sup> Nevertheless Ebrard (on Olshausen) still defends the *threefold division*. According to him, the angels exult (1) that in *heaven* honor is given to God for the redemption

(Bengel, Paulus, Kuinoel, and others, comp. Theophylact), but *and*. And the second part would consist of two parallel clauses, of which the first lays down the state of things in question after a purely objective manner (*ἐπὶ γῆς εἰρήνη*), while the second designates it from the point of view of God's subjectivity (*ἐν ἀνθρ. εὐδοκία*): *on earth is salvation, among men is (God's) good pleasure*; *ἐν ἀνθρ.*, namely, would not be *in the case of men* (Matt. iii. 17; so usually), but *local*, as previously *ἐν ἰψίστ.* and *ἐπὶ γῆς*. Fritzsche, *ad Rom.* II. p. 372, takes *εὐδοκία* as *delight*; "in genere humano (Messia nato) *voluptas est et laetitia*," "in the human race (the Messiah being born) *there is delight and joy*." But *εὐδοκία* nowhere expresses this strong idea, but only the state of well-pleased satisfaction (as Ps. cxliv. 16, LXX.), and the latter idea would in this place be too weak; we could not but expect *χαρὰ καὶ ἀγαλλίασις*, or the like. Moreover, according to ver. 13 (*αἰνοῦντων τ. Θεόν*) it is more in harmony with the text to understand *εὐδοκία on the part of God*, in which case the quite usual meaning of the word (*ἐπανάπανσις τοῦ Θεοῦ*, Theophylact) is retained; "quod sc. Deus gratuito suo favore homines dignatus sit," "which signifies, that God deems men worthy of His own gratuitous favor" (Calvin). The opposite: Eph. ii. 3. Bornemann, *Schol.* p. 19 ff., considers the whole as affirmed of *Christ*: "Χριστὸς ὁ κύριος δόξα ἔσται ἐν ἰψίστοις ὄντι Θεῷ κ.τ.λ., *h. e. Messias celebrabit in coelis Deum et in terram deducet pacem divinam, documentum* (in apposition) *benevolentiae divinae erga homines*," "that is, the Messiah will praise God in the heavens, and will bring down to earth divine peace, a proof (in apposition) of divine benevolence toward men." But Luke himself specifies the contents as *praise of God* (ver. 13); and the assumption of Bornemann (after Paulus), that Luke has given only a small fragment of the hymn, is the more arbitrary, the more the few pregnant words are precisely in keeping with a heavenly song of praise.

Ver. 15 f. *Καὶ ὁ ἀνθρ.*] This *καὶ* is not *also*, but the simple *and* after *ἐγένετο*; see on v. 12. — *οἱ ἀνθρώποι οἱ ποιμένες* [see critical note], not: the *shepherd people* (Grotius, Paulus, and others), against which the second article is decisive (comp. Matt. xviii. 23, xxii. 2, *al.*; see Bernhardt, p. 48; Kühner, II. p. 120), but a contrast to *οἱ ἄγγελοι*, in which case, however, we must not lay upon the expression a stress which is foreign to the connection ("totum genus humanum quodammodo repraesentantes," "representing in a certain sense the whole human race," Bengel), but rather must adhere to the simple and artless mode of representation: after the departure of the *angels the people too, the shepherds*, said, etc. — *διέλθωμεν*] through the fields as far as to Bethlehem, Acts ix. 38, xi. 19. — *ὅη*] denotes what is *definitive*, without more ado.<sup>1</sup> — *τὸ ῥῆμα*] *which has been said*; ὁ ὁ κύρ. ἡμ. is an expe-

now brought about; (3) that *upon earth* a kingdom of peace is now founded; (3) that *between heaven and earth* the right relation is restored, that God's eye may again rest with good pleasure on mankind. This alleged third clause of necessity contains somewhat of tautology; and the text itself by its *καὶ* and by its contrast of heaven and

earth yields only *two* clauses. Lange also, *L. J.* II. 1, p. 103, understands it in a three-fold sense, but very arbitrarily takes *εὐδοκία* of the divine good pleasure *manifested in a Person*, referring to passages such as Eph. i. 5, 6.

<sup>1</sup> See Klotz, *ad Devar.* p. 395; Nägelsbach, *Anm. z. Illas*, ed. 2, p. 433 f.

geis of it. — ἀνεύρον] *they discovered* (after previous search, in conformity with the direction at ver. 12). The word only occurs in the N. T. again at Acts xxi. 4, comp. 4 Macc. iii. 14 ; more frequently among Greek writers.

Ver. 17 f. Διενώρισαν] *they gave exact information* (διά). [But see critical note.] The word is only found besides in Schol. in Beck. *Anecd.* p. 787, 15, but in the sense of accurate *distinguishing*, which it cannot have in this place (Vulg.: *cognoverunt*); comp. rather ἐγνώρισεν, ver. 15. At the birthplace to the parents and others who were present they made accurate communication of the angelic utterance addressed to them, and all who heard this communication marvelled, but Mary (ver. 19), etc. — περὶ τῶν λαληθ. does not belong to ἀκοσάντες (Gersdorf), but to ἐθαύμ., with which indeed περὶ is very rarely associated elsewhere ; but the thought is : they fell into amazement *in consideration of that, which*, etc.<sup>1</sup>

Ver. 19 f. Δέ] leading over to the special thing, which Mary amidst this general amazement did—she, who, in accordance with the revelations made to her, was more deeply struck with the tidings of the shepherds, and saw matters in a deeper light. She *kept* all these utterances (τὰ ῥήματα) of the shepherds. Observe in the narrative the emphasis of πάντα, as well as the purposely chosen adumbrative tense συνετήρει (previously the aorist).<sup>2</sup> — συμβάλλουσα κ.τ.λ.] The Vulgate well renders : *conferens*, inasmuch as she *put them together*, i.e., in silent heart-pondering she compared and interpreted them to herself.<sup>3</sup> — ὑπέστρεψ.] to their flocks, ver. 8. — δοξάζοντες καὶ αἰνοῦντες] Glorifying and giving approval. The latter is more special than the former. — ἐπὶ πᾶσιν κ.τ.λ.] over all things, which they had just heard and seen in Bethlehem after such manner as was spoken to them by the angel at vv. 10–12.

REMARK.—To make of these angelic appearances a *natural* (phosphoric) *phenomenon*, which had first been single and then had divided itself and moved to and fro, and which the shepherds, to whom was known Mary's hope of bringing forth the Messiah, interpreted to themselves of this birth (Paulus ; comp. Ammon, *L. J.* I. p. 203, who likewise assumes a meteor), is a decided and unworthy offence against the contents and purpose of the narrative, which is to be left in its charming, thoughtful, and lofty simplicity as the most distinguished portion of the cycle of legend, which surrounded the birth and the early life of Jesus. The truth of the history of the shepherds and the angels lies in the sphere of the idea, not in that of historical reality, although Luke narrates it as a real event. Regarded as reality, the history loses its truth, as a premiss, with which the notorious subsequent want of knowledge and non-recognition of Jesus as the Messiah, as well as the absolute silence of evangelic preaching as to this heavenly *evangelium*, do not accord as a sequel,—apart from the fact, that it is not at all consistent with Matthew's narrative of the Magi and of the slaying of the children, which is to be explained from the cir-

<sup>1</sup> Comp. Plat. *Tim.* p. 80 C : τὰ θαυμαζόμενα ἡλεκτρῶν περὶ τῆς ἑλξεως.

<sup>2</sup> On συντηρεῖν, *alibi mente repositum servare*, comp. Dan. vii. 28 ; Eccclus. xiii. 12,

xxxix. 2, xxviii. 3.

<sup>3</sup> Comp. Plat. *Crat.* p. 348 A : συμβαλεῖν τὴν Κρατύλου μαρτυρίαν, p. 412 C ; Soph. *Oed. C.* 1472 ; Pind. *Nem.* xi. 43 ; Eur. *Or.* 1394.

cumstance that various wreaths of legend, altogether independent one of another, wove themselves around the divine child in His lowliness.<sup>1</sup> The contrast of the lowliness of Jesus and of His divine glory, which pervade His entire history on earth until His exaltation (Phil. ii. 6 ff.), is the great truth, to which here, immediately upon the birth, is given the most eminent and most exhaustive expression by the living and creative poetry of faith, in which with thoughtful aptness members of the lowly and yet patriarchally consecrated class of shepherds receive the first heavenly revelation of the Gospel outside the family circle, and so the *πρωτοὶ εὐαγγελίζονται* (vii. 22) is already even now realized. [See Note XXVI., p. 289.]

Ver. 21. *Τὸν περιτεμεῖν αὐτόν*] The genitive, not as at ver. 22, i. 57, ii. 6, but as genitive of the *aim*: *in order to circumcise Him*, that He might be circumcised. Comp. Buttmann, *neut. Gr.* p. 230 [E. T. 267]. — *καὶ ἐκλήθη*] *was also named*, indicating the naming as *superadded* to the rite of circumcision. See Nägelsbach, *z. Ilias*, ed. 3, p. 164. And the Son of God had to become *circumcised*, as *γενόμενος ἐκ γυναικός, γενόμενος ὑπὸ νόμον*, Gal. iv. 4. This was the divine arrangement for His appearing as the God-man in necessary association with the people of God (Rom. ix. 5). There is much importation of the dogmatic element here among the older commentators.<sup>2</sup> — *τὸ κληθῆναι κ.τ.λ.*] See i. 31. Comp. Matt. i. 21, where, however, the legend quite differently refers the giving of the name to the angel.

Ver. 22. Women after childbirth, when the child was a boy, were unclean for seven days, and had besides to stay at home thirty-three days more (at the birth of a girl these periods were doubled). Then they were bound to present in the temple an offering of purification, namely, a lamb of a year old as a burnt-offering, and a young pigeon or turtle-dove as a sin-offering; or else, if their means were too small for this, two turtle-doves or young pigeons, the one as a burnt-offering, the other as a sin-offering.<sup>3</sup> Accordingly *αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν*: *the days, which* (i.e., the lapse of them) *were appointed for their legal cleansing* (*καθαρισμός, passive*, comp. ver. 14). Mary brought the offering of the poor, ver. 24. — *αὐτῶν*] applies contextually (*ἀνήγαγον αὐτόν*) not to the *Jews* (van Hengel, *Annot.* p. 199), but to *Mary and Joseph*. Comp. Euthymius Zigabenus, also Bleek. The purification in itself indeed concerned only the mother; but in the case before us

<sup>1</sup> In opposition to Schleiermacher, who in the case of our passage lays stress, in opposition to the mythical view, on the absence of lyrical poetry, failing to see that precisely the most exalted and purest poetry is found in the *contents* of our passage with all its simplicity of presentation; see the appropriate remarks of Strauss, I. p. 245. Lange, *L. J. II.* p. 103, in his own manner transfers the appearances to the souls of the shepherds, which were of such elevated and supramundane mood that they could discern the joy of an angelic host; and holds that the appearance of the angel and the glory of the Lord, ver. 9, point to a vision

of the Angel of the Covenant.

<sup>2</sup> Calovius says that Christ allowed Himself to be circumcised "*tum ob demonstrandam naturae humanae veritatem . . . tum ad probandam e semine Abraham originem . . . tum imprimis ob meriti et redemptionis Christi certificationem*," "first for demonstrating the reality of His human nature . . . then to prove His origin from the seed of Abraham . . . then especially as a certification of the merit and redemption of Christ."

<sup>3</sup> See Lev. xii. 2 ff.: Lund, *Jüd. Heiligth.*, ed. Wolf, p. 751; Michaelis, *Mos. R.* § 192; Ewald, *Alterth.* p. 178 f.; Kell, *Archäol.* I. p. 296.

Joseph was, and that by means of the presentation of the first-born son associated therewith, also directly interested; hence the expression *by way of synecdoche*, which is usually referred to the mother and the child (so also by Kuinoel, Winer, de Wette). — κατὰ τὸν νόμον *M.*] applies to ἐπιλήσθησαν κ.τ.λ., indicating the *legal* duration thereof. — ἀνήγαγον, like ἀναβαίνειν of the journeying to Jerusalem. — παραστήσαι] All first-born sons were the property of Jehovah, destined to the temple-service originally and before the institution of the Levites (Num. viii. 14 ff.); hence they had to be *presented* in the temple to God as His special property, but were redeemed from Him for five shekels.<sup>1</sup>

Ver. 23. Not to be put in a parenthesis. — A very free quotation from Ex. xiii. 2. — διανοίγον μήτρην] מִן הַמֵּטְרָה; comp. LXX. Hardly according to the passage before us has Luke conceived, with Ambrosius and many others, that Mary brought forth *clauso utero* and only voluntarily subjected herself to this law (as Bisping still holds).

Ver. 24. Καὶ τοῦ δοῦναι] continues the narrative after the interposed sentence ver. 23: *and in order to give* an offering. — κατὰ τὸ εἶρημ. κ.τ.λ.] Lev. xii. 8. — νεοσσόις] On the later form rejected by the Atticists, νεοσσός (so Tischendorf), see Sturz, *Dial. Mac.* p. 185; Lobeck, *ad Phryn.* p. 206 f.

Ver. 25 f. Who this *Simeon* was ("primus propheta, qui diceret Christum venisse," "the first prophet who said that Christ had come," Bengel), is utterly unknown. The supposition that he was son of Hillel, and father of Gamaliel (Michaelis, Paulus, and older commentators), who became president of the Sanhedrim in A.D. 13, does not agree with vv. 26, 29, where he appears as an *aged* man; and there is generally the less ground for entertaining it, in proportion to the frequency of the name Ἰσὶδῶ. — δίκαιος κ. εὐλαβής] <sup>2</sup> The word εὐλαβής is only used in the N. T. by Luke. It denotes religious conscientiousness. <sup>3</sup> — παράκλησιν] The Messianic *blessing* of the nation, as its practical *consolation* after its sufferings (comp. λύτρωσιν, ver. 38), is called, according to prophetic precedent (Isa. xl. 1), in the Rabbinical literature also very often בְּרַכָּה.<sup>4</sup> The same in substance is: προσδεχόμε. τὴν βασιλείαν τοῦ Θεοῦ, Mark xv. 43. — ἐπ' αὐτόν] having come upon. — κερήματισμ.] a divine *responsum*, see on Matt. ii. 12. There is no hint of a *dream* (Kuinoel). — πρὶν ἢ] See on Matt. i. 18. — τὸν Χριστὸν κυρίου] comp. ix. 20: *the Messiah of God* (whom God has destined and sent as Messiah). — For the expression to *see death*, comp. Heb. xi. 5; John viii. 51; Ps. lxxxix. 48.<sup>5</sup>

Ver. 27 f. Ἐν τῷ πνεύματι] *by virtue* of the Holy Spirit, "instigante Spiritu," Grotius; comp. Matt. xxii. 43. — The expression τοῖς γονεῖς (procreators) is not appropriate to the *bodily* Sonship of God, which Luke narrates, and it betrays an original source resting on a different view. [See

<sup>1</sup> Ex. xiii. 2; Num. viii. 16, xviii. 15 f.; Lightfoot, p. 753; Lund, *l.c.* p. 753; Michaelis, *Mos. R.* § 227, 276; Saalschütz, *Mos. R.* p. 97.

<sup>2</sup> Comp. Plat. *Polit.* p. 311 B: τὸ δίκαιον κ. εὐλαβές, and shortly before: ἡθὴ εὐλαβῇ καὶ δίκαια.

<sup>3</sup> Comp. Dellitzsch on Heb. v. 7 f., p. 191.

<sup>4</sup> See Vitringa, *Obs.* V. p. 83; Lightfoot and Wetstein *in loc.* The Messiah Himself: מִן הַמֵּטְרָה. See Schöttgen, *Mos.* II. p. 18.

<sup>5</sup> On the classical use of ὁρᾶν in the sense of *experiendo cognoscere*, Dorvill. *ad Char.* p. 483; Jacobs, *ad Anthol.* VII. p. 108.

Note XXVII., p. 289.] Comp. ver. 41. On the *form* γονεῖς, see Lobeck, *ad Phryn.* p. 69. — κατὰ τὸ εἰθισμένον τοῦ νόμου] According to the custom prescribed by the law. — καὶ αὐτός] also on *His* part, for the *parents* had just carried Him in, ver. 27. The reference to the *priest*, “qui cum Domino sistendum amplexus erat,” “who had taken Him in his arms to be presented to the Lord” (Wolf; Kuinoel also mixes up this), is erroneous, since it is *in the bringing in* that the child is also taken into his arms by Simeon. — Simeon has *recognized* the *Messiah-child* immediately *through the Spirit*. He needed not for this “the august form of the mother” (in opposition to Lange).

Ver. 29 ff. *Now* (after I have seen the Messiah, vv. 26, 30) *Thou lettest Thy servant depart, O Ruler, according to Thine utterance* (ver. 2), *in bliss* (so that he is happy, see on Mark v. 34); now the time is come, when Thou lettest me die blessed.<sup>1</sup> — ἀπολύεις] *present*, of that which is nearly and certainly impending. There is no need to supply τοῦ ζῆν, or ἐκ τῆς γῆς, or the like (as is usually done), as the absolute ἀπολύειν is at all events used (comp. Soph. *Ant.* 1254; Gen. xv. 2; Num. xx. 29; Tob. iii. 6), but Simeon conceives of his death figuratively as an *emfranchisement from service*, as is signified by the context in τ. δοῦλόν σου, δέσποτα. The servant of God *dies* and is thereby *released* from his service. — εἶδον prefixed with emphasis, in retrospective reference to ver. 26. — τὸ σωτήριόν σου] *the deliverance bestowed by Thee*, the Messianic deliverance, which has begun with the birth of the Messiah. Comp. iii. 6; Acts xxviii. 28. — κατὰ πρόσωπον πάντ. τ. λαῶν] *in the face of all peoples*, so that this deliverance is set forth before all peoples, is visible and manifest to them.<sup>2</sup> The prophet sees the σωτήριον already in its *unfolded manifestation to all*. This is then, in ver. 32, further specially characterized as respects the two portions of the πάντων τῶν λαῶν, in which φῶς and δόξαν are appositional definitions to τὸ σωτήριόν σου: *light, which is destined to bring revelation to the heathen, and glory of Thy people Israel*. The progression of the climax lies in φῶς and δόξα. For the heathen the σωτήριον is *light*, when, namely, they come in accordance with the time-hallowed promise (Isa. ii. 2 ff., xi. 10, xlv. 5, lx. 1 ff., and many other passages), and subject themselves to the Messianic theocracy, whereby they become enlightened and sharers in the unveiling of the divine truth. For the people Israel the σωτήριον is *glory*, because in the manifestation and ministry of the Messiah the people of God attains the glory, through which it is destined to be distinguished above all peoples as the seat and possessor of salvation. Δόξαν might be included as still dependent on εἰς (Theophylact, Euthymius Zigabenus, Luther, Bleek, and others), but by taking it independently, the great destination of the σωτήριον for the people of Israel is brought into more forcible prominence. — Ver. 33. *And there was* (on the singular ἦν and the plural participles that follow, see Kühner, § 433, 1; comp. Matt. xvii. 3) *His father and His mother in amazement*, etc. In this there is no inconsis-

<sup>1</sup> Euthymius Zigabenus well remarks: *μηκέτι λυπούμενον ὑπὲρ τῆς ἐλευθερίας τοῦ Ἰσραήλ*, “no longer grieved on behalf of

the freedom of Israel.”

<sup>2</sup> Comp. on κατὰ πρόσωπον, Jacobs, *ad A. A. Tat.* III. 1, p. 612.

tency with the earlier angelic revelations (Strauss). The thing was great enough *in itself*, and they learned it here in *another* form of revelation, the *prophetic*.

Ver. 34. Αἰτοῖς] the parents, ver. 33. — After he has blessed them (has in prayer promised them God's grace and salvation), he again specially addresses the *mother*, whose marvellous relation to the new-born infant he has, according to Luke, recognized ἐν πνεύματι. — κεῖται] *He is placed there*, i.e., *He has the destination*, see on Phil. i. 16. — εἰς πῶσιν κ.τ.λ.] designates, in reference to Isa. viii. 14 (comp. Matt. xxi. 22, 44 ; Acts iv. 11 ; Rom. ix. 33 ; 1 Pet. ii. 6), the *moral judgment* (John iii. 19 ff.), which is to set in by means of the appearance and the ministry of the Messiah. According to divine decree many must take offence at Him and *fall*—namely, through unbelief—into obduracy and moral ruin ; many others must *arise*, inasmuch as they raise themselves—namely, through faith in Him—to true spiritual life. [See Note XXVIII., p. 289.] The fulfilment of both is abundantly attested in the evangelic history ; as, for example, in the case of the Pharisees and scribes the *falling*, in that of the publicans and sinners the *rising*, in that of Paul *both* ; comp. Rom. xi. 11 ff. — καὶ εἰς σημεῖον ἀντιλεγόμεν.] What was previously affirmed was His destination *for others* ; now follows the *special personal* experience, which is destined for Him. His manifestation is to be a *sign*, a marvellous token (signal) of the divine counsel, which *experiences contradiction* from the world (see on Rom. x. 21). The fulfilment of this prediction attained its culmination in the crucifixion ; hence ver. 35. Comp. Heb. xii. 3. But it continues onward even to the last day, 1 Cor. xv. 25.

Ver. 35. Since the construction does not indicate that καὶ . . . ῥομφαία is to be made a parenthesis, and since the importance of this prophetic intimation in the address directed to Mary is not in keeping with a mere intercalation, ὅπως κ.τ.λ. is to be referred to καὶ . . . ῥομφαία, not to σημεῖον ἀντιλεγ. (Kuinoel, de Wette, Ewald, and many others). — καὶ σοῦ δέ] See on i. 76. This καὶ and αὐτῆς places the anguish of the mother *herself* on a parallel with the fate of her Son intimated by σημεῖον ἀντιλεγ. ; and σοῦ δέ αὐτῆς is a bringing of the contrast into stronger relief than σεαυτῆς δέ.<sup>1</sup> — ῥομφαία] Not the martyr-death of Mary, as Epiphanius and Lightfoot hold ; ῥομφαίαν δὲ ὠνόμασε, τὴν τμητικωτάτην καὶ ὀξεῖαν ὀδύνην,<sup>2</sup> ἥτις διήλθε τὴν καρδίαν τῆς θεομήτορος, ὅτε ὁ υἱὸς αὐτῆς προσηλωθῇ τῷ σταυρῷ, "He gives the name sword to that most piercing and bitter pang, which went through the heart of the mother of God, when her Son was nailed to the cross," Euthymius Zigabenus. Similar figurative designations of pain may be seen in Wetstein. Bleek is mistaken in referring it to doubts of the Messiahship of her Son, which for a while were to cause division in Mary's heart. For this thought the forcible expression would be quite out of proportion, and, moreover, unintelligible ; and the thought itself would be much too special and subordinate, even apart from the consideration that there is no direct evidence before us of *temporary* un-

<sup>1</sup> See Schaefer, *ad Dem. de Cor.* 319, 6.

<sup>2</sup> Comp. Hom. *Il.* xix. 125 : τὸν δ' ἄχος δὲν κατὰ φρένα τύψε βαθεῖαν.



belief on the part of Mary (at the most, Mark iii. 21). — ὅπως κ.τ.λ.] a divine aim, which is to be attained by οὗτος κεῖται . . . βρομφαία ; a great crisis in the spiritual world is to be brought to light, John ix. 39, iii. 19, v. 22 ; 1 Cor. i. 23 f. ; 2 Cor. ii. 15. The conditional ἂν expresses : in order that, *when that which is just predicted to thee sets in*. — ἐκ πολλ. καρδ.] *forth from many hearts*. Comp. Rom. i. 17. — διαλογισμοί] *not of dialogues ; thoughts*, consequently what is otherwise hidden. The revealing itself takes place through declared belief or unbelief in Him who is put to death.

Ver. 36 ff. 'Ην] *aderat*, as at Mark viii. 1, xv. 40 ; also 1 Cor. xiv. 48. — After αὐτῇ, ver. 36, the copula ἦν is not unnecessarily to be supplied, in which case (so usually, as also by Lachmann and Tischendorf) a point is placed after ver. 37 ; but this αὐτῇ is the subject to which ἀνθωμολογεῖτο belongs as verb, so that all that intervenes contains accompanying definitions of the subject, namely thus : *This one, being advanced in great age, after she had lived with a husband seven years from her virginity, she too a widow up to eighty-four years, who departed not from the temple, with fastings and prayers rendering service to God night and day and having come forward at that same hour, offered praise to the Lord*, etc. Observe as to this—(1) that ζῆσασα . . . αὐτῆς, ver. 36, is *subordinate* to the προβεβηκ. ἐν ἡμ. πολλ. ; (2) that at ver. 37 there is to be written, with Tischendorf and Ewald, καὶ αὐτῇ (not as usually, καὶ αὐτῇ), so that the definition καὶ αὐτῇ χήρα . . . ἐπιστάσα, vv. 37, 38, contains a further description of the woman *co-ordinated* with the προβεβηκ. ἐν ἡμ. πολλ. ; (3) that καὶ αὐτῇ τῇ ὥρᾳ ἐπιστάσα (see the critical remarks) without any separation links itself on continuously to the preceding participial definition ; finally, (4) that καὶ αὐτῇ, ver. 37, *she too*, places Anna on a parallel with Simeon ; as the latter had come forward a pious aged man, so *she also* a pious aged woman. — προφήτις]<sup>1</sup> Hebrew פִּתְּוֹנִיָּה, an *interpreters of God*, a woman *with the gift of apocalyptic discourse*, Rev. ii. 20 ; Acts xxi. 9, ii. 17. She makes use of this gift, ver. 38. — ἐπτά] consequently a *brief* and (ἀπὸ τ. παρθεν. αὐτ.) her *only* marriage, after which she remained in widowhood, which among the ancients was accounted very honorable. See Grotius and Wetstein on 1 Tim. iii. 2, v. 9.

Ver. 37. 'Εως (see the critical remarks) ἐτ. ὀγδοήκ. : *even to eighty-four years*, she had come even to this age of life in her widowhood. Comp. Matt. xviii. 21 f. Rettig is mistaken in his judgment upon ἕως in the *Stud. u. Krit.* 1838, p. 221. Comp. Dem. 262, 5. — οὐκ ἀφίστατο κ.τ.λ.] a popular description of *unremitting zeal* (comp. Hom. *Od.* ii. 845, *Il.* xxiv. 72) in the public worship of God. Comp. xxiv. 53. — νύκτα κ. ἡμέρ.] Thus also at Acts xxvi. 7 ; Mark iv. 28 ; 1 Tim. v. 5. Elsewhere the order is inverted.<sup>2</sup> In this place νύκτα is *prefixed* in order, as in Acts, *i.e.*, and 1 Tim. v. 5, to make the *fergency of the pious temple-service* the more prominent. The case is otherwise, where it is simply a question of definition of time, at Esth. iv. 15.

<sup>1</sup> Plat. *Phaedr.* p. 244 A ; Eur. *Ion.* 42, 221 ; LXX. Ex. xv. 20 ; Isa. viii. 3, *al.*

<sup>2</sup> Instances of both arrangements may be

seen in Bornemann, *Schol.* p. 37 ; Lobeck, *Paratip.* p. 62 f., and from the Latin : Heindorf on *Horat. Sat.* i. 1. 77.

Ver. 38. *Αὐτῇ τῇ ὥρᾳ*] in which occurred the previously described scene with Simeon. — *ἐπιστάσα*] *having made her appearance*, namely, to speak.<sup>1</sup> The suddenness and unexpectedness in the demeanor of the aged widow is implied also here (comp. on ver. 9) in the context. On *ἀνθρολογεῖσθαι* (comp. LXX. Ps. lxxix. 13; 3 Macc. vi. 33), in the case of which *ἀντί* “*referendi reprehendendique sensum habet*,” see Winer, *de verbos. compos. usu*, III. p. 18 ff. The *tenor* of her utterance of praise to God (*τῷ κυρίῳ*) is after what was related of Simeon obvious of itself, and is therefore not more precisely specified. [See critical note; *θεῷ* is correct.] — *περὶ αὐτοῦ*] *ὅτι οὗτός ἐστιν ὁ λυτρωτής*, Euthymius Zigabenus. *Jesus* is the subject still present, as a matter of course, in the conception of the narrator (from ver. 34 f. onwards), although not mentioned in the context (Winer, p. 132 [E. T. 146 f.]). — *τοῖς προσδεχομ. λίτρωσιν*] Comp. ver. 25. With the reading *Ἱερουσ.* *without ἐν* (see the critical remarks), *deliverance of Jerusalem* is not essentially distinct from *παράκλησις τοῦ Ἰσρ.*, ver. 25, comp. i. 68, since Jerusalem is the theocratic central seat of God's people. Comp. Isa. xl. 2. We may add, the *ἐλάλει κ.τ.λ.* took place on her part likewise *αὐτῇ τῇ ὥρᾳ*, namely, after she had presented her praise to God. The pious ones waiting for the Messiah are with her in the temple, and to them all she makes communication about the child that is present. But this is not to be conceived of as a *public utterance*, for which the limitation *τοῖς προσδεχ.* would not be appropriate.

Ver. 39. *Ναζαρέτ*] therefore not in the first instance again to Bethlehem. Of the Magi, of the slaughter of the children, of the flight to Egypt, Luke has nothing. They belong to quite another cycle of legend, which he has not followed. Reconciliation is impossible; a preference for Luke, however, at the expense of Matthew (Schleiermacher, Schneckenburger, Sieffert, and others), is at least in so far well founded, as Bethlehem was not, as Matthew reports (see on Matt. ii. 23, Rem.), the original dwelling-place of the parents of Jesus, but became the birth-place of the latter on occasion of the *ἀπογραφή*. [See Note XXIX., p. 289 seq.] If Bethlehem had been the original dwelling-place, it was natural, considering the Davidico-Messianic tendency of the legend, that no change should be made under these circumstances. But, in opposition to the bold assumption of the more recent exponents of the mythical theory,<sup>2</sup> that Jesus was born in Nazareth, so that both the earlier residence of the parents at Bethlehem (Matthew) and their journey thither (Luke) are held to be the work of tradition on the basis of Mic. v. 1 (but only Matthew bases his statement upon this prophecy!), see on Matt. Lc. Even de Wette finds this probable, especially on account of John vii. 42, comp. i. 46 ff., where John adds no correction of the popular view. But to infer from this that John knew nothing of the birth in Bethlehem is unwarranted, since the tradition of Matthew and Luke, agreeing in *this* very par-

<sup>1</sup> Comp. Aeschin. p. 65, 5; Xen. *Anab.* v. 8, 9, *Sympos.* II. 7.

<sup>2</sup> See also Welsse, *Evangelienfr.* p. 181 f., who holds that the reference to the Lord's place of birth by the name of *Bethlehem* is to be understood *πνευματικῶς*. Schleier-

macher, *L. J.* p. 56 f., leaves the birth-place altogether doubtful; holding that the question is wholly indifferent for our faith, which remark, however, is inappropriate on account of the prophetic promise.

ticular, certainly suggests the presumption that the birth at Bethlehem was generally known among the Christians and was believed, so that there was not at all any need for a correcting remark on the part of John.

REMARK. — As the presentation of Jesus in the temple bears of itself in its legal aspect the stamp of history, so what occurred with Simeon and Anna cannot in its general outlines be reasonably relegated to the domain of myth (see, in opposition to Strauss and B. Bauer, Ebrard, p. 225 ff.), although it remains doubtful whether the prophetic glance of the seers (to whose help Paulus comes by suggesting, in spite of the remark at ver. 33, communications on the part of Mary; and Hofmann, p. 276, by the hypothesis of acquaintance with the history of the birth) expressed itself so definitely as the account about Simeon purports. The hypothesis that Luke received his information from Anna's mouth (Schleiermacher, Neander) hangs on ver. 36 f., where Anna is so accurately described, and consequently on so weak a thread, that it breaks down at once when we take into account the lesser degree of vividness and fulness of detail in the narrative of what Anna did.

Ver. 40. Similar to i. 80, but more distinctive and more characteristic, in keeping with the human development of the *Son of God*, who was to grow up to be the organ of *truth* and *grace*. Comp. ver. 52. — πληρούμ. σοφ.] the internal state of things accompanying the ἐκραιταύοιτο; He became a *vigorous* child (ἐκπαρ.<sup>1</sup>), while at the same time He became *filled*, etc. — χάρις Θεοῦ] not to be taken of distinguished *bodily gracefulness* (Raphel, Wolf, Wetstein), but as: the *favor of God*, which was *directed* upon Him. Comp. ver. 52. On ἐν αὐτῷ, comp. Acts iv. 38.

Ver. 41 f. Τῇ ἐορτῇ] Dative of *time*. Comp. Winer, p. 195, 198 [E. T. 218, 215]. The three great festivals (Passover, Pentecost, Tabernacles) were according to the Mosaic law to be celebrated, although with the gradual dispersion of the people this could not strictly be adhered to, by every male Israelite at the national sanctuary,—an excellent means of maintaining and elevating the common theocratic spirit; Ex. xxiii. 14 ff., xxxiv. 23; Deut. xvi. 16.<sup>2</sup> The annual *passover-journey* was shared also by Mary, doubtless independently of Hillel's precept to that effect (*Tanchuma*, f. 83, 4), and in virtue of her piety (comp. 1 Sam. i. 7; *Mechilta*, f. 17, 2). As to the *Passover*, see on Matt. xxvi. 2. — δώδεκα] At this age in the case of the boy, who now was called בן חנוכה [“son of the law”], began the instruction in the law, the accustoming to worship, fasting, and the like, see Lightfoot, p. 739; Wetstein. [See critical note, and Note XXX., p. 290.]

Ver. 43 f. Τὰς ἡμέρας] the well-known seven days of festival, Ex. xii. 15; Lev. xxiii. 6 f.; Deut. xvi. 2. — How it happened that the parents knew nothing of the staying behind of their son, is not expressly narrated by Luke. The charge, however, of negligent *carelessness* \* is unwarranted, as νομίσαντες

<sup>1</sup> Cyril of Alexandria says: σωματικῶς γὰρ ἤψανε καὶ ἐκραιταύοιτο, τῶν μελῶν συναδρυνόμενων τῇ αὐξήσει, “for He grew bodily and waxed strong, the members being matured with the growth.” Observe that in our passage πνεύματι is not added as at i. 80; the

mental development follows in πληρ. σοφ.

<sup>2</sup> See Ewald, *Allerth.* p. 406 ff.; Saalschütz, *M. R.* p. 421 ff.

<sup>3</sup> Schuderoff in the *Magaz. von Festpred.* III. p. 63 ff., and in his *Jahrb.* X. 1, p. 7 ff.; Olshausen.

ὁ δὲ αὐτὸν ἐν τῇ συνῳδίᾳ εἶναι presuppose a circumstance unknown to us, which might justify that want of knowledge. In the case of Jesus it was an irresistible impulse towards the things of God, which carried Him away to postpone His parents to the satisfaction of this instinct, mightily stimulated as it was on this His first sojourn in Jerusalem,—a momentary premature breaking forth of that, which was the principle decidedly expressed and followed out by Him in manhood (Mark iii. 32 f.). — *συνῳδία*] *company sharing the journey*. See Kypke, I. p. 220 f. The inhabitants of one or more places together formed a *caravan*; Strabo uses the word also of such a company (iv. p. 204, xi. p. 528). — ἀνεζήτων] when they assembled together to pass the night.— Ver. 45. Ζητοῦντες] *present* participle: “ubi res aliqua nondum quidem peragitur, sed tamen aut revera aut cogitatione instituitur paraturve,” “when something is not yet accomplished, but either really or in purpose is instituted or prepared,” Kühner, *ad Xen. Anab.* i. 3. 16. Comp. Dissen, *ad Pind. Ol.* vii. 14, p. 81. [See critical note.]

Ver. 46. μεθ' ἡμέρας τρεῖς] is reckoned, in most accordance with the text, from the point at which the search meant by ζητ. αὐτόν began, consequently from their return to Jerusalem, the day of this return being counted as the first, and that of the finding as the third. Comp. the designation of the time of Christ's resurrection as “after three days.” Others explain it otherwise. Grotius: “Diem unum iter fecerant, altero remensi erant iter, tertio demum quaesitum inveniunt.” “One day they had journeyed, on another they had journeyed back, on the third they at length find Him they sought.” So also Paulus, Bleek [Godet, Weiss], and others, following Euthymius Zigabenus. — ἐν τῷ ἱερῷ] We are to think of the *synagogue*, which “erat prope atrium in monte templi,” “was near the forecourt on the mount of the temple,” *Gloss. Joma*, f. 68, 2; Lightfoot *in loc.*; Deyling, *Obs.* III. ed. 2, p. 285 f.— καθεζόμενον] The Rabbinic assertion: “a diebus Mosis ad Rabban Gamalielem non didicerunt legem nisi stantes,” “from the days of Moses to Rabbi Gamaliel they did not learn the law, unless they were standing,” *Megillah*, f. 21, 1 (Wagenseil, *ad Sotah*, p. 993), according to which Jesus would thus already appear as a teacher, is rightly rejected as unfounded in the N.T., by Vitringa, *Synag.* p. 167, and more recent expositors. — ἐν μέσῳ] has its reference to the *seeking* of the parents; Jesus was not hidden, but He sat there *in the midst among the teachers*. We may conceive of Him at the feet of a teaching Rabbi, sitting in their circle (comp. on Acts xxii. 3). In this there is nothing extraordinary to be discerned,<sup>1</sup> since Jesus was already a “son of the law” (see on ver. 42). But to find here a sitting *on an equality* with the teachers<sup>2</sup>

<sup>1</sup> Lange, II. 1, p. 130, invents the idea that “the genius of the new humanity soared above the heroes of the old decorum.”

<sup>2</sup> So also older dogmatic writers. “Ceu doctor doctorum,” “As If Teacher of teachers,” says Calovius, who specifies the fourfold aim: ob gloriae templi posterioris illustrationem, “for illustration of the glory of the latter temple,” Hag. II. 10; ob adventus sui manifestationem; ob sapientiae divinae demonstrationem; ob doctorum informationem,

“for manifestation of His own advent; for demonstration of divine wisdom; for information of the teachers.”—Into what apocryphal forms the conversation of Jesus with the doctors might be fashioned, may be seen in the *Evangel. infant.* 50 ff. Even by Chemnitz He is said to have discoursed already “de persona et officio Messiae, de discrimine legis et evangelii,” “concerning the person and offices of the Messiah, concerning the distinction of law and gospel,” etc.

(Strauss, comp. de Wette) is not in accordance with the text, since the report would not otherwise have limited the action of the child to the ἀκούειν and ἐπερωτ. — ἐπερωτ. αὐτοῦς.] The Rabbinical instruction did not consist merely in teaching and interrogating the disciples, but these latter themselves also asked questions and received answers. See Lightfoot, p. 742 ff. ; Wetstein *in loc.* The questioning here is that of the pure and holy desire for knowledge, not that of a guest mingling in the conversation (in opposition to de Wette).

Ver. 47 ff. 'Επὶ τῇ συνέσει καὶ κ.τ.λ.] over His understanding in general, and especially over His answers. — ἰδόντες] Joseph and Mary. They were astonished ; for they had not expected to find Him either in this place, or so occupied. — ἡ μήτηρ αὐτοῦ] not merely because maternal feeling is in general more keen, quick, and ready to show itself, nor yet because Joseph had not been equal to this scene (Lange), but rightly in accordance with Luke's view of the maternal relation of Mary. Bengel : "non loquebatur Josephus ; major erat necessitudo matris," "Joseph did not speak ; the connection with the mother was closer." — τί δρι] wherefore? See on Mark ii. 16. — ἐν τοῖς τοῦ πατρός μου] i. e., in the house of my Father. See examples of this well-known mode of expression in Lobeck, *ad Phryn.* p. 100. So, following Syr. and the Fathers, most modern commentators [R. V. text]. Others, such as Castalio, Erasmus, Calvin, Maldonatus, Jansen, Wolf, Loesner, Valckenaer, Rosenmüller, Bornemann, de Wette, Ewald, *al.* : in the affairs of my Father. This also is linguistically correct.<sup>1</sup> But as Jesus in His reply refers expressly to the search of the parents, which He represents as having been made needlessly, it is most natural to find in this answer the designation of the locality, in which they ought to have known that He was to be found, without seeking Him in rebus Patrie. He might also be elsewhere. To combine both modes of taking it (Olshausen, Bleek) is *a priori* inappropriate. — δρι] as Son. This follows from τοῦ πατρός μου. This breaking forth of the consciousness of Divine Sonship<sup>2</sup> in the first saying which is preserved to us from Jesus, is to be explained by the power of the impressions which He experienced on His first participation in the holy observances of the festival and the temple. According to ver. 50, it could not previously, amidst the quiet course of His domestic development, have asserted itself thus ("non multum antea, nec tamen nihil, de Patre locutus erat," "not much hitherto, not however nothing, had He spoken concerning the Father," Bengel on ver. 50), but now there had emerged with Him an epoch in the course of development of that consciousness of Sonship,—the first bursting open of the swelling bud. [See Note XXXI., p. 290.] Altogether foreign to the ingenuous, child-like utterance, unnatural and indelicate, is the intention of drawing a contrast which has been imputed to Him : τῆς γὰρ παρθένου τὸν Ἰωσήφ πατέρα εἰποῖσθαι αὐτοῦ ἐκεῖνος φησὶν· οὐκ αὐτὸς ἐστὶν ὁ ἀληθὴς μου πατήρ, ἡ γὰρ ἂν ἐν τῷ οἴκῳ αὐτοῦ ἦμην, ἀλλ' ὁ Θεὸς ἐστὶ μου πατήρ, καὶ διὰ τοῦτο ἐν τῷ οἴκῳ αὐτοῦ εἰμί, "For the Virgin having spoken of Joseph as His father, He

<sup>1</sup> See 1 Tim. iv. 15 ; Bornemann, *Schol.* p. 29 ; Bernhardt, p. 210 ; Schaefer, *Molot.* p. 31 f.

<sup>2</sup> At all events already in Messianic pre-

sentiment, yet not with the conception fully unfolded, but in the dawning apprehension of the child, which could only very gradually give place to clearness, ver. 52.

says : *He is not my true father*, for then I would be in his house, but God is my Father, and *therefore* I am in His house," Theophylact. Erroneous in an opposite manner is the opinion of Schenkel, that the boy Jesus named God His Father, "*just as every pious Jewish child might do.*" Such a conclusion could only be arrived at, if He had said τ. πατὴρς ἡμῶν; but with Jesus in the connection of His entire history τ. πατὴρς μου points to a higher individual relation. And *this* too it was, which made the answer unintelligible to the parents. What every pious Jewish child might have answered, they would have understood. See, besides, Keim, *geschichtl. Chr.* p. 48 f.

Ver. 50 f. If the angelic announcement, i. 26 ff., especially vv. 32, 35, and ii. 10 ff. (comp. especially ver. 19), be historical, it is altogether incomprehensible how the words of Jesus could be unintelligible to His parents. [See Note XXXII., p. 290.] Evasive explanations are given by Olshausen, and even Bleek and older expositors (that they had simply not understood the deeper meaning of the unity of the Son and the Father), Ebrard (that Mary had no inner perception of the fact that the Father's word could become so absolutely exclusive a comfort of souls, and be so even in the boy), and others. Schleiermacher, *L. J.* p. 78, gives a candid judgment. — ἰστούσασθαι αὐτοῖς] That mighty exaltation of the consciousness of divine Sonship not only did not hinder, but conditioned with moral necessity in the youthful development of the God-man the fulfilment of filial duty, the highest proof of which was subsequently given by the Crucified One, John xix. 26 ff. — ἡ δὲ μήτηρ κ.τ.λ.] significant as in ver. 19; διατηρεῖν denotes the careful preservation. Comp. Acts xv. 29; Gen. xxxvii. 11.

REMARK.—The rejection of this significant history as a myth (Gabler in *Neuest. theol. Journ.* III. 1, 36 ff.; Strauss, Weisse,<sup>1</sup> I. p. 212 ff.), as regards which the analogies of the childhood of Moses (*Joseph. Ant.* ii. 9. 6; Philo, *de vita Mos.* II. p. 83 f.) and of Samuel (1 Sam. iii.; *Joseph. Ant.* v. 10. 4) have been made use of, is the less to be acquiesced in, in proportion to the greatness of the impression that must naturally have been made on the Son of God, in the human development of His consciousness of fellowship with God, at His first taking part in the celebration of the festival in the grand sanctuary of the nation,<sup>2</sup> and in proportion to the unadorned simplicity of the narrative and its internal truth as contrasted with the fabulous disfigurements of it in the apocryphal *Evangelium infantiae*, and even with the previous portions of the history of Luke himself. Comp. Schleiermacher, *L. J.* p. 80 f. The objection of an unnatural mental precocity applies an unwarranted standard in the case of Jesus, who was κατὰ πνεῦμα God's Son.

Ver. 52. Comp. 1 Sam. ii. 26. — ἡλικία] not *age* (so Vulgate, Luther, Erasmus, and most expositors), which would furnish an intimation altogether superfluous, but *growth, bodily size* (Beza, Vatablus, Grotius, Er. Schmid, Bengel, Ewald, Bleek, and others). See on Matt. vi. 27; Luke xix. 3.

<sup>1</sup> Weisse interprets it *allegorically*: that the youthful spirit of Christianity withdrew itself from the care and the supervision of its parents, i.e., from the restrictions of

Jewish law and from the wisdom of the ancestral schools, etc.

<sup>2</sup> Comp. Beyschlag, *Christol. d. N. T.* p. 45.

Comp. *ἤξανε καὶ ἐκραταίουτο*, ver. 40. "Justam proceritatem nactus est ac decoram," "He attained a stature which was proper and befitting," Bengel. Luke expresses His *mental* (σοφία) and *bodily* (ἡλικία) development.<sup>1</sup> In favor of this explanation we have also the evidence of 1 Sam. *l.c.*: *ἐπορεύετο μεγαλυνόμενον*, which element is here given by ἡλικία. — χάριτι] *gracious favor*, as at ver. 40. But here, where one twelve years old is spoken of, who now the longer He lives comes more into intercourse with others, Luke adds καὶ ἀνθρώποις.<sup>2</sup> Observe, moreover, that the *advancing* in God's gracious favor assumes the sinless perfection of Jesus as *growing*, as in the way of *moral development*. Comp. on Mark x. 18. But this does not exclude child-like innocence, and does not include youthful moral perplexities. Comp. Keim, *geschichtl. Chr.* p. 110 ff. It is a *normal* growth, from child-like innocence to full holiness of the life. Comp. also Beyschlag, *Christol. d. N. T.* p. 47 ff.

## NOTES BY AMERICAN EDITOR.

## XIX. Vv. 1, 2.

Weiss ed. Mey. adds the following references: "Caspari, *chronologisch. geograph. Einleitung in das Leben J. chr.*, 1869, p. 30 ff.; Steinmeyer, *Apolog. Beitr.*, 1873, IV., p. 29 ff.; Schürer, *Lehrbuch d. Neutestamentl. Zeitgeschichte*, 1874, p. 262 ff." The last-named author is quite full. Schaff (*History of the Christian Church*, I., pp. 121 ff., new ed.) discusses the question, as do Plumptre and Woolsey in Smith's Bible Dictionary (Amer. ed., IV., 3185, article "Taxing"). It is necessary to warn the reader that some writers on this subject fail to properly adjust the twofold enumeration of years from the Roman and Christian eras.

## XX. Ver. 2. αὕτη ἀπογραφὴ πρώτη ἐγένετο κ.τ.λ.

Accepting the above reading and order, the R.V. renders: "This was the first enrolment made when Quirinius was governor of Syria." The article (Rec.) would of course make ἀπογραφὴ the subject. In English the definite article is properly used with the predicate: "the first enrolment," while Greek usage, especially with αὕτη as subject, would omit it, however definite the predicate might be in itself. The force of ἐγένετο is not fully given by the English "was;" it might be brought out by this paraphrase: "This occurred as the first enrolment," etc.

## XXI. Ver. 2. The Accuracy of Luke's Statement.

Weiss ed. Mey. has not altered the notes to any great extent, except in regard to the omission of ἡ. His additions consist mainly of single references to

<sup>1</sup> In this place he prefixes σοφία, because he has just related so brilliant a trait of the mental development of Jesus. — What shifts, moreover, have been resorted to, especially since the time of Athanasius and Ambrose, to fence with reservations the progress of Jesus in wisdom in such a way

as to leave no progress, but merely a successive revealing of His inherent wisdom, or else only a growth in the wisdom to be attained through human experience (scientia acquisita)!

<sup>2</sup> Comp. 1 Sam. *l.c.*: וְיִשָּׁכַח נָם עַם-יְהוָה; Test. XII. Patr. p. 528.

Schürer (*Neut. Zeitgeschichte*) and to Zumpt, who holds that Quirinius was first governor of Syria from B.C. 4-1 (A.V. 750 to 753). This, indeed, places his term of office after the birth of Christ, since the latter occurred some little time before the spring of 750. But if Quirinius had been governor in 750, Luke could properly associate the census with him: 1. As probably completed under him. 2. As giving an easy distinction from the second census under the same governor. It must be granted that this view of Zumpt is not positively established, though a passage in Tacitus is urged as supporting it (*Annal.* 3. 48). But on the other hand the probability of Luke's confusing the matter is very slight. He is an accurate historian; he shows a knowledge of the political relations of Judaea; he refers to the well-known census under Quirinius in Acts v. 37. Meyer admits enough in the latter part of his "remark" to qualify his strong assertion of Luke's incorrectness.

It is certain that *ἡγεμονεῖν* can be used in a wide sense; and it is possible to interpret it here as referring to some official position in Syria with special charge of this enrolment. We can admit such a usage on the part of Luke far more readily than to believe him, after his own careful research, confused "by a mixing up of times and matters" through gradually obscuring tradition.

Enough has been gained by the admission of the presence of Quirinius in the East at the time of the birth of Christ to warn all candid investigators against too hasty a denial of Luke's historical accuracy in this verse. The evidence in regard to the whole matter is not abundant enough, as yet, to prove a negative. Of the two solutions indicated above, that of Zumpt still seems to be the more satisfactory, even admitting, as we must, that the earlier governorship of Quirinius could not have begun until shortly after the death of Herod, and hence after the birth of Christ.

XXII. Ver. 5. *τῇ ἐμνηστευμένῃ αὐτῷ.*

Weiss ed. Mey. rightly objects to the comment of Meyer on this phrase. The marriage was not yet completed, only in the sense indicated in Matt. i. 25. "But could Luke have really supposed that she, contrary to all custom, made the journey with her betrothed?" He suggests a view similar to that of Bispin. The interpretation "who was pregnant" is also rejected by Weiss, who cancels the "remark" of Meyer against the Davidic origin of Mary.

XXIII. Ver. 7. *ἐν τῷ καταλύματι.*

Weiss ed. Mey. also holds that this refers to "the house of a friendly host," urging that so small a place as Bethlehem would scarcely have a caravanserai.

XXIV. Ver. 9. *The Time of the Nativity.*

For a clear statement on this subject, with an argument against the position of Robinson, accepted by Meyer, see Andrews, *Life of our Lord*, pp. 16-22.

XXV. Ver. 14. *δόξα ἐν ὑψίστοις, κ.τ.λ.*

The genitive must be accepted, if textual criticism has any validity. Meyer's view of the passage is, in the main, accepted by those who reject the received reading; comp. R. V. text. It is probable, however, that more emphasis should



be laid upon the thought of God's good pleasure as the ground of peace. The angels would not be perplexed with the dogmatic difficulty of reconciling this with the free agency of the "men of His good pleasure." The popular view of the passage is even farther from the angelic utterance than the incorrect reading and worse rendering of the A. V.

XXVI. Vv. 8-20. *The Angelic Appearance to the Shepherds.*

It is difficult to understand how Meyer could have written both parts of his "remark" on this topic. Weiss ed. Mey. either cancels or alters all but the first sentence of the entire passage. He denies that the story of Luke is inconsistent with "the subsequent want of knowledge," etc., and asserts that nothing is said here of the divine glory of Jesus, which, as contrasted with His lowliness, Meyer holds to be "the great truth." In other words, he denies the validity of Meyer's objection to the historical character of this part of the narrative.

This is not the place to discuss the question fully; but when a history is said to find its truth "in the sphere of the idea, not in that of historical reality," although narrated by the historian as a real event, then the only possible meaning is, that the historian is either mistaken or tells a wilful untruth. Meyer seems to have in mind the former explanation, but he is more likely to be mistaken than Luke. Meyer's proper repugnance to "mystical references" (see p. 270) ought to have guarded him against an explanation "in the sphere of the idea;" while his exegetical ability might have revealed to him the real significance of his own language. No praises of "the living and creative poetry of faith" can hide his implication that some one fabricated this story. If the supernatural is admitted at all, then the story of the angelic Announcement seems more credible than the theory of its origin suggested by Meyer. "Creative poetry" would have given us a complicated anthem, and "faith," in Luke's day at least, cannot be proven to have been false to truth, even under poetic impulse.

XXVII. Ver. 27. τοὺς γονεῖς.

Meyer's remark on this word presses into service an etymological notion which had disappeared from the common word. His inference is properly rejected by Weiss ed. Mey.

XXVIII. Ver. 34. εἰς πᾶσιν καὶ ἀνάστασιν κ.τ.λ.

The reference to two classes is preferred in A. R. V., "the falling and the rising up of many." The A. V. seems to refer to one class, and the R. V. (Eng. com.) is ambiguous.

XXIX. Ver. 39. Ναζαρέτ.

In regard to the difficulty of reconciling Luke's account with that of Matthew, Weiss ed. Mey. here remarks that such a reconciliation is unnecessary, "since the difference is the natural result of the fact that these traditions circulated separately, and none of our Evangelists had an exact and uninterrupted knowledge of the history of the birth and youth of Jesus." The difficulty seems incompatible with the view that Luke had any knowledge of the Gospel of Matthew, and hence the independence of the witnesses makes for the truthfulness of each. The only important question is, Do we know enough of the facts

(about which it is declared the Evangelists had not "exact and uninterrupted knowledge") to justify us in asserting a positive contradiction? We think not; and, in the absence of complete knowledge, a theory that reconciles the accounts of two such witnesses is presumably more correct than a theory that does not. Moreover, we do not know how much either Evangelist knew beyond what he has recorded.

XXX. Ver. 42. ἀναβάντων.

The present participle must be accepted as the correct reading (see critical note), although Meyer deems the aorist "necessary." Even Godet, who usually clings to the *Recepta*, favors the present participle, as indicating customary action. Weiss ed. Mey. more correctly accounts for the present, as showing that during this going up to Jerusalem there occurred what is afterwards narrated. The present participle has the force of the imperfect indicative in its various forms; comp. ver. 45, where it answers to the *conative* imperfect.

XXXI. Ver. 49. οὐκ ᾔδειτε κ.τ.λ.

Weiss ed. Mey. properly finds in οὐκ ᾔδειτε a reason for doubting Meyer's suggestion in regard to "an epoch, in the course of development, of that consciousness of Sonship." The language of the answer presupposes that they ought to know where to find Him, and this implies some knowledge of His peculiar position. The quietude of the answer shows that Jesus Himself had before known of His relation to the Father. This view does not involve the extreme explanation given by Theophylact.

XXXII. Ver. 50.

It is "altogether incomprehensible" how Luke could attempt to write history, and succeed in getting a permanent place in literature, without knowing how to make a story more consistent with itself than this one is, if Meyer's objection is valid. That Joseph and Mary should fail to understand, ought not to be surprising to an acute observer of human nature. Weiss ed. Mey. finds the cause of this failure to understand in the apparent opposition to filial duty in which the consciousness of divine Sonship now manifested itself, which would be all the more remarkable in view of the constant subjection of the child hitherto and afterward. The revelations had been respecting the future calling of the child, and intimated nothing of this kind. Godet (*Luke*, p. 93) finds here another indication that Mary herself is the original source of the narrative: "It was only by the light Mary received afterward from the ministry of her Son that she could say what is here expressed: that she did not understand this saying at the time."

## CHAPTER III.

Vv. 2. Instead of ἐπὶ ἀρχιερέως, Elz. has ἐπ' ἀρχιερέων, in opposition to decisive evidence. — Ver. 4. λέγοντας] is wanting in B D L Δ K, min. Copt. Arm. Vulg. It. Or. Eus. Condemned by Griesb., deleted by Rinck, Lachm. Tisch.; taken from Matt. iii. 3. — Ver. 5. εὐθείαν] B D E, min. Vulg. It. Or. Ir. have εὐθείας. So Lachm. and Tisch. [Treg., W. and Hort, R. V.]. A mechanical repetition from ver. 4. The verse bears no trace of its having been altered to agree with the LXX. — Ver. 10. ποιήσωμεν] ποιήσωμεν, which Griesb. has recommended, and Scholz, Lachm. Tisch. have adopted, is here and at vv. 12, 14 decisively attested. — [Ver. 11. Tisch., recent editors, R. V., accept ἔλεγεν (instead of λέγει), following K B C L and versions.] — Ver. 14. The arrangement τί ποιήσωμεν καὶ ἡμεῖς is, with Lachm. and Tisch., to be adopted, following B C\* L K, min. Syr. Ar. Vulg. Rd. Ver. Brix. Colb.; καὶ ἡμεῖς was omitted, because καὶ follows again, — an omission which, moreover, the analogy of vv. 10, 12 readily suggested, — and was afterwards restored in the wrong place (before τί ποιήσ.). — πρὸς αὐτοῖς] Lachm. has αὐτοῖς, following B C\* D L E, min. Vulg. It. [So recent editors, but not Tisch.] The *Recepta* is a repetition from ver. 13. [Tisch. has μῆδένα a second time, following K; but recent editors retain μῆδέ (*Rec.*), which is well attested.] — Ver. 17. καὶ διακαθαρεύει] Tisch. has διακαθαίρει, as also afterwards κ. συναγαγεῖν, on too weak attestation. [Recent editors, R. V., agree with Tisch., following K\* B.] — Ver. 19. After γυναικός, Elz. has Φιλίππου, in opposition to decisive evidence. — Ver. 22. λέγουσαν] is wanting in B D L K, Copt. Vulg. codd. of It. Ambr. Condemned by Griesb. and Rinck, deleted by Lachm. Tisch. Taken from Matt. iii. 17. Comp. on ver. 4. — οὐ εἶ . . . ἠνέδοκτα] D, Cant. Ver. Verc. Colb. Corb.\* Rd. Clem. Method. Hilar. ap., also codd. in Augustine, have νῖός μου εἰ σὺ, ἐγὼ σήμερον γεγέννηκά σε. An old (Justin, c. *Tryph.* 88) Ebionitic (Epiphan. *Haer.* xxx. 13) addition, which, echoing the expression in Acts xiii. 33, found its way into the narrative, especially in the case of Luke. — Ver. 23. Many various readings, which, however, are not so well attested as to warrant a departure from the Received text (Lachm. and Tisch. have adopted ὡν νῖός, ὡς ἐνομιζέτο, and Tisch. has ἀρχόμ. after Ἰησοῦς). [The order of Tisch. is attested by K B L, Origen, and minor witnesses; accepted by recent editors, R. V. See exegetical notes.] — Ver. 23 ff. Many variations in the writing of the proper names. — Ver. 33. τοῦ Ἀράμ] Tisch. has τοῦ Ἀδμεῖν τοῦ Ἀρμελ, following B L X Γ K, Copt. Syr. So also Ewald. Rightly; the *Recepta* is a correction in accordance with Matt. i. 4; 1 Chron. ii. 9.

Vv. 1, 2. As, on the one hand, Matt. iii. 1 introduces the appearance of the Baptist without any definite note of time, only with ἐν δὲ ταῖς ἡμέραις ἐκείναις; so, on the other, Luke ("the first writer who frames the Gospel history into the great history of the world by giving precise dates," Ewald), in fulfilment of his intention, i. 3, gives for that highly important starting-point of the proclamation of the Gospel ("hic quasi scena N. T. panditur,"

"here, as it were, the scene of the New Testament opens," Bengel) a date specified by a sixfold reference to the history of the period, so as to indicate the emperor at Rome and the governors of Palestine, as well as the high priest of the time; namely—(1) *in the fifteenth year of the reign of Tiberius Caesar*. Augustus, who was succeeded by his step-son Tiberius, died on the 19th August 767, or the fourteenth year of the era of Dionysius. See Suetonius, *Octav.* 100. Accordingly, it might appear doubtful whether Luke reckons the year 767 or the year 768 as the first; similarly, as Tiberius became co-regent at the end of 764, or in January 765,<sup>1</sup> whether Luke begins to reckon from the commencement of the co-regency (Ussher, Voss, Pagius, Clericus, Sepp, Lichtenstein, Tischendorf, and others), or of the sole-government. Since, however, no indication is added which would lead us away from the mode of reckoning the years of the emperors usual among the Romans, and followed even by Josephus,<sup>2</sup> we must abide by the view that the fifteenth year in the passage before us is *the year from the 19th August 781 to the same date 782.*<sup>3</sup> [See Note XXXIII., p. 302.] — (2) *When Pontius Pilate (see on Matt. xxvii. 2) was procurator of Judaea*. He held office from the end of 778, or beginning of 779, until 789, in which year he was recalled after an administration of ten years; Joseph. *Antt.* xviii. 4. 2. — (3) *When Herod was tetrarch of Galilee*. Herod Antipas (see on Matt. ii. 22, xiv. 1); this crafty, unprincipled man of the world became tetrarch after the death of his father Herod the Great in 750, and remained so until his deposition in 792. — (4) *When Philip his brother was tetrarch of Ituraea and Trachonitis*. This paternal prince (see Ewald, *Gesch. Chr.* p. 45 f.) became prince in 750, and his reign lasted till his death in 786 or 787, Joseph. *Antt.* xviii. 4. 6. His government extended also over Batanaea and Auranitis, Joseph. *Antt.* xvii. 11. 4, as that of Herod Antipas also took in Peraea. For information as to *Ituraea*, the north-eastern province of Palestine (Münter, *de rebus Ituraeor.* 1824), and as to the neighboring *Trachonitis* between the Antilibanus and the Arabian mountain ranges, see Winer, *Realwört.* — (5) *When Lysanias was tetrarch of Abilene.*<sup>4</sup> The Lysanias, son of Ptolemaeus, known from Josephus, *Antt.* xv. 4. 1; Dio Cass. 49, 32, as having been murdered by Antony at the instigation of Cleopatra in 718, cannot here be meant, unless Luke has perpetrated a gross chronological blunder; which latter case, indeed, Strauss, Gfrörer, B. Bauer, Hilgenfeld take for granted; while Valesius, on Eus. *II. E.* i. 10; Michaelis, Paulus,<sup>5</sup> Schneckenburger in the *Stud.*

<sup>1</sup> Tacit. *Ann.* i. 3; Sueton. *Tib.* 20 f.; Vel-leius Paternulus, ii. 121.

<sup>2</sup> Also *Antt.* xviii. 6. 10, where *σχὺν αὐτοῦ τὴν ἀρχὴν* does not refer back to an earlier co-regency of Tiberius, so that *αὐτοῦ* would be equivalent to *μόνος*; but this *αὐτοῦ* indicates simply a contrast between him and Calus, who had been nominated his successor.

<sup>3</sup> See also Anger, *zur Chronologie d. Lehramtes Christi*, I., Leipzig 1848; Ideler, *Chronol.* I. p. 418. Authentication from coins; Saulcy, *Athen. français*, 1855, p. 639 f.

<sup>4</sup> See especially, Hug, *Gutacht.* I. p. 119 ff.; Ebrard, p. 180 ff.; Wieseler, p. 174 ff.; Schweizer in the *Theol. Jahrb.* 1847, p. 1 ff. (who treats the chronology of Luke very unfairly); Wieseler in Herzog's *Encycl.* I. p. 64 ff.; Lichtenstein, p. 181 ff.; Bleek *in loc.*

<sup>5</sup> In his Commentary. But in his *Exeget. Handb.* he acquiesces in the text as it stands, and forces upon it, contrary to the letter, the meaning: *when Philip the tetrarch of Ituraea and Trachonitis was also tetrarch over Abilene of Lysanias*. Thus, indeed, the

u. *Krit.* 1833, p. 1064, would mend matters uncritically enough by omitting *τετραρχούντος* (which is never omitted in Luke, see Tischendorf); and the remaining expression : *καὶ τῆς Λυσανίου Ἀβιλιηνῆς* some have attempted to construe, others to guess at the meaning. After the murder of that older Lysanias who is mentioned as ruler of (*δυναστεῖων*) *Chalcis*, between Lebanon and Antilibanus (Joseph. *Antt.* xiv. 7. 4), Antony presented a great part of his possessions to Cleopatra (see Wieseler, p. 179), and she leased them to Herod. Soon afterwards Zenodorus received the lease of the *οἶκος τοῦ Λυσανίου* (Joseph. *Antt.* xv. 10. 1; *Bell. Jud.* i. 20. 4); but Augustus in 724 compelled him to give up a portion of his lands to Herod (Joseph. *as above*), who after the death of Zenodorus in 734 obtained the rest also, *Antt.* xv. 10. 3. After Herod's death a part of the *οἶκον τοῦ Ζηνοδόρου* passed over to Philip (*Antt.* xvii. 11. 4; *Bell. Jud.* ii. 6, 3). It is consequently not to be proved that no portion of the territory of that older Lysanias remained in his family. This is rather to be assumed,<sup>1</sup> if it is supposed that Abilene also belonged to the principality of that elder Lysanias. But this supposition is itself deficient in proof, since Josephus designates the territory of the elder Lysanias as *Chalcis* (see above), and expressly distinguishes the kingdom of a *later* Lysanias, which Caligula (*Antt.* xviii. 6. 10) and Claudius bestowed on Agrippa I. (*Antt.* xix. 5. 1, xx. 7. 1; *Bell.* ii. 11. 5, ii. 12. 8) from the region of *Chalcis* (*Bell.* ii. 12. 8). But since Abila is first mentioned as belonging to the tetrarchy of this *later* Lysanias (*Antt.* xix. 5. 1), and since the kingdom of the elder Lysanias is nowhere designated a *tetrarchy*, although probably the territory of that younger one is so named,<sup>2</sup> it must be assumed that Josephus, when he mentions *Ἀβίλαν τῇν Λυσανίου* (*Antt.* xix. 5. 1), and speaks of a tetrarchy of *Lysanias* (*Antt.* xx. 7. 1; comp. *Bell.* ii. 11. 5, ii. 12. 18), still designates the region in question after that *older* Lysanias; but that before 790, when Caligula became emperor, a tetrarchy of a *later* Lysanias existed to which Abila<sup>3</sup> belonged, doubtless as his residence, whereas it is quite another question whether this latter Lysanias was a descendant or a relation of that elder one (see Krebs, *Obs.* p. 112). Thus the statement of Luke, by comparison with Josephus, instead of being shown to be *erroneous*, is *confirmed*.<sup>4</sup>—(6) *When Annas was high priest, and Caiaphas.* Comp. Acts iv. 6. The *reigning* high priest at that time was *Joseph*, named *Caiaphas* (see on

former *old* Lysanias would also here be meant.

<sup>1</sup> Casaubon, Krebs, Süsskind the elder, Kuinoel, Süsskind the younger in the *Stud. u. Krit.* 1836, p. 431 ff.; Winer, and others.

<sup>2</sup> Of whom, therefore, we have to think even in respect of the Greek inscription which Pococke (*Morgenl.* II. § 177) found at *Nebi Abel* (the ancient Abila), and in which Lysanias is mentioned as *tetrarch*. Comp. Böckh, *Inscr.* 4521, 4523.

<sup>3</sup> It was situated in the region of the Lebanon, eighteen miles north from Damascus, and thirty eight miles south from Heliopolis. Ptolem. v. 18; Anton. *Itiner.*; Ritter,

*Erdk.* XV. p. 1060. To be distinguished from Abila in Decapolis, and other places of this name (Joseph. v. 1. 1; *Bell.* ii. 13. 2, iv. 7. 5).

<sup>4</sup> It is, however, altogether precarious with Lichtenstein, following Hofmann, to gather from the passage before us a proof that Luke did not write till after the destruction of Jerusalem, because, namely, after that crumbling to pieces of the Herodian territories, no further interest would be felt in discovering to whom Abilene belonged at the time of Tiberius. But why not? Not even a chronological interest?

Matt. xxvi. 3), who had been appointed by Valerius Gratus, the predecessor of Pontius Pilate, Joseph. *Antt.* xviii. 2, 2. His father-in-law *Annas* held the office of high priest some years before, until Valerius Gratus became procurator, when the office was taken away from him by the new governor, and conferred first on *Ismael*, then on *Elenzar* (a son of Annas), then on *Simon*, and after that on *Caiaphas*. See Josephus, *l.c.* This last continued in office from about 770 till 788 or 789. But Annas retained withal very weighty influence (John xviii. 12 ff.), so that not only did he, as did every one who had been ἀρχιερεύς, continue to be called by the name, but, moreover, he also partially discharged the functions of high priest. In this way we explain the certainly inaccurate expression of Luke (in which Lange, *L. J.* II. 1, p. 165, finds a touch of irony, an element surely quite foreign to the simply chronological context), informing the reader who may not be acquainted with the actual state of the case, that Annas was primarily and properly high priest, and next to him Caiaphas also. But according to Acts iv. 6, *Luke himself* must have had this view, so that it must be conceded as a result that this expression is *erroneous*,—an error which, as it sprang from the predominating influence of Annas, was the more easily possible in proportion to the distance at which Luke stood from that time in which the high priests had changed so frequently; while Annas (whose son-in-law and five sons besides filled the office, Joseph. *Antt.* xx. 9. 1) was accustomed to keep his hand on the helm. To agree with the actual historical relation, Luke would have been obliged to write: ἐπὶ ἀρχιερέως Καϊάφα καὶ Ἀννα. [See Note XXXIV., p. 302 seq.] Arbitrary shifts have been resorted to, such as: that at that period the two might have exchanged annually in the administration of the office; that Annas was *vicar* (יָד, Lightfoot, p. 744 f.) of the high priest (so Scaliger, Casaubon, Grotius, Lightfoot, Reland, Wolf, Kuinoel, and others, comp. de Wette), which, however, is shown to be erroneous by his name being placed first; that he is here represented as *princeps Synedrii* (שׂוֹט, Lightfoot, p. 746).<sup>2</sup> But as ἀρχιερεύς nowhere of itself means *president of the Sanhedrim*, but in every case nothing else than *chief priest*, it can in this place especially be taken only in this signification, since καὶ Καϊάφα stands alongside. If Luke had intended to say: “under the president Annas and the high priest Caiaphas,” he could not have comprehended these distinct offices, as they were at that time actually distinguished (which Selden has abundantly proved), under the one term ἀρχιερέως. [See Note XXXIV., p. 302 seq.] Even in xxii. 54, ἀρχιερ. is to be understood of Annas. — ἐγένετο ῥῆμα Θεοῦ κ.τ.λ.] Comp. Jer. i. 2; Isa. xxxviii. 4 f. From this, as from the following καὶ ἦλθεν κ.τ.λ., ver. 3, it is plainly manifest that Luke by his chronological statements at vv. 1, 2 intends to fix the date of nothing else than the *calling and first appearance of John*, not the *year of the death of Jesus*,<sup>3</sup> but also not of a *second appearance* of the Baptist and his *imprisonment* (Wiese-

<sup>1</sup> Beza, Chemnitz, Selden, Calovius, Hug, Friedlieb, *Archäol. d. Leidensgesch.* p. 78 ff.

<sup>2</sup> So Selden, Saubert, Hammond, and recently Wieseler, *Chronol. Synops.* p. 186 ff., and in Herzog's *Encykl.* I. p. 354.

<sup>3</sup> Sanclemente and many of the Fathers, who, following Luke iv. 19, comp. Isa. lxi. 1 ff., erroneously ascribe to Jesus only one year of His official ministry.

ler'), or of his beheading (Schegg). The mention of the imprisonment, vv. 19, 20, is rather to be regarded only as a digression, as the continuance of the history proves (ver. 21). The first appearance of John, however, was important enough to have its chronology fixed, since it was regarded as the ἀρχὴ τοῦ εὐαγγελίου (Mark i. 1). It was the epoch of the commencement of the work of Jesus Himself (comp. Acts i. 22, x. 87, xiii. 24), and hence Luke, having arrived at this threshold of the Gospel history, ver. 22, when Jesus is baptized by John, makes *at this point* a preliminary pause, and closes the first section of the first division of his book with the genealogical register, ver. 23 ff., in order to relate next the Messianic ministry of Jesus ch. iv. ff.

Ver. 3. See on Matt. iii. 1 f.; Mark i. 4. — περιχωρον τοῦ Ἰορδῶ. Matthew and Mark have ἐν τῇ ἐρήμῳ. There is no discrepancy; for the apparent discrepancy vanishes with ἡλθε in Luke, compared with the narrative of the baptism in Matthew and Mark. [See Note XXXV., p. 303.]

Vv. 4-6. See on Matt. iii. 3. Luke continues the quotation of Isa. xl. 3 down to the end of ver. 5, following the LXX. freely. The appeal to this prophetic oracle was *one of the commonplaces* of the evangelic tradition in respect of the history of John, and betokens therefore, even in Luke, no special source [see Note XXXV., p. 303]; he only gives it—unless a *Pauline purpose* is to be attributed to his words (Holtzmann)—*more fully* than Matthew, Mark, and John (i. 23). — In ὡς γέγραπται the same thing is implied that Matthew expresses by οὗτος γάρ ἐστιν ὁ ῥηθεὶς. — φάραγξ] *Ravine*.<sup>1</sup> This and the following particulars were types of the *moral obstacles* which were to be removed by the repentance demanded by John for the restoration of the people well prepared for the reception of the Messiah (i. 17). There is much arbitrary trifling on the part of the Fathers and others in interpreting<sup>2</sup> the particulars of this passage. — The *futures* are not imperative in force, but declare what *will happen* in consequence of the command, ἐτοιμάσατε κ.τ.λ. Καὶ ὀψεται κ.τ.λ. ought to have guarded against the taking the expressions imperatively.<sup>4</sup> — εἰς εὐθείαν] *scil. ὁδόν*. See Lobeck, *Paralip.* p. 363; Winer, p. 521 [E. T. 590 f.]. — αἱ τραχεῖαι] *scil. ὁδοί*, from what follows, *the rough, uneven ways*. — λείας] *smooth*. Comp. Xen. *Mem.* iii. 10. 1: τὰ τραχέα καὶ τὰ λεία. — τὸ σωτήρ. τ. Θεοῦ] See on ii. 30. It is an addition of the LXX. The salvation of God is the *Messianic* salvation which will appear in and with the advent of the Messiah before all eyes (ὀψεται πᾶσα σὰρξ). As to πᾶσα σὰρξ, *all flesh*, designating men according to their *need* of deliverance, and pointing to the *universal* destination of God's salvation, see on Acts ii. 16.

<sup>1</sup> See in opposition to Wleseler, Ebrard, p. 187; Lichtenstein, p. 137 ff.

<sup>2</sup> Thuc. ii. 67. 4; Dem. 733. 6; Polyb. vii. 15. 8; Judith ii. 8.

<sup>3</sup> Well says Grotius: "Nimirum est anxietas circum περιεργία, qui in dictis ἀλληγορουμένους singulas partes minutatim excutiant . . . cum satis sit in re tota comparationem intellgi." "Doubtless there is an anxious overexactness (περιεργία) in the case of those

who, on what is spoken figuratively, examine piecemeal the various parts . . . when it is enough to know the agreement in the matter as a whole."

<sup>4</sup> On the use of the Cyrenaic (Herod. iv. 199) word βουνός, *hill*, in Greek, see Schweighäuser, *Lex. Herod.* i. p. 123 f.; Sturz, *Dial. Al.* p. 154; Lobeck, *ad Phryg.* p. 306.

Vv. 7-9. See on Matt. iii. 7-10. — *ὁχλοῖς*] Kuinoel erroneously says: "Phariseaei et Sadducaei." See rather on Matt. iii. 7.<sup>1</sup> — *ἐκπορ.*] the present. The people are represented as still on their way. — *οὖν*] since otherwise you cannot escape the wrath to come. — *καὶ μὴ ἀρξήσθε κ.τ.λ.*] and begin not to think, do not allow yourselves to fancy! do not dispose yourselves to the thought! "Omnem excusationis etiam conatum praecidit," "He cuts off the very attempt at excuse," Bengel. Bornemann explains as though the words were *καὶ μὴ πάλιν* (he likens it to the German expression, "das alte Lied anfangen"); and Fritzsche, *ad Matth.* p. 540, as if it meant *καὶ μηδέ, ne quidem*. Comp. also Bengel.

Vv. 10, 11. Special instructions on duty as far as ver. 14 peculiar to Luke, and taken from an unknown source. — *οὖν*] in pursuance of what was said vv. 7-9. — *ποιήσωμεν*] (see the critical remarks) is *deliberative*. On the question itself, comp. Acts ii. 37, xvi. 30. — *μεταδότης*] namely, a *χρῖς*. — *ὁ ἔχων βρώματα*] not: "qui cibis abundat," "who has abundance of food," Kuinoel, following older commentators. The demand of the stern preacher of repentance is greater; it is that of *self-denying love*, as it is perfected from the mouth of Jesus in the Sermon on the Mount.

Vv. 12, 13. *Τελῶναι*] See on Matt. v. 46. — *παρὰ τὸ διατεταγμ. ὑμῖν*] over and above what is prescribed to you (to demand in payment). See Winer, p. 215 [E. T. 240]. The unrighteousness and the exactions of those who farmed the taxes are well known. See Paulus, *Exeget. Handb.* I. p. 353 f.<sup>2</sup>

Ver. 14. *Στρατευόμενοι*] those who were engaged in military service, an idea less extensive than *στρατιῶται*. See the passages in Wetstein. Historically, it is not to be more precisely defined. See references in regard to *Jewish* military service in Grotius. According to Michaelis, there were Thracians, Germans, and Galatians in the service of Herod in his war against Aretas; but this war was later, and certainly *Jewish* soldiers are meant. According to Ewald: soldiers who were chiefly engaged in *police* inspection, e.g. in connection with the customs. — *καὶ ἡμεῖς*] we also. They expect an injunction similar (*καί*) to that which the publicans received. — *διασείν*] to do violence to, is used by later writers of *exactions* by threats and other kinds of annoyance (to lay under contribution), as *concutere*. Comp. 3 Macc. vii. 21; see Wetstein, and Schneider, *ad Xen. Mem.* ii. 9. 1. — *συκοφαντεῖν*, in its primitive meaning, although no longer occurring in this sense, is to be a *fig-shower*. [On *μηδέ*, see critical note.] According to the usual view (yet see in general, Ast, *ad Plat. Rep.* p. 362; Westermann, *ad Plut. Sol.* 24), it was applied to one who denounced for punishment those who transgressed the prohibition of the export of figs from Attica. According to the actual usage, it means to denounce falsely, to traduce, and, as in this place, to be *guilty of chicanery*. It is often thus used also in the Greek writers.<sup>3</sup>

<sup>1</sup> The generalization proves nothing on behalf of Luke's having been ignorant of our Matthew (Weiss). From such individual instances an easy argument is drawn, but with great uncertainty, especially as Luke knew and made use of a multitude of

evangelistic sources of which we know nothing.

<sup>2</sup> On *πράσσειν*, to demand payment, to exact, see Blomfield, *Gloss. ad Aesch. Pers.* 482; Krüger, *ad Xen. Anab.* vii. 6. 17.

<sup>3</sup> See Rettig in the *Stud. u. Krit.* 1838,



Ver. 15. Statement of the circumstances which elicited the following confession ; although not found in Matthew and Mark, it has not been arbitrarily constructed by Luke (Weisse) in order to return again to the connection, ver. 9 (Hilgenfeld, Holtzmann), but was probably derived from the same source as ver. 10 ff., and at all events it is in keeping with the impression made by the appearance of John, and his preaching of baptism and repentance. Comp. John i. 25, where the *more immediate* occasion is narrated. — προσδοκῶντος] *while the people were in expectation*. The people were eagerly listening—for what ? This is shown in what follows, namely, for an explanation by John about himself. Comp. Acts xxvii. 33. — μήποτε] *whether not perchance*. Comp. on Gal. ii. 2. — αὐτός] *ipse*, not a third, whose forerunner then he would only be.

Ver. 16. See on Matt. ii. 11 ; Mark i. 7 f. — ἀπεκρίν.] “interrogare cupientibus,” “to those desiring to ask,” Bengel. — ἐρχεται] placed first for emphasis. — οὐ . . . αὐτοῦ] Comp. Mark i. 7, vii. 25 ; Winer, p. 134 [E. T. 148 f.]. — αὐτός] *he* and no other.

Ver. 17. See on Matt. iii. 12.

Vv. 18-20. See on Matt. xiv. 3 ff. ; Mark vi. 17 ff. On μὲν οὖν, *quidem igitur*, so that μὲν, “rem praesentem confirmet,” “confirms the matter in hand,” and οὖν, “conclusionem ex rebus ita comparatis conficiat,” “deduces a conclusion from matters thus placed together,” see Klotz, *ad Devar.* p. 662 f. — καὶ ἕτερα] *and other matters besides, different in kind* from those already adduced.<sup>1</sup> — εὐηγγελίζετο τ. λαόν] he supplied the people with the glad announcement of the coming Messiah.<sup>2</sup> — ὁ δὲ Ἡρώδης κ.τ.λ.] an historical digression in which several details are brought together in brief compass for the purpose of at once completing the delineation of John in its chief features. To that description also belonged the contrast between his *work* (εὐηγγελίζ. τ. λαόν) and his *destiny*. The brief intimation of vv. 19, 20 was sufficient for this. — ἐλεγχόμενος κ.τ.λ.] See Matt. xiv. 3 f. — καὶ περὶ πάντων κ.τ.λ.] peculiar to Luke, but, as we gather from Mark vi. 20, essentially historical. The πονηρῶν, attracted with it, stands thus according to classical usage.<sup>3</sup> — ἐπὶ πᾶσι] to all his wicked deeds. — καὶ κατέκλεισε] simplicity in the style is maintained at the expense of the syntax (Kühner, § 720). — ἐν τῇ φυλακῇ] *in the prison*, whither he had brought him.<sup>4</sup>

Vv. 21, 22. See on Matt. iii. 13-17 ; Mark i. 9-11. — ἐγένετο δὲ κ.τ.λ.] resumes the thread dropped at ver. 18 in order to add another epitomized narrative, namely, that of the baptism of Jesus. — ἐν τῷ βαπτισθῆναι κ.τ.λ.] Whilst<sup>5</sup> the assembled people (an hyperbolical expression) were being baptized, it came to pass when Jesus also (καί) was baptized and was praying,

p. 775 ff.; Becker, *Char.* I. p. 289 ff. Πονηρὸν, πονηρὸν ὁ συνοφάντης ἀεὶ καὶ βάσκανον, Dem. 207. 23 ; Herbst, *ad Xen. Symp.* iv. 80, p. 79 f.

<sup>1</sup> As to καὶ with πολλά, see Blomfield, *ad Aesch. Pers.* 249 ; Kühner, *ad Xen. Mem.* I. 2. 24 ; and as to ἕτερα, see on Gal. i. 7.

<sup>2</sup> On the construction, comp. Acts viii. 25, 40, xiv. 21, xvi. 10 ; Lobeck, *ad Phryg.* p. 208.

<sup>3</sup> See Matthiae, § 473, quoted by Dissen, *ad Dem. de Cor.* p. 177, 349.

<sup>4</sup> Comp. Acts xxvi. 10 ; Herodian, v. 8. 12, and elsewhere ; Xen. *Cyrop.* vi. 4. 10.

<sup>5</sup> Bleek is in error (following de Wette) when he translates: *when . . . He was baptized*. See II. 27, viii. 40, ix. 36, xi. 37, xiv. 1, xix. 15, xxiv. 30 ; in general, Buttmann, *Neut. Gr.* p. 226 f. [E. T. 264].

the heaven was opened, etc. The entire people was therefore present (in opposition to Kuinoel, Krabbe, and others). [See Note XXXVI., p. 303.] The characteristic detail, *καὶ προσευχ.*, is peculiar to Luke.—*σωματικῶς εἶδει ὥσεί περὶστ.*] so that He appeared as a bodily dove. See, moreover, on Matthew.

Ver. 23. *Αὐτός*] as Matt. iii. 4 : *He Himself*, to whom this divine *σημεῖον*, ver. 22, pointed. [On the order of the words, see critical note.]—*ἦν ὥσεί ἐτῶν τριάκοντα ἀρχόμενος*] *He was about thirty years of age* (comp. ii. 42 ; Mark v. 42), *when He made the beginning*,<sup>1</sup> viz. of His Messianic office. This limitation of the meaning of *ἀρχόμενος* results from ver. 22, in which Jesus is publicly and solemnly announced by God as the Messiah.<sup>2</sup> With the reception of his baptismal consecration, Jesus entered on the commencement of His destined ministry. Comp. Mark i. 1 ; Acts i. 21 f., x. 37. [See Note XXXVII., p. 303.] The interpretation given by others : “*Incipiebat autem Jesus annorum esse fere triginta*,” “*but Jesus was beginning to be about thirty years of age*,” Castalio (so Luther, Erasmus, Beza [A. V.], Vatablus, and many more), could only be justified either by the original running : *ἤρξατο εἶναι ὥσεί ἐτῶν τριάκοντα*, or *ἦν ὥσεί ἐτους τριακοστού ἀρχόμενος*. It is true that Grotius endeavors to fortify himself in this interpretation by including in the clause the following *ὣν*, so that *ἀρχομαι ὣν ἐτῶν τριάκοντα* might mean : *incipio jam esse tricenarius*. But even if *ἦν . . . ὣν* be conjoined in Greek usage (see Bornemann, *ad Xen. Cyr.* ii. 3. 13, p. 207, Leipzig), how clumsy would be the expression *ἦν ἀρχόμενος ὣν*, *incipiebat esse* ! “*was beginning to be*,” and, according to the arrangement of the words, quite intolerable. Even *ἐρχόμενος* has been conjectured (Casaubon).—*ὣν* belongs to *νιδς Ἰωσήφ*, and *ὥς ἐνομίζετο*, as *he was considered* (*ὥς ἐδόκει τοῖς Ἰουδαίοις* : *ὥς γὰρ ἡ ἀλήθεια εἶχεν*, *οὐκ ἦν νιδς αὐτοῦ*), “*as it seemed to the Jews ; for the truth lay, He was not his son*,” Euthymius Zigabenus), is a parenthesis. Paulus, who connects *ὣν* with *ἀρχόμ.*, explains : *according to custom* (Jesus did not begin His ministry sooner). Comp. on Acts xvi. 13. It is true the connecting of the two participles *ἀρχόμενος ὣν* would not in itself be ungrammatical (see Pflugk, *ad Hec.* 358) ; but this way of looking at the matter is altogether wrong, because, in respect of the appearance of the *Messiah*, there could be no question of a custom at all, and the fixing of the age of the *Levites* (Num. iv. 3, 47), which, moreover, was not a custom, but a *law*, has nothing to do with the appearance of a prophet, and especially of the Messiah.<sup>3</sup> Others (quoted by Wolf, and Wolf himself, Rosenmüller, Osiander) refer *ὣν* to *τοῦ Ἠλὶ* : *existens (cum putaretur filius Josephi) filius*, i.e., *nepos Eli*. So also

<sup>1</sup> So also Paulus, only that, after the example of Calvinus, he further attaches *ὣν* to *ἀρχόμενος*, in which case, however, it would be useless, and the subsequent genealogy would be without any connecting link. Wieseler, *Chronol. Synops.* p. 125, placing *ἀρχόμενος* before *ὥσεί* (so Lachmann in the margin and Tischendorf), explains : “*and he was—namely, Jesus when He began—about thirty years of age*.” Therefore in the most essential point his view is

in agreement with ours.

<sup>2</sup> So Origen, Euthymius Zigabenus, Jan- sen, Er. Schmid, Spanheim, Calovius, Clericus, Wolf, Bengel, Griesbach (in Velthusen, *Comment.* I. p. 358), Kuinoel, Anger (*Tempor. rat.* p. 19), de Wette, Baumgarten-Crusius, Ewald, Hengstenberg, Bleek, and others.

<sup>3</sup> Comp. further, on *ὥς ἐνομίζ.*, Dem. 1022. 16 : *οἱ νομιζόμενοι μὲν νιδς, μὴ ὄντες δὲ γίνεαι ἐξ αὐτῶν*, and the passages in Weiststein.

Schleyer in the *Theol. Quartalschr.* 1836, p. 540 ff. Even Wieseler (in the *Stud. u. Krit.* 1845, p. 361 ff.) has condescended in like manner (comp. Lightfoot, p. 750) to the desperate expedient of exegetically making it out to be a genealogical tree of *Mary* thus: "*being a son, as it was thought, of Joseph (but, in fact, of Mary), of Eli,*" etc. Wieseler supports his view by the fact that he reads, with Lachmann and Tischendorf, *ὡς ἐνομιζ.* after *νιδς* (B L N), and on weaker evidence reads before *Ἰωσήφ* the *τοῦ* which is now again deleted even by Tischendorf. [See Note XXXVIII., p. 303.] But as, in respect of the received arrangement of *ὡς ἐνομ.*, it is only the *ὡν νιδς Ἰωσήφ*, and nothing more (in opposition to Bengel), that is marked out as coming under the *ὡς ἐνομιζετα*, so also is it in the arrangement of Lachmann (only that the latter actually brings into stronger prominence the supposed *filial* relationship to Joseph); and if *τοῦ* is read before *Ἰωσήφ*, no change even in that case arises in the meaning.<sup>1</sup> For it is not *νιδς* that would have to be supplied in every following clause, so that *Jesus* should be designated as the son of each of the persons named, even up to *τοῦ Θεοῦ* inclusively (so Lightfoot, Bengel), but *νιδς* (after *τοῦ*), as the nature of the genealogical table in itself presents it,<sup>2</sup> making *τοῦ Θεοῦ* also dogmatically indubitable; since, according to Luke's idea of the divine sonship of Jesus, it could not occur to him to represent this *divine* sonship as having been effected through *Adam*. No; if Luke had *thought* what Wieseler reads between the lines in ver. 23, that, namely, Eli was *Mary's* father, he would have known how to *express* it, and would have written something like this: *ὡν, ὡς μὲν ἐνομιζετο, νιδς Ἰωσήφ, ὅντως* (xxiii. 47, xxiv. 34) *δὲ Μαρίας τοῦ Ἠλί κ.τ.λ.* But he *desires to give the genealogy of Jesus on the side of His foster-father Joseph*: therefore he writes simply as we read, and as the fact that he wished to express required. As to the originally *Elionitic* point of view of the genealogies in Matthew and Luke, see on Matt. i. 17, Remark 3.

REMARK.—All attempts to fix the year in which Jesus was born by means of the passage before us are balked by the *ὥρει* of ver. 23. Yet the era of Dionysius bases its date, although incorrectly (754 after the foundation of Rome), on Luke iii. 1, 23. Hase, *L.J.* § 26, follows it, setting aside, because of its mythical associations, the account of Matthew, that the first childhood of Jesus occurred as early as the time of the reign of Herod the Great. But these legendary ingredients do not justify our rejecting a date fixed by a simple reference to the history of the time, for it is rather to be regarded as the nucleus around which the legend gathered. As, however, Herod died in 750 (Anger, *Rat. tempor.* p. 5 f.; Wieseler, *Chronol. Synopse*, p. 50 ff.), the era of Dionysius is at any rate at least about four years in error. If, further, it be necessary, according to this, to place the birth of Jesus *before* the death of Herod, which occurred in the beginning of April, then, even on the assumption that He was born as early as 750 (according to Wieseler, in February of that year), it follows that at the

<sup>1</sup> This indifferent *τοῦ* came into the text with extreme facility, in accordance with the analogy of all the following clauses.

<sup>2</sup> Instances of a quite similar kind of stringing on the links of a genealogy one

after the other by *τοῦ* are found in Herod. iv. 157, vii. 204, viii. 181, and others in Wetstein. The *Vulgate* is right in simply reading, "*filius Joseph. qui fuit Heli, qui fuit Matthat,*" etc.

time when the Baptist, who was His senior only by a few months, appeared—according to iii. 1, in the year from the 19th August 781 to 782—He would be about thirty-one years of age, which perfectly agrees with the *ᾠσσι* of ver. 23, and the round number *τριάντα*; in which case it must be assumed as certain (comp. Mark i. 9) that He was baptized very soon after the appearance of John, at which precise point His Messianic *ἀρχή* commenced. If, however, as according to Matt. ii. 7, 16 is extremely probable, the birth of Jesus must be placed as early as perhaps a year before the date given above,<sup>1</sup> even the age that thus results of about thirty-two years is sufficiently covered by the indefinite statement of the passage before us; and the year 749 as the year of Christ's birth tallies well enough with the Baptist beginning to preach in the fifteenth year of the reign of Tiberius.<sup>2</sup> [See Note XXXIX., p. 303 seq.]

Ver. 27. *Τοῦ Ζωροβάβελ, τοῦ Σαλαθιήλ*] The objection that in this place Luke, although giving the line of David through Nathan, still introduces the same two celebrated names, and at about the same period as does Matt. i. 12, is not arbitrarily to be got rid of. The *identity* of these persons *has been denied* (so, following older commentators, Paulus, Olshausen, Osiander, Wieseler, Bleek), or a *levirate marriage* has been suggested as getting quit of the difficulty (so, following older commentators, Ebrard, who says that Matthew mentions the legal, Luke the natural father of Salathiel), or it has been supposed (so Hofmann, *Weissag. u. Erfüll.* II. p. 37) that Salathiel *adopted* Zerubbabel. But the less reliance can be placed on such arbitrary devices in proportion as historical warranty as to details is wanting in both the divergent genealogies, although they both profess to give a genealogy of *Joseph*. The attempt to reconcile the two must be given up. [See Note XL., p. 304.] It is otherwise in respect of the names *Amos* and *Nahum*, ver. 25, which *cannot* be identified with the well-known prophets, and in respect of the names *Leci*, *Simeon*, *Juda*, *Joseph*, vv. 29, 30, which *cannot* be identified with the sons of Jacob, as (in opposition to B. Bauer) is shown by the great difference of time.

Ver. 36. *Τοῦ Καϊνάν*] In Gen. x. 24, xi. 12; 1 Chron. i. 24. *Shalach* (שֻׁלַח) is named as the son of Arphaxad. But the genealogy follows the LXX. in Gen. (as above); and certainly the name of *Kenan* also originally stood in Genesis, although the author of 1 Chronicles may not have read it in his copy of Genesis. See Bertheau on 1 Chron. p. 6. [On ver. 38, see Note XLI., p. 304.]

<sup>1</sup> Not "at least two years, probably even four or more years," Kelm, *D. geschichtl. Christus*, p. 140.

<sup>2</sup> From the fact that, according to the evangelists, Jesus after His baptism began His public official ministry without the intervention of any private teaching, the opinion of the younger Bunsen (*The Hidden Wisdom of Christ*, etc., London 1865, II. p. 461 ff.)—that the Lord, at the beginning of His official career, was forty-six years of age—loses all foundation: It rests upon the misunderstanding of John ii. 20 f., viii.

57, which had already occurred in the case of Irenaeus. See, on the other hand, Röscher in the *Jahrb. f. Deutsche Theol.* 1866, p. 4 ff. The assumption of the latter, that the year 2 before the era of Dionysius was the year of Christ's birth, rests in accordance with ancient tradition, to be sure, yet on the very insecure foundation of the appearance of the star in the history of the Magi, and on distrust of the chronology of Herod and his sons as set forth by Josephus, for which Röscher has not adduced sufficient reasons.

**REMARK.** — *The genealogy in Luke*, who, moreover, in accordance with his Pauline universalism carries on the genealogical line up to Adam, is appropriately inserted *at this point*, just where the Messianic consecration of Jesus and the commencement therewith made of His ministry are related. Hence, also, the genealogy is given in an *ascending* line, as Luke did not intend, like Matthew, to begin his Gospel just at the birth of Jesus, but went much further back and started with the conception and birth of the Baptist; so in Luke the proper and, in so far as the historical connection was concerned, the right place for the genealogy could not have been, as in Matthew, at the beginning of the Gospel. Comp. Köstlin, p. 306.—In its contents the genealogy is extremely different from that in Matthew, since from Joseph to David, Luke has *far more* and *almost throughout different* links in the genealogy; since Matthew gives the line of Solomon, while Luke gives that of Nathan (2 Sam. v. 14; 1 Chron. iii. 5), although he introduces into it from the former *Σαλαθιήλ* and *Ζοροβάβελ*. Seeking in several ways to get rid of this last-mentioned difficulty (see on ver. 27), many have assumed that *Matthew gives the genealogy of Joseph, while Luke gives that of Mary*. [See Note XXXVIII., p. 303.] To reconcile this with the text, τοῦ Ἠλὶ has been taken to mean: *the son-in-law of Eli*, as, following many older commentators (Luther, also Chemnitz, Calovius, Bengel), Paulus, Olshausen, Krabbe, Ebrard, Riggenbach, Bisping, and others will have it; but this, according to the analogy of the rest of the links in the chain, is quite impossible. The attempt has been made to connect with this the hypothesis of Epiphanius, Grotius, Michaelis, and others, that Mary was an *heir*, whose husband must therefore have belonged to the same family, and must have had his name inscribed in their family register (Michaelis, Olshausen); but this hypothesis itself, while it is equally objectionable in being arbitrary, and in going too far in its application, leaves the question altogether unsolved whether the law of the heir was still in force at that time (see on Matt. i. 17, Rem. 2), even apart from the fact that Mary's Davidic descent is wholly without proof, and extremely doubtful. See on i. 36, ii. 4. Another evasion, with a view to the appropriation of the genealogy to *Mary*, as well as that of Wieseler, is already refuted<sup>1</sup> at ver. 23. See also Bleek, *Beitr.* p. 101 f.—Hence the conclusion must be maintained, that *Luke also gives the genealogy of Joseph*. But if this be so, how are we to reconcile the genealogy with that given in Matthew? It has been supposed that Joseph was *adopted* (Augustine, *de consens. evangel.* ii. 3; Wetstein, Schegg), or more usually, that he sprang from a *levirate marriage* (Julius Africanus in Eusebius, *H.E.* i. 7), so that Matthew adduces his natural father Jacob, while Luke adduces his legal father Eli (Julius Africanus, Theophylact, Euthymius Zigabenus, Augustine), or *vice versâ* (Ambrosius, Grotius, Wetstein, Schleiermacher). But what a complication this hypothesis, in itself quite arbitrary, involves! In this way Eli and Jacob must be taken to be mere *half-brothers*, because they have different fathers and forefathers! So in respect of Salathiel's mother, we must once more call in the help of a levirate marriage, and represent Neri and Jechonias as in like manner half-brothers!

<sup>1</sup> That Eli was the father of *Mary* is also inferred by Delltzech on Hebr. p. 290, who suggests that after the premature death of his father Jacob, Joseph was adopted, namely, by this Eli as his foster son, and brought up along with Mary; that thus,

therefore, Eli was Joseph's *foster* father, but Mary's *actual* father. What groundless devices! And yet the passage itself is "as simple as possible until we want to force it to say what it does not say," Hofmann, *Schriftbew.* II. 1, p. 112.

In addition to this, the obligation to the levirate marriage for the half-brother is not authenticated, and the importing of the natural father into the legal genealogy was illegal; finally, we may make the general remark, that neither Matthew nor Luke adds any observation at all in citing the name of Joseph's father, to call attention to any other than the ordinary physical paternal relationship. No; the reconciliation of the two genealogical registers, although they both refer to Joseph, is impossible; but it is very natural and intelligible that, as is usual in the case of great men, whose descent in its individual steps is obscure, no anxiety was felt to investigate his ancestry until long after the death of Jesus—until the living presence of his great manifestation and ministry no longer threw into the shade this matter of subordinate interest. [See Note XLII., p. 304.] The genealogical industry of the Jewish Christians had collected from tradition and from written documents several registers, which, appearing independently of one another, must have given very different results, as far back as David, in consequence of the obscurity of Joseph's genealogy. The first Evangelist adopted a genealogy in accordance with the David-Solomon line; but Luke adopted a totally different one, following the David-Nathan line.<sup>1</sup> But that Luke, as a matter of fact, rejected the genealogy of Matthew, is according to i. 3 to be regarded as a result of his later inquiries, as in general the great and irreconcilable divergence of his preliminary history from that of Matthew suggests the same conclusion. Only the motives of his decision are so completely unknown to us, that to concede to his genealogy the preference (v. Ammon, *L. J. I.* p. 179) remains unsafe, although the derivation of the Davidic descent of Jesus from the *Nathan* (therefore not the royal) line presupposes an investigation, in consequence of which the derivation of that descent through *Solomon*, which doubtless had first presented itself, was abandoned in the interest of *rectification* (according to Köstlin, indeed, in the *Ebionitic* interest, in opposition to the royal line stained with crime, and in opposition to worldly royalty in general).—As the genealogy in Matthew is arranged in accordance with a significant *numerical relation* (three times fourteen), a similar relation is also recognizable in the genealogy by Luke (eleven times seven), even although no express reference is made to it. See already Basil. M. III. p. 399 C.

## NOTES BY AMERICAN EDITOR.

## XXXIII. Ver. 1. 'Εν ἔτει δὲ πεντεκαεκάτῳ κ.τ.λ.

That the reckoning may be made from the beginning of the joint reign, appears from the citations in Zumpt, *das Geburtsjahr Christi*, pp. 293-296, and Wieseler, *Beitrage*, VIII., p. 193. So Weiss ed. Mey., Godet, and many others. This would give as the "fifteenth year" from Jan. 1, 779, to Jan. 1, 780, a period which accords with the other chronological indications. (See Note XXXIX., p. 303 seq.)

## XXXIV. Ver. 2. ἐπὶ ἀρχιερέως Ἄννα κ.τ.λ.

Weiss ed. Mey. properly objects to the view that Luke's expression is erroneous, and that Acts iv. 6 proves him to have thought "that Annas was prima-

<sup>1</sup> This variation in the Davidic descent of the Messiah occurs also in the later Jewish

theology. See Delitzsch in the *Zeitschr. f. Luth. Theol.* 1860, 3, p. 460 f.

rily and properly high priest." He suggests that the name of Annas as the older person necessarily comes first. He also refers to Schürer, *Zeitgeschichte*, p. 411 ff., against Meyer's view that there was "a president of the Sanhedrim."

XXXV. Ver. 3. *περίχωρον κ.τ.λ.*

Weiss (in his commentary on Matthew, p. 109) finds in the similarity of this expression with Matt. iii. 5 a proof of its presence in "the older source," while Mark's description is in accordance with the prophecy. But the variations, in this first narrative statement common to the Synoptists, furnish a strong proof of independence. Weiss regards the citation from the prophet as also derived from "the older source."

XXXVI. Ver. 21. *ἀπαντα τὸν λαόν.*

Meyer's explanation is unsatisfactory. Weiss ed. Mey. and Godet more correctly regard the verse as indicating that the baptism of Jesus took place during the period of John's active labors in baptizing the people. Certainly *ἐν* points to this sense, and the aorist *βαπτισθῆναι* is used because the writer conceives of John's labors as a whole.

XXXVII. Ver. 23. *ἦν Ἰησοῦς ἀρχόμενος ὥσει ἑτῶν τριάκοντα.*

The above order is now generally accepted (see critical note), and serves to confirm the interpretation of Meyer (see his foot-note, p. 298). So Weiss ed. Mey. Comp. R. V. : "And Jesus Himself, when He began to *teach*, was about thirty years of age."

XXXVIII. Ver. 23. *ὡν υἱός, ὡς ἐνομίζετο, Ἰωσήφ.*

This order is well attested and now generally accepted. It favors the view which makes what follows a genealogy of Mary. Weiss ed. Mey. throughout opposes the theory of Meyer in regard to the genealogy. He omits the strictures upon Wieseler's interpretation, and says : "It cannot be denied that, through the critically-attested absence of the article before *Ἰωσήφ*, this is connected more closely with *ἐνομίζετο* and separated from the following genitives." This, it will be seen, is emphatically true with the above order. Meyer does not fairly face the question as it is presented by the correct text. As regards his exegetical position Weiss says : "But the assumption that Luke would here give the genealogy of the foster-father Joseph, which Meyer still so emphatically presses, is, notwithstanding, exegetically impossible. For he is not here described as a foster-father, but as his *supposed* father, and the genealogy of such an one can have for Jesus absolutely no significance. Hence all the following genitives, although they certainly could be subordinated one to the other, must be co-ordinated, so that all are alike dependent on *υἱός*, and Jesus is described as the son of all these men in the sense in which elsewhere He is called a son of David, a son of Abraham, etc. For it is self-evident that Jesus, who was only reputed a son of Joseph, could be a son of Heli only through His mother, whose ancestors were all these further-named men, that are then at the same time all His ancestors." (See further below, Note XLII.)

XXXIX. Ver. 23. *The Year.*

The chronological question is much simplified by reckoning "the fifteenth year" (ver. 1) from the beginning of the joint reign of Tiberius, as Weiss ed. Mey. remarks. If we reckon from the sole reign, the first passover of our Lord's

ministry would fall in 782; on the Tripaschal theory, this would make the year of His death 784; on the Quadripaschal, it would be 785. Both dates are too late, according to the testimony of Tertullian. Moreover, since the date of Christ's birth must be placed before the death of Herod, Meyer's date (Aug. 19, 781-2) would make the beginning of the ministry when our Lord was nearly, if not fully, *thirty-two* years of age, since allowance must be made for the preceding ministry of the Baptist, and also for the interval between the Nativity and the death of Herod. The term *ᾠσεῖ* might cover two additional years, but it is unlikely that Luke would use it so loosely. Many authors, here also, are quite confused in their reckoning.

XL. Ver. 27. τοῦ Ζοροβάβελ, τοῦ Σαλαθιήλ.

The identity of these persons with those named in Matthew's genealogical list cannot be proven: the fact that other identical names refer to different persons in the two lists at least forbids the creating of a difficulty by insisting upon the identity here.

XLI. Ver. 38. τοῦ Ἀδάμ, τοῦ θεοῦ.

Weiss ed. Mey. remarks upon this: "It cannot possibly indicate that Adam was the son of God as Seth was the son of Adam. For even if it were possible to regard the creation of Adam by God in the biblical sense as a begetting by Him, the mention of this circumstance would be here entirely superfluous, or it would present the 'Divine Sonship of Jesus as mediated through Adam (and all his posterity),' which certainly cannot be the design of Luke. This exegetical impossibility is avoided only by accepting the genitives as co-ordinate, and allowing Jesus to be described both as the son of His human ancestors (on the side of Mary) and as the son of God, which in this connection indeed can be understood only of His being physically begotten by the miraculous power of God (comp. i. 35). Thus the conclusion of the genealogy confirms the result reached in regard to ver. 23."

XLII. *The Two Genealogies.*

Meyer's explanation of the difference between the two genealogies is rendered unnecessary by the view, so strongly advocated by Weiss, that on exegetical grounds that of Luke must be regarded as containing the ancestry of Mary. Moreover, this explanation is in itself improbable, since obscurity of lineage was uncommon among the Jews. Chaps. i. 27, ii. 4 imply that the genealogy of Joseph was well known. It follows that all the artificial attempts at reconciliation cited by Meyer from Julius Africanus to Schleiermacher are also unnecessary. "But the exegetical result remains untouched by these futile attempts. . . . Luke presupposes the Davidic descent of Mary (against Meyer), as also Justin (*Dial.* § 100) and other Fathers do, and the Talmud (*Tr. Chagig.* 77, 4) calls her a daughter of Heli. To this may be added that our genealogy is derived from the same source as the preliminary history" (Weiss ed. Mey.). This last consideration, in view of the probability that this source was originally connected with the family circle of Mary, is of much weight. That Luke confused the genealogy of Mary with that of Joseph, is as unlikely in itself as it is contrary to the results of exegesis. The inconsequence of his introducing a genealogy of Joseph, knowing it to be such, has already been sufficiently indicated.



## CHAPTER IV.

VER. 1. *εις την ἐρημὸν*] B D L  $\aleph$ , Sahid. codd. of It. have *ἐν τῇ ἐρήμῳ*. Approved by Griesb., adopted by Lachm. and Tisch. The *Recepta* is a mechanical alteration in accordance with the parallels. — Ver. 2. Before *ἐπεισάγε* Elz. Scholz have *ἰστέρον*, in opposition to B D L  $\aleph$ , vss. Cyr. Beda. From Matt. iv. 2. — Ver. 3. Following nearly the same evidence, read with Lachm. and Tisch. *εἶπεν* *δὲ* instead of *καὶ εἶπεν*. — Ver. 4. *ἀλλ' ἐπὶ παντὶ ῥήματι Θεοῦ*] is wanting in B L  $\aleph$ , Sahid. Left out by Tisch. [W. and Hort, Weiss, R. V., bracketed by Treg.]. But almost all the versions and Fathers vouch for these words; if they had been added, they would, especially in an expression so well known and frequently quoted, have been more closely and perfectly adapted to Matthew. — Ver. 5. *ὁ διάβολος*] is wanting in B D L  $\aleph$ , min. Copt. Sahid. Arm. Cant. Condemned by Griesb., deleted by Tisch. An addition from Matthew. There is almost quite as strong evidence against *εις ὁρος ὑψ.*, which nevertheless is found in D, but with the addition of *λίαν*. Lachm. has bracketed *εις ὁρος ὑψ.* Tisch. has rightly deleted it. The expression *ἀνὰ*, by itself seemed to be in need of the more exact definition, and so it was added from Matthew. — Ver. 7. Instead of *πᾶσα*, Elz. has *πάντα*, in opposition to decisive evidence. From Matt. iv. 9. — Ver. 8. Instead of *γέγραπται* by itself, Elz. has: *ὑπάγε ὁπίσω μου σατανᾶ· γέγραπται γάρ*. So also has Scholz, but without *γάρ*; Lachm. has *ὅπ. ὅπ. μ. σ.* in brackets, and has deleted *γάρ*. Against *ὅπ. ὅπ. μ. σ.* are B D L  $\Xi$   $\aleph$ , min. and most of the vss. Or. Vigil. Ambr. Bede; against *γάρ* there is decisive evidence. Both the one and the other, deleted by Tisch., are interpolations; see on Matt. iv. 10. — Ver. 9. Instead of *νῖός* Elz. has *ὁ νῖός*, in opposition to evidence so decisive that *νῖός* without the article is not to be derived from ver. 3. — Ver. 11. Instead of *καὶ* Elz. and the Edd. have *καὶ ὅτι*. As this *ὅτι* has by no means the preponderance of evidence against it, and as its omission here may be so easily accounted for by its omission in the parallel passage in Matthew, it ought not to have been condemned by Griesb. — [Ver. 16. Weiss calls attention to the fact that the form *Ναζαρά* is attested by weighty authorities only here ( $\aleph$  B  $\Xi$ ) and Matt. iv. 13.—Recent editors, R. V., with A B  $\Delta$ , etc., read *τεθραμμένος* (Rec.), for which Tisch. substitutes *ἀνατεθρ.*, with  $\aleph$  L, 33, 69.] — Ver. 17. *ἀναπτύξας*] A B L  $\Xi$  33, Syr. Copt. Jer. have *ἀνοίξας*. So Lachm. [Treg., W. and Hort, R. V.]; but it is an interpretation of the word *ἀναπτ.*, which occurs in the New Testament only in this place. — Ver. 18. The form *εἵνεκεν* (Elz. *ἐνεκεν*) is decisively attested. Not so decisively, but still with preponderating evidence, is *εὐαγγελισθῆναι* (Elz. *εὐαγγελίζεσθαι*) also attested. — After *ἀπέσταλκέ με* Elz. and Scholz (Lachm. in brackets) have *ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν*, which is not found in B D L  $\Xi$   $\aleph$ , min. Copt. Aeth. Vulg. ms. It. Sax. Or. and many Fathers. An addition from the LXX. — Ver. 23. Instead of *εις Καπ.* (Tisch. following B [and  $\aleph$ ]: *εις τὴν Καπ.*) Elz. Scholz have *ἐν τῇ Καπ.*, in opposition to B D L  $\aleph$ , min. Marcion, the reading in these authorities being *εις*. An amendment. Comp. the following *ἐν τῇ πατρ. σ.* — Ver. 25. *ἐπὶ ἐτῇ*] B D, min. vss. have merely *ἐτη*.

So Lachm. [Treg., W. and Hort, text]. But how easily EIII would drop out as superfluous, and that too when standing before ETH, a word not unlike EIII in form! — Ver. 26. Σιδωνός] A B C D L X Γ K, min. vss., including Vulg. It. Or., have Σιδωνίας. Approved by Griesb., adopted by Lachm. and Tisch. From the LXX. 1 Kings xvii. 9. [But recent editors, R. V., accept the abundantly attested Σιδωνίας.] — Ver. 29. Before ὁφρὶος Elz. and Lachm. (the latter by mistake) have τῆς, in opposition to decisive evidence. — Instead of ὥστε Elz. and Scholz have εἰς τό, in opposition to B D L K, min. Marcion, Or. An interpretation. — [Ver. 33. λεγών is probably from Mark; omitted by Tisch., W. and Hort, Weiss, R. V., with K B L.] — Ver. 35. ἐξ] B D L V Ξ K, min. Vulg. It. Or. have ἀπ'. Approved by Griesb. and Schulz. Adopted by Lachm. and Tisch. Rightly; Luke always expresses himself thus. See immediately afterwards the expression ἐξῆλθεν ἀπ' αὐτοῦ, which is in correspondence with Christ's command. [Tisch., recent editors, R. V., with K A B C L, and most, read τὸ μέσον.] — Ver. 38. ἐκ] B C D L Q K, min. Or. Cant. have ἀπό. Approved by Griesb., adopted by Tisch. Rightly; ἐκ is from Mark i. 29. — The article before πενθερά (in Elz.) has decisive evidence against it. — Ver. 40. ἐπιθεῖς] Lachm. and Tisch. have ἐπιθεῖς, following B D Q Ξ, min. Vulg. It. Or. ἐπιθεῖς was the form most familiar to the transcribers. [The same authorities sustain ἰδεράπενεν; accepted by Tisch., recent editors.] — Ver. 41. κράζοντα] Lachm. Tisch. have κραυγάζοντα, following A D E G H Q U V Γ Δ, min. Or. Rightly; the more current word was inserted. [Treg. text, W. and Hort, R. V., have κράζοντα.] After σὺ εἰ Elz. Scholz have ὁ Χριστός, which has such weighty evidence against it that it must be regarded as a gloss. — Ver. 42. Instead of ἐπελύνουν Elz. has ἐζήτουν, in opposition to decisive evidence. — Ver. 43. εἰς τοῦτο ἀπεστάλμαι] Lachm. and Tisch. have ἐπὶ τοῦτο ἀπεστάλην. Rightly; ἐπὶ is in B L K, min., and ἀπεστάλην in B D L X K, min. Both the εἰς and the perfect form are taken from Mark i. 38, Elz. — [Ver. 44. Tisch. Treg. W. and Hort, R. V., with K B D, read εἰς τ. συναγωγάς. — Instead of Γαλιλαίας (Rec. Tisch. Treg. text, W. and Hort marg., R. V. text, following A D and most, Vulg.) the reading Ἰουδαίας is found in K B C L, Copt. It is the more difficult, hence probably altered; accepted by Treg. marg., W. and Hort. text, Weiss, R. V. marg.]

Vv. 1-13. See on Matt. iv. 1-11. Comp. Mark i. 13. — According to the reading ἐν τῇ ἐρήμῳ (see the critical remarks), Luke says: *and He was led by the (Holy) Spirit in the wilderness, whilst He was for forty days tempted of the devil.* Thus the Spirit had Him in His guidance as His ruling principle (Rom. viii. 14). Luke relates besides, varying from Matthew, that Jesus (1) during forty days (comp. Mark i. 13) was tempted of the devil (how? is not specified), and that then, (2) moreover, the three special temptations related in detail occurred.<sup>1</sup> [See Mark, Note VI., p. 26.] This variation from Matthew remained also in the *Recepta eis τὴν ἐρημον*, in respect of which

<sup>1</sup> According to Hilgenfeld, Luke's dependence on Matthew and Mark is said to be manifested with special clearness from his narrative of the temptation. But just in regard to this narrative he must have followed a distinct source, because otherwise his variation in the sequence of the temp-

tations (see on Matt. iv. 5, Rem.), and the omission of the angels' ministry, would be incomprehensible (which Hilgenfeld therefore declares to be a pure invention), as, moreover, the ἀχρι καιροῦ (ver. 13) peculiar to Luke points to another source.

the translation would be : *He was led of the Spirit into the wilderness in order to be tempted of the devil during the space of forty days* (by reason of the present participle, see on ii. 45). — Ver. 3. τῷ λίθῳ τούτῳ] more concrete than Matt. iv. 4. — Ver. 5. ἀναγαγών] (see the critical remarks) *he led Him upwards* from the wilderness to a more loftily situated place. The “very high mountain” (Matthew) is a more exact definition due to the further developed tradition. Luke has drawn from another source. — ἐν στιγμή χρ.] *in a point of time,*<sup>1</sup> *in a moment,* a magically simultaneous glimpse ; a peculiar feature of the representation.<sup>2</sup> — Ver. 6. αὐτῶν] τῶν βασιλείων. — Observe the emphasis of σοὶ . . . ἐμοί . . . σύ (ver. 7). — παραδέδοται] *by God*, which the boastful devil cunningly intends to *have taken for granted*. — Ver. 10 f. ὅτι] not recitative, but : *that*, and then καὶ ὅτι : *and that*. Comp. vii. 16. [See Note XLIII., p. 315.] Otherwise in Matt. iv. 6. — μήποτε] *ne unquam*, “lest at any time,” not necessarily to be written separately (Bornemann).<sup>3</sup> — Ver. 13. πάντα πειρασμ.] *every temptation*, so that he had no further temptation in readiness. “Omnia tela consumsit,” “He exhausted all his darts,” Bengel. — ἀχρι καιροῦ] *until a fitting season*, when he would appear anew against Him to tempt Him. It is to be taken *subjectively* of the *purpose and idea of the devil* ; he thought at some later time, at some more fortunate hour, to be able with better success to approach Him. Historically he did not undertake this again directly, but indirectly, as it repeatedly occurred by means of the Pharisees, etc. (John viii. 40 ff.), and at last by means of Judas, xxii. 3<sup>4</sup> ; but with what glorious result for the tempted ! Comp. John xiv. 30. The difference of meaning which Tittmann, *Synon.* p. 37, has asserted (according to which ἀχρι καιροῦ is said to be equivalent to ἕως τέλους) is pure invention. See Fritzsche, *ad Rom.* I. p. 308 f. Whether, moreover, the characteristic addition ἀχρι καιροῦ is a remnant of the primitive form of this narrative (Ewald) or is appended from *later* reflection, is an open question. But it is hardly an addition inserted by *Luke himself* (Bleek, Holtzmann, and others), since it is connected with the omission of the ministry of the angels. This omission is not to be attributed to a realistic effort on the part of Luke (Holtzmann, but see xxii. 43), but must have been a feature of the *sources* used by him, and hence the ἀχρι καιροῦ must also have already formed part of it.

<sup>1</sup> On the expression, comp. Plut. *Mor.* p. 104 A ; Jacobs, *ad Anthol.* VII. p. 128.

<sup>2</sup> The various attempts to make this ἐν στιγμή χρόνου intelligible may be seen in Nebe, *d. Versuch. d. Herrn*, Wetzlar 1857, p. 109 ff. The author himself, regarding the temptation as an actual external history, avails himself of the analogy of the *fatum morgani*, but says that before the eye of the Lord the magical picture immediately dissolved. But according to the connection ἐν στιγμή χρ. does not mean that the appearance lasted only a single moment, but that the whole of the kingdoms were brought within the view of Jesus, not as it were *successively*, but in one *moment*, not-

withstanding their varied local situation upon the whole earth. Bengel says appropriately, “*acuta tentatio*,” “*an acute temptation*.”

<sup>3</sup> See rather Ellendt, *Lex. Soph.* II. p. 107 ; Lipsius, *Gramm. Unters.* p. 129 f.

<sup>4</sup> According to Wieseler, *Synopse*, p. 201, the persecutions on the part of the Jews are meant, which had begun, John v. 15-18 ff. ; there would therefore be a longer interval between vv. 13, 14. But a comparison of ver. 14 with ver. 1 shows that this interval is introduced in the harmonistic interest ; moreover, Hofmann's reference to the *agony in Gethsemane* (*Schriftbew.* II. 1, p. 317) is introduced, since not this, but probably

Ver. 14. Comp. on Matt. iv. 12 ; Mark i. 14. - The public Galilean ministry of Jesus begins, ver. 14 forming the introduction, after which, in ver. 15 ff., the detailed narrative follows. Schleiermacher, *Schr. d. Luk.* p. 50, arbitrarily, and contrary to the analogy of the parallels, says: that ver. 15 f. was the conclusion of a document which embraced the baptism, the genealogy, and the temptation. — ἐν τ. δυνάμ. τοῦ πν.] invested with the power of the Holy Spirit: "post victoriam corroboratus," "strengthened after victory," Bengel. — καὶ φήμη κ.τ.λ.] and rumor went forth, etc., not anticipating what follows in ver. 15 (de Wette) ; but it is the rumor of the return of the man who had been so distinguished at his baptism, and had then for upwards of forty days been concealed from view, that is meant. — καθ' ὅλην κ.τ.λ.] round about the whole neighborhood, Acts viii. 31, 42.

Ver. 15. αὐτός] *He Himself*, the person as opposed to their report.

Ver. 16. As to the relation of the following incident to the similar one in Matt. xiii. 53 ff., Mark vi. 1 ff., see on Matthew. No argument can be drawn from ver. 23 against the view that the incidents are different, for therein a ministry at Capernaum would already be presupposed (Schleiermacher, Kern, de Wette, Weiss, Bleek, Holtzmann, and others), as a previous ministry in that same place in the course of a journey (not while residing there) is fully established by vv. 14, 15. According to Ewald (comp. also his *Gesch. Chr.* p. 345), who, moreover, rightly distinguishes the present from the subsequent appearance at Nazareth, there are incorporated together in Luke two distinct narratives about the discourses of Jesus in Nazareth. But with reference to the mention of Capernaum at ver. 23, see above ; the connection, however, between vv. 22 and 23 is sufficiently effected by οὐχ οὗτός ἐστιν ὁ υἱὸς Ἰωσήφ. In ver. 31 ff. it is not the first appearance of Jesus at Capernaum in general that is related, but the first portion of His ministry *after taking up His residence* there (ver. 31), and a special fact which occurred during that ministry is brought into prominence (ver. 33 ff.). According to Köstlin, p. 205, Luke met with the narrative at a later place in the Gospel history, but placed it here earlier, and allowed the γενόμεν. εἰς Καπαρν. inappropriately to remain because it might at a pinch be referred to ver. 15. Assuredly he did not proceed so frivolously and awkwardly, although Holtzmann also (comp. Weizsäcker, p. 398), following Schleiermacher, etc., accuses him of such an anticipation and self-contradiction, and, moreover, following Baur and Hilgenfeld, makes this anticipation find its motive withal in the supposed typical tendency of ver. 24. [See Note XLIV., p. 315.] — οὐ ἦν τεθραμμ.] an observation inserted to account for the circumstances mentioned in vv. 22, 23. — κατὰ τὸ εἰωθ. αὐτῷ] refers to His visiting the synagogue on the Sabbath, not also to the ἀνέστη. The Sabbath visit to the synagogue was certainly His custom from His youth up.<sup>1</sup> — ἀνέστη ἀναγνῶναι] for the Scripture was read *standing* (Vitringa, *Synag.* p. 135 f.; Lightfoot, p. 760 f.; Wetstein *in loc.*) ; so when Jesus

the whole opposition of the hierarchy (John viii. 44), and finally the crime of Judas (John xiii. 2, 27), appears as the work of the

devil.

<sup>1</sup> Comp. Bengel and Lange, *L. J.* II. 2, p. 545.

stood up it was a sign that He *wished* to read. It is true, a superintendent of the synagogue was accustomed to *summon* to the reading the person whom he regarded as being fitted for it ; but in the case of Jesus, His offering Himself is as much in keeping with His peculiar pre-eminence, as is the immediate acquiescence in His application.

Ver. 17. 'Επεδόθη] *it was given up to Him*—that is to say, by the officer of the synagogue, Lightfoot, p. 763. — 'Ησαίου] the reading of the *Parascha* (section out of the law), which preceded that of the *Hapthara* (prophetic section), appears to have been already concluded, and perhaps there was actually in the course a Hapthara from Isaiah.<sup>1</sup> But in accordance with His special character (as κύριος τοῦ σαββάτου, Matt. xii. 8), Jesus takes the section which He lights upon as soon as it is unrolled (ἀναπτ., comp. Herod. i. 48, 125), and this was a very characteristic Messianic passage, describing by very definite marks the Messiah's person and work. By ἀναπτύξας [see critical note] τὸ βιβλ. and εἶπε the lighting exactly on *this* passage is represented as *fortuitous*, but just on that account as being divinely ordered (according to Theophylact : not κατὰ συντυχίαν, but αὐτοῦ θελήσαντος).

Vv. 18, 19. Isa. lxi. 1, 2, following the LXX. freely. The historical meaning is : that He, the prophet, is inspired and ordained by God to announce to the deeply unfortunate people in their banishment their liberation from captivity, and the blessed future of the restored and glorified theocracy that shall follow thereupon. The *Messianic fulfilment* of this announcement, *i.e.*, the realization of their theocratic idea, came to pass in Christ and His ministry.<sup>2</sup> — οὐ εἵνεκεν] in the original text [יְיָ : *because*, and to this corresponds οὐ εἵνεκεν : *propterea quod, because*, as οἵνεκεν is very frequently thus used by the classical writers. The expression of the LXX., which Luke preserves, is therefore not erroneous (de Wette and others), nor do the words οὐ εἵνεκεν introduce the protasis of a sentence whose apodosis is left out (Hofmann, *Weissag. u. Erf.* II. p. 96).<sup>3</sup> — ἐχριστ] a concrete description, borrowed from the anointing of the prophets (1 Kings xix. 16) and priests (Ex. xxviii. 41, xxx. 30), of the *consecration*, which in this instance is to be conceived of as *taking place by means of the spiritual investiture*.<sup>4</sup> — πτωχοῖς] the poor מְשֻׁכְּמִים. See on Matt. v. 3. They—in the original Hebrew the *unhappy exiles*—are more precisely designated by αἰχμαλώτ., as well as by the epithets, which are to be taken in their historical sense typically, τυφλοῖς and τεθραυσμένους (*crushed to pieces*), whereby the misery of the πτωχοί is represented as a blinding and a bruising. According to the typical reference to the Messiah, these predicates refer to the *misery of the spiritual bondage*, the cessation of which the Messiah was to announce and (ἀποσπείλαι) to accomplish. Moreover, the LXX. varies considerably from the

<sup>1</sup> The arrangement of the *present* Haptharas was not yet settled at the time of Jesus. See Zunz, *Gottesd. Vorträge d. Juden*, p. 6.

<sup>2</sup> Comp. Schleiermacher, *L. J.* p. 270 f.

<sup>3</sup> The form εἵνεκεν (3 Cor. vii. 12) is, moreover, classical ; it occurs in Pindar, *Isthm.* viii. 69, frequently in Herodotus (see

Schweighauser, *Lex. sub. verb.*), Dem. 45. 11. See generally, Krüger, II. § 68. 19. 1 f.

<sup>4</sup> Observe the difference of tense, ἔχρισα . . . ἀνίσταμαι : He anointed me, He hath sent me (and I am here !) ; also the lively *asyndeton* in the two verbs (ἀνίστ. without καί), as well as also in the three infinitives.

original Hebrew (doubtless the result of a various reading which mixed with this passage the parallel in Isa. xlii. 7), and Luke again does not agree with the LXX., especially in ἀποστείλαι τεθρανισμ. ἐν ἀφέσει, which words are from Isa. lviii. 6, whence Luke (not Jesus, who indeed *read* from the roll of the book) or his informant relating from memory having taken them erroneously, but by an association of ideas easily explained mixed them up in this place. — ἐνιαυτὸν κυρίου δεκτόν] *an acceptable year of the Lord, i.e., a welcome, blessed year belonging to Jehovah, whereby is to be understood in the typical reference of the passage the Messianic period of blessing, while in the historical sense the blessed future of the theocracy after the exile is denoted by the words לַיהוָה שָׁנַת רִצּוֹן, i.e., a year of satisfaction for Jehovah, which will be for Jehovah the time to show His satisfaction to His people* (comp. ii. 14). The passage before us is strangely abused by the *Valentinians*, Clemens, *Hom.* xvii. 19, Clemens Alexandrinus, Origen, and many more, to limit the ministry of Jesus to the space of *one year*,<sup>1</sup> which even the connection of the original text, in which *a day of vengeance* against the enemies of God's people follows, ought to have prevented. Even Wieseler, p. 272, makes an extraordinary *chronological* use of ἐνιαυτός and of σήμερον, ver. 21, in support of his assumption of a parallel with John vi. 1 ff. in regard to time, according to which the sojourn of Jesus in Nazareth is said to have fallen on the Sabbath after Purim 782. The *year* is an allusion to the *year of jubilee* (Lev. xxv. 9), as an inferior prefigurative type of the Messianic redemption. The *three infinitives* are parallel and dependent on ἀπέσταλκέ με, whose purpose they specify. — ἐν ἀφέσει] a well-known *constructio pregnantis*: so that they are now *in the condition of deliverance* (Polybius, i. 79. 12, xxii. 9. 17), comp. ii. 39.

Vv. 20, 21. τῷ ὑπηρέτῃ] ׀׀׀׀, to the *officer of the synagogue*, who had to take the book-roll back to its place, after it had been folded up by Jesus (πρόξας corresponding to the ἀναπρόξας of ver. 17). — ἐκάθισεν] in order now to teach upon the passage which had been read,—this was done sitting (Zunz, *Gottesd. Vorträge d. Juden*, p. 337). — ἤρξατο] *He began*. Bengel appropriately says: “Sollenne initium,” “a solemn beginning.” — ἐν τοῖς ὦσιν ὑμῶν] *in your ears* is this Scripture (this which is written, see on Mark xii. 10) fulfilled—to wit, by the fact that the voice of Him of whom the prophet prophesied has entered into your ears. A concrete individualizing mode of expression.<sup>2</sup> How decisively the passage before us testifies in favor of the fact that from the beginning of His ministry Jesus already had the clear and certain consciousness that He was the Messiah!<sup>3</sup> Moreover, that nothing but the *theme* of the discourse delivered by Jesus is here given is

<sup>1</sup> Keim also, *D. geschichtl. Chr.* p. 140 ff., has very recently arrived at this conclusion in view of Origen's statement, *de princip.* iv. 5: “a year and a few months,” and that too on the ground of the calculation of the Baptist's death, according to the account of Josephus, *Antt.* xviii. 5, concerning the war of Antipas against Aretas. The testing of this combination does not belong to this

place. But the Gospel of John stands decidedly opposed to the one-year duration of Christ's official teaching. See, besides, the discussions on the subject in Weizsäcker, p. 306. ff.

<sup>2</sup> Comp. i. 44, ix. 44; Acts xi. 22; Jas. v. 4; Ecclus. xxv. 9; 1 Mac. x. 7; Bar. i. 3 f.; LXX. Isa. v. 9.

<sup>3</sup> Comp. Beyschlag, *Christ. d. N. T.* p. 36 f.

manifest from the passage itself, as well as from ver. 22 ; but He has placed it remarkably close to the beginning of His discourse, and so led the hearer all at once *in mediam rem* (comp. Zunz, as above, p. 353). Grotius well says : "Hoc exordio usus Jesus explicavit prophetæ locum et explicando implevit," "By this exordium of application Jesus explained the passage of the prophet, and by explaining fulfilled it."

Ver. 22. Ἐμαρτύρ. αὐτῷ] testified in His behalf, praising Him.<sup>1</sup> — ἐπὶ τοῖς λόγοις τῆς χάριτος] at the sayings of graciousness (genitivus qualitatis).<sup>2</sup> — καὶ ἔλεγον] not : at nonnulli dicebant, "but some were saying," Kuinoel, Paulus, and older commentators ; but their amazement, which ought to have been expressed simply at the matter of fact, showed itself, after the fashion of the Abderites, from the background of a limited regard for the person with whom they knew that these λόγοις τ. χάριτος did not correspond. [See Note XLV., p. 315]. — ὁ υἱὸς Ἰωσήφ] If Luke had intended to anticipate the later history of Matt. xiii. and Mark vi., for what purpose would he have omitted the brothers and sisters ?

Vv. 23, 24. Whether what follows, as far as ver. 27, is taken from the *Logia* (Ewald), or from some other written source (Köstlin), or from oral tradition (Holtzmann), cannot be determined. But the *Logia* offers itself most obviously as the source. [See Note XLVI., p. 315.] — πάντως] certainly ; a certainty that this would be the case. See on 1 Cor. ix. 10. — ἰατρὲ κ.τ.λ.] a figurative proverb (παραβολή, ἰψῆ) that occurs also among the Greeks, the Romans, and the Rabbins. See Wetstein and Lightfoot. The meaning here is : *If thou desirest to be a helper of others* (vv. 18, 19, 21), *first help thyself from the malady under which thou art suffering, from the want of consideration and esteem which attaches to thee ;* which healing of Himself, as they think, must be effected by means of miracle as a sign of divine attestation. See what follows. Others understand it : *Help thine own fellow-townsmen* (Theophylact, Euthymius Zigabenus, Calvin, Maldonatus, Grotius, Bengel, and others, also Paulus, de Wette, Schegg, Bisping). This is opposed to the meaning of the words, as σὸν αὐτὸν and ἰατρὲ can only be one person. Moreover, the parabolic word concerning the physician is retained only in Luke, whom it might specially interest. — εἰς Καφαρναούμ] (the name is to be written thus in Luke also, with Lachmann and Tischendorf) indicates the direction of γινόμενα, which took place at Capernaum (Bernhardy, p. 220), comp. on xxviii. 6. The petty jealousy felt by the small towns against Capernaum is manifest here. — ὧδε ἐν τῇ πατρ. σου] here in thy birth-place. After the adverb of place comes the place itself, by way of a more vivid designation.<sup>3</sup> — Ver. 24. But the hindrance to the fulfilment of that παραβολή, and also to the working here as at Capernaum, is found in the fact that no prophet, etc. According to this, it is unfounded for Baur, *Evang.* p. 506, to assume that the writer here understood πατρις in a wider reference,<sup>4</sup> so that

<sup>1</sup> See Kypke, Loesner, and Krebs. Frequently in the Acts, Rom. x. 2, Gal. iv. 15, and elsewhere.

<sup>2</sup> Comp. on Col. iv. 6 ; Hom. *Od.* viii. 175 : χάρις ἀμφοτεροστέφεται ἐνέσσειν ; Eccles. xxi.

16, xxxvii. 21.

<sup>3</sup> Bornemann, *Schol.* p. 34 ; Fritzsche, *ad Marc.* p. 22.

<sup>4</sup> Comp. Hilgenfeld, *Evang.* p. 168. "the Jewish home of Christianity ;" Holtzmann

Paul's experience in the Acts of the Apostles—of being compelled, when rejected by the Jews, to turn to the Gentiles—had already had its precedent here in the history of Jesus Himself. That the whole section—to wit, from καὶ φῆμυ, ver. 14, to ver. 30—is an interpolation from the hand of the redactor, is asserted by Baur, *Markusevang.* p. 218. —εἶπε δέ] after ver. 23 let a significant pause be supposed.

Vv. 25, 26. In order, however, to quote to you *historical examples*, in which the miraculous power of the prophets was put forth, not for countrymen, but for *strangers*, nay, for Gentiles, I assure you, etc. Jesus knew that here this sternness and open decisiveness on His part were not at all out of place, and that He need not hope to win His hearers; this is only confirmed by the later similar incident in Matt. xiii. 54 ff. —ἐπὶ ἐτη τρία κ. μῆνας ἐξ] so also Jas. v. 17. But according to 1 Kings xvii. 1, xviii. 1, the rain returned *in the third year*. Jesus, as also James (see Huther *in loc.*), follows, according to Luke, the *Jewish tradition* (Jalkut Schimoni on 1 Kings xvi. in *Surenhusius*, καταλλ. p. 681), in which in general the number 3½ (= ½ of 7) in the measurement of time (especially a time of misfortune, according to Dan. xii. 7) had become time-honored (Lightfoot, p. 756, 950; Otto, *Spicileg.* p. 142). It was arbitrary and unsatisfactory to reckon (before 1 Kings xvii. 1), in addition to the three years, the naturally rainless six months *preceding* the rainy season (Benson on Jas. v. 17; Wetstein, Wiesinger, and others; comp. also Lange, II. p. 547 f.), or to date the third year (Beza, Olshausen, Schegg) from the flight of Elijah to Sarepta (1 Kings xvii. 9). —πάσαν τ. γῆν] not the whole *region* (Beza), but the whole *earth*; popularly hyperbolic. —On Sarepta, situated between Tyre and Sidon, and belonging to the territory of the latter, now the village of Surafend, see Robinson, *Palestine*, III. p. 690 ff. —Σιδῶνος] the name of the *town* of Sidon, as that in whose territory Sarepta lay. [See critical note.] —μέγας] in xv. 14 λιμός is *feminine*, as it passed over from the Doric into the κοινή (Lobeck, *ad Phryn.* p. 188). But in this place the reading μεγάλη, approved by Valckenaer, is so weakly attested that it cannot be thought of. —εἰ μή] not *sed* (Beza, Kuinoel), but *nisi*; see on Matt. xii. 4.

Ver. 27. See 2 Kings v. 14. —ἐπὶ] *at the time*, iii. 2.

Ver. 29. Ἐως ὀρένους τοῦ ὄρους] *up to the lofty brink (supercilium) of the hill.*<sup>1</sup> This situation of Nazareth *upon a hill* (ἰσ' οἱ), *i. e.*, *hard by a hill*, is still entirely in accordance with its present position, —“the houses stand on the lower part of the slope of the western hill, which rises steep and high above them,” Robinson, *Pal.* III. p. 419. Especially near the present Maronite church the mountain wall descends right down from forty to fifty feet,<sup>2</sup> Robinson, *l. c.* p. 423; Ritter, *Erdk.* XVI. p. 744. —ὥστε] of what, as they figured to themselves the result was to be. See on Matt. xxiv. 24, xxvii. 1;

also, p. 214. Whether in general Luke looked on the rejection of Christ in Nazareth as a “significant prelude for the rejection of Christ by His whole people” (Weiss in the *Stud. u. Krit.* 1861, p. 697), cannot be decided at all, as he gives no hint on the subject.

<sup>1</sup> See Duncan, *Lex. Hom.*, ed. Rost, p. 877, and Wetstein.

<sup>2</sup> The place which is pointed out by tradition as the spot in question is at too great a distance from the town. See Robinson, *l. c.*, and Korte, *Reisen*, p. 215 ff.



comp. Luke ix. 52, xx. 20. — κατακρημν.] 2 Chron. xxv. 12 ; Dem. 446. 11 ; Josephus, *Antt.* ix. 9. 1.

Ver. 30. αὐτὸς δέ] *But He, on His part*, while they thus dealt with Him. — διὰ μέσων] emphatically : *passed through the midst of them*. According to Paulus, it was sufficient for this, "that a man of the look and mien of Jesus should turn round with determination in the face of such a *mobile vulgus*." Comp. Lange, *L. J.* II. p. 548 : "an effect of His personal majesty ;" and III. p. 376 : "a mysterious something in His nature." Comp. Bleek. According to Schenkel, the whole attempt on the person of Jesus is only a later tradition. On the other hand, the old commentators have : φρουρούμενος τῇ ἡνωμένῃ αὐτῷ θεότητι, "guarded by the Deity united with Him," Euthymius Zigabenus ; comp. Ambrosius, in addition to which it has been further supposed that He *became invisible* (Grotius and others). The latter view is altogether inappropriate, if only on account of διὰ μέσων αὐτ. But certainly there is implied a restraint of his enemies which was *miraculous* and dependent on the *will of Jesus*. It is otherwise in John viii. 59 (ἐκρέβετο). Why Jesus did not surrender Himself is rightly pointed out by Theophylact : οὐ τὸ παθεῖν φεύγων, ἀλλὰ τὸν καιρὸν ἀναμένων, "not fleeing from the suffering, but awaiting the proper time." — ἐπορεύετο] *went on*, that is to say, towards Capernaum, ver. 31, and therefore not back again to Nazareth as has been harmonistically pretended.

Vv. 31-37. See on Mark i. 21-28, whom Luke with some slight variations follows. — κατέλθεν] Down from Nazareth, which lay higher up, to Capernaum, which was situated on the shore. Comp. Matt. iv. 13. — πόλιν τ. Γαλιλ.] for here Capernaum occurs for the first time in Luke in the *course of the history* (it is otherwise at ver. 23). — ἦν διδάσκ. expresses the *constant* occupation of teaching on the *Sabbaths* (otherwise in Mark), comp. on Matt. vii. 29. [See Note XLVII., p. 315.] — Ver. 33. πνεῦμα δαιμονίου ἀκαθάρτου] The genitive is a genitive of apposition or of nearer definition (Winer, p. 470 [E. T. 531-2]) ; and δαιμόνιον, which, according to Greek usage, is in itself applicable to either good or evil spirits, being used by Luke for the first time in this passage, is qualified by ἀκαθάρτου. — εἰ] not the imperative of εἶω (Vulg. : *sine* ; Euthymius Zigabenus, *ad Marc.* ἀφες ἡμᾶς, comp. Syr.), but "interjection *admiracionis metu mixtae*," "an interjection of wonder mingled with fear" (Ellendt, *Lex. Soph.* I. p. 405) : *ha!* Plato, *Prot.* p. 314 D. Seldom occurring elsewhere in prose, even in the New Testament only in this place (not Mark i. 24). See Fritzsche, *ad Marc.* p. 32 f., who, nevertheless, traces back the *origin* of the expression to the imperative form. — ἦλθες κ.τ.λ.] not interrogatively. The words themselves are simply taken from Mark ; all the less therefore is any hint to be read into them of the redeeming ministry of Jesus to the Gentile world (Baur, *Evang.* p. 429 f.). — Ver. 35. ρίψαν] is to be accented thus. <sup>1</sup> — εἰς μέσων] *He threw him down into the midst* in the synagogue. The article *might be*, but *is not necessarily added*.<sup>2</sup> [See critical note.] Observe, moreover, that here Luke describes more

<sup>1</sup> See Bornemann, p. 4 ; comp., nevertheless, Lipsius, *Gramm. Unters.* p. 81 ff.

<sup>2</sup> See the instances from Homer in Duncan, ed. Rost ; Krüger, *ad Xen. Anab.* I. 8. 15

vividly than Mark, although his description is too unimportant "to glorify the miracle" (Holtzmann). — Ver. 36. *τίς ὁ λόγος οὗτος*] not : *quid hoc rei est?* (Beza, Er. Schmid, Grotius, Kuinoel, de Wette) ; but : *what sort of a speech is this?* to wit, that which is related in ver. 35 ; comp. Theophylact : *τίς ἡ πρόσταξις αὐτῇ ἦν προστάσσει, ὅτι ἐξελθε ἐξ αὐτοῦ καὶ φημώθητι*, "what is this command which He commands, that it went forth from him and was still." It is otherwise at ver. 32, where *λόγος* is the discourse which *teaches* ; here, the speech which *commands*. Mark i. 27 has, moreover, given the former particular (the *διδασχῇ*) here again as the object of the people's astonishment and conference ; but Luke, working after him, *distinguishes* the two, using for both, indeed, the general expression *λόγος*, but clearly limiting this expression in ver. 32 by *διδασχῇ*, and in ver. 36 by *ἐπιτάσσει*. Baur decides otherwise in the *Theol. Jahrb.* 1853, p. 70. — *ὅτι*] *since he*, etc., *accounts for* this question asked in astonishment. — *ἐν ἐξουσίᾳ κ. δυνάμει*] *with authority and power*. The former is the *authority* which He *possesses*, the latter the *power* which He *brings into operation*. — Ver. 37. *ἡχος*] *noise* (Acts ii. 2 ; Heb. xii. 19), a stronger expression for *rumor*. The classical writers use *ἡχώ* thus (Herod. ix. 24 ; Pind. *Ol.* xiv. 29).

Vv. 38–41. See on Matt. viii. 14–16 ; Mark i. 29–34. Matthew places the narrative later, not till after the Sermon on the Mount. — *ἀπὸ τῆς συναγωγῆς*] He went from the synagogue into the house of Simon. The article before *πενθερά* is not needed. [See Note XLVIII., p. 315.] Winer, p. 108 f. [E. T. 119 ff.]. Luke, the physician, uses the *technical* expression for violent fever-heat : *πυρετὸς μέγας* (the opposite : *μικρὸς*). See Galen, *De diff. febr.* 1, in Wetstein. — *ἠρώτησαν*] *they asked* ; Peter, to wit, and the members of the family, — hence it is not the plural introduced here without reason only from Mark i. 30 (Weiss). — *ἐπὶ αὐτῆς*] so that He was bending over her. — *ἐπετίμ. τῷ πυρετῷ*] the fever regarded as a hostile power, and as personal. Mark, whom Matthew follows, has not this detail ; whereas both have the touching with the hand. A divergence in the tradition as to the miraculous method of cure. — *αὐτοῖς*] refers to Jesus, Simon, and the other members of the family. Comp. *ἠρώτησαν*, ver. 38. — Ver. 40. *ἀσθενούντας νόσοις*] according to Matthew, *demoniacs* and sick persons (comp. Mark), with which Luke nevertheless also agrees at ver. 41.<sup>2</sup> — *τὰς χεῖρας ἐπιτίθεις*] Matthew has *λόγῳ*, with reference, however, to the demoniacs. In *ἐνὶ ἐκάστῳ*, which need not be pressed (Weiss, Holtzmann), are implied the solicitude and the indefatigableness of this miraculous ministry of love. — *λαλεῖν, ὅτι*] *to speak, because*. See on Mark i. 34.

Vv. 42–44. See on Mark i. 35–39, who is more precise and more vivid. — The bringing of so many sick folks to Him, ver. 40, is to be explained, not by this hasty departure, the appointment of which had been known (Schleier-

<sup>1</sup> The arrangement in Luke, so far as he places (ch. v.) the call of Peter later, is in any case *not arbitrarily produced*, although he follows the tradition which (as Matthew) does not include the companionship of James and John (so Mark).

<sup>2</sup> All three also agree essentially as to the time of day (*δύνοντος τοῦ ἡλίου*). *Until the even-*

*ing Jesus had remained in the house of Simon*, therefore the sick were first brought to Him there. Thus it was neither with a view to avoiding the heat of the sun, nor to choosing, from "delicacy of feeling," as Lange supposes, the twilight for the public exhibition of infirmities.

macher), but, in accordance with the text (ver. 37), by the fame which the public healing of the demoniac in the synagogue had brought Him. — *ἕως αὐτοῦ*] not simply : *to Him*, but : *even up to Him*, they came in their search, which therefore they did not discontinue until they found Him. Comp. 1 Macc. iii. 26 ; Acts ix. 38, xxiii. 23. — *εἰς τοῦτο*] namely, to announce not only here, but everywhere throughout the land, the kingdom of God. — *ἀπέσταλμαι*] It is otherwise in Mark i. 38, whose expression is original, but had already acquired in the tradition that Luke here follows a doctrinal development with a higher meaning. — [Ver. 44. See critical note and Note XLIX., below.]

## NOTES BY AMERICAN EDITOR.

XLIII. Ver. 10 f. *ὅτι . . . καὶ ὅτι.*

The R. V. properly takes *ὅτι* in both cases as recitative ; so Weiss ed. Mey., who regards *καὶ* as indicating an omission in the citation which Luke has explained by the phrase : *τοῦ διαφυλάξαι σε*. Comp. also chap. vii. 16.

XLIV. Ver. 16 ff. *The Rejection at Nazareth.*

Weiss ed. Mey. identifies this occurrence with that narrated by Matthew and Mark, assigning it to the later period indicated by those Evangelists. The arguments he presents are the usual ones in defence of this position. See against the identity, Godet, *Luke*, pp. 154, 155, Am. ed.

XLV. Ver. 22. *καὶ ἔλεγον.*

Here Weiss (ed. Mey.) explains the saying in accordance with his view of the chronological position, finding a certain indistinctness, occasioned by a reminiscence of Mark vi. 2, 3. But this seems fanciful.

## XLVI. Vv. 23, 24.

Meyer's theory that these verses are from the Logia implies that the language was not uttered on this occasion. But there is every reason to believe that such proverbial sayings were repeated.

XLVII. Ver. 31. *ἦν διδάσκων.*

Weiss ed. Mey. explains this as referring to what was taking place when what follows occurred ; so in Mark i. 22.

XLVIII. Ver. 38. *Ἀναστὰς δὲ ἀπὸ τῆς συναγωγῆς.*

The R. V. properly joins these words together : a *constructio prægnans* ; so Weiss ed. Mey. Meyer apparently connects *ἀπὸ τ. σ.* with the main verb.

XLIX. Ver. 44. *τῆς Ἰουδαίας.*

The evidence for this difficult reading is preponderant. The copyists would readily alter it to *Γαλιλαίας*. Godet naively says : "The absurd reading *τῆς*

*Ἰουδαίας*, which is found in the six principal Alexandrian mss., should be a caution to blind partisans of this text." But the presence of such a reading seems rather to attest the accuracy of these authorities.

Weiss ed. Mey. accepts the above reading, and explains the term as referring to the entire Jewish country in general (so i. 5, vii. 17). "Luke probably gives here a general sketch of our Lord's first circuit in Galilee, and includes also the journey to Jerusalem mentioned in John v., which took place not very long afterward (or before, according to some). It is characteristic of Luke to sum up or anticipate thus." (Inter. Rev. Comm. *Luke*, p. 73.) The verse forms a separate paragraph in the R. V.

## CHAPTER V.

[VER. 1. Tisch., recent editors, R. V., following  $\aleph$  A B L and versions, have *καὶ ἀκούειν*, instead of *τοῦ ἀκ.*] — Ver. 2. The mss. have *ἀπέπλυναν* (so Elz. Scholz), *ἐπλυναν*, *ἐπλυνον*, *ἀπέπλυνον*. Tisch. has the second reading, Lachm. the third. [So Treg., W. and Hort text, Weiss, R. V.] The preponderance of evidence wavers between *ἐπλυνον* (B D) and *ἐπλυναν* (C\* L Q X  $\aleph$ ), and excludes the compound form. But since, according to this, even the mss. which read the *Recepta* (A E F G, etc.) add to the evidence in favor of *ἐπλυναν*, this form receives the critical preponderance. The compound form is either a mere clerical error (as Ev. 7 has even *ἐπέπλυνον*), or a gloss for the sake of more precise specification. — [Ver. 5. Tisch., W. and Hort, Weiss, R. V., omit *αὐτῶ*, following  $\aleph$  B, Copt., and read *τὰ δίκτυα*, attested by  $\aleph$  B D L, Copt., and others.] — Ver. 6. *πλῆθος ἰχθίων*] So Griesb. Matth. Scholz, Tisch., following the greater number of the uncials, but not B D, which have *ἰχθίων πλῆθος*, which Lachm. has again restored. Comp. Vulg. and codd. of It. The reading of Griesb. is to be preferred on account of its preponderating evidence, and still more because the words *πλῆθος πολὺ* would more readily be brought together by the transcribers than separated. — Ver. 15. As *ἐπ' αὐτοῦ* is wanting in important authorities, in others stands after *ἀκούειν*, and A has *ἀπ' αὐτοῦ*, it is rightly condemned by Griesb., struck out by Lachm. and Tisch. An addition by way of gloss. — Ver. 17. *ἐληλυθότες*] Lachm. has *συνεληλ.*, following only A\* D, min. Goth. Vere. — *αὐτοῖς*] Tisch. has *αὐτόν*, following B L  $\Xi$   $\aleph$ . Rightly; *αὐτοῖς* arose from a misunderstanding, because an accusative of the object appeared necessary. — Ver. 19. *ποίας*] Elz. has *διὰ ποίας*, in opposition to decisive evidence. An interpretation. — Ver. 21. With Lachm. and Tisch. read *ἀμαρτίας ἀφεῖναι*, according to B D L  $\Xi$ , Cyr. Ambr. The *Recepta* is from Mark ii. 7. But in ver. 24 the form *ἀφεῖναι* (Tisch.) is too weakly attested [Tisch. VIII. has *ἀφέναι*]. — Ver. 22. The omission of *ἀποκριθ.* (Lachm.) is too feebly accredited. — Ver. 24. *παραλελυμένῳ*] Lachm. has *παραλυτικῶ*, following important authorities, but it is taken from the parallels. — Ver. 25. Instead of *ἐφ' ὃ*, Elz. Scholz, Lachm. have *ἐφ' ᾧ*. But the former has a preponderance of evidence in its favor, and *ᾧ* more naturally occurred to the transcribers. — Ver. 28. *ἡκολούθησεν*] Lachm. and Tisch. have *ἡκολούθει*, following B D L  $\Xi$  69. The *Recepta* is taken from the parallels. — Ver. 29. Before *Λευίς* (Tisch. has on very good authority *Λευεῖς*) the article (Elz.) is on decisive evidence deleted. — Ver. 30. *αὐτῶν*] is wanting in D F X  $\aleph$ , min. vss., and is regarded with suspicion by Griesb., but it was omitted as being superfluous and apparently irrelevant. The arrangement *οἱ Φαρις. κ. οἱ γρ. αὐτ.* is, with Lachm. and Tisch., to be adopted in accordance with B C D L  $\aleph$ , min. Vulg. It. and others. The *Recepta* is taken from Mark ii. 16. The article before *τελωνίων*, which is not found in Elz., is adopted on decisive evidence by Griesb. Scholz, Lachm. Tisch. *καὶ ἀμαρτ.*, also, is so decisively attested that it is now rightly defended even by Tisch. — Ver. 33. *διὰ τῆς*] is wanting in B L  $\Xi$ , 33, 157, Copt.; deleted by Tisch. An ad-

dition from the parallels. — Ver. 36. *ἰματίου καινοῦ*] B D L X Ξ Ν, min. vss. have *ἀπὸ ἰματίου καινοῦ σχίσας* (yet *σχίσας* is not found in X, and also otherwise too weakly attested). Recommended by Griesb., adopted by Tisch. But it is manifestly a gloss inserted for explaining the genitive, for which there appeared a reason in this place although not in the parallels. [Recent editors, R. V., accept the abundantly attested *ἀπὸ* and *σχίσας*.] — *σχίσει* is well attested by B C D L X Ν, min., and *συμφωνήσει* still better (by the additional evidence of A). Approved by Schulz, adopted by Lachm. and Tisch. Rightly; *σχίζει* occurred at once in consequence of the preceding *ἐπιβάλλει* and of *αἶρει* in the parallels, and then drew after it *συμφωνεῖ*. — Elz. has *ἐπιβλημα τὸ ἁ. τ. κ.* So also Scholz, Lachm. Tisch. But with Griesb. and Rinck *ἐπιβλημα* is to be condemned, as it is wanting in A E F K M R S U V Γ Δ, min. Goth. Slav. Theophyl.; in D it stands after *καινοῦ*, and betrays itself as a gloss added to the absolute *τὸ*. [Recent editors, R. V., following Ν B C L and many minor authorities, accept *τὸ ἐπιβλημα τὸ ἀπὸ*. The omission Meyer defends can readily be accounted for.] — Ver. 38. *καὶ ἄμφ. συντηρ.*] is wanting in B L Ν, min. Copt. Suspected by Griesb., deleted by Tisch. An addition from Matt. ix. 17, from which passage also Mark ii. 22 has been expanded. — Ver. 39. *εἰθὺς*] is wanting in B C\* L Ν, min. Copt. Arm. Aeth. Deleted by Tisch. An addition for more precise specification. [The reading *χρηστός* is found in Ν B L, Copt. Syr., and is accepted by Tisch., W. and Hort, Treg. text, Weiss (so R. V. text). The Rec.: *χρηστότερος*, is an explanatory alteration; so even Godet, who rarely follows the Alexandrian text.]

Vv. 1–11. Matt. iv. 18–22 and Mark i. 16–20 are parallel passages. Nevertheless, the history of the calling in Luke, as compared with it in Matthew and Mark, is *essentially different*, for in these latter the *point* of the incident is *the mere summons and promise* (without the miracle, which, without altering the *nature* of the event, they could not have passed over; in opposition to Ebrard and others); in Luke it is *the miracle of the draught of fishes*. Moreover, in Matthew and Mark no previous acquaintance on the part of Jesus with Peter is presupposed, although, probably, it is in Luke iv. 38 ff., whereby, at the same time, Luke falls into self-contradiction, since v. 8 does not allow it to be supposed that such miraculous experiences have previously occurred to him as, according to iv. 38 ff., Peter had already in connection with Jesus. Luke follows a source of later and more plastic tradition (in opposition to Schleiermacher, Sieffert, Neander, v. Ammon, who ascribe to Luke the merit of being the earliest), which, fastening in pursuit of symbolic meaning upon the promise in ver. 10 (Matt. iv. 19; Mark i. 17), glorified the story of the call of the fishermen by joining to it a similar story of the draught of fishes, John xxi. (comp. Ewald, *Gesch. Chr.* p. 298); but in the historical sequence after iv. 38 ff. Luke has become confused. [See Note L., p. 323 seq.] — *καὶ αὐτός*] not: *he also*, but: *and he*; *he on his part*, in respect of this pressing (*ἐπικεῖσθαι*) of the people upon him. Comp. on vv. 15, 17; as to *καὶ* after *ἐγένετο*, see on ver. 12. — *ἐπληυναν*] “ut peracto opere,” “as though their work was finished,” Bengel; see ver. 5. [See Note LL., p. 324.] — Ver. 4. *ἐπανάγαγε*, the special word for going out into the deep sea (Xen. *Hell.* vi. 2. 28; 2 Macc. xii. 4); the *singular* in ref-

erence to Peter alone, who was the steersman of the craft ; but *χαλάσατε* in reference to the whole fisher company in the vessel. Changes of number, to be similarly accounted for by the connection, are often found in the classical writers.<sup>1</sup> — Ver. 5. *ἐπιστάτα*] *Superintendent* (see in general, Gatacker, *Op. posth.* p. 877 ff., and Kypke, I. p. 228) occurs only in Luke in the New Testament, and that, too, always addressed to Jesus, while he has not the *ῥαββί* which is so frequent in the other evangelists. Peter does not yet address Him thus as *his* doctrinal chief, but generally (vv. 1, 3). Comp. xvii. 13. — *νυκτός*] when fishing was accustomed to be carried on successfully.<sup>2</sup> — *ἐπὶ*] of the reason : *for the sake of Thy word* (on the ground of Thy word). Comp. Winer, p. 351 [E. T. 394] : “*Senserat Petrus virtutem verborum Jesu,*” “Peter had discerned the virtue of the words of Jesus,” Bengel. *Οὕτως ἦν τὴν πίστιν θερμὸς καὶ πρὸ τῆς πίστεως*, Theophylact. — *χαλάσω*] Simon speaks thus in his capacity of captain. Comp. afterwards *ποιήσαντες*. — Ver. 6. *διεμήγγυντο*] The tearing asunder<sup>3</sup> actually began, but was only beginning. See on i. 59. The assistance for which they signalled prevented further damage. The subsequent phrase *ὥστε βυθίζεσθαι* is similar. Hence there is no *exaggeration* (Valckenaer, de Wette). — Ver. 7. *κατένευσαν*] *they made signs to*, according to Euthymius Zigabenus : *μὴ δυνάμενοι λαλῆσαι ἀπὸ τῆς ἐκπλήξεως κ. τοῦ φόβου*, “not being able to speak from their amazement and their fear.” So also Theophylact. This would have needed to be said. In the whole incident nothing more is implied than that the other craft still lying close to the shore, ver. 2, was too *far away* for the sound of the voice to reach, and hence they were restricted to making signs, which, moreover, for the fishermen of the other boat—who, according to ver. 4, were doubtless eagerly giving attention—was quite sufficient. As to *σὺλλαβ.*, see on Phil. iv. 3. — Ver. 8. On *προσέπεσε τ. γόνασι*, comp. Soph. *O. C.* 1604. It might also be put in the *accusative* (Eur. *Hec.* 339, and thereon Pflugk). — *ἐξελθε*] *out of the ship*. He dimly recognizes in Christ a something superhuman, the manifestation of a holy divine power, and in the consciousness of his own sinful nature he is terrified in the presence of this power which may, perchance, cause some misfortune to befall him ; just as men feared the like on the appearances of God or of angels.<sup>4</sup> Elsner and Valckenaer are mistaken in saying that Peter speaks thus in accordance with the notion that one ought not to stay on board a ship with any *criminal*.<sup>5</sup> He does not indeed avow himself a *criminal*, but only as a *sinful man in general*, who as such cannot without risk continue in the presence of this *θεῖος καὶ ὑπερφύλης ἄνθρωπος*, “divine and marvellous man” (Euthymius Zigabenus). See the later exaggeration of the sinfulness of the apostles

<sup>1</sup> See Bornemann, *Schol.* p. 83 f. ; Kühner, *ad Xen. Anab.* i. 2. 27.

<sup>2</sup> See Aristotle, *II. A.* viii. 19 ; Heindorf, *ad Plat. Soph.* p. 287.

<sup>3</sup> Augustine has interpreted this tearing of the nets allegorically of the *heresies*, and the Saxon Anonymus (p. 212 f.) of *Judaism and the law* ; both interpretations being equally arbitrary. There is much allegori-

cal interpretation of the whole narrative in the Fathers (the ship, the church ; the net, the doctrine ; the sea, the heathen world, etc.).

<sup>4</sup> Comp. 1 Kings xvii. 18. Euthymius Zigabenus and Grotius *in loc.*

<sup>5</sup> Cic. *De Nat. Deor.* iii. 37 ; Dlog. Laert. i. 89 ; Horat. *Od.* iii. 2. 26 ff.

before their call, in Barnabas 5. — Ver. 9. ἀγα] in this place is not *the draught*, as at ver. 4, but *that which was caught* (τὸ θηρώμενον, Pol. v. 1), as Xen. *De Venat.* xii. 3, xiii. 13, and frequently. — Ver. 10. This mention of James and John at the end is one of the traces that the narrative grew out of the older history of the call. But certainly *Andrew* was not found in the source from which Luke drew. [See Note LII., p. 324.] — ἀνθρώπων] instead of fishes. — (ωγρῶν) *vivos capiens*, “*taking them alicie*,” — in *characteristic* keeping with this *ethical* draught (winning for the Messiah’s kingdom), as well as with the figure taken from fishermen (Aristaen. *Ep.* ii. 23).

Vv. 12–14. See on Matt. viii. 1–4; Mark i. 40–44. According to Matthew, immediately after the Sermon on the Mount; in Luke (comp. Mark), without any definite statement of place or time, as a fragment of the evangelic tradition. [See Note LIII., p. 324.] — ἐγένετο . . . καὶ] as ii. 15; Matt. ix. 10. Καὶ is not *nempe*, “*namely*” (Fritzsche, *ad Matth.* p. 341), but, in accordance with Hebraic simplicity, the *and*, which, after the preparatory and yet indefinite ἐγένετο, leads the narrative farther on. The narrator, by means of ἐγένετο together with a note of time, first calls attention to the introduction of a *fact*, and then, in violation of ordinary syntax, he brings in afterwards *what* occurred by the word καὶ. — ἐν μίᾳ τ. πόλ.] according to Mark: in a *house*. — πῶς] a high degree of the sickness. — Ver. 14. καὶ αὐτός] *and He*, on His part. — ἀπελθὼν κ.τ.λ.] a transition to the *oratio directa*. See on Mark vi. 8.

Vv. 15, 16. Comp. Mark i. 45. — διήρχετο] The report *ran throughout*, was spread abroad.<sup>1</sup> — μᾶλλον] *in a still higher degree* than before; *only all the more*.<sup>2</sup> — αὐτός] *He*, however, He on his part, in contrast with the multitudes who were longing for Him. — ἦν ὑποχωρῶν ἐν τοῖς ἐρημ.]. *i.e.*, He was engaged in withdrawing Himself into the desert regions (that were there), and in praying, so that He was therefore for the present inaccessible. — καὶ προσευχόμενος] This detail is given on several occasions by Luke alone.<sup>3</sup>

Vv. 17–26. See on Matt. ix. 1–8; Mark ii. 1–12. Between this and the foregoing history Matthew has a series of other transactions, the sequence of which he accurately indicates. Luke vaguely says: ἐν μίᾳ τῶν ἡμέρων, which, however, specifies *approximately* the time by means of the connection (“*on one of those days*,” namely, on the journey entered upon at iv. 43 f.). Comp. viii. 22. — καὶ αὐτός] *and He*, as ver. 1, but here in opposition to the Pharisees, etc., who were surrounding Him. — ἐκ πάσης κώμης κ.τ.λ.] popularly hyperbolic. As to νομοδιδάσκ., see on Matt. xxii. 35. — δύναμις κυρίου κ.τ.λ.] and the *power of the Lord* (of God) *was there* (*praesto erat*, as at Mark viii. 1) *in aid of His healing*. So according to the reading αὐτόν (see the critical remarks). According to the reading αὐτοῖς, this would have to be taken as a vague designation of the sufferers who were present, referring back to ver. 15; αὐτόν is the *subject*, αὐτοῖς would be the *object*. [See Note LIV., p. 324.] Others, as Olshausen and Ewald, have incor-

<sup>1</sup> So absolutely, Thuc. vi. 46: ἐπειδὴ διήλθεν ὁ λόγος, ὅτι κ.τ.λ.; Soph. *Aj.* 978; Xen. *Anab.* i. 4. 7; Plat. *Ep.* vii. p. 348 B.

<sup>2</sup> Comp. xviii. 39. See Stallbaum, *ad Plat.*

*Ap.* p. 30 A; Nägelsbach on the *Iliad*, ed. 3, p. 227.

<sup>3</sup> See iii. 21, vi. 12 f., ix. 18, 29, and elsewhere.



rectly referred *κύριον* to *Jesus*, whose healing power was stirred up (vi. 19). Wherever Luke in his Gospel calls Christ the Lord, and that, as would here be the case, in *narrative*, he always writes *ὁ κύριος* with the article.<sup>1</sup> — In the following narrative the precedence of Mark is indeed to be recognized, but the tracing out of the features of dependence must not be carried too far (in opposition to Weiss in the *Stud. u. Krit.* 1861, p. 703 f.). — Ver. 19. *εἰστέλκ.*] *into the house*, where Jesus and His hearers (ver. 17) were. Comp. afterwards *τὸ δῶμα*. — *ποίας*] qualitative: *in what kind of a way*. On the *δοῦν*, which must be supplied in analyzing the passage, see Bos, *Ellips.*, ed. Schaefer, p. 388; on the genitive of place (comp. xix. 4), see Bernhardt, p. 138; Krüger on Thucyd. iv. 47. 2. Accordingly, although no instance of *ποίας* and *ἐκείνης* used absolutely occurs elsewhere, yet the conjecture *ποία* and *ἐκείνη* (Bornemann) is not authorized. — *διὰ τῶν κεράμων*] *through the tiles*, with which the flat roof was covered, and which they removed from the place in question. Mark ii. 4 describes the proceeding more vividly. See the details, *sub loco*, and Hug. *Gutacht.* II. p. 21 f. — Ver. 21. *ἤρξαντο*] a bringing into prominence of the *point of commencement* of these presumptuous thoughts. A vivid description. — *διαλογίζεσθαι . . . λέγοντες*] See on Matt. xvi. 7. They expressed their thoughts *to one another*; hence ver. 22 is not inappropriate (in opposition to Weiss). — Ver. 24. *εἶπε τῷ παραλελ.*] is not to be put in parenthesis, but see on Matt. ix. 6. — *σοί*] placed first for the sake of emphasis. — Ver. 25. *ἄρας ἐφ' ἃ κατέκειτο*] he took up *that on which* (till now) *he lay*, an expression purposely chosen to bring out the changed relation. With reference to *ἐφ' ἃ*, *on which he was stretched out*, comp. the frequent *εἶναι ἐπὶ χθόνα*, and the like. See in general, Kühner, § 622 b. — Ver. 26. The narrative is *summary*, but *without precision*, since the impression said to be produced by the miraculous incident<sup>2</sup> applies indeed to the people present (Matt. ix. 8), but not to the Pharisees and scribes.

Vv. 27-39. See on Matt. ix. 9-17; Mark ii. 13-22. — *ἐξῆλθε*] out of the house, ver. 19. — *εἰδέσαστο*] He looked at him observingly. — Ver. 28. The order of events is: *after he had forsaken all, he rose up and followed Him*. The *imperfect* (see the critical remarks) is used for the sake of vividness. *ἅπαντα*, as in ver. 11, refers to the whole previous occupation and position in life. Bengel well adds: "quo ipso tamen non desiit domus esse sua," "by which indeed his house did not cease to be his," ver. 29. — Ver. 29. *καὶ ἦν*] *et aderat*, as in ver. 17. — Ver. 30. *αὐτῶν*] *of the dwellers in the town*. — *πρός*] an antagonistic direction. — Ver. 33. *οἱ δὲ εἶπον*] As to this variation from Matthew and Mark, see on Matt. ix. 17, Remark. On the association of *fasting and making prayers*, comp. ii. 37, and on *ποιεῖσθαι δεήσεις*, 1 Tim. ii. 1. — *ἰσθ. κ. πίνουσιν*] the same thing as *οὐ νηστεύουσιν* in the parallels, but more strongly expressed. In accordance with the deletion of *διὰ* (see the critical remarks), there remains no *question*, but an *affirmative reflection*. — Ver. 34. *μὴ δύνασθε κ.τ.λ.*] *ye cannot*, etc., brings out the inappropriateness of that reflection in a more concrete form than in Matthew and Mark. — Ver. 35.

<sup>1</sup> See vii. 13 (31), x. 1, xi. 39, xii. 42, xiii. 15, xvii. 5, 6, xviii. 6, xix. 8, xxii. 31, 61.

<sup>2</sup> τὰ παρὰ δόξαν γεγονότα, Polyb. ix. 16. 2.

Comp. Wisd. xvi. 17, xix. 5; 2 Macc. ix. 24; Xen. Cyr. vii. 2, 16.

καί] *might* be taken explicatively (*and indeed*) (Bornemann, Bleek). But it is more in keeping with the profound emotion of the discourse to take ἐλεῖσονται κ.τ.λ. by itself as a thought broken off, and καί in the sense of : *and* : *But days shall come* (and not tarry) . . . *and when shall be taken away*, etc. — ἐν ἐκείν. ταῖς ἡμέρ.] a painful solemnity of expression, whereby the emphasis is laid upon ἐκείναις. Comp. on Mark ii. 20. — Ver. 38. ἐπίβλημα ἱματ. καινοῦ] *i.e.*, a patch cut off from a new garment. By the use of ἱματίου the incongruity of the proceeding comes still more strongly into prominence than by ῥάκους, which is used in Matthew and Mark. [See Note LV., p. 324 seq.] An unintentional modification of the tradition—not an alteration proceeding from the Paulinism of the writer, and directed against the syncretism of the Jewish Christians, as Köstlin, p. 174, ingeniously maintains. Even Lange explains the expression by supposing that there floated already before the mind of the Pauline Luke a clearer vision of the Christian community as distinct from Judaism (*L. J.* III. p. 395). — καὶ τὸ καινὸν σχίσει καὶ κ.τ.λ.] comprises the *twofold* mischief which will ensue (*future*, see the critical remarks) if one does not obey that principle taken from experience ; *He will not only cut the new (garment) in twain* (in taking off the piece), *but, moreover, the (piece) of the new (garment) will not be in keeping with the old (garment)*. Comp. Kypke, Paulus, de Wette, Bleek, Schegg, even as early as Erasmus. On σχίσει, comp. John xix. 24 ; Isa. xxxvii. 1. But usually τὸ καινὸν is explained as the subject, and either σχίσει is taken intransitively (“*scindet se a veteri*,” “*will rend itself from the old*,” Bengel), or τὸ παλαιὸν ἱμάτιον is regarded as its object : *the new piece will rend asunder the old garment* (comp. Kuinoel). Incorrectly ; since this supplying of the object is not required by the context, but is obtruded for the sake of the harmony with Matt. ix. 16, Mark ii. 21, and τὸ ἀπὸ τοῦ καινοῦ (it is not τὸ καινόν) clearly shows that even to τὸ καινόν we are to understand only ἱμάτιον, not ἐπίβλημα ; and, moreover, τὸ ἀπὸ τοῦ καινοῦ would be altogether superfluous and clumsy. — Ver. 39. Peculiar to Luke ; but it is as little to be explained as resulting from later reflection on the difficulty of the mission to the Jews (Weizsäcker), as is the emphasis laid upon the incompatibility of the two, ver. 36. As Jesus in vv. 36–38 made it manifest how unsuitable and injurious it would be to bind up the essence and the life of the new theocracy with the forms and institutions of the old, so now at ver. 39 He once more, by means of a parabolic expression, makes it intelligible *how natural it is that the disciples of John and of the Pharisees should not be able to consent to the giving up of the old forms and institutions which had become dear to them, and to the exchanging of them for the new life in accordance with its fundamental principles*. He says that this should be as little expected as that any one when he has drunk old wine should long for new, since he finds that the old is better. So in substance Theophylact, Euthymius Zigabenus, Erasmus, Clarius, Zeger, Calovius, Wolf, Bengel, Paulus, Olshausen, Lange, and others ;<sup>1</sup> and rightly, since

<sup>1</sup> Baur, *Markusevang.* p. 202 (comp. Zeller, *Apost.* p. 15 ; Hilgenfeld, *Krit. Unters.* p. 408, and in the *Theol. Jahrb.* 1853, p. 200 f.),

codd. of It., as an anti-heretical addition. But the omission is explained simply from the apparent incongruity of the sense, and from the lack of any expression of the kind

even in ver. 37 f. the contrast of the old and new wine typified the contrasted old and new theocratic life. Hence we are neither, with Wetstein, to suppose the meaning reversed : "Pharisaeorum austeritas comparatur vino novo, Christi lenitas vino veteri," "The austerity of the Pharisees is compared with new wine, the gentleness of Christ with old wine ;" nor, with Grotius (comp. Estius and Clericus), to interpret : "Homines non subito ad austeriorem vitam pertrahendos, sed per gradus quosdam assuefaciendos esse," "Men are not suddenly to be drawn into a more austere life, but to be habituated through certain degrees" (Jesus, in truth, *had no wish* to accustom them to an "austeriorem vitam !" "more austere life !"); nor, with Schegg, to substitute the meaning : "that not till the old wine is expended (in reference to ver. 35) is the new drunk (which refers to fasts, etc., as a remedy for their being deprived of the presence of Christ)." But by the objection that the old wine is actually better (Ecclus. ix. 10, and see Wolf and Wetstein) the parable is unduly pressed (in opposition to de Wette and others), since in vv. 37-39 the point of comparison is not the quality of the wine in itself, but the *relation of the old and the new*. Outside the point of comparison, *every* parable is apt to be at fault. Moreover, *χρηστός* denotes the *agreeable delicious taste*. Comp. Plut. *Mor.* p. 240 D, 1073 A. The new has, as it were, no *taste* if the old has been found agreeable. [See Note LVI., p. 325.] But *irony* is as little to be found in ver. 39 as in ver. 37 f., and the *gentle* exculpatory character of the discourse, ver. 39 (which must in no wise be taken to mean full approval, in opposition to Hilgenfeld in the *Theol. Jahrb.* 1853, p. 215), is perfectly explained from the fact that, according to Matt. ix. 14, it is to be supposed that this conversation about fasting did not originally take place with the Pharisees, but with the disciples of John. See on Matthew. Comp. also Volkmar, *Evang. Marcions*, p. 219 ff. If in the two parables it were desired to abide by the *general* thought of *unsuitableness* (as it would be unsuitable to pour new wine into old skins, and after old wine immediately to drink new ; so also it would be unsuitable if my disciples desired to bind themselves to the old institutions), the figure of ver. 39 would be very much *out of harmony* with the appropriate figure in ver. 38, and the unsuitable matter would at ver. 39 be represented in direct *contradiction to fact* (in opposition to de Wette) ; apart from this, moreover, that *θέλει* (not *πινει*) applies the saying *subjectively*. According to Kuinoel and Bleek, Jesus spoke the words in ver. 39 at another time. But it is in keeping with the connection, and is certainly taken from the *Logia*.

## NOTES BY AMERICAN EDITOR.

L. Vv. 1-11. *The miraculous Draught of Fishes.*

It is unlikely that Luke's source of information confuses the call of the fishermen with the later event recorded in John *xxi*. "Is it not much more simple to admit that, when Jesus desired to restore Peter to his apostleship

in the parallel passages, although Lachmann also (*Praef.* p. *xxxvi.*), but from

purely critical hesitation, was doubtful about the genuineness of the verse.

after the denial, He began by placing him in a situation similar to that in which he was when first called, in the presence of another miraculous draught of fishes? and that it was by awakening in him the fresh impressions of earlier days that He restored to him his ministry?" (Godet, *Luke*, p. 166, Am. ed.) The many vivid details, directly connected as they are with the main fact, discredit all theories which deny the accuracy of Luke in associating the miracle with the call of the fishermen. That Mark omits the event does not prove that it did not happen to Peter as Luke states; for Mark's narrative shows the reticence of Peter in regard to matters wherein he was specially prominent. Nor does ver. 8 involve Luke in "self-contradiction," for Peter's doubt might express itself after he had seen many a miracle wrought by Jesus. Moreover, the same argument would discredit either John's account respecting the previous acquaintance with Jesus, or that of the Synoptists, who do not anywhere indicate such intercourse of the fishermen with Jesus in Judæa. That Luke's sources of information gave him many accurate details omitted by Matthew and Mark, is self-evident. It may, however, be added, that Mark i. 29, 30 implies the previous call of the fishermen, and hence that vv. 1-11 of this chapter find their proper chronological position before chap. iv. 32. Such a transposition can readily be admitted; but to accept Meyer's theory is really to deny that Luke had any competence as a historian.

#### LI. Ver. 2. ἐπλυνον.

The imperfect is well attested (see critical notes) and is more suitable, but perhaps to be suspected on that account.

#### LII. Ver. 10. Ἰάκωβον καὶ Ἰωάννην.

The mention of these names shows that Luke refers to the call of the four fishermen; but Weiss ed. Mey. thinks the Evangelist added this notice to "the original narrative." It is difficult to prove how much constituted "the original narrative," and an ingenuity of criticism to take such a notice as a proof of manipulation. It is rather a strong incidental evidence of truthfulness.

#### LIII. Vv. 12-14. *The Healing of the Leper.*

The leper's state of mind, as indicated by the narratives of both Matthew and Luke, point to the earlier date. The position assigned the event by Matthew can readily be accounted for by his preference for the topical arrangement.

#### LIV. Ver. 17. εἰς τὸ ἰᾶσθαι αὐτόν.

The R. V. text accepts the above reading, but renders "to heal," explaining in the margin: Greek, *that he should heal*. Yet, in view of the evidence for αἰνός (A C D, etc., with most versions), another margin is added: Many ancient authorities read, *that He should heal them*. These renderings accord with Meyer's view of the grammatical construction of the two readings respectively.

#### LV. Ver. 36. σχίσας.

Meyer, against the weightiest authorities, rejects this word (see critical note). It is another variation from the parallel passages, and another incidental proof

of the independence of this Evangelist. So, too, τὸ ἐπιβλημα, which Meyer also rejects, against preponderant evidence (see critical note), is not found in Matthew and Mark in the same connection. The three Synoptists, in fact, present so many verbal variations in their accounts of this saying of our Lord, as to afford the strongest internal evidence against the theories of dependence on each other or on an earlier written source.

LVI. Ver. 39. *χρηστός*.

This seems to be the original reading (see critical note), and might readily be altered by the copyists. "The one accustomed to the old wine says: 'The old is pleasant, good enough for me; I have no desire to try the new.' This is precisely the attitude of a false conservatism" (Int. Rev. Commentary, *Luke*, p. 85). Weiss ed. Mey. refers vv. 36-38, not to the disciples of Jesus, but to those of John; since otherwise ver. 39 would not be suitable in this connection. Any use of the passage to maintain the intrinsic excellence of what is old because it is old, is simply preposterous.

## CHAPTER VI.

VER. 1. *δευτεροπρώτῳ*] is wanting in B L  $\aleph$  and seven min. Syr. Ar<sup>s</sup>. Perss. Copt. Aeth. codd. of It. Condemned by Schulz, bracketed by Lachm. and Tisch. *Συνοπ.* [Retained by Tisch. VIII., but omitted by Treg. text, W. and Hort text, Weiss, R. V. text.] See the exegetical remarks. — Ver. 2. *αὐτοῖς*] bracketed by Lachm., is, with Tisch., to be struck out, as it is wanting in B C\* L X  $\aleph$ , min. Copt. Vere. Colb., while D, Cant. read *αὐτῶ ἰδε*. An addition in accordance with the parallels. Of *ποιεῖν ἐν*, the *ἐν* alone is to be deleted, with Tisch., on decisive evidence, but not, with Lachm., the *ποιεῖν* also. — Ver. 3. *ὁπότε*] Lachm. has *ὅτε*, in accordance, indeed, with B C D L X  $\Delta$   $\aleph$ , min. [so Treg., W. and Hort, R. V.]; but taken from the parallels, from which, moreover, the omission of *δυνε*s (Lachm. [W. and Hort, Weiss, with  $\aleph$  B D L, 1, 33, 69, Copt.]) is to be explained, as well as in ver. 4 the reading *πῶς* (Lachm., following L R X  $\aleph^{**}$ , min.). — Ver. 4. The omission of *ὥς* (B D, Cant. Marcion) is to be regarded as a transcriber's error (occasioned by the subsequent ΕΙΣ). If *nothing* had originally been found there, only *πῶς*, not *ὥς* would have been added. — *ἐλαβε καὶ*] Lachm. has *λαβὼν*, following B C\* L X 33, Syr. Copt. Theophyl. [So recent editors, R. V.] The *Recepta* is to be maintained. The words were *left out*, — an omission occasioned the more easily by the similar *ἔφαγε καὶ* which follows, as the parallels have not *ἐλαβε καὶ*. The omission occurs, moreover, in D K  $\aleph$ , min. vss. Ir. Then *λαβὼν* was introduced as a restoration in better syntactical form. — *καὶ τοῖς*] B L 1, 112, Syr. Arr. Pers. Arm. Goth. Vulg. It. Theophyl. Ir. Ambr. have merely *τοῖς*. [So Treg., W. and Hort, Weiss (not Tisch.).] In view of these important authorities *καὶ* must be traced to Mark ii. 26 (where the evidence against it is weaker), and should be deleted. — [Ver. 5. W. and Hort, R. V., with  $\aleph$  B, omit *καὶ* before *τ. σαβ.*] — Ver. 6. *δὲ καὶ*] Lachm. has *δέ*, in accordance with B L X  $\aleph$ , min. vss. Cyr. But why should *καὶ* have been added? Rather the possibility of dispensing with it alongside of *ἐτέρῳ* gave rise to its omission. [Tisch., recent editors, omit *καὶ*; so R. V.] — Ver. 7. With Lachm. and Tisch. read *παρετηροῦντο* (approved also by Griesb.), in accordance with preponderating evidence. See on Mark iii. 2. — After *δέ* Elz. has *αὐτόν* on weighty evidence [so W. and Hort., R. V., following  $\aleph$  B D L, etc.], indeed, but it is an addition. Comp. xiv. 1; Mark iii. 2. — *θεραπεύσει*] Lachm. and Tisch. have *θεραπεύει*; the future is taken from Mark. — *κατηγορίαν*] B S X  $\aleph$ , min. and vss. have *κατηγορεῖν*. So Tisch. D also vouches for the infinitive by reading *κατηγορῆσαι*, the infinitive being explained in the later reading by the use of the substantive. — Ver. 8. [Tisch., recent editors, R. V., read *εἶπεν δέ*, following  $\aleph$  B L and min.] — *ἀνθρώπῳ*] B L  $\aleph$ , min. Cyr. have *ἀνδρί*. Approved by Griesb., adopted by Tisch. Rightly; *τῷ ἀνδρί* was omitted by reason of the following *τῷ* (so still D, Cant.), and then *τῷ ἀνθρώπῳ* was inserted, in accordance with ver. 6 and Mark iii. 3, instead of *τῷ ἀνδρί*. — *δὲ δέ*] Lachm. and Tisch. have *καὶ*, following B D L X  $\aleph$ , 1, 33, Vulg. It. Copt. Cyr. The former suggested itself more readily to the transcribers. Comp. ver. 10. — Ver. 9. *ὅν*] Lachm. and Tisch.

have *δέ*, following B D L  $\aleph$ , min. Vulg. It. Goth. [So recent editors, R. V.] Not to be decided; *οὖν*, it is true, is not frequently employed in the Gospel of Luke for continuing the *narrative*, and the reading wavers mostly between *οὖν* and *δέ*; yet it is established in iii. 7, xix. 12, xxii. 36. — *ἐπερωτήσω*] Tisch. has *ἐπερωτῶ*, following B L  $\aleph$ , 157, Copt. Vulg. Brix. For. Rd. The *Recepta* has resulted from a reminiscence of xx. 3; Mark xi. 29. The present is extremely appropriate to the vivacity of the whole action. — *τι* or *τῆ*] Lachm. and Tisch. have *εἰ*, following B D L  $\aleph$ , 157, Copt. Vulg. It. Cyr. Aug. In view of these important authorities, and because *εἰ* fits in with the reading *ἐπερωτῶ*, which, according to the evidence, is to be approved (see above), *εἰ* is to be preferred. — *ἀπολέσαι*] also retained by Lachm. and Tisch., following B D L X  $\aleph$ , vss. even Vulg. It. Griesb. and Scholz have *ἀποκτεῖναι*, which is introduced from Mark iii. 4, whence also comes *τοῖς σάββασιν*, instead of which Lachm. and Tisch. have adopted *τῷ σαββάτῳ*, following B D L  $\aleph$ , Cant. Rd. Colb. Corb. For. Aug. — Ver. 10. Instead of *αὐτῷ* Elz. has *τῷ ἀνθρώπῳ*, in opposition to preponderating evidence. — After *ἐποίησεν* (instead of which D X  $\aleph$ , min. and most of the vss. read *ἔξετεινεν*, which is from Matt. xii. 13; Mark iii. 5) Elz. Scholz, Lachm. have *οὕτως*, which is wanting in important but still not preponderating [?] authorities, and is deleted by Griesb., but defended by Schulz, in accordance with ix. 15, xii. 43. It is to be adopted. The possibility of dispensing with it and the ancient gloss *ἔξετεινεν* occasioned the dropping out of the word. [But it is rejected by Tisch., recent editors, R. V., since it is not found in any of the oldest mss.] — After *αὐτοῦ* Elz. has *ὑγιής*, in opposition to decisive evidence. It is from Matt. xii. 13. Moreover, *ὡς ἡ ἀλλή* (condemned by Griesb., bracketed by Lachm., deleted by Tisch.), which is wanting in B L  $\aleph$ , min. Copt. Vulg. Sax. Vero. For. Corb. Rd., is from Matthew. — [The oldest authorities have *ποιῶσαιεν*, accepted by Tisch., recent editors.] — Ver. 12. *ἐξηγήθεν*] Lachm. and Tisch. have *ἐξελεθεῖν αὐτόν*; which, in accordance with the preponderance of the mss., is to be preferred. — Vv. 14–16. Before *Ἰάκωβ*., before *Φίλιππ*., before *Μαθθ*., before *Ἰάκωβ*., and before *Ἰούδ*. *Ἰακ*., is to be inserted *καί*, on external evidence (Tisch.). — Ver. 16. *ὅς καί*] Lachm. and Tisch. have only *ὅς*, following B L  $\aleph$ , min. vss. even Vulg. It. Marcion. Rightly; *καί* is from the parallels. — [Ver. 17; Tisch., W. and Hort, Weiss, R. V., insert *πολίς* after *ὁχλός*, following  $\aleph$  B L.] — Ver. 18. *ὁχλοῦμ*.] Tisch. has *ἐνοχλ*., following very important mss. The compound form was overlooked. — Instead of *ἀπὸ* Elz. has *ἐπὶ*, in opposition to decisive evidence. An alteration arising from misunderstanding, because *ἀπὸ πν. ἀκαθ*. was believed to be dependent upon the participle (comp. Acts v. 16), which error, moreover, gave rise to the *καί* before *ἐθεραπεύ*. Lachm. and Tisch. have rightly deleted this *καί*, in accordance with preponderating evidence. — [Ver. 19. Tisch., recent editors, follow  $\aleph$  B L, etc., and read *ἰσχύοντι*.] — Ver. 23. Instead of *χάριτε* Elz. has *χαίρετε*, in opposition to decisive evidence. — *ταῦτα* or *ταὐτά*] Lachm. and Tisch. have *τὰ αὐτά*, following B D Q X  $\Xi$ , min. Marcion. The *Recepta* is a transcriber's error. The same reading is to be adopted in ver. 26 on nearly the same evidence; so also in xvii. 30. — Ver. 25. *ἐμὴν* before *ὁ γελ*. (suspected also by Griesb.) is, in accordance with B K L S X  $\Xi$   $\aleph$ , min. Or. Ir., with Tisch., to be struck out. An addition to conform with what precedes. Elz. has *ἐμὴν* also before *ὄσαν*, ver. 26, in opposition to decisive evidence. But *νῦν* is, with Tisch., following very important evidence, to be inserted after *ἐμπεπλ*. — Ver. 26. *οἱ ἄνθρ*.] Elz. Lachm. Tisch. have *πάντες οἱ ἄνθρ*. The prepon-

derance of evidence is in favor of πάντες, and it is to be maintained in opposition to Griesb. The omission was occasioned by the apparently inappropriate relation to οἱ πατέρες αὐτῶν. — Ver. 28. ὑμῖν] Griesb. Scholz, Lachm. Tisch. have ὑμᾶς. [So recent editors.] There are weighty authorities on both sides, although the evidence is stronger for ὑμᾶς; but ὑμῖν is the more unusual, and is attested even so early as by Justin (?) and Origen; ὑμᾶς is from Matt. v. 44. — Before προστίχ. Elz. has καί, in opposition to decisive evidence. — [Ver. 30. Tisch., recent editors, R. V., omit δὲ τῷ, following B, etc. The words were probably inserted from Matthew.] — Ver. 34. The reading δανείζετε, although approved by Griesb., is a transcriber's error. Comp. on Rom. xiv. 8. Lachm. has δανείσητε (Tisch. : δανίσσητε), following only B Ξ M, 157. [Recent editors agree with Tisch.] — Before ἁμαρτωλοὶ Elz. has οἱ, in opposition to decisive evidence. — On evidence as decisive τοῦ (in Elz.) before ἰψ., ver. 35, is condemned. But μηδένα (Tisch.) instead of μηδέν is too weakly attested by Ξ M, Syr.<sup>ar</sup>, especially as it might easily result from a transcriber's error. [Treg., W. and Hort text, Weiss, R. V. text, retain μηδέν.] — Ver. 36. οὖν] is wanting in B D L Ξ M, min. vss. and Fathers. Condemned by Griesb., deleted by Lachm. and Tisch. A connective particle, although not directly taken from Matt. v. 48. [Tisch., W. and Hort, Weiss, R. V., following M B L, etc., omit καί after καθώς, and in ver. 37 insert it before μὴ καταδ., in ver. 38 omit it before both σεσαλ. and ὑπερεκ., in ver. 28 read ὡ γὰρ μέτρῳ.] — Ver. 39. δέ] Lachm. and Tisch. have δὲ καί, following preponderating evidence; the καί, which might be dispensed with, was passed over. — πεσοῦνται] Lachm. and Tisch. have ἔμπεσοῦνται. The *Recepta* is from Matt. xv. 14. — [Ver. 40. Recent editors omit αὐτοῦ in the first clause.] — Ver. 43. οὐδέ] B L Ξ M, min. Copt. Arm. Verc. Germ. add πάλιν, which Lachm. has in brackets. With Tisch. to be adopted; the omission of the word that might be dispensed with resulted from Matt. vii. 18. — Ver. 45. Read the second half of the verse : κ. ὁ πονηρὸς ἐκ τοῦ πονηροῦ προφέρει τὸ πονηρὸν (Tisch.). In view of B D L M, min. vss. the ἄνθρωπος and θησαυροῦ τῆς καρδίας αὐτοῦ of the *Recepta* (both condemned by Griesb., and bracketed by Lachm.) are to be regarded as supplementary additions, as also in the next clause τοῦ and τῆς (deleted by Lachm. and Tisch.). — Ver. 48. τεθεμελ. γὰρ ἐπὶ τὴν πέτραν] Tisch. has διὰ τὸ καλῶς οἰκοδομείσθαι [οἰκοδομήσθαι in Tisch. VIII.] αὐτήν, following B L Ξ M, 33, 157, Syr.<sup>p</sup> (in the margin), Copt. The *Recepta* is a gloss from Matt. vii. 25. — Ver. 49. ἔπεσε] συνέπεσε, which Griesb. has recommended and Tisch. has adopted, is so strongly attested by B D L R Ξ M, that ἔπεσε is to be referred to Matthew.

Vv. 1-5. See on Matt. xii. 1-8; Mark ii. 23-28, whom Luke, with some omission, however, follows (see especially ver. 5). Between the foregoing and the present narrative Matthew interposes a series of other incidents. — ἐν σαββ. δευτεροπρώτῳ] all explanations are destitute of proof, because δευτερόπρωτος never occurs elsewhere. According to the analogy of δευτερογάμος, δευτεροβόλος, δευτεροτόκος, etc., it might be : a Sabbath which for the second time is the first. Comp. δευτεροδεκάτη, the second tenth, in Jerome, *ad Ez.* 45. According to the analogy of δευτερόσχρατος, *penultimus*, Heliodorus in Soran. *Chirurg. vet.* p. 94, it might—since from ἔσχατος the reckoning must be backwards, while from πρώτος it must be forwards, in order to get a δεύτερος—be the second first, i.e., the second of two firsts. All accurate grammatical information is wanting. As, however, if, any definite Sabbaths at



all had borne the name of *σάββατον δευτερόπρωτον* (and this must be assumed, as Luke took for granted that the expression was a *familiar* one), this name would doubtless occur elsewhere (in the Old Testament, in the LXX., in Philo, Josephus, in the Talmud, etc.) ; but this is not the case, as the whole Greek literature has not even one instance of the peculiar word in *itself* to show ;<sup>1</sup> as among the Synoptics it was precisely Luke that could least of all impute to his reader a knowledge of the name ; and as, finally, very ancient and important authorities have not got *δευτεροπρώτω* at all in the passage before us (see the critical remarks), just as even so early an authority as Syr<sup>p</sup>. remarks in the margin : “ non est in omni exemplari,”—I regard *δευτεροπρώτω* as not being genuine, although, moreover, the suspicion suggests itself that it was omitted “ *ignorantione rei*,” “ from ignorance of the matter ” (Bengel, *Appar. Crit.*), and because the parallel places have nothing similar to it. In consideration of *ἐν ἑτέρῳ σαββ.*, ver. 6, probably the note *πρώτω* was written at the side, but a comparison with iv. 31 occasioned the corrective note *δευτέρῳ* to be added, which found its way into the text, partly without (so still Ar<sup>o</sup>. and Ar<sup>sc</sup>.), partly with *πρώτω* (thus *δευτέρῳ πρώτω*, so still R T, min.), so that in the next place, seeing that the two words in juxtaposition were meaningless, the one word *δευτεροπρώτω* was coined. Wilke also and Hofmann, according to Lichtenstein ; and Lichtenstein himself, as well as Bleek and Holtzmann (comp. Schulz on Griesbach), reject the word ; Hilgenfeld regards it as not being altogether certain.<sup>2</sup> Of the several attempts at explanation, I note historically only the following : (1) Chrysostom, *Hom. 40 in Matth.*: *ὅταν διπλὴ ἡ ἀργία ἢ καὶ τοῦ σαββάτου τοῦ κυρίου καὶ ἑτέρας ἑορτῆς διαδεχομένης*, “ whenever the rest from labor was double, both on the Sabbath of the Lord and on another succeeding feast-day,” so that thus is understood a *feast-day immediately following the Sabbath*.<sup>3</sup> (2) Theophylact understands a *Sabbath, the day before which* (*παρασκευῇ*) *had been a feast-day*.<sup>4</sup> (3) Isidore of Pelusium, *Ep. iii. 110* (comp. Euthymius Zigabenus, Calvin, Surenhusius, Wolf), thinks that the *πρώτη τῶν ἀζύμων* is meant, and was called *δευτεροπρώτη* : *ἐπειδὴ δεύτερον μὲν ἦν τοῦ πάσχα. πρῶτον δὲ τῶν ἀζύμων* ἑσπέρας γὰρ θύοντες τὸ πάσχα τῇ ἐξῆς τὴν τῶν ἀζύμων ἐπανηγύριζον ἑορτήν, ἣν καὶ δευτερόπρωτον ἐκάλεον, “ since it was the second of the Passover, but the first of unleavened bread ; for sacrificing the Passover in the evening they celebrated on the next day the feast of unleavened bread, which was also called ‘second-first,’ ”—that every festival was called a *Sabbath*. Comp. Saalschütz : “ the second day of the first feast (Passover).” (4) Most

<sup>1</sup> In Eustathius in *Vita Eutych.* n. 95, the Sunday after Easter is called *δευτεροπρώτη κυριακή* ; but this epithet manifestly originated from the passage before us.

<sup>2</sup> Tischendorf had deleted it in his edition of 1849, but in ed. 7 (1859) [also in ed. 8 (1869)] had restored and defended it ; now [1867] (in the *Synops.* ed. 2) he has, with Lachmann, bracketed it.

<sup>3</sup> Comp. Epiphanius, *Haer.* 30, 31. So also Beza, Paulus, and Olshausen.

<sup>4</sup> Comp. Luther's obscure gloss : “ the second day after the high Sabbath.” Schegg explains the expression even as a *Christian* designation, namely, of the *Saturday after Good Friday*. In opposition to Serno (*Tag des letzt. Passahmahls*, 1859, p. 48 ff.), who, according to his mistaken supposition of the doubling of the first and last feast-days, brings out the *sixteenth Nisan*, see Wieseler in Reuter's *Repert.* 1860, p. 128.

prevalent has become the view of Scaliger (*Emend. tempor.* VI. p. 557) and Petavius, that it is *the first Sabbath after the second day of the Passover*.<sup>1</sup> Comp. already Epiphanius, *Haer.* xxx. 31. From the second Easter day (on which the first ripe ears of corn were offered on the altar, Lev. xxiii. 10 ff.; Lightfoot, p. 340) were numbered seven Sabbaths down to Pentecost, Lev. xxiii. 15.<sup>2</sup> (5) According to the same reckoning, distinguishing the three first Sabbaths of the season between Easter and Pentecost from the rest, Redslob in the *Intell. Bl. der allgem. Lit. Zeit.*, Dec. 1847, p. 570 f., says that it was the *second Sabbath after the second Easter day*, δευτερόπρωτος being equivalent to δεύτερος τῶν πρώτων, therefore about fourteen days after Easter. Comp. Ewald, *Jahrb.* XI. p. 254 : that it was the second of the two first Sabbaths of the Passover month. (6) Von Til and Wetstein : that it was the *first Sabbath of the second month* (Igar). So also Storr and others. (7) Credner, *Beitr.* I. p. 357, concludes that according to the κήρυγμα τοῦ Πέτρου (in Clem. *Strom.* vi. 5, p. 760, Pott) the Sabbath at the full moon was called πρῶτον (a mistaken explanation of the words, see Wieseler, p. 232 f.), and hence that a Sabbath at the new moon was to be understood. (8) Hitzig, *Ostern und Pfingst.* p. 19 ff. (agreeing with Theophylact as to the idea conveyed by the word), conceives that it was the *fifteenth Nisan*, which, according to Lev. xxiii. 11, had been called a Sabbath, and was named δευτερόπρωτος, because (but see, on the other hand, Wieseler, p. 353 ff.) the fourteenth Nisan always fell on a Saturday. (9) Wieseler, *l.c.* p. 231 ff.<sup>3</sup> thinks that it was the second-first Sabbath of the year in a cycle of seven years, *i.e.*, the *first Sabbath of the second year in a week of years*. Already L. Capellus, Rhenferd, and Lampe (*ad Joh.* II. p. 5) understood it to be the first month in the year (*Nisan*), but explained the name from the fact that the year had two first Sabbaths, namely, in Tisri, when the civil year began, and in Nisan, when the ecclesiastical year began. (10) Ebrard, p. 414 f., following Krafft (*Chron. und Harm. d. vier Evang.* p. 18 f.), regards it as the *weekly Sabbath* that occurs *between the first and last Easter days* (feast-Sabbaths). For yet other interpretations (Grotius and Valckenaer : that the Sabbath before Easter was called the first great one πρῶτό-πρωτον, the Sabbath before Pentecost the second great one δευτερόπρωτον, the Sabbath before the feast of Tabernacles τριτόπρωτον<sup>4</sup>), see in Calovius, *Bibl. Ill.*, and Lübker, *l.c.*

<sup>1</sup> The explanation of Scaliger is followed by Casaubon, Drusius, Lightfoot, Schoettgen, Kuinoel, Neander, de Wette, and many more; and is defended, especially against Paulus, by Lübker in the *Stud. u. Krit.* 1835, p. 671 ff. Opposed to Scaliger are Wieseler, *Synopse*, p. 230; Saalschütz, *Mos. R.* p. 394 f.; and aptly Grotius in *loc.* Lange, *L. J.* II. 2, p. 813, tries to improve the explanation of Scaliger by assuming that preceding the cycle between Easter and Pentecost there is a shorter cycle from 1 Nisan to Easter; that the first Sabbath of this first cycle is therefore the *first-first*, while the first Sabbath of that second cycle

(from Easter to Pentecost) is the *second-first*. [See Note LVII., p. 340.]

<sup>2</sup> Comp. also Winer, *Realwörterb.* II. p. 348 ff.; Ewald, *Jahrb.* I. p. 72, and *Gesch. Chr.* p. 304.

<sup>3</sup> Tischendorf, *Synopse*, ed. 2, now opposes the explanation of Wieseler, with which in ed. 1 he agreed.

<sup>4</sup> V. Gumpach also (*üb. d. altjüd. Kalend.*, Brüssel 1848) understands a Sabbath of the *second rank*. Very peculiarly Weizsäcker, p. 59, says: "that Luke iv. 16, 31 recounts two Sabbath narratives, and now vi. 1, 6 recounts other two," and that the Sabbath in the passage before us is therefore the

Vv. 1-5. [See Note LVIII., p. 340.] — τοὺς στάχνας] the ears of corn that offered themselves on the way. — ἰσθιον ψύχοντες κ.τ.λ.] they ate (the contents), rubbing them out. The two things happened *at the same time*, so that they continually conveyed to their mouths the grains set free by this rubbing. — Ver. 3. οὐδὲ τοῦτο] have you *never so much as read this?* etc. — ὁπότε] *quandoquidem, since.*<sup>1</sup> — Ver. 4. ἐξεστὶ] with an accusative and infinitive, occurring only here in the New Testament, frequently in the classical writers, Plat. *Polit.* p. 290 D; Xen. *Mem.* i. 1. 9, iii. 12. 8, and elsewhere; also after a preceding dative (Kühner, *ad Xen. Mem.* p. 57, ed. 2). — Ver. 5. ἐλεγεν αὐτ. ] as Mark, but without the auxiliary thought found in Mark which introduces the conclusion.

REMARK. — In D, which does not read ver. 5 till after ver. 10, the following passage occurs after ver. 4: τῇ αὐτῇ ἡμέρᾳ θεασάμενός τινα ἐργαζόμενον τῷ σαββάτῳ εἶπεν αὐτῷ ἄνθρωπε, εἰ μὲν οἶδας τί ποιεῖς, μακάριος εἶ· εἰ δὲ μὴ οἶδας, ἐπικατάρατος καὶ παραβάτης εἶ τοῦ νόμου, "On the same day seeing one working on the Sabbath, He said to him: Man, if thou knowest what thou doest, thou art blessed; but if thou knowest not, thou art accursed and a transgressor of the law." In substance it certainly bears the stamp of genius, and is sufficiently liberal-minded to admit of its being *original*, even although it is not *genuine*. I regard it as an interpolated fragment of a true tradition.

Vv. 6-11. See on Matt. xii. 9-14; Mark iii. 1-6, in comparison with which Luke's narrative is somewhat weakened (see especially vv. 10, 11). — δὲ καὶ] for that which now follows *also* took place on a Sabbath. [But see critical note.] — ἐν ἑτέρῳ σαββ. ] inexact, and varying from Matthew. Whether this Sabbath was actually the next following (which Lange finds even in Matthew) is an open question. [See Note LIX., p. 340.] — Ver. 9. According to the reading ἐπερωτῶ ὑμᾶς, εἰ (see the critical remarks): *I ask you whether*. With the *Recepta*, the mss. according to the accentuation *τι* or *τί* favor one or other of the two different views: *I will ask you something, is it lawful*, etc. ? or: *I will ask you, what is lawful?* The future would be in favor of the former. Comp. Matt. xxi. 24. — Ver. 11. ἀνοίας] *want of understanding, dementia* (Vulg.: *insipientia*).<sup>2</sup> As to the *Æolic optative form ποιήσαιαν* (comp. Acts xvii. 27), see Winer, p. 71 [E. T. 76]. Ellendt, *ad Arrian. Alex.* I. p. 353. Lachmann and Tischendorf have ποιήσαιεν (a correction). [But see critical note.]

Vv. 12-49. Luke inserts at this point the choice of the Twelve, and then a shorter and less original (see also Weiss in the *Jahrb. f. d. Th.* 1864,

*first* of this *second* series of narratives, consequently the *second-first*. But what reader would have been able to discover this reference, especially as between iv. 31 and vi. 1 so many other narratives intervened? Welzsäcker, moreover, pertinently observes, in opposition to every hypothesis of an explanation in accordance with the calculation of the divine services, that our Gospel stands much too remote from things of this kind.

<sup>1</sup> Plato, *Legg.* x. p. 895 B; Euthyd. p. 297 D; Xen. *Anab.* iii. 2. 2; not elsewhere in the New Testament. Comp. Hermann, *ad Soph. O. C.* 1696.

<sup>2</sup> 2 Tim. iii. 9; Wisd. xix. 3, xv. 18; Prov. xxii. 15; Herod. vi. 69; Plat. *Gorg.* p. 514 E, and elsewhere. Also Thucyd. iii. 48. Usually: *madness*. Comp. Plat. *Tim.* p. 86 B: δύο . . . ἀνοίας γέννη, τὸ μὲν μανίαν, τὸ δὲ ἀμαθίαν.

p. 52 ff.) edition of the *Sermon on the Mount*.<sup>1</sup> According to Matthew, the choice of the Twelve had not yet occurred before the Sermon on the Mount ; nevertheless it is implied in Matthew, not, indeed, sooner than at x. 1, but after the call of Matthew himself. Luke in substance follows Mark in what concerns the choice of the apostles. But he here assigns to the Sermon on the Mount—which Mark has not got at all—a position different from that in Matthew, following a tradition which attached itself to the locality of the choice of the apostles (τὸ ὄρος) as readily as to the description and the contents of the sermon. [See Note LX., p. 340 seq.] See, moreover, Commentary on Matthew. According to Baur, indeed, Luke purposely took from the discourse its place of distinction, and sought in the Pauline interest to weaken it as much as possible.

Vv. 12, 13. Comp. Mark iii. 13–15. — τὸ ὄρος] as Matt. v. 1. — προσεῖξασθαι κ.τ.λ.] comp. on v. 16. — ἐν τῇ προσεύχῃ τοῦ Θεοῦ] in prayer to God. Genitive of the object (see Winer, p. 167 [E. T. 185 f.]). — τοὺς μαθητὰς αὐτοῦ] in the wider sense. Comp. ver. 17. — καὶ ἐκλεξάμ. κ.τ.λ.] The connection is: "And after He had chosen for Himself from them twelve . . . and (ver. 17) had come down with them, He took up His position on a plain, and (scil. ἐστῆ, there stood there) a crowd of His disciples, and a great multitude of people . . . who had come to hear Him and to be healed ; and they that were tormented were healed of unclean spirits : and all the people sought," etc. The discovery of Schleiermacher, that ἐκλεξάμ. denotes not the actual choice, but only a *bringing them together*, was a mistaken idea which the word itself ought to have guarded against. Comp. Acts i. 2. — οὓς καὶ ἀπ. ὠνόμ.] An action *concurring* towards the choice, and therefore, according to Luke, contemporaneous (in opposition to Schleiermacher). Comp. Mark iii. 14, which is the source of this certainly anticipatory statement. [But see Note LX., p. 340 seq.]

Vv. 14–16. Comp. on Matt. x. 2–4 ; Mark iii. 16–19. — ζηλωτῆν] Comp. Acts i. 13. See on Matt. x. 4. — Ἰούδαν Ἰακώβου] Usually (including even Ebrard and Lange) : Judas the *brother* of James, and therefore the son of Alphaeus ; but without any foundation in exegesis. At least Jude 1 might be appealed to, where both *Jude* and *James* are natural *brothers of the Lord*. In opposition to supplying ἀδελφός, however, we have to point out in general, that to justify the supplying of the word a special reference must have preceded (as Alciphr. *Ep.* ii. 2), otherwise we must abide by the usual υἱός, as at ver. 15 ; further, that Matt. x. 2 mentions the pairs of brothers among the apostles most precisely *as such*, but not among them James and Lebbeaus

<sup>1</sup> That Matthew and Luke gave two *distinct* discourses, delivered in immediate succession (which Augustine supposed), that were related to one another as *esoteric* (given to the disciples exclusively) and *exoteric* (in the ears of the people), is neither to be established exegetically, nor is it reconcilable with the creative power of discourse manifested by Jesus at other times, in accordance with which He was certainly capable, at least, of extracting from the

original discourse what would be suitable for the people (in opposition to Lange, *L. J.* II. 2, p. 566 ff.). And how much does the discourse in Matthew contain which there was no reason for Jesus keeping back from the people in Luke's supposed exoteric discourse ! Comp. also Matt. vii. 28, from which passage it is clear that Matthew neither regarded the discourse as esoteric, nor knew anything of *two* discourses.

(who is to be regarded as identical with our Judas ; see on Matt. x. 2<sup>1</sup>). Hence (so also Ewald), here and at Acts i. 13, we must read Judas *son of James*, of which James nothing further is known.<sup>2</sup> — [See Note LXI., p. 341.] — *προδοῦν*] *Traitor* (2 Macc. v. 15, x. 13, 22 ; 2 Tim. iii. 4) ; only here in the New Testament is Judas *thus* designated. Matthew has *παραδοῦν*, comp. Mark. Yet comp. Acts vii. 52. — Observe, moreover, that Luke here enumerates the four first-named apostles *in pairs*, as does Matthew ; whereas in Acts i. 13 he *places first the three most confidential ones*, as does Mark. We see from this simply that in Acts i. 13 he followed a source containing the latter order, by which he held impartially and without any mechanical reconciliation with the order of the passage before us. The conclusion is much too hasty, which argues that Mark was not before him till Acts i. 13, and that when he wrote the Gospel he had not yet become acquainted with Mark's work (Weizsäcker).

Ver. 17. 'Ἐπὶ τόπον πεδινῶν] according to the connection of Luke (ver. 12, εἰς τὸ ὄρος ; ver. 17, καταβάς), cannot be otherwise understood than : *on a plain* ; not : *over a plain* (Michaelis and Paulus) ; nor : on a *small overhanging* place of the declivity (Tholuck) ; comp. Lange, who calls the discourse in Matthew the *Summit-sermon*, and that in Luke the *Terrace-sermon*. [See Note LXII., p. 341.] The divergence from Matt. v. 1 must be admitted, and remains still, even if a *plateau* is supposed on which jutted out a crest previously ascended by Jesus (Ebrard ; comp. Grotius, Bengel, and others ; a vacillating arbitrariness in Olshausen). Matthew's narrative is original ; Luke has a later tradition. As the crowd of hearers, according to this later tradition, came from greater distances, and were thus represented as more numerous, a *plain* was needed to accommodate them. According to Baur, *Evang.* p. 457, this divergence from Matthew is due also to the tendency of Luke to *degrade* the Sermon on the Mount, which would surely be a very *petty* sort of levelling. — καὶ ὄχλος κ.τ.λ.] *scil. ἔστη*. [See critical note.] See on ver. 13. A similar structure in the narrative, viii. 1-3.

Vv. 18, 19. 'Ἀπὸ πνευμ. ἀκαθ.] belongs to ἔθεραπ. Comp. ver. 17, ἰαθῆναι ἀπὸ. The καὶ before ἔθεραπ. is not genuine. See the critical remarks. After ἔθεραπ. only a colon is to be placed ; the description of the healings is continued. — καὶ ἰάρο πάντ.] not to be separated from what precedes by a comma, but *δύναμις* is the subject. See v. 17. — ἐξήρχ.] Comp. viii. 46 : "Significatur non adventitia fuisse efficacia, sed Christo intrinseca ἐκ τῆς θείας φύσεως," "the efficacy is indicated to have been, not external to, but intrinsic to Christ from the divine nature," Grotius.

<sup>1</sup> Ewald takes a different view, that even during the lifetime of Jesus Ἰούδας Ἰακώβου had taken the place of the Thaddaeus (Lebbaeus), who had probably been cut off by death. See his *Gesch. Chr.* p. 333. In this way, indeed, the narrative of Luke in the passage before us, where the *choice* of the Twelve is related, would be incorrect. That hypothesis would only be capable of reconciliation with Acts i. 13. According to

Schleiermacher also, *L. J.* p. 369, the persons of the apostolic band were not always the same, and the different catalogues belong to different periods. But when the evangelists wrote, the Twelve were too well known in Christendom, nay, too world-historical, to have allowed the enumeration of different individual members.

<sup>2</sup> Comp. Nonnus, *Paraphrase of John* xiv. 22 : Ἰούδας υἱὸς Ἰακώβου.

Vv. 20, 21. Καὶ αὐτός] *And He*, on His part, as contrasted with this multitude of people seeking His word and His healing power. Comp. v. 1, 16. — εἰς τοὺς μαθητ. αὐτοῦ] in the wider sense, quite as in Matt. v. 2 ; for see vv. 13, 17. As in Matthew, so here also the discourse is delivered first of all for the circle of the disciples, but in presence of the people, and, moreover, for the people (vii. 1). The *lifting up of His eyes* on the disciples is the *solemn* opening movement, to which in Matthew corresponds the opening of His mouth. — μακάριοι κ.τ.λ.] Luke has only four beatitudes, and omits (just as Matthew does in the case of πενθοῦντες) all indication, not merely that κλαίοντες, but also that πτωχοί and πεινῶντες should be taken ethically, so that according to Luke Jesus has in view the poor and suffering *earthly* position of His disciples and followers, and promises to them compensation for it in the Messiah's kingdom. The fourfold *woe*, then, in ver. 24 ff. has to do with those who are rich and prosperous *on earth* (analogous to the teaching in the narrative of the rich man and Lazarus) ; comp. i. 53. Certainly Luke has the *later* form of the tradition, which of necessity took its rise in consequence of the affliction of the persecuted Christians as contrasted with the rich, satisfied, laughing, belauded *νιοῖς τοῦ αἰῶνος τούτου* ; comp. the analogous passages in the Epistle of James, ii. 5, v. 1 ff., iv. 9. [See Note LXIII., p. 341 seq.] This also is especially true of the denunciations of woe, which were still unknown to the first evangelist.<sup>1</sup> That they were omitted in Matthew from motives of forbearance (Schenkcl) is an arbitrary assumption, quite opposed to the spirit of the apostolic church ; just as much as the notion that the poverty, etc., pronounced blessed in Matthew, should be *interpreted* spiritually. The late date of Luke's composition, and the greater originality in general which is to be attributed to the discourse in Matthew, taken as it is from the *Logia*,<sup>2</sup> which formed the basis in an especial manner of this latter Gospel, make the reverse view less probable, that<sup>3</sup> the general expressions, as Luke has them, became more specific at a later date, as may be seen in Matthew, by reason of possible and partly of actually occurring misunderstanding. Moreover, the difference in itself is not to be got rid of (Tholuck says that the outer misery awakens the inner ; Olshausen, that τ. πνεύματι must in Luke be *supplied* !) ; probably, however, it is to be conceded that Jesus *assumes* as existing the *ethical* condition of the promise in the case of His afflicted people (according to Luke's representation) *as* in His believing and future members of the kingdom ; hence the *variation* is no *contradiction*. [See Note LXIII., p. 341 seq.] The *Ebionitic* spirit is foreign to the Pauline Luke (in opposition to Strauss, I. p. 603 f. ; Schwegler, and others). — ὑπερβα]

<sup>1</sup> Comp. Weiss in the *Jahrb. f. d. Theol.* 1864, p. 58 f. (in opposition to Holtzmann).

<sup>2</sup> For the *Logia*, not a primitive Mark (Holtzmann), was the original source of the discourse. The form of it given by Luke is derived by Weizsäcker, p. 148, from the collection of discourses of the great intercalation (see on ix. 51), from which the evangelist transplanted it into the earlier period of the foundation of the church.

But for the hypothesis of such a disruption of the great whole of the source of this intercalation, ix. 51 ff., there is no trace of proof elsewhere. Moreover, Weizsäcker aptly shows the secondary character of this discourse in Luke, both in itself and in comparison with Matthew.

<sup>3</sup> So also Ewald, p. 211 ; comp. Wittichen in the *Jahrb. f. d. Theol.* 1862, p. 323.

"Applicatio solatii individualis ; congruit *attollens*, nam radii oculorum indigitant," "The application of the comfort is individual; 'lifting up' agrees with this, for the glances of His eyes are indicated," Bengel. — *χορτασθ.* and *γελάσθ.*] corresponding representations of the Messianic blessedness.

Ver. 22. Comp. Matt. v. 11 f. — *ἀφορίσωσιν*] from the congregation of the synagogue and the intercourse of common life. This is the excommunication *קריה* (Buxtorf, *Lex. Talm. s.v.*). Comp. John ix. 22. But that at that time there were already beside this simple excommunication one (*קריה*) or two (*קריה* and *קריה*) still higher degrees (see, in general, Grotius on this passage ; Winer, *Realw.*) is improbable (Gildemeister, *Blendwerke d. vulgär. Ration.* p. 10 ff.), and, moreover, is not to be inferred from what follows, wherein is depicted the hostility which is associated with the excommunication. — *καὶ ἐκβάλωσι τ. ὄν. ὑμ. ὡς πονηρ.*] *ἐκβάλλειν* is just the German *wegwerfen*, in the sense of *contemptuous rejection* ;<sup>1</sup> but *τὸ ὄνομα* is not *auctoritas* (Kypke), nor a designation of the *character* or the *faith* (de Wette), nor the name of *Christian* (Ewald) [Weiss ed. Mey.], which idea (comp. Matt. x. 42 ; Mark ix. 41) occurs in this place for the first time by means of the following *ἐνεκα τοῦ ὀνόματος τ. ἀνθρώπου* ; but the *actual personal name*, which designates the individual in question. Hence : *when they shall have rejected your name* (e.g. John, Peter, etc.) *as evil, i.e.*, as being of evil meaning, because it represents an evil man in your person, — *on account of the Son of man*, — ye know yourselves as His disciples. The singular *ὄνομα* is *distributive*.<sup>2</sup> Others interpret wrongly : When they shall have *exiled* you (Kuinoel), to express which would have required *ὑμᾶς ὡς πονηροὺς* ; or : when they shall have *struck out* your names *from the register of names* (Beza and others quoted by Wolf, Michaelis also), which even in form would amount to an unusual tautology with *ἀφορίσω* ; or : when they shall have *spread* your name *abroad* as evil (*defamed* you) (Grotius, Bengel, Rosenmüller, Schegg), which is ungrammatical, and not to be established by Deut. xxii. 19 ; or : when they *declare* it as evil (Bleek), which, nevertheless, would be very different from the classical *ἐπι ἐκβάλλειν*, *to cast up words, verba proferre* (Hom. *Il.* vi. 324 ; Pind. *Pyth.* ii. 148) ; and, withal, how feeble and inexpressive !

Ver. 23. *Ἐν ἐκείνῃ τ. ἡμέρῃ.*] in which they shall have thus dealt with you. *σικτήσατε* : *leap* for joy. — Moreover, see on Matt. v. 12 ; and as to the repeated *γάρ*, the second of which is explanatory, on Matt. vi. 32, xviii. 11 ; Rom. viii. 6.

Vv. 24, 25. The *woes* of the later tradition closely corresponding to the beatitudes. Comp. on ver. 20. [See Note LXIV., p. 342.] — *πλήν*] *on the other hand, veruntamen*, so that *ἀλλά* also might be used as at ver. 35, xi. 41, and elsewhere. See Klotz, *ad Devar.* p. 725. — *ἰμῶν*] Conceive Jesus here extending His glance beyond the disciples (ver. 20) to a wider circle. — *ἀπέχετε*] see on Matt. vi. 2. — *τὴν παράκλη. ὑμῶν*] instead of receiving the consolation which you would receive by possession of the Messiah's kingdom

<sup>1</sup> Plato, *Pol.* ii. p. 377 C, *Crit.* p. 46 B ; Soph. *O. C.* 687, 642 ; Ael. *H.* .i. xi. 10 ; Kypke, I. p. 236.

<sup>2</sup> Comp. Ael. *H.* A. 5. 4 ; Polyb. xviii. 28. 4 ; Krüger, § 44. 1. 7 ; Winer, p. 157 [E. T. 174].

(comp. ii. 25), if you belonged to the *πτωχοί*, you have by anticipation what is accounted to you instead of that consolation ! Comp. the history of the rich man, ch. xvi. Here the *Messianic retributive punishment* is described *negatively*, and by *πενάσσετε, πενθ. κ. κλασ.*, *positively*. — *εμπεπλησμένοι* ye now are *filled up, satisfied*, Herod. i. 112. Comp. on Col. ii. 23. For the contrast, Luke i. 53. On the nominative, Buttmann, *Neut. Gr.* p. 123 [E. T. 141].

Ver. 26. This woe also, like the previous ones, and opposed to the fourth beatitude, ver. 22, must refer to the *unbelievers*, not to the *disciples* (so usually, see Kuinoel and de Wette), when perchance these latter should fall away, and thereby gather praise of men. This is not justified by the reference to the false prophets of earlier times, which rather shows that in this *οὐαί* Jesus has in His view, as opposed to His disciples, who had incurred hatred and persecution (ver. 23), the universally praised dignitaries of the Jewish theocracy and teachers of the people, whose business was *ζητεῖν ἀνθρώποις ἀρίσκειν* (Gal. i. 10). Jesus does not address His discourse very definitely and expressly to His followers until ver. 27. — *οἱ πατ. αὐτῶν* (*τῶν ἀνθρώπων*, those regarded as Jews) so that they all lavished praise upon the false prophets ; comp. Jer. v. 31, xxiii. 17 ; Mic. ii. 11.

Vv. 27, 28. Nevertheless, as far as concerns *your* conduct, those denunciations of woe are not to deter you, etc. Hence there is here no contrast *destitute of point* (Köstlin), although the sayings in vv. 27–36 are in Matthew more originally conceived and arranged (comp. Weiss in the *Jahrb. f. d. Theol.* 1864, p. 55 f.). — *τοῖς ἀκούουσιν* to you *who hear*, i. e., *who give heed*, *τοῖς πειθομένοις μου*, Euthymius Zigabenus. This is required by the contrast. Moreover, comp. Matt. v. 44. — *καταρώμ.*] with a dative.<sup>1</sup> Elsewhere in the New Testament, in accordance with later usage (Wisd. xii. 11 ; Ecclus. iv. 5 f.), with an accusative. [See critical note.] — *ἐπηρέαζειν* to afflict, is connected by the classical writers with *τινί*, also with *τινός*.

Ver. 29. See on Matt. v. 39 f. — *ἀπὸ τοῦ κ.τ.λ.]* *κωλύειν ἀπὸ τινος, to keep back from any one.*<sup>2</sup> Erasmus says aptly : “Subito mutatus numerus facit ad inculcandum praeceptum, quod unusquisque sic audire debeat quasi sibi uni dicatur,” “The sudden change of number tends to inculcate the precept, because each one ought so to hear as if it were spoken to him alone.”

Ver. 30. Comp. Matt. v. 42. *Exegetically*, the unconditional submission here required cannot to any extent be toned down by means of limitations mentally supplied (in opposition to Michaelis, Storr, Kuinoel, and others). The ethical relations already subsisting in each particular case determine what limitations must actually be made. Comp. the remark after Matt. v. 41. — *παντί*] to every one. Exclude none, not even your enemy. But Augustine says appropriately : “*Omni petenti te tribue, non omnia petenti ; ut id des, quod dare honeste et juste potes,*” “Bestow upon every one asking thee, not everything he asks ; that thou mayst give what thou canst honestly and justly give.” — *ἀπαίρει*] demand back what he has taken from thee.<sup>3</sup>

<sup>1</sup> Hom. *Od.* xix. 330 ; Herod. iv. 184 ; Dem. 270. 20, 381. 15 ; Xen. *Anab.* vii. 7. 43.

<sup>2</sup> Xen. *Cyrop.* i. 3. 11 : ἀπὸ σοῦ κωλύων ; ill. 3. 51 : ἀπὸ τῶν αἰσχυρῶν κωλύσαι ; Gen.

xxiii. 6.

<sup>3</sup> Herod. i. 3 : ἀπαίρειν Ἑλένην, καὶ δίκας τῆς ἀρπαγῆς αἰτεῖν.



Ver. 31. Comp. Matt. vii. 12. To the injunction given and specialized at ver. 27 ff. of the love of one's enemy, Jesus now adds the *general moral rule* (Theophylact : νόμον ἐμφύοντον ἐν ταῖς καρδίαις ἡμῶν ἐγγεγραμμένον, "the innate law written in your hearts"), from which, moreover, results the duty of the love of one's enemy. It is self-evident that while this general principle is completely applicable to the love of one's enemy in itself and in general, it is applicable to the special precepts mentioned in vv. 29, 30 only in accordance with the *idea* (of self-denial), whose concrete representation they contain : hence ver. 31 is not in this place *inappropriate* (in opposition to de Wette). — καὶ καθὼς κ.τ.λ.] a simple carrying forward of the discourse to the general principle : *and*, in general, *as ye*, etc. — ἵνα] Contents of the θέλετε under the notion of *purpose*—ye will, that they *should*, etc.<sup>1</sup>

Vv. 32-34. Comp. Matt. v. 46 f. — καὶ] simply continuing : *And*, in order still more closely to lay to heart this general love — ἴf ye, etc. — ποία ὑμῖν χάρις ἐστὶ ; ] *what thanks have you ? i.e.*, what kind of a recompense is there for you ? The *divine* recompense is meant (ver. 35), which is represented as a return of *beneficence* under the idea of *thanks* ("ob benevolum dantis affectum," "on account of the benevolent disposition of the one giving," Grotius) ; Matthew, *μισθός*. — οἱ ἁμαρτωλοὶ] Matthew, οἱ τελῶναι and οἱ ἔθνηκοί. But Luke is speaking not from the national, but from the ethical point of view : *the sinners* (not to be interpreted : *the heathen*, the definite mention of whom the Pauline Luke would not have avoided). As my faithful followers, ye are to stand on a higher platform of morality than do such unconverted ones. — τὰ ἴσα] (to be accented thus, see on Mark xiv. 56) *the return equivalent to the loan*. Tischendorf has in ver. 34 the forms of δανίζειν (*Anth.* XI. 390). [Comp. critical note.]

Ver. 35. Πλὴν] *but, verumtamen*, as at ver. 24. — μηδὲν ἀπελπίζοντες] The *usual* view, "*nil inde sperantes*" (Vulgate [comp. A. V., "hoping for nothing again"] ; so also Euthymius Zigabenus, Erasmus, Luther, Beza, Calvin, Castalio, Salmasius, Casaubon, Grotius, Wolf, Bengel, Krebs, Valckenaer, Rosenmüller, Kuinoel, de Wette, Ewald, Bleek, and others), is in keeping with the context, ver. 34, but is ungrammatical, and therefore decidedly to be given up. The meaning of ἀπελπίζειν is *desperare* ; it belongs to later Greek, and frequently occurs in Diodorus and Polybius, which latter, moreover (xxx. 8. 11), has ἀπελπισμός, *desperatio*. Comp. Wetstein. An erroneous use of the word, however, is the less to be attributed to Luke, that it was also familiar to him from the LXX. (Isa. xix. 19) and the Apocrypha (2 Macc. ix. 18, where also the accusative stands with it, Eccclus. xxii. 21, xxvii. 21 ; Judith ix. 11). Hence the true meaning is "*nil desperantes*" (codd. of It. ; so also Homberg, Elsner, Wetstein, Bretschneider, Schegg). [Comp. R. V. text : "never despairing."] It qualifies ἀγαθοποιεῖτε κ. δανείζετε, and μηδὲν is the accusative of the object : *inasmuch as ye consider nothing* (nothing which ye give up by the ἀγαθοποιεῖν and δανείζειν) *as lost* (comp. ἀπελπίζειν τὸ ζῆν, Diod. xvii. 106), bring no offering *hopelessly* (name-

<sup>1</sup> Comp. Mark vi. 25, ix. 30, x. 35 ; John xvii. 24 ; 1 Cor. xiv. 5. See also Nägelsbach, *Anm. z. Mat.*, ed. 3, p. 63 f.

ly, with respect to the *recompense*, which ye have not to expect from men),—and how will this hope be fulfilled ! *Your reward will be great*, etc. Thus in *μηδὲν ἀπελπίζοντες* is involved the *παρ' ἐλπίδα ἐπ' ἐλπίδι πιστεῖν* (Rom. iv. 18) in reference to a *higher* reward, where the temporal recompense is not to be hoped for, the “*qui nil potest sperare, desperet nihil*,” “*who can hope for nothing will despair of nothing*” (Seneca, *Med.* 163), in reference to the *everlasting* recompense. — *καὶ ἔσεσθε υἱοὶ υἱ.*] namely, in the *Messiah's kingdom*. See xx. 36, and on Matt. v. 9, 45. In general, the designation of believers as *sons of God* in the *temporal* life is Pauline (in John : τέκνα Θεοῦ), but not often found in the synoptic Gospels. See Kaeuffer in the *Sächs. Stud.* 1843, p. 197 ff. — *ὅτι αὐτὸς κ.τ.λ.*] *Since He*, on His part, etc. The reason here given rests on the ethical presupposition that the divine Sonship in the Messiah's kingdom is destined for those whose dealings with their fellow-men are similar to the dealings of the Father.

Vv. 36–38. From this exemplar of the divine benignity in general Jesus now passes over (without οὖν, see the critical remarks) to the special duty of becoming compassionate (γίνεσθε) after God's example (ἔστι), and connects therewith (ver. 37 f.) other duties of love with the corresponding Messianic promises. On ver. 37 f. comp. Matt. vii. 1 f. — ἀπολύετε] *set free*, xxii. 68, xxiii. 16. The opposite of what is previously forbidden. — μέτρον καλὸν κ.τ.λ.] a more explicit explanation of δοθήσεται, and a figurative description of the fulness of the Messianic blessedness, οὐ γὰρ φειδομένως ἀντιμετρεῖ ὁ κτίριος, ἀλλὰ πλουσίως, “*for the Lord measures again, not sparingly, but richly*,” Theophylact. — καλόν] *a good*, i.e., not scanty or insufficient, but a full measure ; among the Rabbins, כִּרְה טוֹבָה, see Schoettgen, I. p. 273. Observe the *climax* of the predicates, in respect of all of which, moreover, it is a measure of *dry* things that is conceived of even in the case of ὑπερεκχ., in connection wherewith Bengel incongruously conceives of *fluidity*. [On the form of the clause, see critical note.] Instead of ὑπερεκχύω, Greek writers (Diodorus, Aelian, etc.) have only the form ὑπερεκχέω. Instead of σαλείω, of close packing by means of *shaking*, Greek writers use σαλάσσω.<sup>1</sup> — δώσουσιν] *τίνες ; οἱ ἐνεργηθέντες πάντως. τοῦ Θεοῦ γὰρ ἀποδιδόντος ὑπὲρ αὐτῶν αὐτοὶ δοκοῦσιν ἀποδιδόναι*, “*Who ? certainly those who were benefited ; for when God recompenses on their behalf they themselves seem to recompense*,” Euthymius Zigabenus. But the context offers no definite subject at all. Hence in general : *the persons who give* (Kühner, II. p. 35 f.). It is not doubtful who they *are* : the servants who execute the judgment, i.e., the *angels*, Matt. xxiv. 31. Comp. on xvi. 9. — κόλπος] the gathered fold of the wide upper garment bound together by the girdle.<sup>2</sup> — τῷ γὰρ αὐτῷ μέτρῳ] The *identity* of the measure ; e.g. if your measure is *giving*, *beneficence*, the same measure shall be applied in your recompense. [But see critical note.] The δοθῆς. ὑμῖν does not exclude the larger *quantity of the contents* at the judgment (see what precedes). Theophylact appropriately says : *ἔστι γὰρ διδόναι τῷ αὐτῷ μέτρῳ, οὐ μὴν τοσούτῳ*, “*For it is to give with the same measure, not, indeed, with so much*.”

<sup>1</sup> See Lobeck, *Pathol.* p. 87 ; Jacobs, *ad Anthol.* VII. p. 95, XI. p. 70.

<sup>2</sup> Jer. xxxii. 18 ; Isa. lxxv. 6 ; Ruth iii. 15 ; Wetstein and Kypke *in loc.*

Ver. 39 has no connection with what precedes ; but, as Luke himself indicates by *εἰτε κ.τ.λ.*, begins a new, independent portion of the discourse. — The meaning of the parable : He, to whom on his part the knowledge of the divine truth is wanting cannot lead others who have it not to the Messianic salvation ; they will both fall into the Gehenna of moral error and confusion on the way. Comp. Matt. xv. 14, where is the original place of the saying.

Ver. 40. The rationale of the preceding statement : *Both* shall fall into a ditch,—therefore not merely the teacher, *but the disciple also*. Otherwise the disciple must *surpass* his teacher—a result which, even in the most fortunate circumstances, is not usually attained. This is thus expressed : *A disciple is not above his teacher, but every one that is fully prepared shall be as his teacher, i.e.*, when he has received the complete preparation in the school of his teacher he will be *equal* to his teacher. He will not *surpass* him. But the disciple must *surpass* his teacher (in knowledge, wisdom, disposition, etc.) if he were not to fall into perdition along with him. The view : *he will be trained as his teacher* (Kuinoel, de Wette, Bleek, and others), *i.e.*, he will be like him in knowledge, disposition, etc., satisfies neither the idea of the specially chosen word *κατηρ.*, nor its emphatic position, nor the correlation of *ὑπὲρ* and *ὡς*. As to *κατηρητισμ.*, see on 1 Cor. i. 10. The saying in Matt. x. 24 f. has a different significance and reference, and cannot be used to limit the meaning here (in opposition to Linder's misinterpretation in the *Stud. u. Krit.* 1862, p. 562).

Vv. 41, 42. Luke is not, with confused reminiscence, turning back to Matt. vii. 3 f. (in opposition to de Wette), but the train of thought is : "but in order not to be blind leaders of the blind ye must, before ye would judge (ver. 41) and improve (ver. 42) the moral condition of others, first seriously set about your own knowledge of yourself (ver. 41) and improvement of yourself (ver. 42)." Luke puts the two passages together, but he does it logically.

Vv. 43, 44. Comp. Matt. vii. 16-18, xii. 33 f. For 'a man's own moral disposition is related to his agency upon others, just as is the nature of the trees to their fruits (*there is no good tree which produces corrupt fruit, etc.*), for (ver. 44) in the case of every tree the peculiar fruit is that from which the tree is known. — *οὐδὲ πάλιν δένδρον*] (see the critical remarks) *nor, on the other hand, vice versa, etc.*<sup>1</sup>

Ver. 45. The application. Comp. Matt. xii. 35. — *προφῆρ* κ.τ.λ. refers here also to *spoken words*. See *ἐκ γὰρ κ.τ.λ.*

Ver. 46. The verification, however, of the spoken word which actually goes forth out of the good treasure of the heart lies not in an abstract confessing of Me, but in joining therewith the doing of that which I say.

Vv. 47-49. See on Matt. vii. 24-27. — *ἐσκαψε κ. ἐβάθυνε*] not a Hebraism for : *he dug deep* (Grotius and many others), but a rhetorically emphatic *do*.

<sup>1</sup> Bengel aptly says on this γὰρ : "Qui sua trabe laborans alienam festucam petit, est similis arbori malae bonum fructum affecantii," "He who when afflicted with his

own beam seeks another's mote, is like an evil tree pretending to good fruit."

<sup>2</sup> Comp. Xen. *Cyrop.* ii. 1. 4 ; Plat. *Gorg.* p. 489 D, and elsewhere.

*scription* of the proceeding : *he dug and deepened*. See Winer, p. 416 [E. T. 469]. Even Beza aptly says : "Crescit oratio." — ἐπὶ τ. πέτρῳ] down to which he had deepened (sunk his shaft). This is still done in Palestine in the case of solid buildings. See Robinson, *Palestine*, III. p. 428. — διὰ τὸ καλῶς οἰκοδομῆσθαι αὐτήν] (see the critical remarks) *because it* (in respect of its foundation) *was well built* (namely, with foundation laid upon the rock). — ἀκούσας . . . ποιήσας] *shall have heard . . . shall have done*, namely, in view of the irruption of the last times, full of tribulation, before the Parousia. — καὶ ἐγένετο κ.τ.λ.] in close connection with *ἔπεσε*, and both with *εἰθέως* : *and the ruin of that house was great* ; a figure of the ἀπώλεια in contrast with the everlasting ζωή, ver. 48, at the Messianic judgment.

#### NOTES BY AMERICAN EDITOR.

##### LVII. Ver. 1. δευτεροπρώτῳ.

The word is omitted by such important authorities, and its meaning is so uncertain, that it must be regarded as furnishing no solid basis for any theory respecting the time of year. Harmonists have used it to fix the relative date of the second Passover (so Robinson and others), but all that can be proven is that the time was that of early harvest. This does indeed favor the Quadripaschal theory, since it is unlikely that this harvest was that following the first Passover (John ii. 13 ff.). But whether John v. should be placed immediately before this Sabbath controversy or before the entire Galilean ministry, cannot be determined from this passage.

##### LVIII. Vv. 1-11. *The Text of Luke's Narrative.*

In these verses Meyer himself accepts nine readings not found in the Rec., where the transcribers have made Luke's narrative conform to the parallel accounts. Many editors accept more. These phenomena, showing as they do what is the influence of a similar document, seem to make against the theory that Luke himself used either of the Gospels which have thus influenced the transcribers. There was no motive, that we can perceive, for a purposed variation in such minute details, many of them of no special significance.

##### LIX. Ver. 6. ἡ δεξιὰ.

Luke alone mentions that it was the *right* hand ; another striking proof of an independent source of information.

##### LX. Ver. 12 ff. *The Position of the Sermon on the Mount.*

Weiss ed. Mey. finds here no contradiction to Matt. v. 1 ff. It is not necessary to suppose that Matthew has attempted to place the Sermon on the Mount in its proper chronological position, nor that Luke followed a different tradition. Matthew implies that the disciples had been chosen, Mark and Luke give in detail the circumstances attending the choice, Luke gives the discourse which followed. That Matthew and Luke do not give two distinct discourses,

Meyer himself asserts (see foot-note, p. 332). On the alleged difference of locality see Note LXII., below. It should be noticed that Mark places the description of the multitude before the choice of the Twelve, while Luke reverses the order. This would indicate that he did not follow Mark, as do many minor details of his account, especially the form of this list of the apostles. No theory of the order of events is so satisfactory as that which accepts both the identity of the discourses and the relative chronological position assigned to the event by Luke, namely, immediately after the choice of the Twelve.

The view of Weiss ed. Mey. is that Luke found here a suitable position for the first great discourse which he found in his other source, namely, the apostolic document which lies at the basis of all the Synoptists. He thinks that the discourse had no connection with the choice of the apostles and is disconnected from it by vv. 17-19. Yet this fails to account for the exact details of ver. 17 ff., unless we admit that Luke invented the local setting for the discourse.

LXI. Ver. 16. Ἰούδας Ἰακώβου.

The R. V. text renders: "Judas, the son of James." Weiss ed. Mey. also identifies him with Lebbaeus (Thaddaeus), adding that, since his proper name was Judas, Luke, who places him together with the like-named traitor, distinguishes him from the latter by adding the name of his father. The variations from Mark are quite numerous, and of such a character as to oppose the view that Luke here follows Mark. But for that very reason we may believe that the Evangelist has placed the Sermon on the Mount in its proper position; all the more since Matthew's list is given a position altogether disconnected from the choice of the Twelve.

LXII. Ver. 17. ἐπὶ τόπου πεδινού.

Weiss ed. Mey. finds here no opposition to Matt. v. 1, "since the expression cannot possibly indicate a plain, in opposition to a mountain height, but only a level place on the mountains." So R. V., "a level place." Nor is there any discrepancy implied in the expression "stood," since this does not refer to our Lord's position during the delivery of the discourse.

LXIII. Ver. 20 ff. οἱ πτωχοὶ, κ.τ.λ.

Meyer's comment on Luke's form of the beatitudes seems to imply that the later Christian tradition modified the earlier records of the Sermon on the Mount to suit the persecuted condition of the early believers. But in his concluding remarks on this paragraph he virtually concedes that the ethical condition is the prominent one, and the external afflictions only incidental. This is substantially the view taken by those who accept the truthfulness of both records and reconcile them accordingly. It may be added that the form of the entire discourse and the many verbal variations from Matthew indicate that Luke did not use the Gospel of Matthew, and that the common source of both discourses is not either the Logia-collection or the so-called "older source." In general it may be said: a common source (or dependence) would forbid so many verbal variations; a "later tradition," modifying in literary or dogmatic interest, would have led to more decided variations of thought. Godet thinks the points of difference here between Matthew and Luke prove that Luke's report is more exact, and that Matthew's version

was originally made with a *didactic* rather than a *historical* design (*Luke*, p. 201, Am. ed.). That the discourses in Matthew are often placed out of their chronological position, is the view of all Harmonists.

We append the following outline of the discourse as here reported : "1. The *character* of the citizens of the kingdom of God ; vv. 20-26. 2. The new *principle* (of love) in this kingdom ; vv. 27-38. 3. *Application* of this principle to judgment of others and instruction of others ; vv. 39-45. 4. *Conclusion*, setting forth in a parable the judgment which will be passed upon all who claim to be members of this kingdom ; vv. 46-49." (Inter. Rev. Commentary, *Luke*, p. 93.) A comparison with Matt. v.-vii. will show that the report of Matthew submits less readily to logical analysis. This seems to confirm the view that Luke is both independent of Matthew and exact in his historical setting of the discourse. Others may prefer to find in it another proof of his "editorial ability," in judiciously combining the "later tradition" with the "original apostolic document" referred to by Papias.

#### LXIV. Ver. 24 f. *The Woes.*

Weiss ed. Mey. thinks this part of the discourse was added by Luke, since the classes addressed were not present when the Sermon on the Mount was delivered. But with equal reason it may be argued that these verses, pointing to mixed audience, indicate that Luke has given the discourse in its proper position and circumstances.

# CHAPTER VII.

VER. 1. *ἐπει δέ*] Lachm. and Tisch. have *ἐπειδή*, following A B C\* X, 254, 299. This evidence is decisive, especially as D (comp. codd. of It.) is not opposed, for it has *καὶ ἐγένετο ὥστε*. K has *ἐπειδὴ δέ*, whence is explained the rise of the *Recepta*. — Ver. 4. *παρέξῃ*] So also Lachm. and Tisch. The *Recepta* is *παρέξει*, in opposition to decisive evidence. — Ver. 10. *ἀσθενούντα*] is not found, indeed, in B L M, min. Copt. codd. of It. (deleted by Lachm. and Tisch.) [recent editors, R. V.]; but it is to be maintained, as the evidence in its favor is preponderating; the omission is very easily to be explained from the possibility of dispensing with the word, but there was no reason to suggest its addition. — Ver. 11. Instead of *ἐν τῷ ἐξῆς*, which Griesb. has approved, and Lachm. has in the margin, the edd. have *ἐν τῇ ἐξῆς*. The evidence for the two readings is about equally balanced. We must come to a conclusion according to the usage of Luke, who expresses “on the following day” by *τῇ ἐξῆς*, *always without ἐν* (Acts xxi. 1, xxv. 17, xxvii. 18; moreover, in Luke ix. 37, where *ἐν* is to be deleted); we must therefore read in this place *ἐν τῷ ἐξῆς*. Comp. viii. 1. [Treg. text, W. and Hort text, Weiss, R. V. text, have *τῷ* following A B L and other uncials, Vulg., etc. Tisch. retains *τῇ*.] Otherwise Schulz. — *ἱκανοί*] is wanting in B D F L M, min. and most of the vss. Bracketed by Lachm. [Rejected by Treg. text, W. and Hort, R. V.] It is to be retained (even against Rinck, *Lucubr. Crit.* p. 321), the more so on account of the frequency of the *simple οὐ μαθηταὶ αὐτοῦ*, and the facility, therefore, wherewith IKANOI might be passed over by occasion of the following letters KAIO. — Ver. 12. After *ἱκανός* Elz. Scholz., Tisch. have *ἦν*, which is condemned by Griesb., deleted by Lachm.; it is wanting in authorities so important that it appears as supplementary, as also does the *ἦν*, which Lachm. Tisch. read before *χώρα*, although this latter has still stronger attestation. [But *ἦν* is found twice in M B L, Copt., etc., once in C, Vulg. Hence it is accepted in both cases by recent editors, R. V.] — Ver. 16. *ἐγγεγραται*] A B C L M, min. have *ἠγγέροθι*, in favor of which, moreover, D bears witness by *ἐξηγήροθι*. On this evidence it is, with Lachm. and Tisch., to be preferred. — [Ver. 19. Tisch., recent editors, R. V., with B L, and good minor authorities, read *κίριον* instead of *Ἰησοῦν*.] — Ver. 21. Instead of *αὐτῇ δέ*, Tisch. has *ἐκείνῃ* on evidence too feeble, and without sufficient internal reason. [But recent editors agree with Tisch., following M B L, Copt., etc.] — Elz. Scholz. have *τὸ βλέπειν*. This *τὸ* might, in consequence of the preceding *ἐχαρίσατο*, have just as easily dropped out as slipped in. But on the ground of the decidedly preponderating counter evidence, it is by Lachm. and Tisch. rightly deleted. — Ver. 22. [*ὁ Ἰησοῦς* is rejected by Tisch., recent editors, R. V., with M B D, Vulg., Copt.] — *δύτι*] is wanting, it is true, in important authorities (although they are not preponderating), and is deleted by Lachm.; but the omission is explained from Matt. xi. 5. — Vv. 24–26. Instead of *ἐξεληλυθατε*, A B D L M (yet in ver. 26 not A also) have *ἐξήλθατε*; so Lachm. It is from Matt. xi. 7–9. — Ver. 27. *ἐγώ*] is wanting in B D L M, min. Copt. Arm. Vulg. codd. of It. Marcion, and

is left out by Lachm. and Tisch. An addition from Matth. — Ver. 28. *προφήτης*] is deleted, indeed, by Lachm. [so W. and Hort, Weiss, R. V.] (in accordance with B K L M X  $\Xi$   $\aleph$ , min. vss. and Fathers), but was omitted in accordance with Matt. xi. 11, from which place, on the other hand, was added *τοῦ βαπτιστοῦ* (rightly deleted by Tisch.). — Ver. 31. Before *τῶν* Elz. has *εἶπε δὲ ὁ κύριος*, in opposition to decisive evidence. [It is found only in cursive mss.] An exegetical addition, in respect of which the preceding passage was taken as historical narration. — Ver. 32. Instead of *καὶ λέγουσιν*, Tisch. has, on too feeble evidence, *λέγοντες*. [W. and Hort, Weiss, R. V., read *ἀ λέγει*, following  $\aleph^*$  B, 1.] — Ver. 34. The arrangement *φίλος τελων.* is decisively attested. The reverse order (Elz.) is from Matth. — Ver. 35. *πάντων*] Lachm. and Tisch. *ὑποφ.* [not Tisch. VIII.] have this immediately after *ἀπό* [so Treg., W. and Hort text], but in opposition to preponderating evidence. It was omitted in accordance with Matt. xi. 19 (so still in D F L M X, min. Arm. Syr.), and then restored to the position suggested by the most ordinary use. — Ver. 36. The readings *τὸν οἶκον* and *κατεκλήθη* (Lachm. Tisch.) are, on important evidence, to be adopted; *ἀνακλ.* was more familiar to the transcribers; Luke alone has *κατακλ.* — Ver. 37. *ἦ τις ἦν*] is found in different positions. B L  $\Xi$   $\aleph$ , vss. Lachm. Tisch. rightly have it after *γενή.* In D it is wanting, and from this omission, which is to be explained from the possibility of dispensing with the words, arose their restoration before *ἀμαρτ.*, to which they appeared to belong. [Tisch., recent editors, R. V., insert *καὶ* before *ἐπιγ.*, following  $\aleph$  A B, and many others.] — Instead of *ἀνάκειται* is to be read, with Lachm. and Tisch., *κατάκειται*. Comp. on ver. 36. — [Ver. 39. The article is inserted before *προφήτης* in B  $\Xi$ , so Weiss, bracketed by W. and Hort, noticed in R. V. marg.] — Ver. 42. *δέ*, both here and at ver. 43, has authorities so important against it that it appears to have been inserted as a connective particle; it is deleted by Tisch. — *ἐπεί* is wanting in B D L  $\Xi$   $\aleph$ , min. Syr. Arr. Perss. Copt. Aeth. Vulg. It. Aug. Suspected by Griesb., deleted by Lachm. and Tisch. [recent editors, R. V., on this preponderant evidence]. But why should it have been added? The entire superfluousness of it was the evident cause of its omission. — Ver. 44. After *θροῖ* Elz. has *τῆς κεφαλῆς*, in opposition to decisive evidence. An addition from ver. 38.

Vv. 1-10. See on Matt. viii. 5-13. In the present form of Mark's Gospel the section must have been lost at the same time with the Sermon on the Mount, iii. 19 (Ewald, Holtzmann); both are supposed to have existed in the primitive Mark. [See Note LXV., p. 352 seq.] Comp. on Mark iii. 19. — *ἐπλήρωσε*] *cum absolvisset*, "when he had completed," so that nothing more of them was wanting, and was left behind.<sup>1</sup> Comp. *συνετίλεσε*, Matt. vii. 28. — *ἀκούς*] as Mark vii. 35. — The healing of the leper, which Matthew introduces before the healing of the servant, Luke has inserted already at v. 12 ff. — Ver. 3. *πρεσβυτέρους*] as usually: *elders of the people*, who also on their part were sufficiently interested in respect of the circumstance mentioned at ver. 5. Hence not: *chiefs of the synagogue*; *ἀρχισυναγώγους*, Acts xiii. 15, xviii. 8, 17. — *ἀξιώς ἐστιν, ᾧ*] equivalent to *ἀξιώς ἐστιν, ἵνα αὐτῷ*. See Kühner, § 802. 4; Buttmann, *Neut. Gr.* p. 198 [E. T. 229]. — *ἐλλών*] Subsequently, in ver. 6, he changed his mind; his confidence rose to a higher pitch, so that

<sup>1</sup> Comp. 1 Macc. iv. 19 (cod. A); Ensebius, II. E. iv. 15: *πληρώσαντος τὴν προσευχὴν*.



he is convinced that he needs not to suggest to Him the coming at all. [See Note LXV., p. 352 seq.] — Ver. 4. *παρέξει*] The *Recepta* *παρέξει*, as the second person, is not found anywhere; for *ὑπεί* and *βούλει* (Winer, p. 70 [E. T. 76]) are forms *sanctioned by usage*, to which also is to be added *οίει*; but other verbs are found only in Aristophanes and the tragic writers (Matthaei, p. 462; Reisig, *ad Soph. Oed. C.* p. xxii. f.). If *παρέξει* were genuine, it would be the third person of the future active (min.: *παρέξεις*), and the words would contain the utterance of the petitioners *among themselves*. — Vv. 5, 6. *αὐτός*] *ipse*, namely, of his own means.<sup>1</sup> The *Gentile* builder did not prejudice the *sanctity* of the building, because that came by means of the *consecration*. See Lightfoot, p. 775. — *φίλους*] as xv. 6; Acts x. 24, *kinsfolk*, relatives; see Nägelsbach, *Anm. z. Ilias*, ed. 3, p. 374. — Ver. 7. *διό*] on account of my unworthiness. — *οὐδέ*] *not at all*. — *ἐμάνθον*] in reference to those *who had been sent*, who were to *represent him*, ver. 3. — *παῖς*] equivalent to *δοῦλος*, ver. 2. That Luke *erroneously interpreted* the *παῖς* of his original source, and nevertheless by oversight *allowed it to remain* in this place (Holtzmann) is an unmerited accusation, in accordance with Baur. [See Note LXV., p. 352 seq.] — Ver. 8. *ὑπὸ ἐξου. τασσόμε.*] an expression of military subordination: *one who is placed under orders*. Luke might also have written *τεταγμένος*, but the present depicts in a more lively manner the *concrete relation as it constantly occurs in the service*. — Ver. 10. *τὸν ἀσθενοῦντα δ. ὑγιαίν.*] *the sick slave well* (not: *recovering*). *ἀσθενοῦντα*, present participle, spoken from the point of view of the *πεμφθέντες*, ver. 6.<sup>2</sup> [But see critical note.] As an explanation of this miraculous healing from a distance, Schenkel can here suggest only the “extraordinary spiritual excitement” of the sick person.

Vv. 11, 12. The raising of the young man at Nain (נַיִן), a *pasture ground* situated in a south-easterly direction from Nazareth, now a little hamlet of the same name not far from Endor; see Robinson, *Pal.* III. p. 469; Ritter, *Erdk.* XV. p. 407) is recorded in Luke alone; it is uncertain whether he derived the narrative from a written source or from oral tradition. — *ἐν τῷ ἐξῆς*] in the time that followed thereafter, to be construed with *ἐγέν.* Comp. viii. 1. — *μαθηταί*] in the wider sense, vi. 13, xvii. 20. — *ἱκανοί*] in considerable number.<sup>3</sup> [But see critical note.] — *ὥς δὲ ἤγγισε . . . καὶ ἰδοὺ*] This *καὶ* introducing the apodosis is a particle denoting something additional: *also*. Comp. ii. 21. When He drew near, *behold, there also was*, etc. See, moreover, Acts i. 11, x. 17. — *τῇ μητρὶ αὐτοῦ*] Comp. ix. 38.<sup>4</sup> — The *tombs* (*ἐξεκομίστα*, comp. Acts v. 6) were outside the towns. See Doughty, *Anal.* II. p. 50 ff. — *καὶ αὐτῇ χήρᾳ*] *scil. ἡν*, which, moreover, is actually read after *αὐτῇ* by important authorities. [See critical note.] It should be written in its

<sup>1</sup> He was such a friend of Judaism, and dwelt in the Jewish land. This was a sufficient reason for Jesus treating him quite differently from the way in which He afterwards treated the Syrophenician woman. Hilgenfeld persists in tracing Matt. viii. 5 ff. to the supposed universalistic retouching of Matthew. See his *Zeitschr.* 1865, p. 48 ff.

<sup>2</sup> Οὐ γὰρ ἔμα . . . ὑγιαίνει τε καὶ νοσεῖ ὁ

ἀνθρώπος, Plat. *Gorg.*

<sup>3</sup> Mehlhorn, *De adjectivor. pro advverb. pos. ratione et usu*, Glog. 1828, p. 9 ff.; Kühner, *ad Xen. Anab.* i. 4. 12.

<sup>4</sup> Herod. vii. 221: τὸν δὲ παῖδα . . . ἔοντα οἱ μονογενεῖα; Aeschyl. *Ag.* 872: μονογενὲς τέκνον πατρὶ; Tob. iii. 15; Judg. xi. 34; Winer, p. 189 [E. T. 211].

simplest form, αὐτῇ (Vulg. and most of the codd. of It. have : *haec*). Beza : κ. αὐτῇ χήρᾳ (*et ipsi quidem viduae*). [See Note LXVI., p. 353.]

Vv. 13-15. The sympathy with the mother was in itself sufficiently well founded, even without the need of any special (perhaps direct) acquaintance with her circumstances. — μὴ κλαῖε] “*Consolatio ante opus ostendit operis certo futuri potestatem*,” “The consolation before the deed shows the power of certainly working the future deed,” Bengel. — The *coffin* (ἡ σορός) was an uncovered chest.<sup>1</sup> — The mere *touch* without a word caused the bearers to stand still. A trait of the marvellous. — νεανίσκε, σοὶ λ.] The preceding touch had influenced the *bearers*. — ἀνεκάθισεν] *He sat upright*.<sup>2</sup> — ἔδωκεν] Comp. ix. 42. *His* work had now been done on him.

Vv. 16, 17. φόβος] *Fear*, the first natural impression, v. 26. — ὅτι . . . καὶ ὅτι] not recitative (so usually), but *argumentative* (Bornemann), asi. 25 : (we praise God) *because . . . and because*. [See Note LXVII., p. 353.] The *recitative* ὅτι occurs nowhere (not even in iv. 10), *twice* in the same discourse ; moreover, it is quite arbitrary to assume that in the second half, which is by no means specifically different from the first, we have the words of *others* (Paulus, Kuinoel, Bleek). — They saw in this miracle a σημεῖον of a *great prophet*, and in His appearance they saw the beginning of the Messianic deliverance (comp. i. 68, 78). — ὁ λόγος οὗτος] *This saying*, namely, that a great prophet with his claim made good by a raising from the dead, etc. — ἐν ὅλῃ τ. Ἰουδ.] a pregnant expression : *in the whole of Judaea*, whither the saying had penetrated.<sup>3</sup> *Judaea* is not here to be understood in the narrower sense of the province, as though this were specified as the theatre of the incident (Weizsäcker), but in the wider sense of *Palestine in general* (i. 5) ; and by ἐν πάσῃ τῇ περιχώρῳ, which is not to be referred to the neighborhood of Nain (Köstlin, p. 231), it is asserted that the rumor had spread abroad even beyond the limits of Palestine. — περὶ αὐτοῦ] so that He was mentioned as the subject of the rumor. Comp. v. 15.

REMARK. — The *natural* explanation of this miracle as of the awakening of a *person only apparently dead* (Paulus, Ammon ; comp. Schleiermacher, *L. J.* p. 233) so directly conflicts with the Gospel narrative, and, moreover, places Jesus in so injurious a light of dissimulation and pretence, that it is decisively to be rejected, even apart from the fact that in itself it would be improbable, nay monstrous, to suppose that as often as dead people required His help, He should have chanced every time upon people only apparently dead (to which class in the end even He Himself also must have belonged after His crucifixion !). Further, the *allegorical* explanation (Weisse), as well as also the *identification* of this miracle with the narrative of the daughter of Jairus (Gfrörer, *Heil. Sage*, I. p. 194), and finally, the *mythical* solution (Strauss), depend upon subjective assumptions, which are not sufficient to set aside the objective historical testimony, all the more that this testimony is conjoined, in respect of the nature of the miracle, with that of Matthew (Jairus' daughter) and that of John

<sup>1</sup> See Wetstein *in loc.* ; Harmar, *Beob.* II. p. 141.

<sup>2</sup> Comp. Acts ix. 40 ; Xen. *Cyr.* v. 19 ; Plat. *Phaed.* p. 60 B : ἀνακαθίζομενος ἐπὶ τὴν κλίνην,

and thereon Stallbaum.

<sup>3</sup> Comp. Thucyd. iv. 42 : ἐν Λευκαδίᾳ ἀπῆλθαν.

(Lazarus); and to suspect the three narratives of raisings from the dead taken together because of the gradual climax of their attendant circumstances (Woolston, Strauss: death-bed, coffin, grave) is inadmissible, because Luke has not the history of the raising on the death-bed until later (viii. 50 ff.), and therefore was not consciously aware of that progression to a climax. The raisings of the dead, attested beyond all doubt by all the four evangelists, referred to by Jesus Himself among the proofs of His divine vocation (Matt. xi. 5; Luke vii. 22), kept in lively remembrance in the most ancient church (Justin, *Ap.* i. 48. 22; Origen, *c. Cels.* ii. 48), and hence not to be let on one side as problematical (Schleiermacher, Weizsäcker), are analogous *σημεῖα* of the specific Messianic work of the future *ἀνάστασις νεκρῶν*.

Vv. 18-35. See on Matt. xi. 2-19. Matthew has for reasons of his own given this history a different and less accurate *position*, but he has related it more fully, not omitting just at the beginning, as Luke does, the mention of the Baptist's imprisonment. Luke follows another source. [See Note LXVIII., p. 353.] — *περὶ πάντων τούτων*] such as the healing of the servant and the raising of the young man.<sup>1</sup> — Ver. 21. Luke also, the physician, here and elsewhere (comp. vi. 17 f., v. 40 f.) distinguishes between the naturally sick people and demoniacs. Besides, the whole narrative passage, vv. 20, 21, is an addition by Luke in his character of historian. — *καὶ τοῦ λ.*] and especially, etc. — *ἐχαρίσατο*] "magnificum verbum," Bengel. — Ver. 25. *τροφή*] not to be referred to clothing, but to be taken generally, *luxury*. — Ver. 27. Mal. iii. 1 is here, as in Matt. and in Mark i. 2, quoted in a similarly peculiar form, which differs from the LXX. The citation in this form had already become sanctioned by usage. — Ver. 28. *προφήτης*] The reflectiveness of a later period is manifest in the insertion of this word. Matthew is original. — Vv. 29, 30 do not contain an *historical notice introduced by Luke* by way of comment (Paulus, Bornemann, Schleiermacher, Lachmann, Köstlin, Hilgenfeld, Bleek, following older commentators), for his manner elsewhere is opposed to this view, and the spuriousness of *εἶπε δὲ ὁ κύριος*, ver. 31 (in Elz.), is decisive; but the words are *spoken by Jesus*, who alleges the *differing result* which the advent of this greatest of the prophets had produced among the people and among the hierarchs. In respect of this, it is to be conceded that the words in their relation to the power, freshness, and rhetorical vividness of what has gone before bear a more *historical stamp*, and hence might reasonably be regarded as a later interpolation of tradition (Weisse, II. p. 109, makes them an echo of Matt. xxi. 31 f.; comp. de Wette, Holtzmann, and Weiss); Ewald derives them from the *Logia*, where, however, their original place was, according to him, after ver. 27. [See Note LXIX., p. 353 seq.] — *ἐδικαίωσαν τ. Θεόν*] they justified God, i.e., they declared, by their act that His will to adopt the baptism of John was right. — *βαπτισθ.* is *contemporaneous*. — *τὴν βουλὴν τοῦ Θεοῦ*] namely, to become prepared by the baptism of repentance for the approaching kingdom of Messiah. This coun-

<sup>1</sup> Luke also thus makes the sending of John's disciples to be occasioned by the works, the doings of Jesus, as Matthew

(ἱερα). This opposition to Wieseler (in the *Gött. Vierteljahrschr.* 1845, p. 197 ff.).

sel of God's will (βουλῇ, comp. on Eph. i. 11) *they annulled* (ἥτερ.), they abolished, since they frustrated its realization through their disobedience. Beza says pertinently : "*Abrogarunt, nempe quod ad ipsius rei exitum attinet, quo evasit ipsis exitii instrumentum id, quod eos ad resipiscentiam et salutem vocabat.*" "*They abrogate, namely, it pertains to the termination of the thing itself, since that which was inviting them to recovery and salvation became an instrument of destruction to themselves.*" — εἰς ἑαυτοὺς] *with respect to themselves*, a closer limitation of the reference of ἡτέρας.<sup>1</sup> Bornemann (comp. Castalio) : "*quantum ab ipsis pendebat*" ("*alios enim passi sunt,*" etc.), "*as far as it depended upon themselves*" ("*for they permitted others,*" etc.). This would be τὸ εἰς ἑαυτοὺς (Soph. Oed. R. 706 ; Eur. Iph. T. 697, and elsewhere). — Ver. 31. τοὺς ἀνθρ. τ. γεν. τ.] is related not remotely to ver. 29 (Holtzmann), but Jesus means to have the general designation applied (see also ver. 34) to the *hierarchy*, ver. 30, not to πᾶς ὁ λαός. Comp. Matt. xii. 39, xvi. 4. — εἰσὶν ὁμ. εἰσὶν has the emphasis. — Ver. 33. As to the form ἐσθων [so Treg., W. and Hort], as we must write with Tischendorf [Tisch. VIII. has ἐσθίων], comp. on Mark i. 6. The limitations ἀπρον and ὀλον, which are not found in Matthew, betray themselves to be additions of a later tradition, the former being an echo of Matt. iii. 4 ; Mark i. 6. — Ver. 35. See on Matt. xi. 19, and observe the appropriate reference of the expression ἐδικαιώθη κ.τ.λ. to ἐδικαίωσαν τ. Θεόν, ver. 29. Even Theophylact, who is mistaken in his interpretation of Matt. l.c., expresses in this place the substantially correct view that the divine wisdom which revealed itself in Jesus and the Baptist received its practical justification in the conduct of their followers.<sup>2</sup> Bornemann considers these words as a continuation of the *antagonistic saying* ἰδοὺ . . . ἁμαρτωλῶν, and, indeed, as bitterly *ironical* : "Et (dicitis) : probari, spectari solet sapientia, quae Johannis et Christi propria est, in filiis ejus omnibus, i.e., in fructibus ejus omnibus," "And (ye say) : the wisdom, which is peculiar to John and Christ, is wont to be approved, to be tested, in all its sons, i.e., in all its fruits." It is against this view that, apart from the taking of the aorist in the sense of habitual action (see on Matt. l.c.), τέκνα τῆς σοφίας can denote only *persons* ; that, according to the parallelism with ver. 33, the antagonistic judgment does not go further than ἁμαρτωλῶν ; and that Jesus would scarcely break off His discourse with the quotation of an antagonistic sarcasm instead of delivering with His own judgment a final decision in reference to the contradictory phenomena in question. — πάντων] added at the end for emphasis [see critical note], not by mistake (Holtzmann, Weiss), serves to confirm what is consolatory in the experience declared by ἐδικαίωθη κ.τ.λ.

Ver. 35. This narrative of the anointing is *distinct* from that given in Matt. xxvi. 6 ff. ; Mark xiv. 3 ff. ; John xii. 1 ff. See on Matt. xxvi. 6. The supposition that there was *only one* incident of the kind, can be in-

<sup>1</sup> Bengel justly observes : "nam ipsum Dei consilium non potuere tollere," "For the counsel of God itself they could not annul."

<sup>2</sup> Comp. Pressel, *Philolog. Miscellen* ub. d.

*Evang. Matth.* (Schulprogramm), Ulm 1865, p. 3 f., who nevertheless takes ἀπὸ in the sense of *in* (Matt. vii. 16 and elsewhere), without essential difference of meaning.

dulged only at *Luke's* expense. He must either *himself* have put aside the actual circumstances, and have added new circumstances (Hug, *Gutacht.* II. p. 98), which is in itself quite improbable, or he must have followed a tradition which had transferred the later incident into an earlier period; comp. Ewald, Bleek, Holtzmann, Schenkel, Weizsäcker; Schleiermacher also, according to whom Luke must have adopted a *distorted* narrative; and Hilgenfeld, according to whom he must have *remodelled* the older narrative on a Pauline basis. But the accounts of Mark and Matthew presuppose a tradition so constant as to time and place, that the supposed erroneous (John xii. 1 ff.) dislocation of the tradition, conjoined with free remodelling, as well as its preference on the part of Luke, can commend itself only less than *the* hypothesis that he is relating an anointing which actually occurred earlier, and, on the other hand, has passed over the similar subsequent incident; hence it is the less to be conceived that Simon could have been the husband of Martha (Hengstenberg). Notwithstanding the fact that the rest of the evangelists relate an anointing, Baur has taken our narrative as an *allegorical poem* (see his *Evang.* p. 501), which, according to him, has its parallel in the section concerning the woman taken in adultery. Strauss sought to confuse together the two narratives of anointing and the account of the woman taken in adultery. According to Eichthal, II. p. 252, the narrative is an interpolation, and that the most pernicious of all from a moral point of view!

Vv. 37, 38. Ἦτις ἦν ἐν τ. πόλει ἀμαρτ.] According to this arrangement (see the critical remarks): *who in the city was a sinner*: she was in the city a person practising prostitution.<sup>1</sup> The woman through the influence of Jesus (it is unknown *how*; perhaps only by hearing His preaching and by observation of His entire ministry) had attained to repentance and faith, and thereby to moral renewal. Now the most fervent love and reverence of gratitude to her deliverer urge her to show Him outward tokens of these sentiments. She does not speak, but her tears, etc., are more eloquent than speech, and they are understood by Jesus. The *imperfect* ἦν does not stand for the pluperfect (Kuinoel and others), but Luke narrates from the standpoint of the public opinion, according to which the woman still *was* (ver. 39) what she, and that probably not long before, *had been*. The view, handed down from ancient times in the Latin Church (see Sepp, *L. J.* II. p. 281 ff.; Schegg *in loc.*), and still defended by Lange,<sup>2</sup> to whom therefore the πόλις is Magdala, which identifies the woman with *Mary Magdalene* (for whose festival the narrative before us is the lesson), and further identifies the latter with the sister of Lazarus, is, though adopted even by Hengstenberg, just as groundless (according to viii. 2, moreover, morally inadmissible) as the sup-

<sup>1</sup> Grotius says pertinently: "Quid mirum, tales ad Christum confugisse, cum et ad Johannis baptismum venerint?" "What wonder that such fled for succor to Christ, when they had also come to the baptism of John?" Matt. xxi. 32. Schleiermacher ought not to have explained it away as the

"sinful woman in the general sense." She had been a πόρνη (Matt. xxi. 31). See on ἀμαρτωλός in this sense, Wetstein *in loc.*; Dorvill, *ad Char.* p. 220. Comp. on John viii. 7.

<sup>2</sup> Heller follows him in Herzog's *Encykl.* IX. p. 104.

position that the πόλις in the passage before us is *Jerusalem* (Paulus in his *Comment. u. Exeg. Handb.*; in his *Leben Jesu: Bethany*). *Nain* may be meant, ver. 11 (Kuinoel). It is safer to leave it indefinite as the city in which dwelt the Pharisees in question. — ὀπίσω παρὰ τ. πόδ. αὐτ.] According to the well-known custom at meals, Jesus reclined, with naked feet, and these extended behind Him, at table. — ἤρξατο] vividness of description attained by making conspicuous the *first thing done*. — τῆς κεφαλῆς] superfluous in itself, but contributing to the vivid picture of the proof of affection. — κατεφίλει] as Matt. xxvi. 49.<sup>1</sup> Among the ancients the kissing of the feet was a proof of deep veneration (Kypke, I. p. 242; Dorvill, *ad Charit.* p. 203), which was manifested especially to Rabbins (Othonius, *Lex.* p. 233; Wetstein in *loc.*). — The tears of the woman were those of painful remembrance and of thankful emotion.

Vv. 39, 40. To the Pharisee in his legal coldness and conceit, the *essence*, the *moral character* of the proceeding, remains entirely unknown; he sees in the fact that Jesus acquiesces in this homage of the *sinful woman* the proof that He does not know her, and therefore is no prophet, because He allows Himself unawares to be defiled by her who is unclean. — οὐτως] placed first with an emphasis of depreciation. — ποταπή] of what character, i. 29. — ἥτις ἅπτ. αὐτοῦ] she who touches, comes in contact with Him. — ὅτι] that she, namely. — Ver. 40. Jesus saw into the *thoughts* of the Pharisee. The ἐχω κ.τ.λ. is a "comis praeformatio," "courteous preface," Bengel. Observe that the Pharisee himself, in respect of such a scene, does not venture to throw any suspicion of *immorality* on Jesus.

Vv. 41–43. By the one *debtor*<sup>2</sup> the *woman* is typified, by the other *Simon*, both with a view to what is to be said at ver. 47. The supposition that both of them had been *healed* by Jesus of a *disease* (Paulus, Kuinoel), does not, so far as Simon is concerned, find any sure ground (in opposition to Holtzmann) in the ὁ λεπρός of the later narrative of the anointing (in Matthew and Mark). The *creditor* is *Christ*, of whose debtors the one owes Him a ten times heavier debt (referring to the woman in her agony of repentance) than the other (the Pharisee regarded as the righteous man he fancied himself to be). [See Note LXX., p. 354.] The difference in the degree of guilt is measured by the difference in the subjective *consciousness* of guilt; by this also is measured the much or little of the *forgiveness*, which again has for its result the much or little of the grateful *love* shown to Christ, ver. 41 ff. — μὴ ἐχόντων] "Ergo non solvitur debitum subsequente amore et grato animo," "Therefore the debt is not paid by the subsequent love and grateful spirit," Bengel. — On the interpolated εἰπέ, which makes the question more pointed, comp. Bremi, *ad Dem. adv. Phil.* I. p. 119. [But see critical note.]

Vv. 44–46. Jesus places the affectionate services rendered by the *woman* in contrast with the cold respectable demeanor of the Pharisee, who had not observed towards Him at all the *customs* of courtesy (foot-washing, kiss-

<sup>1</sup> Comp. Polyb. xv. 1. 7: ἀγεννῶς τοὺς πόδας καταφιλοῦν τῶν ἐν τῷ συνεδρίῳ.

<sup>2</sup> Instead of χρεωφ., the late inferior form

of writing, χρεοφ. is on decisive evidence to be adopted, along with Lachmann and Tischendorf (Lobeck, *ad Phryg.* p. 691).

ing) and of deference (anointing of the head). — σου εἰς τ. οἶκ.] I came *into thy house*. The σου being placed first sharpens the rebuke. — That, moreover, even the *foot-washing* before meals was not *absolutely* a rule (it was observed especially in the case of guests coming off a *journey*, Gen. xviii. 4; Judg. xix. 21; 1 Sam. xxv. 41; 2 Thess. v. 10) is plain from John xiii., and hence the neglect on the part of the heartless Pharisee is the more easily explained. — ἐβρεξέ μου τ. πόδ.] *moistened my feet*. Comp. on John xi. 32; Matt. viii. 3. — Observe the contrasts of the *less* and the *greater*: — (1) ἰδὼρ and τοῖς δάκρυσιν; (2) φίλημα, which is plainly understood as a kiss upon the *mouth*, and οὐ διέλ. καταφ. μ. τοὺς πόδας; (3) ἐλαίω τὴν κεφαλ. and μύρω ἡλ. μ. τοὺς πόδας (μύρον is an aromatic anointing oil, and more precious than ἐλαιον, see Xen. *Conv.* ii. 8). — ἀφ' ἧς εἰσῆλθον] loosely hyperbolic in affectionate consideration,—suggested by the mention of the *kiss* which was appropriate at the *entering*.

Ver. 47. Οὐ χάριν, by Beza, Grotius, Griesbach, Lachmann, Tischendorf, de Wette, Ewald, Bleek, and others, is separated from λέγω σοι by a comma, and connected with ἀφίενται. But the latter has its limitation by ὅτι κ.τ.λ. It is to be interpreted: *on account of which I say unto thee*; on behalf of this her manifestation of love (as a recognition and high estimation thereof) I declare to thee. — ἀφίενται κ.τ.λ.] *her sins are forgiven, the many* (that she has committed, vv. 37, 39), *since she has loved much*. This ὅτι ἡγάπησε πολὺ expresses not the *cause*, and therefore not the *antecedent* of forgiveness. That the words do express the antecedent of forgiveness is the opinion of the Catholics, who maintain thereby their doctrine of *contritio charitate formata* and of the *merit of works*; and lately, too, of de Wette, who recognizes love for Christ and faith in Him as one; of Olshausen, who after his own fashion endeavors to overcome the difficulty of the thought by regarding love as a *receptive* activity; of Paulus, who drags in what is not found in the text; of Baumgarten-Crusius, and of Bleek. Although dogmatic theology is not decisive against this opinion (see the pertinent observations of Melancthon in the *Apol.* iii. 31 ff. p. 87 f.), yet perhaps the context is, because this view directly contradicts the παραβολή, vv. 41, 42, that lies at its foundation, as well as the ὃ δὲ ὀλίγον ἀφίεται κ.τ.λ. which immediately follows, if the love does not appear as the *consequent* of the forgiveness; the *antecedent*, i.e., the subjective cause of the forgiveness, is not the love, but the *faith* of the penitent, as is plain from ver. 50. Contextually it is right, therefore, to understand ὅτι of the *ground of recognition or acknowledgment*: Her sins are forgiven, etc., *which is certain, since she has manifested love in an exalted degree*. Bengel says pertinently: "Remissio peccatorum, Simoni non cogitata, probatur a fructu, ver. 42, qui est evidens et in oculos incurrit, quum illa sit occulta," "The remission of sins, not considered by Simon, is proved from the fruit, ver. 42, which is evident and falls under the eye, when the former may be hidden;" and Calovius: "probat Christus a posteriori," "Christ proves a posteriori." Comp. Beza, Calvin, Wetstein, Hofmann, *Schriftbew.* I. p. 603 f.; Hilgenfeld also, *Evang.* p. 175. The objection against this view, taken by Olshausen and Bleek, that the aorist ἡγάπησε is inappropriate, is quite a mistake, and is nullified by

passages such as John iii. 16. The ἀφίωνται expresses that the woman is in the *condition of forgiveness* (*in statu gratiae*, "in a state of grace"), and that the *criterion* thereof is the much love manifested by her. It is thereafter in ver. 48 that Jesus makes, even to herself, the express declaration. — ὧ δὲ ὀλίγον ἀφίεται, ὀλίγ. ἀγαπᾷ] a general decision in precise opposition to the first half of the verse, with intentional application to the moral condition of the Pharisee, which is of such a kind that *only a little forgiveness falls to his share, the consequence being that he also manifests but little love* (vv. 44-46). There was too much want of self-knowledge and of repentance in the self-righteous Simon for him to be a subject of *much forgiveness*. [See Note LXX., p. 354.]

Ver. 48. The *Pharisee* is dismissed, and now Jesus satisfies the *woman's* need, and gives her the formal and direct *assurance* of her pardoned condition. *Subjectively* she *was* already in this condition through her faith (ver. 50), and her love was the result thereof (ver. 47); but the *objective assurance*, the declared absolution on the part of the forgiver, now completed the moral deliverance (ver. 50) which her faith had wrought.

Ver. 49. Ἠρξάντο] The *beginning*, the *rising up* of this thought, is noteworthy in Luke's estimation. — τίς οὗτός ἐστιν κ.τ.λ.] a question of displeasure. — καί : *even*.

Ver. 50. Jesus enters not into explanation in answer to these thoughts, but closes the whole scene by *dismissing* the woman with a parting word, intended to confirm her faith by pointing out the *ground* of her spiritual deliverance. — ἡ πίστις σ.] "*fides*, non amor; fides ad nos spectat, amore convincuntur alii," "*Faith*, not love; faith concerns us, others are convinced by love," Bengel. — εἰς εἰρήνην] as viii. 48. See on Mark v. 34.

REMARK. — From the correct interpretation of this section it is manifest of itself that this passage, peculiar to Luke, contains nothing without an adequate motive (ver. 37) or obscure (ver. 47); but, on the contrary, the self-consistency of the whole incident, the attractive simplicity and truth with which it is set forth, and the profound clearness and pregnancy of meaning characteristic of the sayings of Jesus, all bear the stamp of originality; and this is especially true also of the description of the woman who is thus silently eloquent by means of her behavior. This is in opposition to de Wette (comp. also Weiss, II. p. 142 ff.). A distorted narrative (Schleiermacher), a narrative from "a somewhat confused tradition" (Holtzmann), or a narrative gathering together ill-fitting elements (Weizsäcker), is not marked by such internal truth, sensibility, and tenderness.

#### NOTES BY AMERICAN EDITOR.

#### LXV. Vv. 2-10. *The Centurion at Capernaum.*

Weiss ed. Mey. denies that this passage is from the primitive Mark. He thinks it was derived from the same source as Matt. viii. 5-13, but given here with "traditional enlargement." In the "older source" it was, he affirms, separated from the Sermon on the Mount only by the healing of the leper,



which Luke introduces at chap. v. 12 ff. He further intimates that the "older source" knew nothing of the mediation of the elders and friends, objecting to the view of Meyer respecting the increase of confidence on the part of the centurion. But these difficulties are created by the theory that Matthew and Luke derived their narratives from a common source, or that the latter used the former. The needless discussions as to the use of *δοῦλος* (ver. 2) and *παῖς* (ver. 7) grow out of the same assumption of a common written source. Either term is correct enough, and the use of *δοῦλος* in Matt. viii. 9 implies that Matthew also understood *παῖς* in the sense given to it by Luke.

LXVI. Ver. 12. *αὐτὴ ἦν χήρα.*

The above reading is that of Tischendorf (see critical note), but W. and Hort and R. V. prefer the pointing *αὐτῇ*, answering to the common emphatic *αὐτός*: "and she was a widow."

LXVII. Ver. 16. *ὅτι . . . καὶ ὅτι.*

Here also, as in iv. 10, the R. V. takes *ὅτι* as recitative in both cases. Meyer's objection is scarcely conclusive, since the second clause indicates a higher expression of faith, and may well be regarded as the utterance of others.

LXVIII. Vv. 18-35. *The Messengers from the Baptist.*

The position assigned this event by Luke is properly correct. That Luke knew of the imprisonment of John the Baptist is quite likely, even though he does not mention it here. The notice of miracles in ver. 21 is not a contradiction of Matthew, since Matt. xi. 4, 5 implies something of the kind. The more accurate reference to "two of his disciples" (ver. 19) would indicate an independent source of information, but it is not necessary to suppose that Luke has added details of his own invention or of a later incorrect tradition, nor that vv. 20, 21 are supplied by him "in his character of historian." On the other hand, Weiss ed. Mey. holds that both Matthew and Luke have derived their narratives from the same "earlier source," urging in favor of this the numerous verbal correspondences. But the number of these is diminished in the correct text, and such an argument is not conclusive in the presence of so many peculiarities.

LXIX. Vv. 29, 30.

There is great difference of opinion respecting these verses. W. and Hort put a dash before and after, to indicate the view that they are a comment of the Evangelist. In that case the aorist participle (*βαπτισθέντες*) would be rendered "having been baptized;" so R. V. marg. But Weiss ed. Mey., Godet and others sustain the view of Meyer, that they were spoken by Jesus Himself. The main arguments are: that Luke never elsewhere introduces such a comment, and that the rejection of the clause in ver. 31 disposes of the only evidence supporting the other view. As to the source from which the language was derived, there is the usual disagreement. Matthew (xii. 12-15) has quite different language in this connection, but in chap. xxi. 31, 32 something similar. Hence Meyer's view, that Luke's words are an echo of the latter passage. But Weiss ed. Mey. thinks that they, with the preceding parable (Matt.

xxi. 28-30), stood in the position assigned them by Luke in "the source," and that he "omitted Matt. xi. 12-15, which preceded, because, in order to explain vv. 12, 13, he transferred them to chap. xvi. 16, and thus lost the point of connection for vv. 14, 15." Godet, after discussing another complicated theory, well says (*Luke*, p. 225, Am. ed.): "As to Luke, he follows his own sources of information, which, as he has told us, faithfully represent the oral tradition, and which furnish evidence of their accuracy at every fresh test."

LXX. Ver. 41. *ὁὐο χρεοφειλέται.*

Weiss ed. Mey. objects to Meyer's explanation of the parable, but the more general reference he accepts would naturally seem to involve the very application which Meyer makes, and which is implied in our Lord's own use of the figure. In his comment on ver. 47, Weiss shows why he thus objects, since he there intimates that "little" does not apply to the Pharisee, because he is not a subject of forgiveness at all.

## CHAPTER VIII.

VER. 3. Instead of αὐτῷ Scholz and Tisch. have αὐτοῖς, on preponderating evidence. The singular more readily occurred to the transcribers, partly because ἦσαν τεθεραπευμ. had gone before, partly by reminiscences of Matt. xxvii. 55 ; Mark xv. 41. — Instead of ἀπό we must read, with Lachm. and Tisch., on decisive evidence, ἐκ. — [Ver. 6. Tisch., recent editors, R. V., following B L Ξ, read κατέπεσεν, instead of the simple verb.] — Ver. 8. Elz. has ἐπι. But εἰς has decisive attestation. — Ver. 9. λέγοντες] is wanting in B D L R Ξ κ, min. Syr. Perss. Copt. Arm. Vulg. It. Suspected by Griesb., rejected by Wassenb. and Schulz, deleted by Lachm. and Tisch. [Treg., W. and Hort, R. V.]. But the *oratio obliqua* was the cause rather of its omission than of its addition. — [Ver. 12. Tisch., recent editors, R. V., read ἀκούσαντες (κ B L Ξ), instead of ἀκούοντες.] — Ver. 16. ἐπιτίθησιν] Lachm. and Tisch. have τίθησιν. See on Mark iv. 21. — Ver. 17. οὐ γνωσθήσεται] Lachm. and Tisch. have οὐ μὴ γνωσθῇ, in accordance with B L Ξ κ, 33. [So Treg., W. and Hort, Weiss, R. V. Meyer's objection is invalid.] An alteration for the sake of the following ἐλθῇ. — Ver. 20. λεγόντων] is wanting in B D L Δ Ξ κ, min. vss., also Vulg. It. Bas. Deleted by Lachm. and Tisch. It is to be maintained; the looseness of construction occasioned in some authorities its simple omission, in others the substitution of ὅτι, as read by Tischendorf. [Treg., W. and Hort, and Weiss (apparently) reject both λεγόντων and ὅτι, also substituting *kai* for δέ, at the beginning of the verse. — Ver. 24. Tisch. Treg., W. and Hort, R. V., follow κ B L, and read διεγερθεῖς, instead of the simple verb.] — Ver. 26. Γαδαρηνῶν] Lachm. and Tisch. [Tisch. VIII. has Γερ- γεσηνῶν, following B C? D, Vulg. It., have Γερασσηνῶν. L X κ, min. vss. Epiph. have Γεργεσηνῶν. See on Matt. [Here also recent editors accept Γερασσηνῶν; so R. V. text. Comp. on Mark. — Ver. 27. Tisch. and recent editors have: ἔχων δαυ- μόνια, καὶ χρόνῳ ἱκανῷ οὐκ ἐνεδύσατο ἱμάτιον, following κ B, Copt., and others.] — Ver. 29. Instead of παρήγγειλε we must read, with Lachm. and Tisch., παρήγγελεν, on decisive evidence. — Ver. 31. παρεκάλει] παρεκάλουν [Lachm. Tisch. [recent editors]], although strongly attested, is an alteration to suit the connection and following the parallels. — Ver. 32. βοσκομένων] Lachm. has βοσκομένη, in accordance with B D K U κ, min. Syr. Aeth. Vere. [So W. and Hort, R. V.] From the parallels. — παρεκάλουν] Lachm. and Tisch. have παρεκάλεσαν, in accordance with B C\* L Ξ, min. In Matthew the former, in Mark the latter reading. The evidence is not decisive, but probably the imperfect is from Matthew, as it is only in that Gospel that the reading is without variation. — Ver. 33. Instead of εἰσῆλ- θεν, εἰσῆλθον is decisively attested (Lachm. Tisch.). — Ver. 34. γεγενημένον] With Griesb. Scholz, Lachm. Tisch., who follow decisive evidence, read γεγονός. — ἀπελθόντες] which Elz. has before ἀπήγγ., is condemned on decisive evidence. — [Ver. 35. Tisch., W. and Hort, Weiss, R. V. (κ B) have ἐξῆλθεν.] — Ver. 36. καὶ] is not found in B C D L P X κ, min. Syr. Pers. Copt. Arm. Slav. It. Condemned by Griesb., deleted by Lachm. [Tisch. VIII. and recent edi- tors]. But as it might be dispensed with, and, moreover, as it is not

read in Mark v. 16, it came easily to disappear. — Ver. 37. *ἠρώτησαν*] Lachm. has *ἠρώτησεν*, in accordance with A B C K M P X  $\aleph$ , min. Verc. [So recent editors, R. V., against Tisch.] An emendation. — [Ver. 38. Tisch., recent editors, R. V. ( $\aleph$  B D L) omit *ὁ Ἰησοῦς*. — Ver. 40. Instead of *ὑποστρέψαι*  $\aleph$  B have *ὑποστρέφειν*; so Tisch., W. and Hort, Weiss, R. V.] — Ver. 41. *αὐτός*] Lachm. has *οὗτος*, in accordance with B D R, min. Copt. Brix. Verc. Goth. The *Recepta* is to be maintained; the reference of *αὐτός* was not perceived. — Ver. 42. *ἐν δὲ τῷ ὑπάγειν*] Lachm. and Tisch. [Tisch. VIII. has *ἐν δὲ τῷ ὑπάγειν*] read *καὶ ἐγένετο ἐν τῷ πορεύεσθαι*, but only on the authority of C D\* P, Vulg. also, It. Marcion. The *Recepta* is to be adhered to in consideration of the preponderance of evidence in its favor, and because the frequently used *πορεύεσθαι* would be more readily imported than *ὑπάγειν*. — Ver. 43. [Tisch., recent editors, R. V., read *ἰατροῖς* ( $\aleph$  and uncials generally), but B omits *ἰατρ.* . . . *βιον*; so W. and Hort, R. V. marg.] — *ἵπ'*] Lachm. and Tisch. have *ἀπ'*, in accordance with A B R  $\Xi$  254. The *Recepta* is a correction, instead of which 69 has *παρ'*. — Ver. 45. Instead of *σὺν αὐτῷ* Elz. Scholz have *μετ' αὐτοῦ*, in opposition to decisive evidence (in B, min. and a few vss. [so W. and Hort, R. V. marg.] the words *καὶ οἱ σὺν αὐτῷ* are wanting altogether). — *κ. λέγεις τίς ὁ ἄψ. μ.*] is, with Tisch., following B L  $\aleph$ , min. Copt. Sah. Arm., to be deleted. Taken from Mark, on the basis of ver. 45. — [Ver. 46. Instead of *ἐξεληλυθῶσαν* (Rec.), recent editors have *ἐξεληλυθῆσαν* ( $\aleph$  B L, 33); the former is from Mark. In vv. 47, 49 *αὐτῷ* is omitted after *ἀπήγγειλεν* and *λέγων* ( $\aleph$  B L and others) by recent editors.] — Ver. 48. *θάψει*] An addition from Matthew; deleted by Lachm. Tisch. — Ver. 49. Instead of *μή* Lachm. Tisch. [Treg., W. and Hort] have *μηκέτι*, in accordance with B D  $\aleph$ , Syr.<sup>p</sup> (marked with an asterisk), Cant. This *μηκέτι*, in consequence of Mark v. 35 (*τί ἐτι*), was written in the margin by way of gloss, and was afterward taken in, sometimes *alongside* of *μή* (thus B: *μή μηκέτι*), sometimes *instead* of it. — [Ver. 50. Tisch., recent editors, R. V., omit *λέγων* ( $\aleph$  B L, 1, 33) and substitute *πίστευσαν* (B L  $\Xi$ ) for *πίστευε*; the latter is from Mark.] — Ver. 51. Instead of *ἐλθών* (Griesb. Scholz, Lachm. Tisch. [recent editors, R. V.]) Elz. has *εἰσελθών*, in accordance with D V, min. Copt. Aeth. This latter is to be restored; the simple form is from Matt. ix. 23, Mark v. 38, and was the more welcome as distinguished from the following *εἰσελθεῖν* ("et cum venisset domum, non permisit intrare," etc., Vulg.). [The order *Ἰωαννῆν καὶ Ἰάκωβον* is well attested (B C D, etc.), accepted by Tisch., recent editors, R. V.; the Rec. is from Mark.] — *οὐδένα*] Lachm. and Tisch. have *τινὰ σὺν αὐτῷ*, upon sufficient evidence. *οὐδένα* is from Mark v. 37. — Ver. 52. *οὐκ*] B C D F L X  $\Delta$   $\aleph$ , min. vss. have *οὐ γάρ*. Commended by Griesb., adopted by Lachm. [Treg., W. and Hort, R. V.] and Tisch. [Tisch. VIII. has *οὐκ*]. From Matt. ix. 24, whence also in many authorities *τὸ κοράσιον* is imported after *ἀπέθ.* — Ver. 54. *ἐκβαλὼν ἐξω πάντ. καὶ*] is wanting in B D L X  $\aleph$ , min. Vulg. It. Syr.<sup>cw</sup> Ambr. Bede. Suspected by Griesb., deleted by Lachm. and Tisch. If the words had been genuine, they would hardly, as recording a detail of the narrative made familiar by Matthew and Mark, have been omitted here. — *ἐγείρον*] with B C D X  $\aleph$  1, 33, *ἐγείρε* is in this place also (comp. v. 23 f., vi. 8) to be written. So Lachm. [Treg., W. and Hort, Weiss] and Tisch. [Tisch. VIII. has *ἐγείρον*]. Comp. on Matt. ix. 5.

Vv. 1-3. A general historical statement in regard to the *continued* official teaching in Galilee, and the *ministry of women* connected therewith. — *ἐν τῇ καθέξ.*] Comp. vii. 11. — *καὶ αὐτός*] *καί* is that which carries forward the

narrative after ἐγένετο (see on v. 12), and αὐτός prepares the way for the mention of the *followers* of Jesus (καὶ οἱ δώδεκα κ.τ.λ.). — κατὰ πόλιν] as ver. 4. — Μαγδ.] see on Matt. xxvii. 56. She is neither the woman that anointed Jesus, vii. 37, nor the sister of Lazarus. — ἀφ' ἧς δαίμν. ἐπὶ τὰ ἐξεληλ.] Comp. Mark xvi. 9. A *simultaneous* possession by seven devils is to be conceived of, so far similar to the condition of the possessed man of Gadara, viii. 30. Comp., even at so early a period, Tertullian, *De Anim.* 25. Lange, *L. J.* II. 1, p. 292, rationalizes: 'a convert whom Jesus had rescued from the heavy curse of sin.' Comp. also Hengstenberg on John, II. p. 206, according to whom she was "an emancipated woman" who found in Christ the tranquillizing of the *tumult of her emotional nature*. The express τεθεραπευμένη, *healed*, should certainly have guarded against this view. — ἐπιτροπον] Matt. xx. 8. He *had* probably been a steward, and she was his *widow*. She is also named at xxiv. 10. — Ἡρώδου] Probably *Antipas*, because without any distinguishing limitation. Neither *Joanna* nor *Susanna* is known in any other relation. — διακονούν] with means of living and other kinds of necessities, Matt. xxvii. 55.

Vv. 4-15. See on Matt. xiii. 1-23; Mark iv. 1-20. The sequence of events between the message of the Baptist and this parabolic discourse is in Matthew wholly different. — συνίοντος δέ] whilst, however, a great crowd of people came together, also of those who, city by city, drew near to Him. τῶν κ.τ.λ. depends on ὄχλον πολλοῦ, and καί, also, shows that this ὄχλος πολλός, besides others (such, namely, as were dwelling there), consisted also of those who, city by city, i.e., by cities, etc. "Ex quavis urbe erat cohors aliqua," "Out of every city whatever there was a certain throng," Bengel. — ἐπιπορεύεσθαι, not: to journey after (Rettig in the *Stud. u. Krit.* 1838, p. 486), but to journey thither, to draw towards.<sup>2</sup> Nowhere else in the New Testament; in the Greek writers it is usually found with an accusative of place, in the sense of *peragrarē terram*, and the like. — διὰ παραβ.] by means of a parable. Luke has the parable itself as brief and as little of the pictorial as possible (see especially vv. 6, 8); the original representation of the *Logia* (which Weiss finds in Luke) has already faded away. [See Note LXXI., p. 362.] — Ver. 5. The collocation ὁ σπείρων τοῦ σπείραι τὸν σπόρον has somewhat of simple solemnity and earnestness. — μέν] καί follows in ver. 6. See on Mark ix. 12. — καὶ κατεπατ.] not inappropriate, since the discourse is certainly of the footpath (in opposition to de Wette), but an incidental detail not intended for exposition (ver. 12). — Ver. 7. ἐν μέσῳ] The result of the *ἐνεσεν*.<sup>3</sup> — συμφυεῖσαι] "una cum herba segetis," "at the same time with the blade

<sup>1</sup> That what is here meant is "the ethically culpable and therefore metaphorical possession of an erring soul that was completely under the power of the spirit of the world." This explaining away of the literal possession (in which, moreover, Fathers such as Gregory and Bede have already preceded him) is not to be defended by comparison of Matt. xii. 43 ff., Luke xx. 24 ff., where certainly the seven demons

only serve the purpose of the *parable*. Besides, it is pure invention to find in the seven demons the representation of the spirit of the world in its *whole power*. At least, according to this the demon in Matt. xii. 45 would only have needed to take with him *six* other demons.

<sup>2</sup> Comp. Bar. vi. 82; Polyb. iv. 9. 2.

<sup>3</sup> See on Matt. x. 16; and Krüger, *ad Dion. Hal. Hist.* p. 302.

of the grain," Erasmus. — Vv. 9–11. *τίς . . . αὐτῇ*] namely, *κατὰ τὴν ἐρμηνείαν*, "according to the interpretation," Euthymius Zigabenus. — *τοῖς δὲ λοιποῖς ἐν παραβ.*] but to the rest the mysteries of the kingdom of God are given *ἐν παραβ.*, that they, etc. What follows, viz. *ἵνα βλέποντες μὴ βλέπωσι κ.τ.λ.*, is the contrast to *γινώσκειν*. — *ἔστι δὲ αὐτῇ ἡ παραβολή*] but what follows is the parable (according to its meaning). — *οἱ δὲ παρὰ τὴν ὁδὸν*] to complete this expression understand *σπαρέντες*, which is to be borrowed from the foregoing *ὁ σπόρος*. But since, according to ver. 11, the seed is the Gospel, a quite fitting form into which to put the exposition would perhaps have been *τὸ δὲ παρὰ τὴν ὁδὸν τούτων ἔστιν, οἱ κ.τ.λ.* Vv. 14, 15 come nearer to such a logically exact mode of expression. — Ver. 13. *Those, however, (sown) upon the rock are they who, when they shall have heard, receive the word with joy; and these, indeed, have no root, who for a while believe, etc.* — Ver. 14. *But that which fell among the thorns, these are they who have heard, and, going away among cares, etc., they are choked.* The *οἱ τοῖ* (instead of *τούτο*) is attracted from what follows (Kühner, *ad Xen. Mem.* i. 2. 42), as also at ver. 15. — *ὑπὸ μεριμνῶν κ.τ.λ.*] a modal limitation to *πορεύμενοι*, so that *ὑπό* marks the accompanying relations, in this case the impulse, under which their *πορεύεσθαι*, that is, their movement therefrom (that is, their further life-guidance), proceeds.<sup>1</sup> The connecting of these words with *συμπνίγ.* (Theophylact, Castalio, Beza, Elsner, Zeger, Bengel, Kuinoel, de Wette, Ewald, Schegg, and others) has against it the fact that without some qualifying phrase *πορεύόμενοι* would not be a picturesque (de Wette), but an unmeaning addition, into which the interpreters were the first to introduce anything characteristic, as Beza, Elsner, Wolf, Valckenaer: *digressi ab audito verbo*, "gone apart from the word heard," and Majus, Wetstein, Kuinoel, and others: *sensim ac paulatim*, "gently and gradually" (following the supposed meaning of *ἵλα*, 2 Sam. iii. 1, and elsewhere). Comp. Ewald, "more and more." [See Note LXXII., p. 362.] — *τοῦ βίου*] belongs to all the three particulars mentioned. Temporal *cares* (not merely with reference to the poor, but in general), temporal *riches*, and temporal *pleasures* are the conditioning circumstances to which their interest is enchaind, and among which their *πορεύεσθαι* proceeds. — *συμπνίγονται*] the same which at ver. 7 was expressed actively: *αἱ ἀκανθαὶ ἀνέπνιξαν αὐτό*. Hence *συμπνίγονται* is passive; not: *they choke* (what was heard), but: *they are choked*. That which holds good of the seed as a type of the teaching is asserted of the *men* in whose hearts the efficacy of the teaching amounts to nothing. This want of precision is the result of the fact that the *hearers* referred to were *themselves* marked out as the seed among the thorns. — *κ. οὐ τελεσφ.*] consequence of the *συμπνίγ.*, *they do not bring to maturity*, there occurs in their case no bringing to maturity. Examples in Wetstein and Kypke. — Ver. 15. *τὸ δὲ ἐν τ. κ. γῇ*] sc. *πεσόν*, ver. 14. — *ἐν καρδίᾳ κ.τ.λ.*] belongs to *κατέχουσι* (*keep fast*, see on 1 Cor. xi. 2), and *ἀκούσαντες τὸν λόγ.* is a qualifying clause inserted parenthetically. — *καλῇ κ. ἀγαθῇ*] in the truly moral meaning (comp. Matt. vii. 17), not according to the Greek idea of *εὐγένεια* denoted by *καλὸς καγαθός* (Welcker, *Theogn. Proleg.* p. xxiv. ff.; Maetzner, *ad Antiph.*

<sup>1</sup> Bornemann *in loc.*; Bernhardt, p. 268; Ellendt, *Lex. Soph.* II. p. 681.

p. 187 ; Stallbaum, *ad Plat. Rep.* 8, p. 569 A). But the heart is morally beautiful and good just by means of the purifying efficacy of the word that is heard, John xv. 3. — ἐν ὑπομονῇ] *perseveringly*. Comp. Rom. ii. 7. A contrast is found in ἀρίστανται, ver. 13. Bengel well says: "est robor animi spe bona sustentatum," "it is strength of mind sustained by a good hope," and that therein lies the "summa Christianismi," "sum of Christianity."

Vv. 16-18. See on Mark iv. 21-25 ; Matt. v. 15, x. 26, xiii. 12. The *connection* in Luke is substantially the same as in Mark : But if by such explanations as I have now given upon your question (ver. 9) I kindle a light for you, you must also let the same shine further, etc. (see on Mark iv. 21), and thence follows your obligation (βλέπετε οὖν, ver. 18) to listen aright to my teaching. On the *repeated* occurrence of this saying the remark of Euthymius Zigabenus is sufficient : εἰκὸς δὲ, κατὰ διαφόρους καιροὺς τὰ τοιαῦτα τὸν Χριστὸν εἰπεῖν, "but it is probable that Christ spake such things on different occasions." — Ver. 17. καὶ εἰς φαν. ἐλθῇ] a change in the idea. By the *future* γνωσθήσεται that which is to come is simply asserted as coming to pass ; but by the *subjunctive* (ἐλθῇ) it is in such a way asserted that it leads one to *expect* it out of the present, and that without ἂν, because it is not conceived of as dependent on a conditioning circumstance (Klotz, *ad Decar.* p. 158 f.) : There is nothing hidden which *shall not be known* and *is not bound to come to publicity*.<sup>1</sup> [But see critical note.] — Ver. 18. πῶς] χρηὴ γὰρ σπουδαίως κ. ἐπιμελῶς . . . ἀκροῦσθαι, "For it is needful to hear . . . earnestly and carefully," Euthymius Zigabenus. — ὅς γὰρ ἂν ἐχη κ.τ.λ.] a ground of encouragement. The meaning of the proverbial sayings in *this* connection is as in Mark iv. 25, not as in Matt. xiii. 12. — ὃ δοκεῖ ἔχειν] even *what he fancies he possesses* : it is not the *liability to loss*, but the *self-delusion* about possession, the *fanciful presumption* of possession, that is expressed ; the μὴ ἔχειν, in fact, occurs when the knowledge has not actually been made a man's own ; a man *believes* he has it, and the slight insight which he regards as its possession is again lost. It is not *reproach* against the apostles (Baur, Hilgenfeld), but *warning* that is conveyed in the form of a general principle. In xix. 26 the expression with δοκεῖ would have been inappropriate. But even here the mere ὃ ἔχει, as in Mark iv. 25, would have been not only allowable, but even more significant. The δοκεῖ κ.τ.λ. already shows the influence of later reflection.

Vv. 19-21. See on Matt. xii. 46-50 ; Mark iii. 31-35. [See Note LXXIII., p. 362.] Luke has the section in accordance with Mark, but in a shortened form,<sup>2</sup> without anything to indicate chronological sequence or connection of subject, and he gives it a different position. — Ver. 20. λεγόντων] *by its being said*.<sup>3</sup> [See critical note.] — Ver. 21. οἱ τοὶ] my mother and my brethren are *those* who, etc.

<sup>1</sup> Comp. on the latter clause, Plato, *Gorgias*, p. 480 C : εἰς τὸ φανερὸν εἶναι τὸ ἀδίκημα ; Thucyd. i. 6. 3, 23. 5.

<sup>2</sup> Therefore it is not to be said, with Baur, *Evangel.* p. 467 f., that Luke purposely omitted the words in Matthew : καὶ ἀδελφεὶς τ.

χειρα αὐτοῦ ἐπὶ τ. μαθητὰς κ.τ.λ., in an interest adverse to the Twelve. It is not the Twelve alone that are meant in Matthew.

<sup>3</sup> See Winer, p. 519 [R. T. 586] ; Bernhardt, p. 481 ; Bornemann, *Schol.* p. 53.

Vv. 22-25. See on Matt. viii. 18, 23-27; Mark iv. 35-41. In Luke there is no precise note of time, but the voyage is the same; abridged from Mark. [On vv. 22-56, as a whole, see Note LXXIV., p. 362.] — Ver. 23 f. ἀφηνεύουσιν] which means to *wake up* (therefore equivalent to ἀφηνεΐσθαι), and also (as in this case) to *fall asleep* (consequently equivalent to καθυπνοῦν), belongs to the late and corrupt Greek. Lobeck, *ad Phryn.* p. 224. — κατέβη] from the high ground down to the lake.<sup>1</sup> — συνεπληροῦντο] What happened to the *ship* is said of the *sailors*. Examples in Kypke, I. p. 248. Observe the *imperfects* in relation to the preceding aorist. — δῆγειραν] they *awoke him* (Matt. i. 24); but subsequently ἐγερθεῖς : *having arisen* (Matt. ii. 14). [But see critical note.] — Ver. 25. ἐφοβήθη] the disciples, as Mark iv. 41: — The first *kai* is : *even*.

Vv. 26-39. See on Matt. viii. 28-34; Mark v. 1-20. Luke follows Mark freely. — κατέπλ.] they *arrived*. See Wetstein. — Ver. 27. ἐκ τῆς πόλεως] does not belong to ἐπῆρτησεν, but to ἀνὴρ τις, alongside of which it stands. To connect the clause with ἐπῆρτησεν would not be contradictory to ἐν οἰκίᾳ . . . μνήμασιν, but would require the presupposition, not presented in the text, that the demoniac had just rushed out of the city. [See on the rest of the verse, critical note.] — Ver. 28. μή με βασαν.] as at Mark v. 7. — Ver. 29. παρήγγελλεν] not in the sense of the pluperfect, but like ἐλεγεν, Mark v. 8. — Nothing is to be put in a parenthesis. — πολλοῖς γὰρ χρόνοις κ.τ.λ.] To account for the command of Jesus the description of his frightful condition is given : *for during a long time* it had fared with him as follows.<sup>2</sup> In opposition to usage, Erasmus and Grotius render the words : *often*. So also Valckenaer. — συνωρπάκει] may mean : *it had hurried him along with it* (Acts vi. 12, xix. 29, xxvii. 15, and very frequently in the classical writers), but also : *it had* (absolutely and entirely, συν) *seized him* (Ar. *Lys.* 437; 4 Macc. v. 3). It is usually taken in the latter sense. But the former is the more certain of the two according to the usage of Luke, corresponds better with its use elsewhere, and likewise agrees perfectly with the connection. For ἐδεσμεῖτο κ.τ.λ. then relates what was accustomed to be done with the sufferer in order to prevent this tearing and dragging by the demon; observe the *imperfect*, he *was* (accustomed to be) chained, etc. [Recent editors follow *κ* B L, 33, and give the form ἐδεσμεῖτο.] — Ver. 31. αὐτοῖς] as Mark v. 10, from the standpoint of the consciousness of the several demons possessing the man. — ἀβυσσόν] *abyss*, i.e., *Hades* (Rom. x. 7). The context teaches that in particular *Gehenna* is meant (comp. Apoc. ix. 1 f., xi. 7, xx. 3). The demons know and dread their *place of punishment*. Mark is different and *more original*; in opposition to Baur, *Markusevang.* p. 42. — Ver. 33. ἀπεπνίγη] of choking by drowning.<sup>4</sup> Even Hug (*Gutacht.* II. p. 17 f.) attempts to justify the destruction of the swine in a way which can only remind us of the

<sup>1</sup> It corresponds exactly to the German "entschlafen," except that this word is not used in the sense of *becoming free* from sleep, which καθυπνοῦν might have according to the connection.

<sup>2</sup> Comp. Polyb. xxx. 14. 6: λαίλαπός τινος ἀπεπνικεύει εἰς αὐτούς.

<sup>3</sup> Comp. Rom. xvi. 23; Acts viii. 11; John ii. 20; Herodian, I. 6. 24: οὐ πολλὰ χρόνῳ; Plut. *Thes.* vi.: χρόνους πολλοὺς ὕστερον. See generally, Bernhardt, p. 81; Fritzsche, *ad Rom.* I. p. xl.

<sup>4</sup> Dem. 833, pen.; Raphel, *Polyb.* p. 199; Wakefield, *Shu. Crit.* II. p. 73.



maxim, "*qui excusat, accusat.*" — Ver. 35. ἐξῆλθον] the people from the city and from the farms. — παρὰ τ. πόδας] as a scholar with his teacher. The whole of this description, indeed, and the subsequent prohibition, ver. 39, is intended, according to Baur, *Evang.* p. 430 f., to set forth the demoniac as a *representative of the converted heathen world.* — Ver. 36. καὶ οἱ ἰδόντες] the disciples and others who had seen it together. The καὶ places these in contrast even with the people who came thither and found the cure accomplished, and to whom the *eye-witnesses also* of the proceeding narrated it. [But see critical note.] — Ver. 38. ἰδέετο] See on this Ionic form, which, however, was also frequent among Attic writers.<sup>1</sup> The reading ἰδεῖτο (B L) is a correction, and ἰδεῖτο (A P, Lachmann) is a transcriber's mistake for this correction. — Ver. 39. πόλιν] *Gadara*, ver. 27. Mark, certainly with greater accuracy, has ἐν τῇ Δεκαπόλει.

Vv. 40-56. See on Matt. ix. 1, 18-26; Mark v. 21-43. In Matthew the sequence is different. The narrative of Luke, indeed, is not dependent on that of Mark, but has it in view, without, however, on the whole attaining to its clearness and vividness. — ἀπεδέξατο] is usually understood of a *joyous reception* (ὡς εὐεργέτην καὶ σωτῆρα, "as benefactor and Saviour," Euthymius Zigabenus); but quite arbitrarily. Comp. Acts xv. 4. The narrative says simply: that on His return the crowd received Him (comp. ix. 11), because all had been in expectation of His coming back; so that thus immediately His ministry was again put in requisition. — Ver. 41. καὶ αὐτός] *and He*, after mention of the name comes the *personal position*. Comp. xix. 2. — ἀπέθνησκεν] *died* (imperfect), *i.e.*, *was dying*, not: "*obierat*, absente mortuamque ignorante patre," "*has died*, the father being absent and not knowing that she was dead" (Fritzsche, *ad Matt.* p. 348). That the death *had not yet taken place* is indicated.<sup>2</sup> — συνέπιυον] a vivid picture: they *stifled* Him; in point of fact the same as συνέθλιβον, Mark v. 24. — Ver. 43. προσαναλώσασα] *when she even in addition* (over and above her suffering) *had expended.*<sup>3</sup> [See critical note.] — ἰατροῖς] *on physicians.* [See critical note.] As to ὅλον τ. βίον, comp. Mark xii. 44. — Ver. 45. ὁ Πέτρος μὲν ᾤετο περὶ ἀπλῆς ἐπαφῆς λέγειν τὸν Χριστὸν . . . αὐτὸς δὲ οὐ περὶ τούτης ἐλεγεν, ἀλλὰ περὶ τῆς γενομένης ἐκ πίστεως, "Peter supposed that Christ was speaking of a simple touch . . . but He was not speaking of this, but of that which came of faith," Euthymius Zigabenus. — Ver. 49. τις παρὰ τοῦ ἀρχ.] *i.e.*, one of his dependants. Comp. on Mark iii. 21. — τέθεικεν] placed first for emphasis: *she is dead.*<sup>4</sup> — Ver. 51. εἰσελθεῖν] into the chamber of death. — Ver. 52 relates to the bewailing crowd assembled in the house (not in the death-chamber), with whom occurred this conversation, ver. 52 f., *while* Jesus and those named at ver. 51 *were passing into* the chamber where the dead body lay. Among those *who laughed*, the three disciples are as little intended to be reckoned<sup>5</sup> in Luke as

<sup>1</sup> Lobeck, *ad Phryn.* p. 220; Schaefer, *ad Greg. Cor.* p. 431; Krüger, *ad Xen. Anab.* vii. 4. 8.

<sup>2</sup> Bernhardt, p. 373; Wyttenbach, *ad Plat. Phaed.* p. 142 ff.

<sup>3</sup> Dem. 460. 2, 1025. 20; Plat. *Prot.* p. 311 D.

<sup>4</sup> On the distinction from ἀπέθνησκεν, ver. 42, comp. Plat. *Phaed.* p. 64 A: ἀποθνήσκειν τε καὶ τεθνάναι.

<sup>5</sup> They would not, moreover, have to be understood as associated with those who were put out, if ἀβαλ. ἐξω πάντ. were genu-

in Mark, whom he follows. — ἐκόπτοντο αὐτήν] a well-known custom, to express one's grief by beating on one's breast. As to the construction of κόπτεσθαι (also τύπτεσθαι) and *plangere* with an accusative of the object (xxiii. 27) on whose account one beats oneself, see Heyne, *Obs. ad Tibull.* i. 7. 28, p. 71. — Ver. 55. ἐπέστρεψε κ.τ.λ.] purposely narrates the reanimation of one that was *actually* dead,<sup>1</sup> whose spirit had *departed*. In Acts xx. 10 also this idea is found. — Ver. 56. παρήγγ. αὐτοῖς κ.τ.λ.] following Mark v. 48.

## NOTES BY AMERICAN EDITOR.

LXXI. *The Parable of the Sower.*

Jed. Mey. thinks Luke has preserved the parable in a form nearer that of "the Apostolic source" than Mark. This difference from Meyer, with whose theory in general Weiss agrees, respecting a parable which occurs in all three Synoptists, shows how uncertain all these judgments must necessarily be. This parable least of all confirms any theory of dependence on a common source. (See Mark, Note XXI., p. 59.)

## LXXII. Ver. 14. ἐπὶ μεριμνῶν κ.τ.λ.

Despite Meyer's objection, this phrase seems to qualify the main verb, and *πορευόμενοι* may be taken as in the R. V.: "and as they go on their way they are choked," etc.

## LXXIII. Vv. 19-21.

The position of this paragraph and the entire omission of all the important circumstances which, according to Mark's account, give it special significance, make decidedly against Luke's use of Mark, although Weiss has a complicated theory to account for its position and form.

## LXXIV. Vv. 22-56.

The remaining part of this chapter is made up of events narrated by all three Synoptists in the same order. But the connection in Matthew is very different, and the account of Mark presents many peculiarities. In view of these facts, the theory of a common oral tradition is more satisfactory here than that of dependence on Mark, with (Weiss) or without (Meyer) the use of "the earlier Apostolic source."

ine (but see the critical remarks). Kōstlin is right in adducing this against Baur, who detected in this passage a Pauline side-glance to the original apostles.

<sup>1</sup> How opposed, therefore, is this to the view of an *apparent* death! There cannot

remain even a *shadow of uncertainty* as to how the matter is to be regarded (Weissäcker). Jesus Himself will not leave the crowd in any doubt, but declares (ver. 52) in His pregnant style what must immediately of itself be evident.

## CHAPTER IX.

VER. 1. After δώδεκα Elz. Scholz, Lachm. have μαθητὰς αὐτοῖ, which is not found in A B D K M S V Γ Δ, min. vss. Fathers. An addition, instead of which other authorities of importance have ἀποστόλους. Luke *always* writes οἱ δώδεκα absolutely. So also do Mark and John, but not Matthew. — Ver. 2. τοὺς ἀσθενούντας] A D L Ξ ⲛ, min. have τ. ἀσθενεῖς. Approved by Griesb., adopted by Lachm. But since in B, Syr.<sup>cor</sup> Dial. the words are altogether wanting, and, moreover, in the variants occur τοὺς νοσοῦντας, πάντας τοὺς ἀσθενούντας, and *omnes infirmitates* (Brix.), the simple ἰᾶσθαι (as Tisch. also now has) is to be regarded as original. [So recent editors, R. V. marg.] — Ver. 3. ῥάβδον in Elz., instead of ῥάβδον in Lachm. and Tisch., has evidence of importance both for and against it. In accordance with A B [B has ῥάβδον] Δ, it is to be maintained, since the singular might be introduced from Matt. x. 10 (see on the passage), and mechanically also from Mark vi. 8, just as easily as it could be retained by reason of the singulars alongside of it. [The singular is attested by ⲛ B C\* D L, 1, 33, 69, vss., accepted by recent editors, R. V.—ἀνὰ is wanting in ⲛ B C L, omitted by W. and Hort, R. V., retained by Tisch. Weiss.] — Ver. 5. δέξωνται] in Elz., instead of δέχονται (the latter is approved by Griesb., adopted by Lachm. and Tisch.), has against it authorities so important, that it must be referred to the parallels. — καὶ τ. κον.] This καὶ (bracketed by Lachm.) is wanting in B C\* D L X Ξ ⲛ, 1, 124, Copt. Sahid. codd. of It. Omitted, in accordance with the parallels. [Tisch. retains, but recent editors omit; so R. V.] — Ver. 7. ἐπ' αὐτοῦ] is wanting in B C\* D L ⲛ, min. vss. Condemned by Griesb., bracketed by Lachm., deleted by Tisch. An addition for the purpose of more precise specification. — [Tisch., recent editors, R. V., following ⲛ B C L, etc., substitute ἐγέρθη for ἐγήγερται; in ver. 8, τις for εἰς; in ver. 9, δέ for καί, at the beginning, omitting ἐγώ before ἀκούω.] — Ver. 10. τόπον ἔρημ. πδλ. καλ. Βηθσ.] Many variants; the reading which is best attested is πόλιν καλουμένην Βηθσ., which Tisch., following B L X., 33, Copt. Sahid. Erp., has adopted. Rightly; εἰς πόλιν κ.τ.λ. would of necessity arouse objection, as what follows did not take place in a city, but in a desert (comp. ver. 12, and also Mark vi. 31). — Ver. 11. δέξάμ.] Lachm. and Tisch. have ἀποδεξάμ., in accordance with B D L X [also Ξ] ⲛ, min. Rightly; the *Recepta* is a neglect of the compound form, which form in the New Testament occurs only in Luke. — Ver. 12. Instead of πορευθέντες, Elz. Scholz have ἀπελθόντες, in opposition to decisive evidence; it is from the parallels. — Ver. 14. Before ἀνά, B C D L B E ⲛ, 33, 157, Sahid. Cant. Or. have ὡς, which Tisch.<sup>Syr<sup>cor</sup></sup> has adopted. [Tisch. VIII. omits; recent editors, R. V., accept.] Rightly; it was omitted, because even Mark has no *indefinite* qualifying word. — [Ver. 15. Tisch., recent editors, R. V. (with ⲛ B L, 1, 33, etc.), read κατέκλιναν instead of ἀνέκλιναν. — Ver. 16. Tisch., recent editors (with ⲛ B C, etc.) read παραθεῖναι instead of παρατιθέναι.] — Ver. 22. ἐγερθ.] Lachm. has ἀναστῆναι. The authorities are greatly divided, but ἐγερθ. is from Matthew (τ. τρίτη ἡμέρα ἐγερθ.). [ⲛ B L Δ, etc., have ἐγερθ., accepted by Tisch., recent editors, R. V.] — Ver. 23. Instead of

ἐρχεσθαι, ἀρνησάσω Elz. Scholz have ἐλθεῖν, ἀπαρνησάσω, in opposition to preponderating mss. and Or. From the parallels. — καθ' ἡμέραν] condemned by Griesb., deleted by Scholz, Lachm. It has preponderating evidence in its favor; the omission is due to the words being omitted in the parallels. — Ver. 27. ὡς] B L Ξ Ν, 1, Cyr. have αὐτοῦ. Commended by Griesb., approved by Rinck, adopted by Tisch. Rightly; ὡς is from the parallels. — The readings ἐστῶτων and γείσονται (Elz.: ἐστηκότων and γείσονται) have (the latter strongly) preponderating evidence in their favor. [But ἐστηκότων is accepted by Tisch. and recent editors, with Ν B L, etc. — Ver. 34. The same authorities and editors have the imperfect ἐπεσκίαζεν.] — Ver. 35. ἀγαπητός] B L Ξ Ν, vss. have ἐκλελεγμένος. Commended by Griesb. and Schulz, adopted by Tisch. The *Recepta* is from the parallels. — Ver. 37. ἐν τῇ ἐξῆς] ἐν, in accordance with B L S Ν, 1, 69, is to be deleted. See on vii. 11. — Ver. 38. ἀντὶβ.] Lachm. has ἐβόησεν, in accordance with B C D L Ν, min. [so Tisch., recent editors, R. V.]. A neglect of the compound form, which form occurs elsewhere in the New Testament only in Matt. xxvii. 46, and even there is disregarded by several authorities. — Instead of ἐπιβλέψαι (to be accented thus) [Tisch. ἐπιβλεψαι.], Elz. Lachm. have ἐπιβλεψον. Authorities of importance on both sides. The latter is an interpretation. The infinitive ΕΠΙΒΛΕΨΑΙ was taken for an imperative middle. — [Ver. 40. All uncials have ἐκβάλωσιν; so recent editors.] — Ver. 43. ἐποίησεν] Griesb. Lachm. Tisch. have ἐποίη; decisively attested. [Ν A B C D L, vss., have the imperfect, most of them omitting ὁ Ἰησοῦς; so recent editors.] — Ver. 48. instead of ἐστὶ, which is approved by Griesb., and, moreover, adopted by Lachm. and Tisch., Elz. Scholz have ἵσταται. But ἐστὶ is attested by B C L X Ξ Ν, min. vss. (also Vulg. It.) Or. (thrice); the future was introduced in reference to the future kingdom of heaven. — [Ver. 49. Recent editors, with Ν B L, etc., read ἐν instead of ἐπὶ (Rec. Tisch.), also omit the poorly supported τὰ before δαίμ. — The imperfect ἐκώλυτομεν is found in Ν B L, and accepted by W. and Hort, Weiss, R. V.] — Ver. 50. Instead of ἱμῶν Elz. has ἡμῶν both times, in opposition to preponderating evidence. See on Mark ix. 40. — Ver. 54. ὡς κ. ἡλ. ἐπ.] is wanting in B L Ξ Ν, 71, 157, vss. (Vulg. also and codd. of It.) Jer. (?). Suspected by Griesb. (following Mill), deleted by Tisch. But how easily the indirect rebuke of Elijah, contained in what follows, would make these words objectionable! — Ver. 55. καὶ εἶπεν . . . ἡμεῖς] is wanting in A B C E, etc., also Ν, min. Copt. Aeth. Sax. Germ. 1, Gat. Fathers. Condemned by Griesb., deleted by Lachm. and Tisch. The words have such a weight of evidence against them that they would have to be rejected, if it could be explained how they got into the text. How easily, on the other hand, might an *intentional* omission, out of consideration for Elijah, occur! Moreover, the simple, short, and pregnant word of rebuke is so unlike a transcriber's addition, and so worthy of Jesus Himself, as, on the other hand, it is hardly to be conceived that Luke would have limited himself on an occasion of so unprecedented a kind only to the bare ἐπετίμησεν αὐτοῖς. [Despite Meyer's argument, it is safest to reject the doubtful clauses in vv. 54, 55. It is true there is an increase of evidence against the passages from vv. 54 to 56, but even the first clause lacks the support of the best uncials. The readings deserve notice, but all recent editors reject them from the text (so R. V.), as they must, if manuscript evidence is decisive.] But the additional clause which follows in Elz. is decidedly spurious: ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ σῶσαι.

— Ver. 57. *ἐγένετο δέ*] Lachm. Tisch. have *καί*, in accordance with B C L X Ξ ℵ, min. Syr. Perss. Copt. Aeth. Arm. Rightly; a new section was here begun (a lection also), and attention was called to this by adding *ἐγένετο* to *καί* (so D, 346, Cant. Vero. Colb.), or by writing *ἐγένετο δέ*, in accordance with ver. 51. — *κύριε*] is wanting in B D L Ξ ℵ, min. Copt. Arm. Vulg. codd. of It. Condemned by Griesb., deleted by Lachm. But since it stood at the end of the sentence, and since the parallel passage, Matt. viii. 19, had no corresponding word at the end, *κύριε* would the more easily drop out. [Rejected by Tisch., recent editors, R. V. — In ver. 59 the same word is omitted by Tisch., W. and Hort, following B D. Probably added from Matt.] — Ver. 62. *εἰς τὴν βασιλ.*] B L Ξ ℵ, 1, 33, Vulg. It. Clem. Or. have *τῇ βασιλείᾳ*. So Lachm. and Tisch. The *Recepta* is explanatory.

Vv. 1-6. See on Matt. x. 1, 7, 9-11, 14; Mark vi. 7-13. Luke follows Mark, and to that circumstance, not to any depreciation of the Twelve by contrast with the Seventy (Baur), is due the shorter form of the succeeding discourse. — *καὶ νόσους θεραπεύ.*] depends on *δύναμ. κ. ἐξουσ.* (power and authority, iv. 36). The reference to *ἐδωκεν* (Bengel, Bornemann) is more remote, since the *νόσους θεραπεύειν* is actually a *δύναμις κ. ἐξουσία*. — Ver. 3. *μήτε ἀνὰ δύο χιτ. ἔχειν*] nor even to have two under-garments (one in use and one to spare). A mingling of two constructions, as though *μηδὲν αἰρεῖν* had been previously said.<sup>1</sup> For the explanation of the infinitive with *εἶπε* there is no need of supplying *δεῖν* (Lobeck, *ad Phryn.* pp. 753 f., 772); but this idea is implied in the infinitive itself.<sup>2</sup> It would be possible to take the infinitive for the imperative (Kuinoel and many of the earlier critics, comp. also Buttmann, *Neut. Gr.* p. 233 [E. T. 271 f.], who understands *λέγω*) only if the connection brought out a precise injunction partaking of the nature of an express command,<sup>3</sup> which, however, in this case, since the imperative precedes, and, moreover, immediately follows, is not applicable. — Ver. 5. *καὶ τ. κον.*] *Even the dust also*; see Hartung, *Partikell.* I. p. 134. [But see critical note.] — *ἐπ' αὐτ.*] *against them*, more definite than Mark: *αὐτοῖς*. Theophylact: *εἰς ἐλεγχον αὐτῶν καὶ κατάκρισιν*, "for their conviction and condemnation."

Vv. 7-9. See on Matt. xiv. 1 f.; Mark vi. 14-16. — To the *ἤκουσεν* of Mark vi. 14, which Luke in this place evidently has before him, he adds a definite object, although taken very generally, by means of *τὰ γινόμενα πάντα*: *everything which was done*, whereby is meant, which was done by Jesus (ver. 9). — *διηπόρει*] *he was in great perplexity*, and could not in the least arrive at certainty as to what he should think of the person of Jesus. This was the uncertainty of an evil conscience. Only Luke has the word in the New Testament. It very often occurs in the classical writers.<sup>4</sup> — Ver. 8. *ἐφάνη*] "Nam Elias non erat mortuus," "For Elijah had not died," Bengel. — Ver. 9. What Matthew and Mark make Herod utter definitely, according to Luke he leaves *uncertain*; the account of Luke is hardly more original (de Wette, Bleek), but, on the contrary, follows a more faded tradition, for

<sup>1</sup> See Ellendt, *ad Arrian. Al.* I. p. 167; Bernhardt, p. 358; Pflugk, *ad Eur. Herod.* 314.

<sup>2</sup> See Kühner, *ad Xen. Anab.* v. 7. 34.

<sup>3</sup> See generally, Winer, p. 283 [E. T. 316];

<sup>4</sup> On the accentuation *ἐπὶ τιμῶν*, see Lipsius, *Gramm. Untere.* p. 49.

the character of the secondary writer is to be discerned in the entire narrative (in opposition to Weizsäcker). The twofold *ἐγώ* has the emphasis of the terrified heart. — *ἐζήτει ἰδεῖν αὐτόν*] *he longed to see Him*. Comp. xxiii. 8. He hoped, by means of a personal conference (viii. 20) with this marvellous man, to get quit of his distressing uncertainty. That Herod seemed disposed to greet Him as the risen John, and that accordingly Christ had the prospect of a glowing reception at court, Lange reads into the simple words just as arbitrarily as Eichthal reads into them a partiality for Herod on the part of Luke.

Vv. 10-17. See on Matt. xiv. 13-21; Mark vi. 30-44; John vi. 1 ff. According to the reading *εἰς πᾶν καλουμένην Βηθσ.* (see the critical remarks), *εἰς* is to be understood of the direction *whither* (*versus*), and ver. 11 ff. is to be conceived as said of what happened *on the way to Bethsaida*. The Bethsaida meant at Mark vi. 45, on the *western* shore of the lake (The Βηθσ. τῆς Γαλιλ., John xii. 21; Matt. xi. 21), is not the one intended, but Bethsaida-Julias, on the eastern shore in lower Gaulonitis (see on Mark viii. 22), as Michaelis, Fischer, Paulus, Robinson, Ebrard, Lange, Ewald, Schegg, and others suppose, on the ground of Mark vi. 45, where from the place of the miraculous feeding the passage is made *across* to the *western* Bethsaida. For the denial of this assumption, and for the maintenance of the view that Luke, in variation from the parallel passages, transposed the miraculous feeding to the *western* shore (Winer, de Wette, Hilgenfeld, Holtzmann, Eichthal, and with some hesitation Bleek), there is no foundation at all in Luke's text. For although Jesus had returned from Gadara to the western side of the lake (viii. 37, 40), yet between this point of time and the miraculous feeding come the sending forth of the Twelve, and the period that elapsed until their return (ix. 1-10). *Where* they, on their return, met with Jesus, Luke does not say, and for this meeting the locality *may* be assumed to have been the eastern side of the lake where Bethsaida-Julias was situated. But if it is supposed, as is certainly more natural, that they met with Him again *at the place* whence they had been sent forth by Him on the *western* border of the lake, it is no contradiction of this that Jesus, according to Luke, wished to retire with His disciples by the country road to *that* Bethsaida which was situated at the north-eastern point of the lake (Bethsaida-Julias); and it is just this seeking for *solitude* which can alone be urged in favor of the more remote Bethsaida on the further side. The whole difference therefore comes to this, that, according to Luke, they went to the place of the miraculous feeding *by land*, but according to Mark (and Matthew), *by ship*. [See Note LXXV., p. 377.] — Ver. 11. ἀποδεξ.] He did not send them back, although He desired to be alone, but received them. — ἐπισιτισμόν] *Provisions*, a word which occurs only in this place in the New Testament, but is often found in the classical writers. Comp. Judith ii. 18, iv. 5. — Ver. 13. πλεῖον ἢ] These words do not fit into the construction.<sup>1</sup> — εἰ μήτι κ.τ.λ.] *unless, perchance*, etc.; this is neither to be regarded as a *direct question* (Kypke, Rosenmüller), nor is the thought: "even therewith we cannot feed them,"

<sup>1</sup> See Lobeck, *ad Phryn.* p. 410; Krüger, *ad Dion.* p. 287; Schoemann, *ad Ia.* p. 444.

to be previously supplied (Beza, Grotius, de Wette, and others). On the contrary, the two parts of the sentence are closely connected : *We have not more than . . . unless, perchance, we shall have bought.* The tone of the address is not one of *irony* (Camerarius, Homberg, Kuinoel), as is often expressed by *εἰ μή*,<sup>1</sup> but of *embarrassment* at the manifest *impossibility* of carrying the order into effect (*ἡμεῖς . . . εἰς πάντα τὸν λαόν*). On *εἰ* with a *subjunctive*, which is to be recognized even in the Attic writers, although rarely, but is of frequent use in the later Greek, see Winer, p. 263 [E. T. 204 f.]<sup>2</sup>. Winer is mistaken in regarding the mood in this case as a *deliberative subjunctive* not dependent on *εἰ*, as Buttmann, p. 191 [E. T. 221], also takes it. See above for the connection ; and on the difference of meaning between the subjunctive with and *without* *ἀν* (condition absolutely, without dependence upon circumstances that may or may not happen), see Hermann, *De part. ἀν*, ii. 7, p. 95 ; Hartung, *Partikell.* II. p. 301. — *ἡμεῖς*] with emphasis ; for previously they had advised to leave *the people themselves* to procure food. — Ver. 14. Observe the numerical relation, *five* loaves, *five* thousand, ranks of companies by *fifty*. To form *such* companies is, in Luke, said to have been commanded even *by Jesus Himself*. The tradition is gradually rounded into shape as we advance from Matthew (and John) to Luke. — Ver. 16. *εὐλόγ. αὐτοῖς*] an intimation of the *benediction* uttered in prayer, which was effectual in causing the increase. Matthew and Mark have it otherwise. — Ver. 17. *κλασμάτων*] is, in accordance with the opinion of Valckenaer, Lachmann, and Tischendorf [not Tisch. VIII.], to be regarded as governed by *κόφινον δώδεκα*. If, in accordance with the usual view, it had been construed with *τὸ περισσ. αὐτ.*, it would have been *τῶν κλασμ.* (comp. Matt. xiv. 20 ; Soph. *El.* 1280 : *τὰ μὲν περισσεύοντα τῶν λόγων ἄφες* ; Plat. *Legg.* ix. p. 855 A) or *τὰ περισσεύσαντα αὐτοῖς κλάσματα* (John vi. 12). Luke reproduces the *κλασμάτων δώδεκα κοφίνους* of Mark. [See Note LXXVI., p. 378.] Since, moreover, *κλασμάτων* contains a reference to *κατέκλασε*, ver. 16, it is manifest that the fanciful view of Lange, *L. J.* II. p. 309 f., is untenable : that Jesus, indeed, miraculously fed the thousands ; but that the *superfluity arose from the fact* that the people, disposed by the love of Jesus to brotherly feeling, had immediately laid open *their own stores*. Thus the miraculous character of the transaction is combined with the natural explanation of Paulus and Ammon. With what a unanimous *untruthfulness* must in this case all the four reporters of the history *have been silent* about the people's private stores. Just as persistent are they in their silence about the *symbolic* nature of the feeding behind which the marvellous *How* of the incident is put out of sight (Weizsäcker). Schenkel mingles together most discordant elements for explaining away the miracle, not rejecting even provisions brought with them, and in part procured in haste. But what is the meaning of Mark viii. 18-20 ? And are all six narratives equally a misunderstanding ?

<sup>1</sup> Kühner, II. p. 561; Maetzner, *ad Lycurg.*  
*in Leocr.* p. 317.

<sup>2</sup> Kühner, *ad Xen. Mem.* II. 1. 12; Poppe,

*ad Cyrop.* III. 3. 50; Klotz, *ad Demar.*  
p. 500 ff.; Ellendt, *Lex. Soph.* I. p. 491.

Vv. 18-20. See on Matt. xvi. 13-16; Mark viii. 27-29. As to the second miraculous feeding Luke is silent; a silence which Schleiermacher and many others, even Weizsäcker, make use of in opposition to the reality of the second miracle (see in general on Matt. xv. 33). But this silence is related to the enigmatical hiatus which Luke has left between vv. 17 and 18, entirely passing over everything that occurs in Mark vi. 45-viii. 27, and in the parallel passage of Matthew. [See Note LXXVII., p. 378.] No explanation is given of this omission, and it seems to have been occasioned by some casualty unknown to us. Possibly the only reason was that in this place he had before him another written source besides Mark, which did not comprise the fragments in question, and from which, moreover, he borrowed the peculiar situation with which ver. 18 begins. Special purposes for the omission (Hilgenfeld, Weiss, p. 699 f.) are arbitrarily assumed, as if in his idea the portion omitted were, on the one hand, not of sufficient importance, on the other, too detailed (as the history of the Canaanitish woman), and the like. Weizsäcker, p. 66 f., proceeds more critically, but still unsatisfactorily, when he relegates the events to ix. 51 ff., where occur several points of contact with the fragments here passed over. — Ver. 19. ἀλλοι δέ] without a previous οἱ μέν. See on Matt. xxviii. 17; Mark x. 32. The opinion: Ἰωάνν. τ. βαπτ., as that of the majority, is first of all declared without limitation. — Ver. 20. ὁ Πέτρος] προπηδᾷ τῶν λοιπῶν καὶ στόμα πάντων γενόμενος, "he springs before the rest, becoming also the mouth of all," Theophylact. — τὸν Χριστὸν. τ. Θεοῦ] See on ii. 26.

Vv. 21, 22. See on Matt. xvi. 20 f.; Mark ix. 30 f. Neither the discourse of Jesus about the rock (Matt. xvi. 17-19), nor His reproof of Peter as Satan (Matt. xvi. 22 f.; Mark viii. 32 f.), is found in the Pauline Luke, who did not find the former in Mark (see on Mark viii. 29). If he had omitted the saying concerning the rock *because of a tendency* (Baur and others), he could *not* in the same interest have passed over the rebuke of Peter as Satan. — Ver. 22. ὅτι] argumentative. [See Note LXXVIII., p. 378.] Tell no one, etc., since it is the appointment of God (xxiv. 26) that the Messiah, after many sufferings, etc., should attain to His Messianic attestation by the resurrection (Rom. i. 4). Thus, for the present, the Lord quenches the ardor of that confession, that it may not interfere with that onward movement of the divine appointment which is still first of all necessary. — ἀπό] *on the part of*. See Buttmann, *Neut. Gr.* p. 280 [E. T. 326].

Vv. 23-27. See on Matt. xvi. 24-28; Mark viii. 34-ix. 1. — πρὸς πάντας] *to all*, is not to be taken as: *in reference to all*, nor is it said in contrast to Peter, so that what Matthew relates, xvi. 22 f., may be unconsciously presupposed (de Wette leaves the choice between the two); but as αἰναις, ver. 21, refers to the apostles, πάντας must refer to a wider circle. Luke leaves it to the reader to conclude from πάντας that there were still others close by to whom, beside the disciples, that which follows was addressed. Comp. on Mark viii. 34. Ver. 18 does not exclude the approach of others which may have occurred meanwhile. But with ver. 22 closed the confidential discourse with the Twelve; what Jesus has now yet further to enter upon in continuation of the communication of ver. 22 is to be said not merely to them,



but to *all*. — καθ' ἑμῆραν] involuntarily suggested by the experience of a later period; 1 Cor. xv. 31; Rom. viii. 36; 2 Cor. iv. 16 f. — Ver. 25. ἐαυτὸν δὲ ἀπολ. ἢ ζημ. ] if he . . . *however, shall have lost himself, or have suffered damage* (ἢ, not equivalent to καί, but introducing another word for the same idea). *Himself*, i.e., not "*his better self*" (de Wette), but, according to ver. 24, *his own life*. Excluded from the Messiah's kingdom, the man is in the condition of θάνατος; not *living* (in the ζωὴ αἰώνιος), he is *dead*; he is *dead* as well as *no more present* (οὐκ εἰσὶ, Matt. ii. 18), he has lost *himself*. — Ver. 26. ἐν τῇ δόξῃ κ.τ.λ.] A threefold glory:—(1) His own, which he has absolutely as the exalted Messiah (comp. xxiv. 26); (2) The glory of God, which accompanies Him who comes down from the throne of God; (3) The glory of the angels, who surround with their brightness Him who comes down from God's throne.<sup>1</sup> The genitives have all the *same* reference, genitives of the *subject*. — Ver. 27. ἀλλοθῶς] not belonging to λέγω (in that case it would be a translation of ἀμήν, and would come first, as in xii. 44, xxi. 8), but to what follows. — αὐτοῦ] (see the critical remarks) *here*.<sup>2</sup> — τὴν βασιλ. τ. Θεοῦ] *the kingdom of the Messiah*, not less definite, but simpler than Matthew and Mark.

Vv. 28-36. See on Matt. xvii. 1-13; Mark ix. 2-13. — ὥσει ἡμέραι ὀκτώ] not in grammatical construction (comp. ver. 13), see on Matt. xv. 32.<sup>3</sup> The ὥσει protects Luke from the reproach of representing himself as paying more attention than Mark to chronology (Holtzmann). — προσεβίβασθαι] See on v. 16. — Ver. 29. τὸ εἶδος] *the appearance* of His countenance: "Transformatio splendorem addidit, faciem non subtraxit," "The transformation added splendor, and did not remove the countenance," Jerome. — λευκός] not instead of an adverb, but ἔλαστρο. is a second predicate added on by way of climax without καί (Disson, *ad Pind.* p. 304), *white, glistening*.<sup>4</sup> — Ver. 31. τὴν ἐξοδὸν αὐτοῦ] *His departure*, namely, from His life and work on earth: through His death, resurrection, and ascension (Joseph. *Antt.* iv. 8. 2).<sup>5</sup> Corresponding to this is εἰσόδος, Acts xiii. 24. This *subject* of the συλλαλεῖν, of which neither Matthew nor Mark has any hint, first appeared in Luke from the later tradition which very naturally attained to this reflection, and, moreover, might gather it from Mark ix. 9; Matt. xvii. 9.<sup>6</sup> — πλεροῦν] The departure is conceived of as divinely *foreordained*, therefore as being *fulfilled* when it actually occurred. See Kypke, I. p. 253. — Ver. 32. *But Peter and his companions*, while this was going on before them, *were weighed down with sleep* (drowsy); *as they nevertheless remained awake*, were not actually asleep, *they saw*, etc.<sup>7</sup> — διαγρη.] is not to be explained as it usually is, *postquam experfecti sunt*, "after they became awake" (Castalio), but (so also Schegg), *when, however, they had thoroughly awakened*.<sup>8</sup> [See Note LXXIX.,

<sup>1</sup> Comp. Matt. xxviii. 8 and elsewhere; Hahn, *Theol. d. N. T.* § 116.

<sup>2</sup> Acts xv. 34; Matt. xxvi. 36; Plato, *Polit.* I. p. 327 C, and elsewhere.

<sup>3</sup> Winer, pp. 438, 497 [E. T. 516, 563]; Buttman, *Neutest. Gr.* p. 122 [E. T. 139].

<sup>4</sup> On ἔλαστρο., comp. LXX. Ezek. I. 4, 7; Nah. iii. 8; Thyrphlod. 103.

<sup>5</sup> Comp. Wisd. iii. 2, vii. 6; 2 Pet. i. 13,

and the passages in Sulzer, *Theol.* I. p. 287, 1142; Elsner, *Obs.* p. 219.

<sup>6</sup> Comp. Weizsäcker, *Evangel. Gesch.* p. 481.

<sup>7</sup> On βεβαρημ. ὑπνο, comp. Matt. xxvi. 43; Jacobs, *ad Anthol.* VI. p. 77.

<sup>8</sup> Comp. Herodian, iii. 4. 8: πάσης τῆς νυκτός . . . διαγρηγορήσαντες; Vulg. (Lachmann): *vigilantes*.

p. 378.] — Ver. 38. According to Luke, Peter desires by his proposal to prevent the departure of Moses and Elijah. — *μη ειδως δ λεγει*] He was not conscious to himself of what he said (so much had the marvellous appearance that had presented itself to him as he struggled with sleep confused him), otherwise he would not have proposed anything so improper. • The whole feature of the drowsiness of the disciples belongs to a later form of the tradition, which, even as early as Mark, is no longer so primitive as in Matthew. Reflection sought to make the saying about the building of tabernacles intelligible; but the tendency-critics were the first to suggest that there was a design of throwing the primitive apostles, especially Peter, into the shade.<sup>1</sup> — Ver. 34 *f. επεσκιασεν αυτοις*] αυτοις, as at ver. 33, refers to Moses and Elijah, who are separating from Jesus, not to the disciples (see on Matt. xvii. 5). It is otherwise in Matthew, who has not the detail *εν τῷ διαχωριζεσθαι αυτοις ἀπ' αὐτοῦ*. — While Peter speaks with Jesus, the cloud appears which overshadows the departing Moses and Elijah. [See critical note; the imperfect suits this explanation.] These (continuing their departure) pass away into the cloud; the voice resounds and the entire appearance is past, Jesus is alone. — *εκλελεγμ.*] See the critical remarks; comp. xxiii. 35. — Of the conversation on the subject of Elijah Luke has nothing. It was remote from his Gentile-Christian interest. But all the less are we to impute an *anti-Jewish purpose* (such as that he would not have John regarded as Elijah) to Luke, whose style, moreover, elsewhere tends to abbreviation (in opposition to Baur in the *Theol. Jahrb.* 1853, p. 80). — Ver. 36. *εισησαν*] Of the command of Jesus, with a view to this result, the abbreviating Luke has nothing.

Vv. 37–45. See on Matt. xvii. 14–23; Mark ix. 14–32, the latter of which Luke follows on the whole, but abbreviating. — *τη εξης ημερα*] According to Luke, the transfiguration took place at night, ver. 32. — Ver. 38. *επιβλεψαι*] to look upon, with helpful pity to cast eyes upon.<sup>2</sup> See the critical remarks. The *middle voice* does not occur. *μονογενης* in this passage, as at viii. 42, is found only in Luke. — Ver. 39. *κραζει*] does not refer to the *demon* (Bornemann), but to the *son*, since *και εξαίφνης* introduces the result which is brought about in the possessed one by the *πνεῦμα λαμβάνει αὐτόν*. The sudden change of the subjects is the less surprising when we take into account the rapid impassioned delineation.<sup>3</sup> — *μόγυς*] *hardly*, with trouble and danger; used only here in the New Testament. — *συντριβον αὐτόν*] *whilst he bruises him* (even still—as he yields). Conceive of a paroxysm in which the demoniac ferociously beats and knocks and throws himself down. This *literal* meaning of *σντρ.* is, on account of the vivid description in the context, to be preferred to the *figurative* meaning—*frets, wears away* (Kypke, Kuinoel, Bornemann, Ewald), although Mark has *ξηραίνεται*, in another collocation, however. — Ver. 42. *ετι δε προσερχ. αὐτοῦ*] *but as he was still coming*—not yet altogether fully come up. — *εῤρηξεν . . . συνεσπάραξεν*] a climax describing

<sup>1</sup> Baur, *Evang.* p. 435, *Markusevang.* p. 68; Hilgenfeld, *Evang.* p. 179, 181; see, on the other hand, Köstlin, p. 320.

<sup>2</sup> Comp. I. 48; Eccles. xxxiii. 1; Tob. iii.

3, 15; Judith xiii. 4.

<sup>3</sup> See Winer, p. 556 [E. T. 632], and Schoemann, *ad Is.* p. 294 f.

the convulsive action, *he tore him, and convulsed him* (comp. *σπαραγμός, cramp*). — *ἰάσατο τ. π.*] namely, by the expulsion of the demon. — *ἐπὶ τ. μεγαλειότη. τ. Θεοῦ*] *at the majesty<sup>1</sup> of God*. *ᾠοντο γὰρ, οὐκ ἐξ ἰδίας δυνάμεως ἀλλ' ἐκ Θεοῦ ταῦτα τερατοῦργεῖν αὐτόν*, "For they supposed that He wrought these wonders, not from His own power, but from God," Euthymius Zigabenus. — *ἐποίησε*] *Imperfect* (see the critical remarks). Their wonder was excited by the *miracles of Jesus as a whole*, among which was to be reckoned *also* that special case. — Ver. 44. *θεῖσθε ὑμεῖς κ.τ.λ.*] *Place ye, on your part*, etc. The disciples were to continue mindful of this expression of amazement (*τοὺς λόγους τούτους*) on account of the contrast (*ὁ γὰρ υἱὸς κ.τ.λ.*) in which his own destiny would soon appear therewith. They were therefore to build no hopes thereupon, but only thence to recognize the *mobile vulgus*! Bornemann, de Wette, Schegg refer τ. λόγ. τούτ. to *ὁ γὰρ υἱὸς κ.τ.λ.*, so that γάρ would be explanatory (*to wit*). So already Erasmus. [See Note LXXX., p. 378.] But the above reference of the *plural* *τοὺς λ. τούτ.* most readily suggests itself according to the context; since, on the one hand, *πάντων δὲ θαυμάζοντων* preceded (comp. subsequently the singular *τὸ ῥῆμα*, ver. 45); and, on the other, the argumentative use of γάρ seems the most simple and natural. — *εἰς χεῖρ. ἀνθρώπ.*] *into the hands of men*, He, who has just been marvelled at as the manifestation of the majesty of God. — Ver. 45. *ἵνα*] purely a particle of purpose, expressing the object of the divine decree. — *αἰσθῆνται*] that they should not *become aware* of it. The idea of the divine decree is that their spiritual perception through the internal *αἰσθητήρια* (Heb. v. 14), their intellectual *αἰσθησις* (Phil. i. 9), was not to attain to the meaning of the saying. The verb occurs only here in the New Testament. — *καὶ ἐφοβοῦντο κ.τ.λ.* See on Mark ix. 32. — The whole description of this failure to understand is only a superficial expansion of Mark. ix. 32, and not an intentional depreciation of the Twelve in the Pauline interest (Baur, Hilgenfeld).

Vv. 46-50. See on Matt. xviii. 1-5; Mark ix. 33-40. — *εἰσῆλθε κ.τ.λ.*] *then came a thought in their hearts*. A well-known pregnancy of expression in respect of *ἐν*, wherein the result of the *εἰσερχεσθαι*—*the being in them*—is the predominant idea. See Bernhardt, p. 208. Another mode of regarding the rising of thoughts in the mind is expressed at xxiv. 38. — *τίς ἂν κ.τ.λ.*] *who probably* (possibly, see Kühner, II., p. 478) *would be greater, i. e., more to be preferred among them.*<sup>2</sup> Comp. on 1 Cor. xiii. 13. This question of rank, which Mark introduces with greater historical detail, is not referred in Mark and Luke specially to the Messiah's kingdom, as is the case in Matthew. See on Mark ix. 33. The occasion of the question is not stated in Mark and Luke (otherwise in Matt. xviii. 1), and is by Theophylact quite arbitrarily sought in the cure of the demoniac, which the disciples had not been able to accomplish, and in view of the failure were throwing the blame upon one another. — *παρ' ἑαυτῷ*] *close to Himself*. In such a position opposite to the disciples, as clearly

<sup>1</sup> Josephus, *Antt. Proem.* p. 5; Athen. iv. p. 130 F.

<sup>2</sup> Not: *greater than they*, as Weiss in the *Jahrb. f. D. Theol.* p. 96, supposes. That their question, according to Luke, was not

so devoid of understanding is shown, moreover, by *μικρότερος ἐν πάντων ὑμῖν*, ver. 48. Luke therefore had no wish to set aside the contest about rank.

to make common cause with Jesus Himself (see ver. 48). — Ver. 48. The *meaning and train of thought* in Luke are substantially the same as in Mark ix. 36 f., as also in Matt. xviii. 2 ff.; the same principles are enunciated in the same sense. The *child* placed there is the living type of the *humble* disciple as he, in opposition to that arrogant disposition in ver. 46, ought to be. And *this child* standing there as such a moral type, *i.e.*, every disciple of Christ like to him in unassuming humility, is *so highly esteemed before God*, that whosoever lovingly receives him, etc. For (ἵαρ, introducing a confirmatory explanation) *he who is less* (than the others) *among you all* (to wit, subjectively, according to his own estimation of himself) *is great* (objectively, in accordance with his real worth). Therefore the saying of Jesus in Luke ought not to have been explained as *wanting in point* (de Wette) or *without connection* (Strauss), nor should it have been maintained that the placing of the child before the disciples was originally without reference to the dispute about rank (Weisse). — Ver. 49. As to the connection of thought with what precedes, see on Mark ix. 38. Luke follows him with abbreviations. But any reference to an attack on the ministerial efficiency of the Apostle Paul (Köstlin, p. 201) is quite arbitrarily read into ver. 50. — ἐπὶ τ. ὀνόμ. σου] *on the ground of Thy name*, giving out Him as the authority which the demons had to obey. [But see critical note.] In this sense they *used* the name of Jesus in the expulsion of demons. Comp. xxi. 8, xxiv. 47; Acts iv. 17 f.; and for actual cases, Acts iii. 6, 16, xvi. 18. — ἀκολ. μετ' ἡμῶν] a frequent construction in the classical writers also, Lobeck, *ad Phryn.* p. 353 f. Comp. Rev. vi. 8, xiv. 13.

Ver. 51 ff. [See Note LXXXI., p. 378 seq.] Luke now enters upon his narrative of the journey of Jesus to Jerusalem at the close of His earthly career, and transfers to this journey all that follows as far as xviii. 30.<sup>1</sup> Not until xviii. 15 does he again go parallel with Matthew and Mark. The journey is not *direct*, for in that case only three days would have been needed for it, but it is to be conceived of as a slow *circuit* whose *final goal*, however, is Jerusalem and the final development there. The *direct* journey towards Jerusalem does not begin till the departure from Jericho, xviii. 35. Jesus, with his face towards Jerusalem, wishes to pass through Samaria (vv. 52, 53); but being rejected, He turns again towards Galilee, and does not appear again on the borders of Samaria till xvii. 11,<sup>2</sup> whence it is plain that Luke did *not* transfer the history of Martha and Mary (x. 38) to Bethany, in which respect, according to John, he was assuredly in error. This being conceded, and in consideration of Luke in general having so much that is peculiar to

<sup>1</sup> That there is actually before us in this place a *narrative of a journey* has indeed been denied, but only under the pressure of harmonistic criticism. Even Weiss rightly maintains its character as the narrative of a journey whose goal is Jerusalem. Still its contents are not to be limited to the ministry of Jesus outside of Galilee. See also Weizsäcker, p. 207.

<sup>2</sup> Therefore it is not to be said that Luke

makes the chief part of the journey pass through Samaria, whereby, according to Baur (*Evang.* p. 433 f.), he wished to support the Pauline universalism by the authority of Jesus. In ver. 51 ff. Luke relates only an *attempt* to pass through Samaria, which, however (ver. 56), was abandoned. This, moreover, is opposed to Baur's comparison of the Gospel of Luke with that of John (p. 438), and opposed to Köstlin, p. 189.

himself,—since he, following his sources and investigations (i. 3), so frequently varies from Matthew and Mark in the sequence of events and the combination of discourses,—the judgment of de Wette appears wrong : that the whole section, namely, is an unchronological and unhistorical collection, probably occasioned by the circumstance that Luke had met with much evangelical material which he did not know how to insert elsewhere, and therefore threw together in this place (comp. also Reuss, § 206 ; Hofmann, *Schriftb.* II. 2, p. 855). In that case the very opposite of Luke's assurance (i. 3) would be true, and Bruno Bauer's sneer on the subject of the journey would not be without reason. He must actually have found the chronological arrangement of what is recorded in this large section as belonging to the end of the sojourn in Galilee, and this must have determined his special treatment, in respect of which he intersperses at xiii. 22 and xvii. 11 hints for enabling the reader to make out his whereabouts in the history (comp. Ewald). But Kuinoel (following Marsh and Eichhorn) quite arbitrarily deduces the section ix. 51–xviii. 14 from a *gnomology* bearing upon the last journey of Christ, on the margin of which also much belonging to an earlier time was written. The assumption of Schleiermacher, moreover, is incapable of proof (comp. Olshausen and Neander, Ebrard also, and Bleek) : that there are here blended together the narratives of *two* journeys to Jerusalem—to the feast of the Dedication and to the Passover. So also Hofmann, *Weissag. u. Erfüll.* II. p. 113. Decidedly opposed to this, however, is the fact that the intercalation of *other* historical elements (x. 25–xviii. 31) must again be assumed. Finally, the assertion of Wieseler (*Chronol. Synopse*, p. 319 ff.), that ix. 51–xiii. 21 is parallel with John vii. 10–x. 42 (then xiii. 22–xvii. 10 with John xi. 1–54 ; and lastly, xvii. 11–xix. 28 with John xi. 55–xii. 11), so that thus Luke in ix. 51 is introducing, not the last journey to Jerusalem, but the last but two, is negatived on purely exegetical grounds by τῆς ἀναλήψεως (see subsequently). The *older* harmonistic schemes also placed the journey in question parallel with John vii. 10, but got themselves, awkwardly enough, out of the difficulty of τῆς ἀναλήψεως by means of the evasion : “non enim Lucas dicit, dies illos jam impletos esse, sed factum hoc esse, dum complerentur,” “for Luke does not say, that these days are now completed, but that this is done, while they are completed,” Calovius. In various ways attempts have been made to solve the question, whence Luke derived his narrative (see especially Ewald, *Jahrb.* II. p. 222, and *Evang.* p. 282 ff. ; Weizsäcker, p. 209 ff.). Yet, apart from his general sources, in regard to which, however, it is not needful, in view of the *Logia*, to presuppose a later treatment and transposition (Ewald), it can scarcely be inferred as to the general result that in this peculiar portion of his Gospel down to xviii. 14 a special evangelical document, a special source containing a journey, must have been in Luke's possession, and that this was rich in fragments of discourse, partly, indeed, in such as occur also in the *Logia*, although differently arranged, and in part differently put together, but pre-eminently rich in parabolic and narrative discourses, such as were in accordance with the Pauline views ; for the entire omission of these discourses by Matthew and Mark sufficiently proves that (in opposition to Holtzmann) they did not

as yet appear in the *Logia*, but formed an anthology of the Lord's original sayings that grew up out of a later development. Weizsäcker, p. 141 ff., has ingeniously endeavored to indicate the relations of the several portions to the doctrinal necessities of the *apostolic age*, in regard to which, however, much remains problematical, and in much he takes for granted tendencies whose existence cannot be proved. It is totally unfounded to attribute to Luke any *modification* of his accounts brought about by *motives of partisanship*<sup>1</sup> (Baur, Köstlin, and others), in respect of which Kostlin, p. 236, supposes that he vaguely and contradictorily worked up an older narrative about the journey through Samaria and Peraea, because after he had once brought Jesus to Samaria he would not wish to mention expressly His leaving this region again immediately. (But see on ver. 56.)

Ver. 51. 'Εν τῷ συμπληροῦσθαι κ.τ.λ.] *when the days of His taking up (i.e., the days when their consummation ordained by God, His assumption, was to occur) were entirely completed, i.e., when the period of His receiving up (assumptio, Vulg.) was very near.* Euthymius Zigabenus aptly says: *ἡμέρας τῆς ἀναλήψεως αὐτοῦ λέγει τὸν καιρὸν τὸν ἀφορισθέντα μέχρι τῆς ἀναλήψεως αὐτοῦ τῆς ἀπὸ γῆς εἰς οὐρανόν*, "The day of His assumption He calls the season set apart until His assumption from earth to heaven." In the New Testament ἀνάληψις occurs only in this place. But it appears in the same sense of the *taking up into heaven*, and that likewise of the Messiah, in the *Test. XII. Patr.* p. 585: *καὶ μεγαλυνθήσεται ἐν τῇ οἰκουμένῃ ἕως ἀναλήψεως αὐτοῦ*; and in the Fathers (see Suicer, *Thes.* I. p. 282); although in the New Testament the verb ἀναλαμβάνεσθαι is the *customary* word to express *this heavenly reception*, Mark xvi. 19; Acts i. 2, 11, 22; 1 Tim. iii. 16.<sup>2</sup> The objections of Wieseler are unfounded: that the *plural* τὰς ἡμέρας, as well as the absence of any more precise limitation for ἀνάληψις. (*εἰς τὸν οὐρανόν*), is opposed to this view. The *plural* is as much in place here<sup>3</sup> as at ii. 6, 22; Acts ix. 23; and ἀνάληψις, *without more precise limitation*, in no way needed such a limitation, because by means of αὐτοῦ it leaves it absolutely without doubt that the *current* idea of Christ's assumption is meant, as, moreover, ἀνελήθη, Acts i. 2, and 1 Tim. iii. 16, although without any local definition, presented no ambiguity to the Christian consciousness. Comp. the ecclesiastical *usus loquendi* of *assumptio* without qualification. Wieseler himself explains: "when the days drew to an end in which He found a reception (in Galilee, to wit), He journeyed

<sup>1</sup> That thus, for instance, by the narrative of the fiery zeal of the sons of Zebedee he just desired to prove how little they were capable of going beyond the limits of Judaism. Comp. Hilgenfeld, *Evang.* p. 182 f.

<sup>2</sup> Comp. 1 Mac. ii. 58; Eccles. xlviii. 9; 3 Kings ii. 11; Eccles. xlix. 14; Tobit iii. 6.

<sup>3</sup> If Luke had written τὴν ἡμέραν τ. ἀναλ. he would thereby have declared that what followed happened on the *very day* of the assumption. Comp. Acts ii. 1. But Bengel well says: "unus erat dies assumptionis in coelum, sed quadraginta dies a resurrectione, imo etiam hi dies ante passionem

erant instar parasceves. Instabat adhuc passio, crux, mors, sepulcrum, sed per haec omnia ad metam prospexit Jesus, cuius sensum imitatur stylus evangelistae." "There was one day of assumption into heaven, but forty days after the resurrection, yet indeed these days before the passion were also equivalent to days of preparation. There was still impending the passion, the cross, death and sepulchre, but through all these Jesus looked forward to the goal, and His perception the pen of the Evangelist imitates." Comp. John xii. 23, xiii. 3, 31, xvii., and elsewhere.

towards Jerusalem in order to work there." An erroneous device, the necessary result of harmonistic endeavors. Nobody could guess at the supplementary "in Galilee," and what a singularly unsuitable representation, since, indeed, Jesus up to this time almost always, and even so late as at ver. 43, found *appreciation and admiration* in Galilee!—αὐτός] *ipse*, in view of the subsequent sending forward of His *messengers*.—τὸ πρόσωπ. αὐτοῦ ἐστήρ.] *He settled* (steadfastly directed) *His countenance*,—a Hebraism (ὉΨΠ Δ'ΨΔ), Jer. xxi. 10, xlii. 15, xliv. 12; Gen. xxxi. 21; 2 Kings xii. 18; Dan. xi. 17, to be traced to the source that he made use of.<sup>1</sup> The meaning is: He adopted His settled purpose to journey to Jerusalem (τοῦ πορεύεσθαι, *genitive of purpose*); ἀφώρισεν, ἐκύρωσεν, ἐστήσε βουλὴν, "He determined, settled, formed an intention," Theophylact.

Vv. 52, 53. Ἀγγέλου does not as yet mean the Seventy (Neander), and ὥστε is as at iv. 29.—ἐτοιμάσαι αὐτῷ] to make preparation for Him (comp. Mark xiv. 15), i. e. in this case : ἐτοιμάσαι ὑποδοχὴν πρὸς καταγωγὴν αὐτοῦ, "to prepare entertainment for His coming," Euthymius Zigabenus.—Ver. 53. καὶ οὐκ ἐδέξαντο αὐτόν] which rejection was accomplished by the refusal given to the messengers that He had sent before, see ver. 52. That Jesus Himself followed them is not implied in the passage.—ὅτι τὸ πρόσωπον, not because generally He was journeying towards Jerusalem (ἐναντίως γὰρ οἱ Σαμαρεῖται πρὸς τοὺς Ἱεροσολυμίτας δέκνυντο, "for the Samaritans adversely disposed towards the Jerusalemites," Euthymius Zigabenus ; so [Weiss, and] usually), for through Samaria passed the usual pilgrim's road of the Galilaean, Josephus, Antt. xx. 6. 1 ; Vit. 52 ; comp. John iv. 4 ; nor yet because they were unwilling to lodge "so large a Jewish procession" as the train of disciples (Lange, of which, however, nothing appears),—but because they regarded an alleged Messiah journeying towards Jerusalem as not being the actual Messiah. We must think of the messengers themselves announcing Jesus as the Messiah, although, besides, according to John iv., the knowledge of His Messianic call might have already penetrated from Galilee to the Samaritan villages ; but the Samaritans did not expect of the Messiah (see the expositors on John iv. 25) the observance of festivals in Jerusalem, but the restoration and glorification of the worship upon Gerizim. (Comp. Bertholdt, Christol. p. 21 f.) The expression τὸ πρόσωπ. αὐτοῦ ἦν πορευόμεν. is a Hebraism, Ex. xxxiii. 14 ; 2 Sam. xvii. 11.

Vv. 54-56. [Comp. the added critical note.] 'Ιδόντες they saw it in the return of the messengers, who would not otherwise have come back. — The two disciples are not to be identified with the messengers (Euthymius Zigabenus, Erasmus). — πῦρ Fire, not : *fulmen* (Wetstein, Kuinoel), a modern mode of explaining away, of which, neither in 2 Kings i. 10-12 (when at the word of Elijah fire from heaven devours the people of Ahaziah) nor on the part of the disciples is there any notion. — οὐκ οἶδτε κ.τ.λ.] As in respect of ὑμεῖς the emphatic contrast with Elijah is not to be disregarded ("retunditur provocatio ad Eliam," "the appeal to Elijah is checked," Bengel),

<sup>1</sup> Comp. Gesenius (who points out the existence of the same usage in Arabic and

Syriac), in Rosenmüller, *Rep.* I. p. 136, and *Thesaur.* II. p. 1109.

so it is objectionable to explain, with Bornemann: "Nonne perpenditis, qualem vos . . . animum prodatis? *Certe non humaniorem, quam modo vobis Samaritani praestiterunt.*" "Do you not consider what spirit you are disclosing? *Certainly not more humane than the Samaritans exhibited to you.*" The Samaritans had not, indeed, refused to receive Jesus *from lack of humanity*; see on ver. 53. Rightly the expositors have explained *οὖν πνεύματος* of a spirit *which is differently disposed from that displayed by Elijah*. In that respect the *form* of the saying has been taken by some *affirmatively* (so Erasmus, Beza, Castalio, Calvin, Grotius, and others; latest of all, Ewald), some *interrogatively* (so Luther, Zeger, and most of the later critics); but the *matter* of it has been so understood that Jesus is made to say to the disciples *either* (a) that they knew not that they were allowing themselves to be guided by a wholly different spirit from that of Elijah (see as early as Augustine, *C. Adimant.* 17, Calvin, Grotius: "Putatis vos agi Spiritu tali, quali olim Elias . . . ; sed erratis. Habetis quidem *ζῆλον*, sed *οὐ κατ' ἐπίγνωσιν*, et qui proinde humani est affectus, non divinae motionis"), "You think that you act with the same Spirit as Elijah formerly . . . ; but you err. You have a certain 'zeal,' but 'not according to knowledge,' and which is therefore of human passion, not of divine impulse," so in substance Ch. F. Fritzsche, also in his *Nov. Opusc.* p. 264; or (b) that they knew not that they as His disciples were to follow the guidance of a wholly different spirit from that of Elijah,—the evangelical spirit of meekness, not the legal spirit of severity (so Theophylact, Erasmus, Zeger, Jansen, Bengel, and most of the later commentators). The view under (a) bears *on the face of it* the motives on which it depends, viz. to avoid making Jesus rebuke the spirit of Elijah. The view under (b) is simply in accordance with the words, and is to be preferred in the interrogative form, as being more appropriate to the earnestness of the questioner; yet *πνεύματος* is not to be explained, as most of the later commentators explain it, of the *human* spirit ("affectus animi," Grotius), but (rightly, even so early as Euthymius Zigabenus) of the *Holy* Spirit.<sup>1</sup> To this *objective* πνεῦμα the categorical *ἐστὶ* points (which does not mean: *ye ought to be*).<sup>2</sup>—Ver. 56. *ἐρέπαν*] into a village which was *not Samaritan*. Theophylact: *ὅτι οὐκ ἐδέξαντο αὐτόν, οὐδὲ εἰσῆλθεν εἰς Σαμάρειαν*, "because they did not receive Him, He did not even enter Samaria." Thus the journey at its very commencement diverged from the direct course that had been decided on (in opposition to Wieseler, p. 326). To suppose the further progress of the journey through Samaria (in this place consequently Schenkel misplaces the incident in John iv.) is altogether without authority in the text.

Vv. 57–60. See on Matt. viii. 19–22, who has placed the incidents earlier. These little narratives circulated probably in general without definite histor-

<sup>1</sup> Τοῦτο γὰρ ἀγαθὸν ἐστὶ καὶ ἀνεξίκακον, "For this is good and forbearing," Euthymius Zigabenus. But not as though Jesus indirectly *denied* to Elijah the Holy Spirit (comp. already on i. 17), but in His disciples the Holy Spirit is in His operations different

from what He was in the old prophets, seeing that He was in them the instrument of the divine *chastisement*.

<sup>2</sup> As to εἶναι τινος, whereby is expressed the *relation of dependence*, see on Mark ix. 41, and Winer, p. 176 [E. T. 195].



ical arrangement. [See Note LXXXII., p. 379.] Arbitrarily enough, Lange<sup>1</sup> finds the three unnamed ones that follow, vv. 57, 59, 61, in Judas Iscariot, Thomas, and Matthew. According to Luke, they were assuredly none of the twelve (vi. 13 ff.). — *παρευμένων αὐτῶν*] to wit, *εἰς ἑτέραν κώμην*, ver. 56. — *ἐν τῇ ὁδῷ*] is to be taken with what follows (Lachmann). If, as is usually the case, it were connected with *πορ. αὐτ.*, it would simply be useless. — *ἀπελθόντι*] Case of attraction, Kühner, II., p. 344. — Ver. 60. *διάγγελλε κ.τ.λ.*] *announce everywhere* (*διά*, comp. Rom. ix. 17) *the kingdom of God*, the imminent establishment of the Messiah's kingdom.

Vv. 61, 62. Peculiar to Luke. — *ἀποτάσσει κ.τ.λ.*] *to say farewell to my family*. Comp. 2 Cor. ii. 13, and see on Mark vi. 45; Vulg.: "*renuntiare*." So also Augustine, Maldonatus, and others. Literally, and likewise rightly (see xiv. 33; Lobeck, *ad Phryn.* p. 24). But the answer of Jesus, ver. 62, gives for *ἀποτάξ.* the idea of attachment, not of renunciation. — *τοῖς εἰς κ.τ.λ.*, according to the above explanation of *ἀποτάξ.*, must be *masculine* not *neuter*. (Vulgate in Lachmann, Augustine, Maldonatus, Paulus.) — *εἰς*] not instead of *ἐν* (thus de Wette, however), but a case of attraction, such as we very frequently meet with in the classical writers. The two ideas, *ἀπερχεσθαι εἰς τὸν οἶκόν μου* and *ἀποτάξ. τοῖς ἐν τῷ οἴκῳ μου*, are so blended together that the former is forced into the latter, and has driven out *ἐν* for *εἰς*.<sup>2</sup> — Ver. 62. The meaning of the proverbial saying, in which, moreover, "*cum proverbio significatur, cui rei aptetur proverbium*," "*together with the proverb there is signified, to what the proverb applies*" (Grotius), is, *No one who has offered to labor in my service, and, wilhal, still attaches his interest to his earlier relations* (*βλέπων πάλιν ἐπὶ τὸν κόσμον*, "*looking again upon the world*," Theophylact), *is well fitted* (adapted, available) *for the kingdom of the Messiah* (to labor for it). Entire devotion, not divided service!<sup>3</sup>

## NOTES BY AMERICAN EDITOR.

## LXXV. Ver. 10. Βηθσαϊδά.

Weiss ed. Mey. accepts the view that this was Western Bethsaida, admitting that Luke has made a mistake. He objects to Meyer's explanation of the meeting with the disciples on the eastern side of the Lake as "*a harmonistic interpolation*." But this phrase implies that we have no right to explain the omissions of one Evangelist by the direct statements of another. Furthermore, if, as Weiss confidently asserts, Luke used Mark, how could he make this mistake, or how could he be ignorant of what Mark tells as occurring in the interval. Yet the most conclusive answer to Weiss is this: *there is no proof*, direct and conclusive, *that there was a Western Bethsaida*; hence the assumed contradiction rests on an unproven topographical theory. (See Mark, Notes XL., LI.)

<sup>1</sup> He—just as arbitrarily, since the brief narratives omit all such details—represents the first as being of a sanguine, the second of a melancholic, the third of a phlegmatic temperament. See L. J. III. p. 424.

<sup>2</sup> See in general, Kühner, II. p. 318 f., *ad Xen. Anab.* i. 1. 5. Comp. Buttman, *Neut. Gr.* p. 286 [E. T. 332].

<sup>3</sup> On *εἰς τὴν βλέπειν, oculos aliquo convertere*, see Tittmann, *Synon.* p. 112.

LXXVI. Ver. 17. *κλασμάτων κόφινοι δώδεκα.*

Tisch. VIII. inserts a comma after *κλασμάτων*, to indicate that what follows is in apposition with *τὸ περισσεύσαν*; so R. V. The dependence of Luke on Mark, which Meyer asserts here, is impossible, for in Mark the correct text is either: *κλασμάτων δωδ. κοφίνων πληρώματα* (M, Tisch.) or, more probably: *κλάσματα δωδ. κοφίνων πληρώματα* (B, partly L Δ, W. and Hort, R. V.). If the former is correct, Luke agrees with Mark in the form of but one word; if the latter, he differs in every word, besides omitting *πληρώματα*, whatever reading be accepted. Such phenomena seem to prove conclusively the independence of the Evangelists.

## LXXVII. Vv. 18-20.

The fact that Luke omits all notice of the events recorded by Mark vi. 45-viii. 26, proves a great stumbling-block to the advocates of the theory of his dependence on the latter. To suppose it due to "some casualty unknown to us" (Meyer) is an easy solution, but it does not help us in any way. Weiss attempts to show that it was intentional, but admits that his theory is a pure hypothesis. For another and more probable view see Godet, *Luke*, pp. 261, 262, Am. ed. When great divergences appear in the Synoptic narratives the theories respecting their interdependence must necessarily depend on clever guessing. Yet we might at least demand a consistent view from the advocates of these theories.

LXXVIII. Ver. 22. *ὅτι, κ.τ.λ.*

Weiss ed. Mey., R. V., and others rightly take *ὅτι* as recitative. Meyer's view is logically correct, but *εἰπὼν* is the emphatic word, suggesting that what He thus said was the reason for the prohibition. So Weiss ed. Mey. substantially.

LXXIX. Ver. 32. *διαγρηγορήσαντες.*

Weiss ed. Mey. rejects Meyer's view of the meaning of this word, which occurs nowhere else in the N. T. But he finds it necessary to assert that Luke here (and, as he thinks, elsewhere) uses a compound verb inaccurately for the simple verb. The R. V. text renders: "when they were fully awake," with the margin: "having remained awake." Godet refers the peculiar term to "their return to self-consciousness through a momentary state of drowsiness," suggesting that it indicates an awakening of the soul (see his *Luke*, p. 273, Am. ed.). It by no means follows from this expression of Luke that this incident "belongs to a later form of the tradition," since Mark's account gives a hint of it.

LXXX. Ver. 44. *τοὺς λόγους τούτους.*

It is far more natural to refer this phrase to what follows, or to similar intimations of our Lord's passion. Weiss ed. Mey. rightly regards Meyer's view as "singular."

LXXXI. Ver. 51 ff. *The Journey to Jerusalem.*

The division of Luke's Gospel which begins here and extends to chap. xviii. 14 presents great difficulties, alike to the harmonist and to the critic. Matthew and Mark are silent respecting most of the events here narrated, and John, while he probably gives in detail much that occurred after the final departure

from Galilee, does not present a parallel account. Meyer's view of the journey in general may well be accepted, but his objections to the various harmonistic schemes necessarily imply that Luke is unhistorical in many of his statements. (We can only refer the reader to the harmonies for a discussion of the questions which arise; especially, however, to Andrews, *Life of our Lord*, p. 346 ff.) It will appear, from the notes on the separate sections, that a considerable part of this division is made up of incidents that probably belong earlier.

Godet agrees, in the main, with Meyer, finding here a preaching journey in South Galilee and Peraea, which, however, he transfers until after John vii.-x. 21. Weiss ed. Mey. inserts the following remarks: "But it must be mentioned that, in any case, there would belong to a proper 'report of a journey' the marking of single stations, which here fails entirely before chap. xviii. 35, where it is conditioned through Mark, since even chap. xvii. 11 has evidently only the design of explaining the presence of a Samaritan among the Jews in the following account (ver. 16). That 'a special source containing a journey' is the basis (Meyer) is altogether improbable. . . . But since Luke from chap. xviii. 15 on follows Mark up to that point, aside from some insertions from the source peculiar to him, he essentially follows the second main source common to him and the first Gospel, without its being necessary to assume a later modification and transposition of the same (Ewald, Weizsäcker). We have here also a second (greater) insertion from this source, which Holtzmann has indeed attempted to essentially reconstruct out of this (comp. against this Weiss, *Matt.* p. 57 ff.), which, however, from the eclectic character of Luke, is only possible to a limited extent. The point on which he took up the thread of this source must have given occasion, under the certainly erroneous supposition that its material was arranged chronologically, to the supposition that what was narrated from this point on followed the withdrawal from Galilee (comp. on chap. ix. 57, x. 13 ff.). So he gives all derived from this source, together with that taken from Mark x. 13 ff., as a description of the activity of Jesus *outside of Galilee* (to which Mark x. 1 really belongs), which presented itself to him as a continuous circuit of Jesus, having its goal in Jerusalem (ix. 51, xiii. 22, xvii. 11, xviii. 31, xix. 11)."

It may be questioned whether harmonistic invention, ancient or modern, has devised any theory for which there is so little support as this. It assumes that Luke was misled by both his sources and made up a patchwork of narrative, which he joined together by notices due entirely to his own misconception. The Tübingen critics at least gave the Evangelists the credit of having a definite purpose; this criticism invents sources and then denies that the Evangelists knew how to use them.

#### LXXXII. Vv. 57-62.

The position assigned by Matthew (just before the departure to Gadara) seems the more probable one. Luke places the incidents here because they seem appropriate to the final departure from Galilee, with which the third incident (vv. 61, 62) may have been actually connected. Weiss ed. Mey. thinks vv. 57-60 were derived from "the Apostolic source," and seeks, by a comparison of the Synoptists, to sustain the theory indicated in Note LXXXI. Comp. his *Matthew*, pp. 29, 30, 237. It may be added that few conjectures in interpretation are so utterly baseless as that of Lange respecting these three persons.

## CHAPTER X.

VER. 1. [*καί* before *ἐτέρον* is wanting in B L, Copt., etc., omitted by W. and Hort, R. V., suspected by Weiss.] — *ἐβδομήκοντα*] B D M, 42, Syr.<sup>car</sup> Perss. Arm. Vulg. Cant. Vere. Colb. For. Rd. Sax. and many Fathers add *ὅτι* here, and most of them likewise at ver. 17; Lachmann has adopted the latter in brackets. [W. and Hort insert in both places in brackets; R. V. notes the addition in the margin.] Supposed to be a more exact fixing of the number in accordance with the relation (12 times 6). — Ver. 2. Instead of the first *οὖν*, Lachm. Tisch. have *δέ*; see on vi. 9. [So recent editors, following *κ* B D L, 1, 33, 69, vss.] — Ver. 3. *ἐγώ* is wanting in A B *κ*, min. Arm. Vulg. ms. codd. of It. Lachm. Tisch. It is from Matt. x. 16. — [Ver. 4. Instead of *μηδέ*, Tisch., recent editors, with *κ* B D L have *μή*; so R. V.] — Ver. 5. *εἰσέρχησθε*] Here and at ver. 10 *εἰσέλθῃτε* must be read, on preponderating evidence. Approved by Griesb., adopted by Lachm. and Tisch. If it were not original, but an alteration, *εἰσέρχησθε* at ver. 8 would not have been acquiesced in. — Ver. 6 f. Lachm. and Tisch. have rightly deleted *μέν* after *ἐάν*, the article before *νόος*, and *ἐστί*; ver. 7. — Ver. 8. *ὁ ἄν*] Lachm. Tisch. [recent editors, R. V., with *κ* B C D, etc.] have *ἄν*, according to evidence not preponderating; and how easily the *ὁ*, that might be dispensed with, would drop away, since already the connecting particle was found in *καί*! — Ver. 11. After *ὑμῶν* Griesb. has added *εἰς τοὺς πόδας ὑμῶν*, in accordance with decisive authorities, among which, however, B D R *κ*, min. Sax. It. want *ὑμῶν*, which therefore Lachm. and Tisch. [recent editors, R. V.] have not adopted with the rest. But it was just this word *ὑμῶν* that occasioned the omission of the words in question, because the transcriber passed on immediately from *ὑμῶν* to *ὑμῶν*. Hence the reading of Griesbach is to be maintained in its integrity. — After *ἡγγικεν*, Elz. Scholz have *ἐφ' ὑμᾶς*, in opposition to authorities so important that it can only appear as a repetition from ver. 9. — Ver. 12. After *λέγω* Elz. [Tisch. VIII. also] has *δέ* (Lachm. in brackets), opposed to very important evidence. [A B C L, many others; recent editors reject.] A connective addition. — Ver. 13. *ἐγένοντο*] B D L *κ*, min. have *ἐγενήθησαν*. So Lachm. and Tisch. The *Recepta* is from Matt. xi. 21. — *καθήμεναι*] Lachm. and Tisch. have *καθήμενοι*, in accordance with decisive evidence. The *Recepta* is a grammatical alteration. — Ver. 15. *ἡ ἕως τοῦ οὐρανοῦ ὑψωθείσα*] Lachm. Tisch. have *μὴ ἕως οὐρανοῦ ὑψωθείση*, in accordance with B D L *Ξ κ*, Syr.<sup>car</sup> Aeth. Copt. It. To be rejected as at Matt. xi. 24. [So Weiss; but Treg., W. and Hort, R. V., follow the oldest authorities.] — Ver. 19. *δίδωμι*.] Tisch. has *δέδωκα*, following B C\* L X *κ*, vss. Or. Caes. Bas. Cyr. Epiph. Chrys. Rightly; the present tense more readily occurred to the transcribers. — *ἀδικήση*] Lachm. and Tisch. have *ἀδικήσει*, on authority so important that *ἀδικήση* must be regarded as a grammatical alteration. — Ver. 20. After *χαίρ. δέ* Elz. has *μᾶλλον*, in opposition to largely preponderating evidence. An addition for toning down the expression. — Instead of *ἐγράφη* Tisch. has *ἐγγέγραπται*, following B L X *κ*, 1, 33, Eus. Bas. Cyr. [Tisch. VIII. adopts, with *κ* B, the form *ἐντέγραπται*; recent

editors, R. V., accept the compound perfect.] But the compound, as well as the perfect tense, looks like a more precise definition of the original *ἐγράφη*. — Ver. 21. After *πνεύματι* B C D K L X Ξ Π ✠, min. vss. (even Vulg. It.) have τῷ ἀγίῳ. Adopted by Lachm. and Tisch. [recent editors, R. V.]. A pious addition; the transcribers would hardly have omitted the adjective, especially as in ver. 20 τὰ πνεύματα had just gone before in an entirely different sense. — Ver. 22 is introduced in Elz. Scholz, Lachm. [Tisch. VIII.] by καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπε. The words are to be retained, in opposition to Griesb.; they are wanting in B D L M Ξ ✠, min. vss. (even Vulg. codd. of It.) Ir., but they were omitted partly in accordance with Matthew, partly because, on account of ver. 23, they seemed inappropriate in this place. [Rejected by recent editors, R. V.] If they had been adopted out of ver. 23, κατ' ἰδίαν also, which in ver. 23 is omitted only by D, vss., would have been taken up with them, and the words would be wanting in ver. 23 in one set of the authorities. — [Ver. 25. Recent editors, R. V., with ✠ B L, Copt., omit καὶ before λέγων.] — Ver. 27. Lachm. and Tisch. have, indeed, ἐξ ὅλης τ. καρδίας σ., but then ἐν ὅλῃ τ. ψυχῇ σ. κ. ἐν ὅλῃ τ. ἰσχύι σ. κ. ἐν ὅλῃ τ. διανοίᾳ σ., on evidence so important that the *Recepta*, which throughout reads ἐκ, must be traced to the LXX. D, min. It. have throughout ἐν, from Matt. xxii. 37. — Ver. 29. δικαιοῦν] Lachm. Tisch. have δικαίῳσαι, on decisive evidence. — Ver. 30. [Tisch., W. and Hort, Weiss, R. V., with ✠\* B C\*, omit δέ after ὑπολαβόν.] — τυγχάνοντα] deleted by Lachm. and Tisch., in accordance with B D L Ξ ✠, min. Copt. Arm. Vulg. It. It was altogether superfluous, and was therefore passed over; there was no motive for adding it. [Rejected by recent editors, R. V.] — For a similar reason γεγόμενος, ver. 32, is to be maintained, in opposition to Tisch. [Tisch. VIII. restores it, but recent editors, R. V., with B L, 1, 33, Copt., omit.] — Ver. 33. αὐτόν] is wanting in B C L Ξ ✠, 1, 33, 254, Verc. Vind. Colb. Rd. Bracketed by Lachm., deleted by Tisch. Rightly. It is from ver. 31. — Ver. 35. ἐξελεῖν] is wanting in B D L X Ξ ✠, min. Syr. Arr. Perss. Aeth. Copt. Vulg. It. Chrys. Condemned by Griesb. and Schulz (by the latter as "vox molestissima"), deleted by Lachm. and Tisch. [The evidence against the word is deemed decisive by recent editors, R. V.] To be maintained. The similar ἐκβαλόν which follows occasioned the omission of the word, which, besides, appeared cumbrous. — Ver. 36. οὖν] bracketed by Lachm., deleted by Tisch., in accordance with B L Ξ ✠, min. vss. A connective addition. The arrangement πλησίον δοκεῖ σοι (Elz. Lachm. have δοκ. σ. πλησ.) is decisively attested. — [Ver. 38. Treg. text, W. and Hort, Weiss, R. V. (against Tisch.) read (with ✠ B L, 33, Copt.) Ἐν δὲ τῷ πορεύεσθαι αὐτοὺς αὐτός.] — Instead of παρακαθίσασα, read, with Tisch. in ver. 39, παρακαθεσθείσα, in accordance with A B C\* L Ξ ✠. The *Recepta* is the easier reading. — [Recent editors, R. V., accept πρὸς instead of παρά, and in vv. 39 and 41 substitute κυρ. for Ἰησ., with ✠ B\* L, etc.] — Ver. 41. τυρβάζῃ] Lachm. has θορυβάζῃ, in accordance with B C D L ✠, 1, 33, Bas. Evagr. [So Tisch. and all recent editors, R. V.] An interpretation in accordance with the frequently occurring θόρυβος. — The reading ὀλίγων δέ ἐστιν χρεῖα ἢ ἐνός (B C\*\* L ✠, 1, 33, Copt. Aeth. Arm. Arr. Fathers) [W. and Hort, Weiss, R. V. marg.] and similar readings have originated from the explanation which takes the passage as meaning one dish.

Ver. 1. The appointment and mission of the Seventy are transferred by Luke to this last journey of Christ. and are narrated as if they were supposed by the author to have some reference to ix. 52 (ἀπέστειλεν . . . αὐτοῖ).

Hence : καὶ [see critical note] *ἐτίπου*, which does not refer to the Twelve (Bleek and others), but to the intimation, which is nearer to it, both in place and meaning in ix. 52 ; and *μετὰ ταῦτα*, which points back to ix. 57–62, although de Wette regards the reference as obscure and inappropriate. With arbitrary erroneousness Olshausen says that in this communication there is adopted a fragment from an earlier period, and that *μετὰ ταῦτα* is not chronological (*after this*, see v. 27, xviii. 4), but *besides* (following Schleiermacher, p. 169). — ἀνέδειξεν] *renuntiavit*, He announced them as nominated, Acts i. 24 ; 2 Macc. ix. 25, x. 11, xiv. 26 ; 3 Esdr. i. 37, ii. 3 ; occurs often in the classical writers ; comp. ἀνάδειξις, i. 80. — ἐβδόμηκοντα] In accordance with the apostolic number of twelve, so far as this had reference to the *tribes* of the people, it is probable that Jesus had in view the ancient Hebrew analogue of the seventy (originally seventy-two) *elders of the people*.<sup>1</sup> It is unlikely that there is any reference to the *Gentile nations* numbering seventy, according to Gen. x.,<sup>2</sup> since there is no mention at all of any destination for the *Gentiles* (a subject on which Luke, least of all, would have been silent ; in opposition to Olshausen, de Wette, Bleek, Gieseler, and others, especially Baur and his school, Köstlin also) ; nay, according to ix. 53–56, and according to the particulars of the journey, *Samaria* should not at all be regarded (in opposition to Wieseler, p. 326 f., Baur, and others) as the theatre of their ministry. Moreover, no reference is to be assumed (as with Theophylact, Euthymius Zigabenus, Valla, and others) to the seventy palm-trees of Ex. xv. 27. — οὐ] see Winer, p. 419 [E. T. 472]. Lange, II. p. 1057 f., is wrong in explaining : into the places *which He had Himself previously designed to visit* ; that Jesus, namely, sent the Seventy through *Samaria* ; that He Himself did *not* make this circuit, but that, nevertheless, *He was not willing to give up* the Samaritan people (as representatives of the seventy Gentile nations), and therefore determined to convey the gospel to them *by means of* the Seventy. Against this invention of a “generous revenge,” πρὸ προσώπου αὐτοῦ and the imperfect ἡμελλεν are decisive. In general it is a mistake to assume that the mission of the Seventy *went beyond the bounds of Judaism*—on which assumption Baur and his school base the supposed *Pauline* tendency of the narrative. The region of the Samaritans is scarcely trodden before it is again forsaken, ix. 56, *prior to* the appointment of the Seventy. Weiss in the *Stud. u. Krit.* 1861, p. 711, is right in saying : “Of any appointment of the seventy disciples for Samaria, or for the heathen world at all, there is not a single word said.” Comp. Holtzmann, p. 393.

REMARK.—The narrative of the *Seventy* has been relegated into the unhistorical domain by Strauss, de Wette, Gfrörer (*Jahr. d. Heils*, II. p. 371), Theile (*z. Biogr. J.* p. 51 f.), von Ammon (*L. J.* II. p. 355 ff.), Baur (*Evang.* p. 498 ff.), Schwegler, Bruno Bauer, Köstlin, Zeller, Ritschl, and others. [See Note LXXXIII., p. 395.] But (1) as they accept the position that this was only a temporary and special appointment for the present journey, and not a permanent function,

<sup>1</sup> See Ewald, *Altorth.* p. 284 f.; Saalschütz, *Mos. R.* p. 39.

<sup>2</sup> Eisenmenger, *Entdeckt. Judenthum*, II. p. 3, 736 f.; Gieseler, *Versuch*, p. 126.

ver. 1, the silence of the rest of the evangelists, who indeed have not in general the detailed thread of this journey, as well as the silence of the subsequent history about their doings, is very easy to understand. — (2) That Jesus in general had around Him a larger circle of constant disciples, besides the Twelve, from whom He could appoint seventy for a special commission, is in itself, and from the evidence of such passages as Acts i. 15, 21, 1 Cor. xv. 6, as well as John vi. 60, not to be doubted. — (3) The tradition would hardly have restrained itself within these narrow limits, but would have gone further than simply to allow the Seventy to be appointed and sent forth, and then to return and vanish; and would especially have passed over into the apostolic history. — (4) That Jesus gave them a commission similar to that which He gave the Twelve, arose from the similar character of their temporary relation, in respect whereof, moreover, it is to be conceded that the tradition involuntarily mingles elements out of the two commissions.<sup>1</sup> — (5) If the narrative had been, as has been supposed (see especially Baur, *Evang.* p. 435 ff., 498 ff.), an invention of the author, intended typically to keep the apostolic call of Paul in incessant contrast with that of the Twelve, it would have been just as necessary as it was easy to the inventor to relate what they did, or at least to inweave into the commission characteristic references to the ministry of Paul, yet these are entirely wanting (comp. rather xxiv. 47 f.; Acts i. 8); moreover, the Acts of the Apostles would not have been perfectly silent about the Seventy. In like manner as Bauer, Köstlin also, p. 267 f., judges, deriving the narrative, as an account typically prefiguring the mission to the heathen,<sup>2</sup> from the supposed Gospel of Peter, without, however, acquiescing in the *opposition* to the Twelve asserted by Baur. Ewald (*Evang.* p. 285, *Gesch. Chr.* p. 349), with whom in substance Holtzmann, p. 392 f., agrees, refers the narrative to a later period, in which the gradual disappearance of the Twelve gave to the Lord's remaining companions so much more importance, that what was at first true only of the Twelve was involuntarily transferred to a wider circle; comp. also Weizsäcker, p. 161 f., 409 f. But against this also the reasons specified under 1-4 hold good. Ewald, in his *Gesch. d. Apost. Zeitalt.* p. 158, supposes that they belonged to the hundred and twenty persons mentioned in Acts i. 15. — The *purpose* of the mission was not in any way to further the personal faith of those who were sent (Hase, p. 200; Krabbe, p. 306), but, as is evident from the commission itself (see especially ver. 9), to prepare, by miraculous cures and by preaching, for the imminent advent of the Messiah. This entire journey of Jesus was intended to afford the people an opportunity for a final decision before the Lord's departure from what had up to this time been His field of action, and to be in every quarter that *Messianic* entry which culminated in the final entry into Jerusalem. This function of forerunners, which, according to ver. 1, was held in that respect by the Seventy, is at variance neither with ver. 7, which assumes no relatively long sojourn, but only forbids the change of

<sup>1</sup> According to Baur, elements of the commission given to the *Twelve* are transferred *tendentally* by the *evangelist* to the discourse to the Seventy, in order to give the preference to the latter, as being the true and genuine disciples. Comp. also Baur, *Das Christenthum der drei ersten Jahrh.* p. 76 f.; Illgenfeld, *Evang.* p. 183 ff.

See, in general, against such supposed tendencies of Luke in regard to the primitive apostles, Holtzmann, p. 394 f.; Weiss, p. 709 ff. Weizsäcker, p. 163, rightly emphasizes the fact that it is just these sayings which, in an eminent measure, must have been the common property of tradition.

<sup>2</sup> Comp. Weizsäcker, p. 409.

quarters, nor with the return at ver. 17, which was necessary for pointing out the route of the journey.—The source from which Luke derived the section is none other than that of the entire narrative of the journey (see on ix. 51). That he gave to a fragment of the *Logia* "an expansion of the original title, from a mere calculation of what was probable," is too hastily concluded by Holtzmann, p. 146.

Ver. 2. Comp. Matt. ix. 37 f. First of all, Christ makes them apprehend the greatness of their task, and (ver. 3) their risk, and then gives them (ver. 4 ff.) rules of conduct.<sup>1</sup>—*ὀλίγοι*] notwithstanding your numbers, ye are still far from sufficient<sup>2</sup> *πρὸς τὸ πλῆθος τῶν μελλόντων πιστεύειν*, "in reference to the multitude of those who are to believe" (Euthymius Zigabenus)!—*ἐκβάλλῃ*] In this is contained the importance, the urgency of the mission: *should drive forth* (comp. on Mark i. 12; 1 Macc. xii. 27).

Ver. 3. See on Matt. x. 16, where *πρόβατα*, appears. A different form of the tradition, not to be explained as though Jesus called the Twelve *πρόβατα* as being *τελειότεροις*, "more mature" (Euthymius Zigabenus). Comp. John xxi. 15–17.

Ver. 4. Comp. ix. 3; Matt. x. 9.—*βαλλάντιον*] a purse; found only in Luke in the New Testament, frequently in the Greek writers. The spelling with *λλ* is decisively attested in the New Testament, although in itself the spelling with one *λ* would be more correct. See Stallbaum, *ad Plat. Leg. I.* p. 348 D.—*μηδένα . . . ἀσπάσασθε*] not a prohibition of *the desire of goodwill* (Olshausen, B.-Crusius), or of *making a bustle* (as Lange conjectures), which would have to be found in *the context*, but which has opposed to it *κατὰ τὴν ὁδόν*; but a *command to make haste*, so as to avoid every delay upon the road that might not be necessary for the performance of their task. In this respect there is no need of any reference to the circumstantial modes of greeting (embraces, benedictions, kisses, and the like). Comp. 2 Kings iv. 29. Jesus impresses on them the *properare ad rem*! in accordance with the object of the mission, vv. 1, 9, and in a concrete form, which should not be pressed to a literal meaning. Theophylact well says: *διὰ τὸ μὴ ἀποσχολεῖσθαι περὶ ἀνθρωπίνους ἀσπασμούς καὶ φιλοφρονήσεις, καὶ ἐκ τούτου πρὸς τὸ κήρυγμα ἐμποδίζεσθαι*, "that they might not take leisure for human greetings and friendlinesses, and thus be hindered in their preaching."

Vv. 5, 6. See on Matt. x. 12 f.—The construction *εἰς ἣν κ.τ.λ.* is the same as in ver. 8. Comp. on Matt. x. 14.—*υἱὸς εἰρήνης*] a son of salvation, i.e., one who is fit to receive salvation, not different in substance from the *ἀξιος* in Matthew. Its opposite is *υἱὸς ὀργῆς* (Eph. ii. 3), *τῆς ἀπωλείας* (John xvii. 12),

<sup>1</sup> But the prohibition against going to the heathens and the Samaritans, Matt. x. 5, He does not give to the Seventy, and that for the simple reason that they had precisely to make the journey only as it was definitely marked out to them in ver. 1 (through Galilee). For this that prohibition would not have been at all appropriate.

<sup>2</sup> According to Weiss, Jesus, in respect of

*ὀλίγοι*, must have thought originally of Himself, while Luke thought of the Twelve. The former view contradicts the words of the passage, the latter the context. But that the discourse was originally addressed to the Twelve does not follow from xxii. 35, for the passage there alluded to is to be sought in ix. 3 (although with certain coincidences from x. 4).



τῆς ἀπειθείας (Eph. v. 6), γέννης (Matt. xxiii. 15). Comp. in general on Matt. viii. 12.

Ver. 7. Comp. ix. 4 ; Matt. x. 11. — ἐν αὐτῇ δὲ τῇ οἰκίᾳ] not : *in eadem aulam domo* (Vulgate, Luther, Bleek), but as it does not run ἐν τῇ αὐτῇ οἰκίᾳ : *but in the house* (in question) *itself*, which has inhabitants so worthy. — μένετε] the more specific explanation μὴ μεταβαίνειτε κ.τ.λ. follows.<sup>1</sup> — τὰ παρ' αὐτῶν] *that which is theirs* (comp. Mark v. 26). See Bernhardt, p. 255. Not different from this is τὰ παρατιθέμενα ὑμῖν, ver. 8. The messengers were to partake without hesitation of the provisions of the people, for, etc. This *statement of the reason*, however, should have prevented Baur from explaining it of the *unhesitating partaking of heathen meats* (according to 1 Cor. ix. 7 f., x. 27), even apart from the fact that no mention is made of *heathen* houses at all.<sup>2</sup>

Vv. 8, 9. Πόλιν] It is seen from this that in the direction previously given, ver. 5 ff., Jesus had contemplated villages and single dwelling-houses. [See Note LXXXIV., p. 395.] Thus ver. 5 ff. corresponds to the καὶ τόπον, and ver. 8 ff. to the πόλιν, ver. 1. — καὶ δέχ. ὑμ.] a transition into the demonstrative expression instead of the continuance of the relative form ; comp. Bremi, *ad Dem. Ol.* p. 177 ; Buttmann, *Neut. Gr.* p. 328 [E. T. 383]. — ἐσθίετε] as though καὶ ἐὰν κ.τ.λ. had been previously said. An emphatic anacoluthon. See Bornemann, *Schol.* p. 65 f. — αὐτοῖς] the inhabitants. Comp. δέχονται. — ἡγγικεν] a promise of participation in the kingdom of Messiah near at hand. On ἐφ' ὑμᾶς, comp. Matt. xii. 28 ; Ps. xxviii. 2 ; 1 Macc. v. 40, 42.

Vv. 10, 11. Comp. ix. 5 ; Matt. x. 14. The refusal to receive them is represented as following immediately *upon their entrance* ; hence the *present* εἰσέρχ. The representation of ver. 8 was different : εἰσέλθῃτε (see the critical remarks). — ἐξελθόντες] out of the house into which ye have entered. — ὑμῖν] so that ye should have it again ; a symbol of the *most contemptuous renunciation*, as in Matthew. — ἡγγικεν κ.τ.λ.] a threatening reference to their penal exclusion from the salvation of the kingdom. See ver. 12 ff. Observe that ἐφ' ὑμᾶς is wanting this time ; see the critical remarks.

Ver. 12. Comp. Matt. x. 15.

Vv. 13-15. See on Matt. xi. 21-24. Luke has not here any mistaken reminiscence (de Wette), but the disaster of these Galilaean cities lay sufficiently close to the heart of Jesus to force from Him the denunciation of woe *more than once*, and here, indeed, in very appropriate connection, since this woe brings into the light and confirms what has just been said at ver. 12 by the example of the cities which had rejected Jesus Himself. — καθήμενοι (see the critical remarks) : the inhabitants, namely. See Buttmann, *Neut. Gram.* p. 114 [E. T. 130].

Ver. 16. Comp. Matt. x. 40 ; John xiii. 20, xii. 48. A confirmation in principle of the fact that He placed on equal grounds the cities that reject

<sup>1</sup> As to *ἐσθίετε*, as it is also to be read here, see on vii. 83.

<sup>2</sup> This is also in opposition to Köstlin,

p. 234 ; Hugenfeld, *Evang.* p. 163, and Wetzsäcker, p. 163.

them with those that reject *Himself*. In the second part the saying rises to a climax (ἀθετ. τ. ἀποστ. με). A deepening of the emotion ; a solemn conclusion.

Vv. 17-20. The fact that the account of the return of the Seventy follows immediately cannot prove that in the history of this journey (from ix. 51 onward) Luke is not holding the chronological thread (Olshausen). In accordance with the purpose of the mission (ver. 1), some must have returned very soon, others later, so that Jesus might anticipate the return of one portion of them before the return of those who had gone farther, and Luke might equally exclude the summary narration of the return without passing over anything of importance that intervened. — καὶ τὰ δαιμόνια κ.τ.λ.] over which He had not given to them, as He had to the Twelve (ix. 1), an express authority : “Plura in effectu experti sunt, quam Jesus expresserat,” “They attempted more in their doings than Jesus had expressed,” Bengel. This is necessarily implied in καὶ ; but it is not to be inferred, as Köstlin assumes, that Luke regarded the casting out of demons as the *highest χάρισμα*. — ἐν τῷ ὀνόμ. σ.] *by means of Thy name*, by the fact of our utterance of it. Comp. on ix. 49 ; Matt. vii. 22. Otherwise in Mark xvi. 17. — Ver. 18. This I *saw* happen in this wise when I sent you forth (ἐθεώπων, imperf.) ! This your victorious agency against Satan (whose servants the demons are) was not hidden from me. *I beheld* at that time (in the spirit, in idea) *Satan fallen like a lightning flash from heaven*, i.e., I then<sup>1</sup> perceived the swift overthrow of Satan from his lofty power, in so lively a manner that it presented itself to me in my inward perception, as if he were like a flash of lightning (so

<sup>1</sup> Without any ground in the context, ἐθεώπων has been dated farther back in various ways. Lange, *L. J.* II. 2, p. 1070 f. (comp. also Philippi, *Glaubenslehre*, III. p. 308), refers it to the *temptation in the desert*, and conceives that with the rebuke of Christ, Get thee hence from me ! Satan was “cast forth from the heavenly circle of Christ and His people.” Gregory Nazianzen and other Fathers, Euthymius Zigabenus, Maldonatus, and others, refer it to the *time of Christ's incarnation*, by which Satan was cast down, a result which Christ here describes as a “dux belli suas narrans victorias,” “leader in war narrating his victories” (Maldonatus). Other Fathers, including Origen and Theophylact, Erasmus and others, refer it to the *fall of the devil by sin*, whereby he lost his place in heaven. Thus also Hofmann, *Schriftbew.* I. p. 443, who indeed would have “the fall from heaven” to signify only the loss of the fellowship of the supramundane life of God (p. 458). According to this, the imperfect must have its reference to a fact of which Christ was a witness when He was still the λόγος ἄσαρκος. But against the explanation of Satan's fall by sin, it is decisive that with this overthrow of Satan his power on earth was not *broken*, but it then

first *began*. The explanation is therefore quite opposed to the connection in which our passage stands, since Jesus is not at all desirous of warning against arrogance (the view of many Fathers), but must certainly be speaking of the *destruction* of the devil's power, of the *overthrow* of the devilish strength. Hence also Hilgenfeld is quite mistaken, *Evangel.* p. 184, in making it refer to Rev. xii. 9, saying that Jesus saw how the devil “even now is working with special energy upon the earth,” that with the near approach of the passion of Jesus (not for the first time shortly before the last day) came therefore the point of time when the devil, who had been driven out of the field, should develop his power anew. Moreover, Hahn, *Theol. d. N. T.* I. p. 342, rightly referring ἐθεώπων to the time of sending out the Seventy, finds the meaning to be : I beheld Satan *descend* from heaven with the rapidity of lightning *to hinder your work* ; but fear ye not, behold I give you power, etc. In accordance with the context, πρῶτα must mean the *knocking* down of the devil, not his descent from heaven ; but the connection which Hahn makes with ver. 19 is neither intimated (in any wise by ἀλλ' ἰδοὺ κ.τ.λ.), nor does it suit the correct reading δέσμενα.

swift, so momentary ὃ hurled out of heaven (πεσόντα, not the present). The whole reply of Jesus (comp. vv. 19, 20) is rich in imagination, full of vivid imagery, confirming the triumphant assertion of the disciples in equally joyous excitement.<sup>1</sup> Comp. Rev. xii. 9; and on the fact itself, John xii. 31, where no more than here is intended any allusion to the downfall of the hierarchical party (Schenkel). He does not mean to speak of a *vision* (von Ammon, *L. J.* II. p. 359), since such a thing nowhere occurs in His experience, inasmuch as in consideration of His direct perception He had no need of such intermediate helps; but He means an intuition of His *knowledge*, and speaks of it under a vivid, lifelike form, which the imagination is able to grasp. The relative tense ἰθεῖον might also be referred to the time of the disciples' ministry (de Wette, Bleek, Schegg [Weiss ed. Mey.]; comp. Bengel, tentatively, "*quum egistis*," "when you acted"); yet this is the less appropriate to the assertion of the instantaneous πεσόντα, and to the comparison with the lightning's flash, that the ministry of the Seventy lasted for a time. — The representation ἐκ τοῦ οὐρανοῦ πεσόντα<sup>2</sup> does not in any way presuppose Satan's abode in heaven (as to Paul's representation of the abode of the demons in the atmosphere, see on Eph. ii. 2), but corresponds to the thought of highly exalted power, as above, ver. 15, and Isa. xiv. 12; the representation, however, of its swiftness and suddenness by comparison with a *flash of lightning* was by reason of the τοῦ οὐρανοῦ as natural and appropriate as is the comparison of the lightning in Matt. xxiv. 27. — Ver. 19. According to the reading δέδωκα (see the critical remarks), Jesus gives them not a mere *supplementary* explanation (objection by de Wette), but He explains to them *what a much greater power* still they had received from Him and possessed (*perfect*) than that which they had experienced in the subjection of the demons. This investiture with power occurred before the sending of them forth, although it is not expressly mentioned in the commission, ver. 2 ff.; but it was left to become clear to their consciousness through experience, and they had already partially begun to be conscious of it in the subjection of the demons to their power. — τοῦ πατεῖν ἐπάνω θφωσ κ. σκορπ.] a figurative description (in accordance with Ps. xci. 13, and see the Rabbinical passages in Wetstein) of the dangerous *Satanic powers*, which the Seventy were to tread under their feet, as warriors do their conquered foes (Rom. xvi. 20). — καί] and generally. — The *emphasis* of the discourse as it advances lies on πᾶσαν and οὐδέν. — τοῦ ἐχθροῦ] *of the enemy*, of whom our Lord is speaking, and that is none other than *Satan*.<sup>3</sup> — οὐδέν] is the accu-

<sup>1</sup> Against this view Hofmann objects that it is foreign to the connection (wherefore?), and that it gives to the mission an importance that does not belong to it. But was it then something of little importance to send forth seventy new combatants against Satan's power? Could not the commander of this new warrior band behold, in the spirit, when He sent them forth, the devil's overthrow?

<sup>2</sup> ἐκ τοῦ οὐρανοῦ is not to be taken with ἀσπαρήν, as Schliermacher would have it,

who, moreover, takes pains in his *Vorles. ũd. d. L. J.* p. 333 ff., with subtlety at variance with true exegesis, to exclude the doctrine of the devil from the teaching of Jesus. He says that Jesus speaks of the devil according to a current representation,—just as people speak of ghosts, without believing in their reality, and as we say that the sun rises, though everybody knows that the sun does not in reality rise.

<sup>3</sup> Comp. *Test. XII. Patr.* p. 657: προέχετε αὐτοῖς ἀπὸ τοῦ Σατανᾶ . . . Κατέναντι τῆς

sative neuter : and *in nothing will it* (the *δύναμις τοῦ ἐχθροῦ*) *harm you* ; comp. Acts xxv. 10 ; Gal. iv. 12 ; Philem. 18 ; Wolf, *ad Dem. Lept.* p. 343. — *ἀδικήσει* (see the critical remarks) : *as to the future after οὐ μή*, see on Matt. xxvi. 35 ; Mark xiv. 31. — Ver. 20. Nevertheless your rejoicing should have for its object a higher good than that authority over spirits. Theophylact well says : *παιδεῖν δὲ αὐτοὺς μὴ ἐψηλοφρονεῖν, φησί· πλὴν ἐν τούτῳ κ.τ.λ.*, “But training them not to be high-minded, he says : howbeit in this, etc.” In accordance with his presuppositions, Baur, *Evang.* p. 439, thinks that the evangelist had Rev. xxi. 14 in view, and that he in a partisan spirit referred<sup>1</sup> to the *Seventy* the absolute significance in respect of the kingdom of God which the apocalyptic writer attributes to the *Twelve*. — *μὴ χαίρετε κ.τ.λ.*] *rejoice not . . . but rejoice*. Not a relative (*non tam . . . quam*), “not so much as,” see Kuinoel, de Wette, and many others), but an *absolute* negation with rhetorical emphasis (Winer, p. 439 [E. T. 495]), although “*gaudium non vetatur, sed in ordinem redigitur*,” “the joy is not forbidden, but reduced into order,” Bengel. — *ὅτι τὰ ὀνόμ. κ.τ.λ.*] an embodiment of the thought : *that ye are destined by God to be in the future participators in the eternal Messianic life*, in accordance with the poetic representation of the *Book of Life* kept by God,<sup>2</sup> in which their names had been written (*εἰργράφη*). The predestination thereby set forth is that which occurred before the beginning of time in Christ (Eph. i. 4). See on Phil. iv. 3.

Vv. 21, 22. See on Matt. xi. 25–27.<sup>3</sup> [See Note LXXXV., p. 396.] Luke places this thanksgiving prayer in immediate chronological connection (*in the same hour*) with the return of the Seventy. Theophylact says : *ὡςπερ πατὴρ ἀγαθὸς παῖδας ἰδὼν κατορθώσαντάς τι, οὕτω καὶ ὁ σωτὴρ ἀγάλλεται ὅτι τοιοῦτων ἀγαθῶν ἡξιώθησαν οἱ ἀπόστολοι*, “As a good father when seeing his sons succeeding in something, so the Saviour rejoices, because the apostles were deemed worthy of such good things.” Still this chronological position is hardly the historical one. See on Matt. — *τῷ πνεύματι*] not the *Holy Spirit* (see the critical remarks). Comp. i. 47. It is His own *πνεῦμα ἀγιασμένης*, Rom. i. 4. The opposite of this, *ἡγαλλ. τ. πν.*, occurs in John xi. 33. — *ταῦτα*] finds in Luke its reference in *ὅτι τὰ ὀνόματα ὑμῶν κ.τ.λ.*, ver. 20, and is hence to be understood<sup>4</sup> of the knowledge of the life eternal in the kingdom of Messiah (comp. viii. 10 : *γινῶναι τὰ μυστήρια τῆς βασιλείας*). — Ver. 22. *καὶ*

*βασιλείας τοῦ ἐχθροῦ στήσεται*. Matt. xlii. 25 ; 1 Pet. v. 8.

<sup>1</sup> Which, however, by a glance at Rev. iii. 5, xvii. 8, is shown to be erroneous. Moreover, according to Weizsäcker, vv. 18–20 are said to be of the “latest origin.”

<sup>2</sup> Ex. xxxii. 32 f. ; Ps. lxi. 29 ; Isa. lv. 3 ; Phil. iv. 3 ; Rev. iii. 5 ; comp. on Matt. v. 12. <sup>3</sup> Keim, *Geschichtl. Christus*, p. 51, sees here the *climax reached of the consciousness of the divine Sonship*, and that hence there now appears, instead of the “*your Father*,” as hitherto, the designation “*my Father*.” But on the one hand “*your Father*” is still said at the same time and later (xii. 30, 32 ;

Matt. x. 20, xviii. 14, xxiii. 9), and on the other Jesus, not to mention ii. 49, says “*my Father*” even as early as in the Sermon on the Mount (Matt. vii. 21). Baur, indeed (*Neutest. Theol.* p. 80), knows no other way of getting rid of the offence which this expression of Matt. vii. 21 gives him than by attributing the words to a *later* period of the ministry of Jesus. It is easy in this way to set aside what will not fit into our notions.

<sup>4</sup> Not, of the power over the demons, as Wittichen, *d. Idee Gottes als des Vaters*, 1863, p. 30, wishes to have it. To that also belongs πάντα, ver. 22.

στραφεῖς κ.τ.λ.] (see the critical remarks). [See Note LXXXV., p. 396.] From the prayer to *God* He turns in the following words to the *disciples* (the Seventy and the Twelve). — πρὸς τοὺς μαθ.] belongs to στραφεῖς. Comp. vii. 44, xiv. 25. As to the idea of the πάντα μοι παρεδ., which is not, as with Baur, Schenkel, and others, to be referred merely to the spiritual and moral region, see on Matt. xxviii. 18. — γινώσκει] That the Marcionite reading ἐγνώ is the original one, and not a gnostic alteration, is rendered probable by the very ancient date at which it is found (Justin, the Clementines, the Marcosites). Comp. on Matt. xi. 27. The gnostic interpretation of ἐγνώ, which is contested by the Clementines (xviii. 13 f.), very easily brought about the change into the present tense. See (after Baur, Hilgenfeld, Semisch, Köstlin, Volkmar) Zeller, *Apostelg.* p. 13 f. — τις] in respect of His nature, counsel, will, thought, etc. In what way, however, τις ἐστιν ὁ πατήρ is said to be gnostic rather than biblical (Köstlin, p. 161) it is not easy to see. The Father who has sent the Son has His perfect revelation for the first time in Him. Comp. John xiv. 9. — ὃ ἐὰν βούλ.] Comp. concerning the Spirit, 1 Cor. xii. 11. This will of the Son, however, in virtue of His essential and moral unity with the Father, is no other than the Father's will, which the Son has to fulfil. Comp. Gess, *Pers. Chr.* p. 18 f. Observe, again, that the negation, which is not to be relatively explained away, οὐδεὶς . . . εἰ μή, establishes a relation of a unique kind, namely, that of the *metaphysical* fellowship.

Vv. 23, 24. See on Matt. xiii. 16 f., where the historical connection is quite different. [See Note LXXXV., p. 396.] But the significant beatitude may have been spoken on different occasions, especially with a different reference of meaning (as here in particular βλέπειν has a different sense from what it has in Matthew). — καὶ στραφεῖς κ.τ.λ.] Here we have a further step in the narrative (comp. ver. 22), which is marked by κατ' ἰδίαν, to be taken along with στραφεῖς. This turning, which excluded the others who were present (see ver. 25), is to be regarded as perceptible by the movement and gesture of the speaker. "Lucas accurate notare solet pausas et flexus sermonum Domini," "Luke is wont to note accurately the pauses and turns of the Lord's discourses," Bengel. Consequently the reproach of *inappropriateness*, occasioned by the omission of δεῦτε πρὸς με πάντες (in Matthew), does not touch Luke (Holtzmann, p. 147; Weiss). — καὶ βασιλεῖς] peculiar to Luke. Think of David, Solomon, Hezekiah, and others. — ἰδεῖν . . . ἀκούετε] The point of the contrast varies: to see what ye see . . . and to hear what ye (actually) hear. Comp. on 2 Cor. xi. 29.

Ver. 25 ff. This transaction is *different* from the later narrative of Matt. xxii. 35 ff. (comp. Mark xii. 28 ff.). [See Note LXXXVI., p. 396.] The fact that the same passages of the law are quoted cannot outweigh the difference of time and place, of the point of the question, of the person quoting the passages, and of the further course of the conference. Comp. Strauss, I. p. 650 f., who, however, also holds Matthew and Mark as distinct, and thus maintains three variations of the tradition upon the one subject, viz., that Jesus laid stress on the two commandments as the foremost of the law; while Köstlin, p. 275, supposes that Luke arbitrarily took the

question, ver. 25, out of its original place in Matthew and Mark, and himself made it the entire introduction to the parable (ver. 30 ff.). Comp. Holtzmann: "two independent sections brought by Luke within one frame." — *ἐκπειράξων αὐτόν*] προσεδόκησεν παγιδεῦσαι τὸν Χριστὸν εἰς τὸ πάντως ἐπιτάξαι τι ἐναντίον τῷ νόμῳ, "He expected to ensnare Christ into enjoining something altogether contrary to the law," Euthymius Zigabenus. As to *ἐκπειράξ,* to try thoroughly, see on 1 Cor. x. 9.

Vv. 26, 27. Πῶς ἀγαγινώσκεις] כִּי אֵיךְ, a customary Rabbinical formula to give occasion to a scriptural citation, Lightfoot, p. 794. — πῶς] how, that is, with what words, not instead of *τι* (Kypke and others). Comp. πῶς φῆς, πῶς λέγεις πῶς δοκεῖς, and the like. Observe that ἐν τῷ νόμῳ is placed first for the sake of emphasis, and that the *doubled* expression of the question indicates the *urgency* of the questioner. Lechler in the *Stud. u. Krit.* 1854, p. 802, is wrong in explaining the passage as if it were πῶς οὐ ἀναγ. — Ver. 27. The lawyer quotes Deut. vi. 5 along with Lev. xix. 18. The Jews had to repeat daily morning and evening the former passage, together with Deut. xi. 13 ff. (Berac. f. 3. 3; comp. on Mark xii. 20); it appeared also on the phylacteries (see on Matt. xxiii. 5), but not Lev. xix. 18; hence the opinion of Kuinoel: "Jesum digito monstrasse thecam illam, qua se ornaverant legis peritus," "that Jesus pointed with His finger to that box with which the lawyer had adorned himself," must be rejected. The reason why the lawyer answered *entirely in the meaning of Jesus*, and especially adds the passage from Leviticus, is found in the fact that his attention was directed not to what had *immediately preceded*, but to the problem *τίς ἐστὶ μου πλησίον*; and that he used the question *τι ποιήσας κ.τ.λ.*, ver. 25, only as an introduction thereto. To this question, familiar as he was with the principles of Jesus, he must have expected an answer in which the duty of the love of one's neighbor was not wanting, and thereto he would then attach the special question meant to tempt him, viz., *τίς ἐστὶ μου πλησίον*; But since the dialogue takes such a turn that he himself becomes the respondent, he gives the answer which he had expected from Jesus; and now for his own self-justification—to show, to wit, that notwithstanding that correct answer, he did not ask his question without reason, but still needs more detailed instruction, he adds the problem under cover of which the temptation was to be brought in. The questioner, unexpectedly made to play the part of the respondent, thus keeps his object in view with presence of mind and craftiness, and it can neither be asserted that by his reply, in keeping with the meaning of Jesus, he at once gave himself up as a captive (de Wette), nor that this reply was not suggested till the question of Jesus was interposed (Bleek).

Vv. 28, 29. Τοῦτο ποιεῖ] τοῦτο has the emphasis corresponding to the *τι* of ver. 25. — [ἔσθ] ζῶν, αἰώνιον κληρονομῆσεις, ver. 25. It is thus that Jesus declared the fundamental law of the divine retribution, as Paul, Rom. ii. 13. But as to the manner in which this moral, fundamental law leads to the necessity of the righteousness of faith (see on Romans, *loc. cit.*), there was no occasion for Him to explain further in the presence of the legal tempter. — Ver. 29. *δικαιῶσαι ἑαυτὸν*] namely, in reference to his question, to prove that

he had put it with reason and justice ; see on ver. 26 f.<sup>1</sup> The view that he wished to represent himself as being honestly disposed, xvi. 15 (so usually), has against it<sup>2</sup> the purpose with which the scribe had presented himself, ἐκπειράζων αὐτόν, in spite of which he himself has still answered rightly, ver. 27. — καὶ τίς κ.τ.λ.] See on the καὶ occurring thus abruptly and taking up the other's discourse, Hartung, *Partikell.* I. p. 146 f. ; Ellendt, *Lex. Soph.* I. p. 879 f. ; "Mire ad ἵθος facit," "He acts wonderfully according to custom," Bengel. — πλῆσιον] without an article, hence : *who is neighbor to me?*<sup>3</sup> The element of temptation consisted in this, that from the mouth of Jesus was expected some sort of heterodox reply which should deviate from the Rabbinical definition that the Jew's nearest neighbor is his fellow-Jew.

Vv. 30, 31. Ὑπολαμβάνειν, in the sense of "taking up the discourse of another by way of reply," occurs only here in the New Testament, and hence is probably taken by Luke from the source used by him. It is frequent in the LXX. (ἧψ) and in the classical writers.<sup>4</sup> — ἀνθρωπός τις] without any more definite limitation, which, however, is not to be regarded as intentional (Paulus thinks that it is meant to intimate that the Samaritan asked no questions about his nationality, comp. also Schenkel), but leaves it to be understood of itself, by means of the context, that a Jew is meant (not a heathen, as Olshausen takes it), in virtue of the contrast between Jew and Samaritan. — Ἱεριχώ] See on Matt. xx. 29. It was separated from Jerusalem by a desert region (Joseph. *Bell.* iv. 8. 3), which was unsafe because of robbers (Jerome on Jer. iii. 2). It was not a priestly city. — περιέπεσεν] *he met with robbers, fell among them, as περιπίπτειν τινί, incidere in aliquem, is very often used in the classical writers.*<sup>5</sup> There is no question here about chancing upon unfortunate circumstances, for this would have required the dative of an abstract noun (such as συμφορῇ, τύχη κ.τ.λ.). — οἱ καὶ κ.τ.λ.] This and the subsequent καὶ correspond to one another ; *et . . . et.* They took his clothes off him in order to rob him of them, and while doing so they beat him (because he resisted). The two participles therefore stand in the correct sequence of what actually occurred (in opposition to de Wette.) — τυγχάνοντα] not equivalent to ὄντα, but : they left him when *he was just half dead*<sup>6</sup> (this was the condition to which he was reduced).<sup>7</sup> [But see critical note.] — ἀντιπαρήλθεν] *ex adverso praeteriit* (Winer, *de verb. compos.* III. p. 18), he passed by on the opposite side. This ἀντι gives a clear idea of the cold behavior of the hard-hearted passer-by. The word occurs elsewhere only in Strat. vii. 2 (Jacobs, *Anthol.* III. p. 70) and Wisd. xvi. 10 (in which place,

<sup>1</sup> Comp. also Maldonatus, de Wette, Bleek, Schegg.

<sup>2</sup> Lange, *L. J.* II. p. 1076, conjectures that the scribe wished, as the disciples had just returned from Samaria, to call Jesus to account in respect of this fellowship with the Samaritans—which could not be the way to life. But the Seventy had not been to Samaria at all. Comp. on ver. 1 and ix. 56.

<sup>3</sup> Comp. ver. 38. See Bornemann, *Schol.* p. 69 ; Winer, p. 118 f. [E. T. 130].

<sup>4</sup> Comp. Herod. vii. 101 : ὁ δὲ ὑπολαβὼν εἶπεν ; Dem. 594. 21, 600. 20 ; Polyb. iv. 85. 4, xv. 8. 1.

<sup>5</sup> Herod. vi. 105, viii. 94, vi. 41 ; Dem. 1264. 26 ; Xen. *Anab.* vii. 3. 38 ; Polyb. iii. 53. 6.

<sup>6</sup> The expression makes us feel the *unconcernedness* of the robbers about the unfortunate man whom they left to his fate *just as he was.*

<sup>7</sup> Comp. Plat. *Prot.* p. 313 E, and elsewhere. See Ast, *Lex. Plat.* III. p. 420. ὄντα might have been added besides, Lobeck, *ad Phryn.* p. 277.

however, it means *ex adverso advenire*, "to arrive over against;" see Grimm).<sup>1</sup>

Ver. 32. Observe the climax in the description—*having reached the place* (in question), *he went, when he had come* (approached) *and seen* (the state of the case), *by on the other side*.<sup>2</sup>

Ver. 34. Ἐπιχίων κ.τ.λ.] *while he*, as he was binding them up, *poured on them oil and wine*, the ordinary remedy in the case of wounds (see the passages in Wetstein and Paulus), which he carried with him for any casual need. — ἐπὶ τὸ ἴδιον κτήνος] *on his own beast* (his ass), so that thus he himself gave up its use. — πανδοχείον] instead of the Attic πανδοκτεῖον, Lobeck, *ad Phryn.* p. 307. The word has also passed over into the Rabbinical vocabulary: פתק, see Lightfoot, p. 799. We must picture to ourselves a *caravanserai*, over which presided an ordinary landlord.

Vv. 35, 36. Ἐπὶ] as in Mark xv. 1; Acts iii. 1: *towards the morrow*, when it was about to dawn. — ἐξελθὼν] out of the inn. He gave the money to the landlord *outside* (*past* participle). The *small* amount, however, that he gave him presupposes the thought of a very *early* return. — ἐκβαλὼν] a vivid picture; out of his purse. Comp. Matt. xiii. 52. — προσδαπαν.] *thou shalt have expended in addition thereto*, besides.<sup>3</sup> — ἐγὼ] with emphasis; the unfortunate man was not to have the claim made on him. — ἐπανέρχεσθαι] signifies "reditum in eum ipsum locum," "return to this very place," Tittmann, *Synon.* p. 232. Very frequently in use in the classical writers. — γεγενέναι] *to have become* by what he had done.<sup>4</sup> Flacius, *Clav.* II. p. 330, well says: "omnes quidem tres erant jure, sed unicus facto aut officio," "all three indeed were by law, but only one by deed and service." — τοῦ ἐμπεσ. εἰς τ. λ.] *who fell among the thieves*. See Sturz, *Lex. Xen.* II. p. 153.

Ver. 37. Ὁ ποιήσας κ.τ.λ.] Bengel: "Non invitus abstinere legisperitus appellatione propria Samaritae," "Not unwillingly does the lawyer abstain from the proper appellation of Samaritan." On the expression, comp. i. 72. — τὸ ἔλεος] the compassion related; καὶ οὐ: *thou also*; not to be joined to πορεύου (Lachmann), but to ποίει. Comp. vi. 31.

REMARK.—Instead of giving to the theoretical question of the scribe, ver. 29, a direct and theoretical decision as to whom he was to regard as his neighbor, Jesus, by the feigned (according to Grotius and others, the circumstance actually occurred) history of the compassionate Samaritan, with all the force of the contrast that puts to shame the cold Jewish arrogance, gives a practical lesson on the question: *how one actually becomes the neighbor of ANOTHER*, namely, by the exercise of helpful love, independently of the nationality and religion of the persons concerned. And the questioner, in being dismissed with the direction, καὶ σὺ ποίει ὁμοίως, has therein indirectly the answer to his question, τίς ἐστὶ μου πλησίον; namely: Every one, without distinction of people and faith, to whom the circumstances analogous to the instance of the Samaritan direct thee to exercise helpful love in order thereby to become *his* neighbor, thou hast to re-

<sup>1</sup> Comp. ἀντιπαρίεναι, Xen. *Anab.* iv. 3. 17; *Hell.* v. 4. 38.

<sup>2</sup> On γενόμεν. κατά, comp. Herod. iii. 86: ὡς κατὰ τοῦτο τὸ χωρίον ἐγένοντο; Xen. *Cyrop.*

vii. 1. 14, and elsewhere. Comp. ver. 33.

<sup>3</sup> Lucian, *Ep. Sat.* xxxix.; *Corp. inscr.* 108, 8.

<sup>4</sup> On γίνεσθαι, in the sense of *se praestare*, see Kühner, *ad Xen. Anab.* i. 7. 4.



gard as *thy* neighbor. This turn on the part of Jesus, like every feature of the improvised narrative, bears the stamp of originality in the pregnancy of its meaning, in the insight which suggested it, and in the quiet and yet perfectly frank way in which the questioner, by a direct personal appeal, was put to the blush.<sup>1</sup>

Ver. 38. [See Note LXXXVII., p. 396.] Ἐν τῷ πορεύεσθαι] to be understood of the continuation of the journey to Jerusalem. See ix. 51, 57, x. 1. [See also critical note.] But Jesus cannot yet be in *Bethany* (see xiii. 22, xvii. 11), where Martha and Mary dwelt (John xi. 1, xii. 1 f.), and hence it is to be supposed that Luke, because he was unacquainted with the more detailed circumstances of the persons concerned, transposed this incident, which must have occurred in Bethany, and that on an earlier festal journey, not merely to the last journey, but also to some other village, and that a village of Galilee. The tradition, or the written source, which he followed had preserved the fact and the names of the persons, but not the time and place of the incident. If we regard Luke as unacquainted with those particulars, the absence of all mention of *Lazarus* is the less surprising, seeing that the substance of the history concerns the *sisters* only (in opposition to Strauss, I. p. 751). — καὶ αὐτός] καί is the usual *and* after ἐγένετο [but see critical note], and αὐτός brings Jesus Himself into prominence above the company of travellers (αὐτοίς). *He, on His part*, without the disciples, went into the village and abode at the house of Martha. — The notion that *Martha* was the wife (Bleek, Hengstenberg) or widow (Paulus) of Simon the leper, is based upon mistaken harmonistics. See on vii. 36 ff. and Matt. xxvi. 6 f. Whether she was a widow at all (Grotius) does not appear. She was the housekeeper and manager of the household, and probably the elder sister.

Vv. 39, 40. Τῇδε] This word usually refers to what follows, but here in a vividly realizing manner it points to *what has gone before*, as sometimes also occurs in the classical writers.<sup>2</sup> — ἡ καί] καί is not : *even* (Bornemann), which would have no reference to explain it in the context ; but : *moreover*, bringing into prominence the fact that Mary, besides whatever else she did in her mind after the coming of Jesus, *moreover* seated herself at His feet, etc. See Klotz, *ad Devar.* p. 636. — The form παρακαθέσθαι (see the critical remarks), from παρακλίζομαι, to sit down near to, belongs to later Greek. Joseph. *Antt.* vi. 11. 9. — Mary sits there as a *learner* (Acts xxii. 3), not as a *companion at table* (at the right of Jesus, where His outstretched feet were), as Paulus and

<sup>1</sup> The Fathers, as Origen, Ambrose, Augustine, Theophylact, Euthymius Zigabenus, have been able to impart mystical meanings to the individual points of the history. Thus the ἄνθρωπος τις signifies *Adam* ; Jerusalem, *paradise* ; Jericho, the *world* ; the thieves, the *demons* ; the priest, the *law* ; the Levite, the *prophets* ; the Samaritan, *Christ* ; the beast, *Christ's body* ; the inn, the *church* ; the landlord, the *bishop* ; the Denarii, the *Old and New Testaments* ; the return, the *Parousia*. See especially Origen,

*Hom.* 34 in *Luc.*, and Theophylact, *sub loc.* Luther also similarly allegorizes in his sermons. Calvin wisely says : "Scripturae major habenda est reverentia, quam ut germanum ejus sensum hac licentia transfigurare liceat." "There should be a greater reverence for Scripture than allows its real sense to be transformed with this license."

<sup>2</sup> See Bernhardt, p. 278 ; Kühner, *ad Xen. Mem.* I. 2. 3, III. 3. 12.

Kuinoel will have it (women *sat* at table ; see Wetstein *in loc.*). For the text as yet says nothing of the *meal*, but only of the hospitable reception in general (ver. 38), and, moreover, ver. 40 alludes generally to the attendance on and entertainment of the honored and beloved Guest, wherein Martha was exhausting her hospitality. There is no trace of any reclining at table ; the context in κ. ἔκονε τ. λόγ. αὐτ. points only to the idea of the *female disciple*. — περισπᾶσθαι, in the sense of the *being withdrawn from attention and solicitude by reason of occupations*, belongs to later Greek.<sup>1</sup> The expression περὶ τι, *about something*, connected with verbs of *being busied, of taking trouble*, and the like, is also very frequent in Greek writers. — κατέλιπε] *reliquit* ; she had therefore gone away from what she was doing, and had placed herself at the feet of Jesus. — ἵνα] therefore speak to her *in order that*. Comp. on Matt. iv. 3. — As to συναντιλαμβάνεσθαι τινι, *to give a hand with anybody*, i.e., *to help anybody*, comp. on Rom. viii. 26.

Vv. 41, 42. Περί πολλά] Thou art anxious, and weariest thyself (art in the confusion of business) *about many things*, see ver. 40.<sup>2</sup> — ἐνός δέ ἐστι χρεία] A contrast with πολλά : *but of one thing there is need* ; one thing is necessary, that is to say, *as an object of care and trouble*. By these words Jesus, in accordance with the context, can mean nothing else than that from which Martha had withdrawn, while Mary was bestowing pains upon it—the *undivided devotion to His word for the sake of salvation*, although in tenderness He abstains from mentioning it by name, but leaves the reference of the expression, in itself only general, to be first discovered from the words which follow. [See Note LXXXVIII., p. 396.] In respect of the neuter ἐνός nothing is to be supplemented any more than there is in respect of πολλά. Following Gregory, Bede, Theophylact, Zeger, Michaelis, and others (comp. Erasmus in the *Annotations*), Paulus understands : *one dish*, “we need not many kinds,” and τὴν ἀγαθὴν μερίδα is then taken as meaning *the really good portion*,<sup>3</sup> which figuratively represents the participation in communion with Jesus. The former, especially after the impressive Μάρθα, Μάρθα, would have been just as trivial and out of harmony with the serious manner of Jesus as the latter would have been discourteous to the well-intentioned hostess. Nachtigall also mistakes (in Henke's *Magaz.* VI. p. 355), and Stolz agrees with him in interpreting : *one person is enough* (in the kitchen), in opposition to which the contrast of πολλά is decisive, seeing that according to it ἐνός must be *neuter*. — τὴν ἀγαθὴν μερίδα] *the good part*. That, namely, about which care and pains are taken, consists, according to the various *kinds* of these objects, of several *parts*. Mary has selected for herself among these, for her care and pains, the *good part* ; and this is, in accordance with the subject, nothing else than precisely that ἐν which is necessary—that portion of the objects of solicitude and labor which is *the good one*, the *good portion*, which only *one* can be. More vaguely Grotius, Elsner, Kypke, Kuinoel, and others put it : the good *occupation* ; and de Wette, generalizing this : the

<sup>1</sup> See Lobeck, *ad Phryn.* p. 415. Comp. Plut. *Mor.* p. 517 C : περισπασμὸς κ. μεθολκὴ τῆς πολυπραγμοσύνης.

<sup>2</sup> On τυρβάζεσθαι [see critical note] περὶ τι,

comp. Aristoph. *Ran.* 1007.

<sup>3</sup> Comp. the form of speech, πρὸς μερίδας διαινεῖν, *to dine in portions*, and see examples in Wetstein.

good destination of life. Comp. also Euthymius Zigabenus : δύο μερίδες πολιτείας ἐπαινεταί, ἡ μὲν πρακτικὴ, ἡ δὲ θεωρητικὴ, "Two portions of the way of living are praiseworthy, one practical, the other theoretical." — τὴν ἀγαθὴν] neither means *optimam* (Kuinoel and others), nor does it imply that the care of Martha, in which assuredly love also was expressed, was *mala* (Fritzsche, *Conject.* I. p. 19) ; but it designates the portion as *the good one* κατ' ἐξοχὴν. — ἡ τις οὐκ ἀφαιρ. ἀπ' αὐτ.] refers certainly, first of all, to Martha's appeal, ver. 40. Hence it means : *which shall not be taken away from her* ; she shall *keep* it, Mark iv. 25, whereby, however, Jesus at the same time, in thoughtful reference to further issues, points, in His characteristically significant manner, to the *everlasting* possession of this μερίς. By ἡ τις, which is not equivalent to ἡ, what follows is described as belonging to the *essence* of the ἀγαθὴ μερίς : *quippe quae*. "Transit amor multitudinis et remanet caritas unitatis," "The desire for many things passes away, and the love of the one thing remains," Augustine. — Those who have found in Mary's devotion the representation of the Pauline πίστις, and in the nature of Martha that of zeal for the law, so that the evangelist is made to describe the party relations of his own day (Baur, Zeller, Schwegler, Hilgenfeld), have, by a *coup* quite as unjustifiable as it was clumsy, transferred this relic of the home life of Jesus into the foreign region of allegory, where it would only inaptly idealize the party relations of the later period.

NOTES BY AMERICAN EDITOR.

LXXXIII. *The Mission of the Seventy.*

Weiss ed. Mey., in accordance with his view of the construction of this Gospel, thinks that the instruction to the Seventy is derived from the older source, but that Luke in chap. ix. 3-5 followed Mark, who gave the same as instruction to the Twelve. Hence Luke is represented as borrowing uncritically from two sources without knowing that the matter was identical, and as supposing that there was a second mission of a larger number of disciples. Weiss holds that the same confusion exists in the account of the return of the Seventy (vv. 17-20). It is far easier to suppose that Luke knew something about the facts of the case, and wrote intelligently as well as honestly. Weiss has modified the comments of Meyer on the discourse to favor his theory ; but it does not seem necessary to indicate the alterations in detail. As to the time and place of the mission and return of the Seventy there has been much discussion, which cannot be outlined here. See Andrews (*Life of our Lord*, pp. 352-356).

LXXXIV. Ver. 8. πόλιν.

Godet, Weiss and others refer this to the city in which they might find the reception previously referred to (vv. 5-7), and not to cities in distinction from villages and single dwellings. This view seems to be supported by the phrase (ver. 7) : "go not from house to house."

## LXXXV. Vv. 21, 22.

Weiss ed. Mey. thinks that in the "source" these verses belonged here, and not in the position assigned them by Matthew. But in view of his theory respecting Luke's conception of the narrative here, the opinion does not aid us in deciding which is the historical position. It is probable enough that these weighty words were repeated, and that both Matthew and Luke are correct in their view of the connection. So Meyer holds in regard to vv. 23, 24, while Weiss (*Matthew*, p. 342) thinks Luke gives them in their proper place. He rejects the view that they were repeated (ed. Mey.). In ver. 22 it seems best to reject the clause: *καὶ στραφεὶς κ.τ.λ.* (see critical note). Meyer's explanation, which is otherwise unsatisfactory, thus becomes unnecessary.

LXXXVI. Vv. 25-37. *The Parable of the Good Samaritan.*

Weiss ed. Mey., despite the remarkable points of difference between the narrative here and the later one, which Luke himself refers to (chap. xviii., 18 ff.), holds the two to be identical. "But Luke at least has himself proved, through the omission of Mark xii. 28-34, that he holds the passages to be identical, and the deviation of Matthew from Mark can only be explained through his return to the older source (comp. Weiss, *Mark*, p. 400 f., *Matthew*, p. 479 f.), which, however, is very freely worked over by Luke." But what reliance can be placed upon any of Luke's statements, if he can be guilty of such confusion or manipulation as this? That two "lawyers" on two different occasions would cite the same passages of the law is more than probable, when the passages themselves are taken into the account.

LXXXVII. Vv. 38-42. *Martha and Mary.*

The better-supported reading in ver. 38 seems to connect this incident even more closely with what precedes. Since John tells of journeys to Jerusalem during this period of our Lord's ministry, it cannot be safely affirmed that He could not have been in Bethany at this time. Hence the assumption that Luke transferred the incident to the wrong time and place is unnecessary. Weiss ed. Mey. also objects to this assumption, but does not admit that the incident could have occurred during the visit to Jerusalem mentioned in John x. This accords with his view of the whole narrative in this part of Luke's Gospel. Andrews, Godet and others place the visit to Martha and Mary at the time of the Feast of Dedication; Robinson somewhat earlier.

LXXXVIII. Ver. 42. *ὀλίγων δὲ χρεια, ἢ ἐνός.*

The above reading has very strong support, and was probably altered to avoid "the explanation which takes the passage as meaning one dish" (see Meyer's critical note). Yet it does not necessarily involve this explanation. At least only the *ὀλίγων* is a gentle rebuke of Martha's overdoing in her service of hospitality, while *ἢ ἐνός* immediately turns to the one real need, which Meyer correctly explains. So Weiss ed. Mey.; comp. Godet *in loco*.

## CHAPTER XI.

Vv. 2-4. Elz. and Scholz have after *πάτερ : ἡμῶν ὁ ἐν τοῖς οὐρανοῖς*, and after *βασίλ. σου : γενηθήτω τὸ θέλημα σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς*. After *πειρασμὸν* Elz. has *ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ*. Lachm. also (not Tisch.) reads all this ; but he has *ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς* (without *τῆς*) in brackets. The important authorities both for and against these additions lead us to regard them as supplements taken from the usual form of the Lord's Prayer in Matt. vi. 6, 9 ff. According to Gregory of Nyssa (comp. Maxim.), instead of *ἐλθέτω . . . σου* Luke must have written *ἐλθέτω τὸ ἅγιον πνεῦμά σου ἐφ' ἡμᾶς καὶ καθαριάσω ἡμᾶς*. An ancient gloss.<sup>1</sup> — Ver. 4. The form *ἀφίμεν* is, on decisive evidence, to be adopted, with Lachm. and Tisch. — Vv. 9, 10. The authorities for *ἀνοιγήσεται* and *ἀνοιχθήσεται* are about equally balanced. Tisch. has rightly adopted the latter. [Treg., W. and Hort, Weiss, R. V., retain the former, supported by  $\aleph$  A B C L, and most, though in ver. 10 B presents a peculiar reading.] The *Recepta* is from Matt. vii. 7 f. — Ver. 11. Instead of *ἐξ ὑμῶν* Elz. has simply *ὑμῶν*, in opposition to decisive evidence. On similar evidence, moreover, *ἡ* is subsequently adopted instead of *εἰ* (Elz.), and at ver. 13 *δόματα ἀγαθὰ* (reversed in Elz.). [B has some peculiar readings in this verse also, accepted by W. and Hort.] — Ver. 12. Instead of *ἡ καὶ ἐάν* Tisch. has merely *ἡ καί*, following B L  $\aleph$ , min. [So recent editors, R. V.] But *ἐάν* was the more easily omitted, since it does not occur in the foregoing verse. On the other hand, *αἰτήσῃ* is so decisively attested that it is, with Tisch., to be adopted instead of the *Recepta* *αἰτήσῃ*. — Ver. 15. *τῷ* before *ἀρχοντι* is wanting in Elz. Scholz, but is decisively attested ; the omission is explained from Matt. xii. 24. — Ver. 19. *κριταὶ ὑμῶν αὐτοὶ*] B D, Lachm. [W. and Hort, Weiss] have *αὐτοὶ ὑμῶν κριταί*. A C K L M U, min. Vulg. It. have *αὐτοὶ κριταὶ ὑμῶν*. So also has  $\aleph$ , which, however, places *ἔσονται* before *ὑμ*. [so Tisch. VIII.]. Accordingly, the evidence is decisive against the *Recepta*. The omission of *αὐτοὶ* (it is wanting still in 113) occasioned its being very variously placed when it was reintroduced. The place assigned to it by Lachm. is the rather to be preferred, as B D, the authorities in its favor, have in Matt. xii. 27 : *αὐτοὶ κριταὶ ἔσονται, ὑμῶν*, and have not therefore borrowed their arrangement in this passage from Matthew. The Vulgate, on the other hand, has also in Matt. l.c. : *αὐτοὶ κριταὶ ὑμῶν ἔσονται* ; hence the reading of A C, etc., is probably due to a conformity with Matthew. — Ver. 22. The article before *ἰσχυρόν* is wanting in B D L F  $\aleph$ , and is, with Lachm. and Tisch., to be deleted.

<sup>1</sup> Thus or similarly Marcion read the *first* petition, and Hilgenfeld, *Kritik. Unters.* p. 470, and Volkmar, p. 196, regard the petition in this place about the Holy Ghost as original (because specifically Pauline), and the canonical text as an alteration in accordance with Matthew ; see also Hilgenfeld in the *Theol. Jahrb.* 1853, p. 223 f., and

in his *Evangel.* p. 187 f. ; Zeller, *Apostelgesch.* p. 14. But ver. 18 easily occasioned the alteration, welcome as it was to the one-sided Paulinism, seeing that by its means the Holy Spirit was represented as the chief of what was to be asked for from God. Comp. Tholuck, *Bergpred.* p. 347 f.

It was introduced in accordance with  $\delta$  *ισχυρός*, ver. 21. — Ver. 25. Instead of *ἐλθόν*, important authorities (but not A B L  $\aleph$ ) have *ἐλθόν*. Rightly; see on Matt. xii. 44. [But recent editors follow the weighty authorities, and retain *ἐλθόν*. In ver. 28 recent editors (with  $\aleph$  A B L) read *μενοῦν* and omit *αὐτόν* at the end of the verse.] — Ver. 29. After 'Iwā Elz. Scholz have *τοῦ προφήτου*, in opposition to important evidence. It is from Matt. xii. 39, whence, however, the *Recepta* *ἐπιζητεῖ* was also derived, instead of which *ζητεῖ*, with Tisch., is to be read. Moreover, in accordance with Lachm. and Tisch., *γερεά* is again to be inserted before *πονηρά*. — Ver. 32. *Navev*] A B C E\*\* G L M U X Γ Δ  $\aleph$ , min. Syr. Vulg. It. have *Navevīrai*. Recommended by Griesb., adopted by Scholz, Lachm. [Tisch. VIII. has *Navevīrai*]. Rightly; Luke has followed Matthew (xii. 41) *verbatim*. — [Ver. 33. Recent editors, R. V. (with  $\aleph$  B C D, etc.), omit *δέ*, and read *κρηττόν*.] — Ver. 34. After the first *ὀφθαλμός*, Griesb. and the later editors have rightly added *σου*. The omission is explained from Matt. vi. 22; its insertion, however, is decisively attested. — *οὐν*] after *ὅταν* is wanting in preponderating authorities. Suspected by Griesb., deleted by Lachm. and Tisch. It is an addition from Matt. vi. 23. — Ver. 42. After *ταῦτα* Griesb. has inserted *δέ*, which Lachm. brackets, while Tisch. has deleted it; it is too weakly attested, and is from Matt. xxiii. 23. [Inserted by Treg., W. and Hort, R. V., with  $\aleph$  B C L, etc.] — *ὑφίνα*] Lachm. and Tisch. have *παρεῖναι*, in accordance with B\* L  $\aleph$ \*\* min. The *Recepta* is from Matthew. A has a fusion of the two: *παρὰφίνα*; D, Ver. have not got the word at all. — Ver. 44. After *ἰμὴν* Elz. (and Lachm. in brackets) has *γραμματεῖς κ. Φαρισαῖοι, ὑποκριταί*. So also Scholz, but in opposition to evidence so important, that it can only be regarded as an addition from Matt. xxiii. 27. — *οἱ* before *περιπ.* is, on preponderating evidence, to be deleted. It arose from the preceding syllable. Suspected by Griesb., deleted by Lachm. [Retained by recent editors, with  $\aleph$  B C L and most.] — Ver. 48. *μαρτυρεῖτε*] Tisch. has *μάρτυρες ἐστε*, in accordance with B L  $\aleph$ , Or. The *Recepta* is from Matt. xxiii. 31. — *αὐτῶν τὰ μνημεῖα*] is not found in B D L  $\aleph$ , Cant. Ver. Verc. Rd. Vind. Condemned by Griesb., bracketed by Lachm., deleted by Tisch. The words, both read and arranged differently by different authorities, are a supplement, in accordance with Matthew. — Ver. 51. The article before *αἵματος* in both cases is, with Lachm. and Tisch., in accordance with important evidence, to be struck out as an addition. — Ver. 53. *λέγοντος δὲ αὐτοῦ ταῦτα πρὸς αὐτούς*] B C L  $\aleph$ , 33, Copt. have *κάκειθεν ἐξεληθόντος αὐτοῦ*. This is, with Tisch., to be adopted. The authorities in favor of the *Recepta* have variations and additions, which indicate that they have originated as glosses. — Ver. 54. Many variations in the form of glosses. Lachm. follows the *Recepta*, only omitting *καὶ* before *ζητ.* Tisch. has simply *ἐνεδρ., θηρεῖσθαι τι ἐκ τοῦ στόματος αὐτοῦ*, founding it mainly on B L  $\aleph$ . All the rest consists of additions for the sake of more explicit statement. [So recent editors, but they retain *αὐτόν* after *ἐνεδρ.*, following A B C L Δ, etc.]

Vv. 1-4. See on Matt. vi. 9 ff. In Luke it is only apparent that the Lord's Prayer is placed too late,<sup>1</sup> to the extent of his having passed it over

<sup>1</sup> Schenkel, p. 391, transposes the circumstance of the giving of the prayer to the disciples even to the period after the arrival in Judaea, since, indeed, the scene at Beth-

any, x. 38 f., was already related. But Luke did not think of Bethany at all as the locality of this scene.

in the Sermon on the Mount, and from another source related a latter occasion for it (which, according to Baur, indeed, he only created from his own reflection). Hence its position in Luke is not to be described as historically more correct (Calvin, Schleiermacher, Olshausen, Neander, Ewald, Bleek, Weizsäcker, Schenkel, and others), but both the positions are to be regarded as correct.<sup>1</sup> Comp. on Matt. vi. 8. [See Note LXXXIX., p. 410.] So far as concerns the prayer itself, we have the full flow of its primitive fulness and excellence in Matthew. The peculiar and shorter form in Luke (see the critical remarks) is one of the proofs that the apostolic church did not use the Lord's Prayer as a *formula*. — The matter of fact referred to in *καθὼς καὶ Ἰωάννης κ.τ.λ.* is altogether unknown. Probably, however, John's disciples had a *definitely formulated* prayer given them by their teacher. — The *τις τῶν μαθητῶν* is to be regarded as belonging to the *vider* circle of disciples. After so long and confidential an intercourse of prayer with the Lord Himself, one of the *Twelve* would hardly have now made the request, or had need to do so. Probably it was a *later* disciple, perhaps formerly one of John's disciples, who, at the time of the Sermon on the Mount, was not yet in the company of Jesus. The sight, possibly also the hearing of the Lord praying, had now deeply stirred in him the need which he expresses, and in answer he receives the same prayer in substance which was given at an earlier stage to the *first* disciples. — *αὐτοῖς*, ver. 2: *to the disciples who were present*, one of whom had made the request, ver. 1. — *ἐπιούσιον* [*crastinum* [for the morrow], see on Matt. vi. 11.<sup>2</sup> [See Note XC., p. 410.] — *τὸ καθ' ἡμέραν*] needed day by day, *daily*. See Bernhardt, p. 329. — *καὶ γὰρ αὐτοῖς*] The special consideration placed before God for the exercise of His forgiveness, founded in the divine order of grace (Matt. vi. 14; Mark xi. 25), is here more directly and more strongly expressed than in Matthew. — *ἀφίμεν*] (see the critical remarks from the form *ἀφίω.*, Eccles. ii. 18; Mark i. 34, xi. 16. See generally, Fritzsche, *ad Rom.* I. p. 174. — *παντὶ ὀφείλοντι ἑαυτὸν*] *to every one, when he is indebted to us* (in an ethical sense). Comp. Winer, p. 101 [E. T. 111]. The article before *ὀφείλοντι* is too weakly attested, and is a grammatical addition.

Vv. 5-8. After He had *taught* them to pray, He gives them the *certainty* that the prayer will be heard. The construction is *interrogative* down to

<sup>1</sup> Without, however, by means of harmonistic violence, doing away with the historical difference of the two situations, as does Ebrard, p. 356 f. In Luke, *time, place, and occasion* are different from what they are in Matthew, comp. Luke vi. 17 ff.

<sup>2</sup> The attempt of Hiltzig (in the *Theol. Jahrb.* 1854, p. 131) to explain the enigmatical word, to wit, by *ἐν ἰσού*, according to which it is made to mean, the nourishment equivalent to the hunger, is without any real etymological analogy, and probably was only a passing fancy. Weizsäcker, p. 407, is mistaken in finding as a parallel the word *ἐνεφύστος* in respect of the idea *panem ne-*

*cessarium*. This, indeed, does not come from *ὄσμία*, but from *ἰσμία*, and this latter from *ἰσμεν*. Moreover, the *קמץ* of the Gospel to the Hebrews cannot betray that the first understanding of the word had become lost at an early date, but, considering the high antiquity of this Gospel, it can only appear as a *preservation* of the first mode of understanding it, especially as the *Logia* was written in Hebrew. In order to express the idea: *necessary* (thus *ἀναγκαῖος*, *ἐπιτρεπτός*), there assuredly was no need of any free and, for that purpose, faulty word-making.

παράβησω αὐτῷ, ver. 6; at κάκεινος, ver. 7, the interrogative construction is abandoned, and the sentence proceeds as if it were a *conditional* one (ἐάν) in accordance with which also the apodosis beginning at ver. 8 (λέγω ὑμῖν κ.τ.λ.) is turned. Comp. on Matt. vii. 9. This *anacoluthon* is occasioned by the long dialogue in the *oratio directa*: φίλε κ.τ.λ., after which it is not observed that the first εἶπη (ver. 5) had no ἐάν to govern it, but was independent.<sup>1</sup> — τις ἐξ ὑμῶν ἔξει κ.τ.λ.] The sentence has become unmanageable; but its drift, as originally conceived, though not carried out, was probably: *which of you shall be so circumstanced as to have a friend, and to go to him, etc., and would not receive from him the answer, etc.? Nevertheless I say unto you, etc.* — καὶ εἶπη αὐτῷ] The sentence passes over into the deliberative form.<sup>2</sup> — Ver. 7. τὰ παῖδιά μου] the father does not wish to disturb his *little children* in their sleep. — εἰς τ. κοίτην] they are *into bed*. See on Mark ii. 1. — Ver. 8. διὰ γε κ.τ.λ.] *at least on account of his impudence*. On the structure of the sentence, comp. xviii. 4 f.<sup>3</sup>

Vv. 9, 10. Comp. Matt. vii. 7 f. Practical application of the above, extending to ver. 13, in propositions which Christ may have repeatedly made use of in His exhortations to prayer. — κἀγὼ ὑμῖν λέγω] Comp. Luke xvi. 9. *Also I say unto you*. Observe (1) that κἀγὼ places what *Jesus* is here saying in an incidental parallel with the δώσει αὐτῷ ὅσων χρήζει which immediately precedes: that according to the measure of this granting of prayer, to that extent goes *also His* precept to the disciples, etc.; (2) that next to κἀγὼ the emphasis rests on ὑμῖν (in ver. 8 the emphasis rested upon λέγω), inasmuch as Jesus declares what He also, on His part, gives *to the disciples* to take to heart. Consequently κἀγὼ corresponds to the subject of δώσει, and ὑμῖν to the αὐτῷ of ver. 8. The *teaching itself*, so far as Jesus deduces it from that παραβολή, depends on the argument *a minori ad majus*: If a friend in your usual relations of intercourse grants to his friend even a troublesome petition, although not from friendship, yet at least for the sake of getting quit of the petitioner's importunity; how much more should you trust in God that He will give you what you pray for! The tendency of the παραβολή points therefore not, as it is usually understood, to *perseverance* in prayer, for of this, indeed, Jesus *says nothing* in His application, vv. 9, 10, but to the *certainly of prayer being heard*. [See note XCI., p. 410.]

Vv. 11–13. Comp. on Matt. vii. 9–11. Still on the hearing of prayer, but now in respect of the *object* petitioned for, which is introduced by the particle δέ expressing transition from one subject to another. — The *construction* here also is an instance of *anacoluthon* (comp. on ver. 5), so that the sentence is continued by μὴ λίσθον κ.τ.λ., as if instead of the question a *conditional* prota-

<sup>1</sup> Hence the less difficult reading of Lachmann, ἐπεὶ, ver. 5, following A D, etc., is a correct indication of the construction, namely, that not with εἶπη, ver. 5 (Bleek, Ewald), but, first of all, with κάκεινος, ver. 7, does the sentence proceed as if what went before were conditionally stated. If, with Lachmann and Tischendorf, a point is placed before λέγω ὑμῖν, ver. 8, a complete

break in the sentence needlessly arises.

<sup>2</sup> The converse case is found in Antiph. Or. i. 4: πρὸς τίνος οὖν ἔλθῃ τις βοηθούς, ἢ ποῦ τὴν καταφυγὴν ποιήσεται . . . ; See thereon, Maetzner, p. 130.

<sup>3</sup> On the position of γὰρ before the idea to which it gives emphasis, see Nägelsbach, *Ann. z. Ilia*, ed. 3, p. 118.



sis (as at ver. 12) had preceded. — τὸν πατέρα] Whom of you will his son ask *as his father* for a loaf? — ὁ ἐξ οὐρανοῦ δώσει] Attraction, instead of ὁ ἐν οὐρανῷ ἐξ οὐρανοῦ δώσει. See on ix. 61, and Buttmann, *Neut. Gr.* p. 323 [E. T. 377]. — πνεῦμα ἅγιον) this highest and best gift; a more definite, but a later form of the tradition than that which is found in Matthew. Comp. the critical remarks on ver. 2.

Vv. 14-22. See on Matt. xii. 22-29; Mark iii. 22 ff. Luke agrees with Matthew rather than with Mark. [See Note XCII., p. 410 seq.] — ἦν ἐκβάλλ. ] he was busied therein. — καὶ αὐτό] and he himself, the demon, by way of distinguishing him from the possessed person. — κωφόν] See on Mark ix. 17. — Ver. 16. A variation from Matthew in the connection of this (in Luke premature) demand for a sign (see on Matt. xii. 38), and in its purport (ἐξ οὐρανοῦ). — Ver. 17. καὶ οἶκος ἐπὶ οἶκον πίπτει] a graphic description of the desolation just indicated by ἐρημοῦνται: *and house falleth upon house*. This is to be taken quite literally of the overthrow of towns, in which a building tumbling into ruins strikes on the one adjoining it, and falls upon it. Thus rightly Vulgate, Luther, Erasmus, and others, Bleek also.<sup>1</sup> This meaning, inasmuch as it is still more strongly descriptive, is to be preferred to the view of Buttmann, which in itself is equally correct (*Neut. Gr.* p. 291 [E. T. 338]): *House after house*. Many other commentators take οἶκος as meaning *family*, and explain either (Bornemann), "*and one family falls away after another*" (on ἐπὶ, comp. Phil. ii. 27), or (so the greater number, Euthymius Zigabenus, Beza, Grotius, Valckenaer, Kuinoel, Paulus, de Wette) they supply διαμερισθεὶς after οἶκον, and take ἐπὶ οἶκον as equivalent to ἐφ' ἐαυτόν: "*et familia a se ipsa dissidens salva esse nequit*," "*a family divided against itself cannot be preserved*" (Kuinoel). It may be argued against the latter view, that if the meaning expressed by ἐφ' ἐαυτόν had been intended, the very parallelism of the passage would have required ἐφ' ἐαυτόν to be inserted, and that οἶκος ἐπὶ οἶκον could not in any wise express this reflexive meaning, but could only signify: *one house against the other*. The whole explanation is the work of the Harmonists. It may be argued against Bornemann, that after ἐρημοῦνται the thought which his interpretation brings out is much too weak, and consequently is not sufficiently in accordance with the context. We are to picture to ourselves a kingdom which is devastated by civil war. — Ver. 18. καὶ ὁ Σαταν.] Satan *also*, corresponding with the instance just referred to. — ὅτι λέγετε κ.τ.λ.] the reason of the question. — Ver. 20. ἐν δακτύλῳ Θεοῦ] Matthew: ἐν πνεύματι Θεοῦ. Luke's mode of expressing the divine agency<sup>2</sup> appeals more to the senses, especially that of sight. It is a more concrete form of the later tradition. — Ver. 21. ὁ ἰσχυρός] as τοῦ ἰσχυροῦ, Matt. xii. 29. — καθωπλισμένος] not the subject (Luther), but: *armed*. — τὴν αὐτοῦ αὐλήν] not: his *palace* (see on Matt. xxvi. 3), but: his own *premises*, at whose entrance he keeps watch. — ἐν εἰρήνῃ ἰστί κ.τ.λ.] This is the *usual* result of that watching. But the case is otherwise if a stronger than he, etc. See what follows. Thus in me has a stronger than Satan come upon him, and vanquished him! — τὰ σκύλα αὐτοῦ] the *spoils taken from him*.

<sup>1</sup> Comp. Thucyd. ii. 84. 2: ναῦς τε νηὶ προσ-  
έκρουε.

<sup>2</sup> Ex. viii. 19; Ps. viii. 3; Philo, *Vit. Mos.*  
p. 619 C; Sulzer, *Theol.* I. p. 680.

Ver. 23. After Jesus has repelled the accusation : *ἐν Βελλεβοὺλ κ.τ.λ.*, ver. 15, He pronounces *upon the relation to Him of those men spoken of in ver. 15* (see on Matt. xii. 30), and then adds—

Vv. 24–26, a figurative discourse, in which He sets forth their *incorrigibility*. See on Matt. xii. 43–45. Luke, indeed, gives the saying concerning the sin against the Holy Ghost (Mark iii. 28 f.; Matt. xii. 31 f.), but not until xii. 10; and therefore it is wrong to say that he omitted it in the interest of the Pauline doctrine of the forgiveness of sins (Baur).

Vv. 27, 28. A woman (assuredly a *mother*), following without restraint her true understanding and impulse, publicly and earnestly pays to Jesus her tribute of admiration. Luke alone has this feminine type of character also (comp. x. 38 ff.), which bears the stamp of originality, on the one hand, in the genuine *naïveté* of the woman (“bene sentit, sed muliebriter loquitur,” “she thinks well, but speaks womanly,” Bengel); on the other, in the reply of Jesus forthwith turning to the highest practical interest. This answer contains so absolutely the highest truth that lay at the heart of Jesus in His ministry, that Strauss, I. p. 719 (comp. Weizsäcker, p. 169), concludes, very erroneously, from the resemblance of the passage to viii. 21, that there were two different frames or moulds of the tradition in which this saying of Christ was set. The incident is not parallel even with Mark iii. 31 ff. (Holtzmann), even although in its idea it is similar. [See Note XCIII., p. 411.] — *ἐπάρασά* ἰψώσασα· σφόδρα γὰρ ἀποδεξαμένη τοῖς λόγους αὐτοῦ, μεγαλοφώνως ἐμακάρισε τὴν γεννήσασαν αὐτὸν ὡς τοιοῦτον μητέρα γενέσθαι ἀξιοθελίαν, “*lifting up*; for welcoming His words exceedingly, she blessed with a loud voice her who had borne Him as deemed worthy to be the mother of such an one,” Euthymius Zigabenus. — *ἐκ τοῦ ὄχλου*] *out of the crowd* she lifted up her voice. — *μακαρία κ.τ.λ.*] See analogous beatitudes from the Rabbins and classical writers in Wetstein, Schoettgen, and Elsner, *Obs.* p. 226. — Ver. 28. *μενοῦνγε*] may serve as *corrective* (*inno tere*) as well as *confirmatory* (*utique*).<sup>1</sup> [See critical note.] In this passage it is the former, comp. Rom. ix. 20, x. 18; Jesus does not deny His mother's blessedness, but He defines the predicate *μακάριος*, not as the woman had done, as a special *external* relation, but as a *general moral* relation, which *might* be established in the case of *every one*, and under which even Mary was brought, so that thus the benediction upon the mother, merely considered as *mother*, is corrected. The position of *μενοῦν* and *μενοῦνγε* at the *beginning* of the sentence belongs to the later Greek usage.<sup>2</sup>

Vv. 29–32. See on Matt. xii. 39–42. Jesus now, down to ver. 36, turns His attention to the dismissal of those *ἑτεροὶ* who had craved from Him a *σημεῖον ἐξ οὐρανοῦ* (ver. 16). — *ἤρξατο*] He first began this portion of His address when the crowds were still assembling thither, *i.e.*, were assembling in still greater numbers (*ἐπαθροίζ.*), comp. Plut. *Anton.* 44. But it is arbitrary to regard this introductory notice of the assembling of the people as deduced by Luke himself from the condemnation of the entire generation (Weizsäcker—

<sup>1</sup> See generally, Hartung, *Partikell.* II. p. 400; Kühner, *ad Xen. Mem.* I. 3. 9, II. 7. 5.

<sup>2</sup> See examples in Wetstein, Sturz, *Dial. Al.* p. 203; Lobeck, *ad Phryn.* p. 342.

er). — Ver. 30. Comp. Matt. xvi. 4. *Jonah* was for the Ninevites a sign (divinely sent) by means of his personal destiny, *ὅτι ὑπερφυῶς ἐκ τῆς κοιλίας τοῦ κήτους ἐρρίσθη τριήμερος*, "because he was marvellously delivered from the belly of the whale after three days." *Jesus* became for that generation a sign (divinely sent, and that as Messiah) likewise by His personal destiny, *ὅτι ὑπερφυῶς ἐκ τῆς κοιλίας τῆς γῆς ἀνέστη τριήμερος*, "because He marvellously rose again from the belly of the earth after three days," Euthymius Zigabenus. In opposition to those who interpret the sign of *Jonah* only of Christ's word (as even Schenkel and Weizsäcker, p. 431), see on Matt. xii. 40, Remark. The sign of *Jonah* belongs entirely to the future (*δοθήσεται . . . ἔσται*). — Ver. 31 f. does not stand in a *wrong* order (de Wette), although the order in Matthew is probably the original, while that in Luke is arranged chronologically and by way of climax. — *μετὰ τῶν ἀνδρῶν κ.τ.λ.*] she will appear *with the men*, etc., brings into greater prominence the *woman's* condemning example. — *ἀνδρες Ninevitarai*] without an article: *Men of Nineveh*.

Vv. 33-36. Comp. viii. 16; Mark iv. 21; and see on Matt. v. 15, vi. 22 f. — No awkward (Baur), unconnected (Bleek, Ritschl) interpolation, but the introduction of the passage in this place depends on the *connection of thought*: "Here is more than Solomon, more than *Jonah* (vv. 31, 32). But this knowledge (the exceeding knowledge of Christ, Phil. iii. 8), once kindled at my word, ought not to be suppressed and made inoperative, but, like a light placed upon a candlestick, it ought to be allowed to operate unrestrainedly upon others also; <sup>1</sup> for the attainment of which result (ver. 34 ff.) it is indeed necessary to preserve clear and undimmed one's own inner light, *i.e.*, the power of perception that receives the divine truth." Certainly the train of thought in Matthew is easier and clearer, but Luke found them in the source whence he obtained them in the connection in which he gives them. — *εἰς κρυπτήν*] not instead of the *neuter*, for which the feminine never stands in the New Testament (not even in Matt. xxi. 42), nor is it according to the analogy of *εἰς μακρὴν*, *εἰς μίαν*, and the like (see Bernhardt, p. 221) adverbial (see Bornemann), since no instance of such a use of *κρυπτήν* can be produced, but the accent must be placed on the penult, *εἰς κρύπτῃν*: *into a concealed passage*, into a vault (cellar).<sup>2</sup> The certainty of the *usus loquendi* and the appropriateness of the meaning confirm this explanation, although it occurs in none of the versions, and among the mss. only in Γ. Yet Euthymius Zigabenus seems to give it in *τὴν ἀπόκρυφον οἰκίαν*, "the hidden house:" in recent times, Valckenae, Matthaei (ed. min. I. p. 395), Kuinoel, Bretschneider, Bleek, Holtzmann, Winer, p. 213 [E. T. 238], have it. Comp. Beza.

Ver. 35. See *therefore*; take care, *lest*, etc. Beza well says: "*Considera, num*," "consider, whether." Comp. Buttmann, *Neut. Gr.* p. 209 [E. T. 243]. Gal. vi. 1 is not quite similar, for there *μή* stands with the *subjunctive*,

<sup>1</sup> These words have nothing further to do with the refusal of the sign. This is in opposition to Hilgenfeld, who regards the connection as being: that there is no need at all of such a sign, since, indeed, Jesus does not conceal His light, etc. Comp. also Weizsäcker, p. 157. Besides, the discourse,

ver. 33, manifestly does not describe a *procedure* that takes place, but a *duty*.

<sup>2</sup> Thus *ἡ κρύπτη* in Athen. iv. p. 205 A. Comp. the Latin *crypta*, Sueton. *Callig.* 68; Vitruv. vi. 8; Prudent. *Hypol.* 154: "*Mersa latebris crypta patet foveis*."

and means : *that not*. — τὸ φῶς τὸ ἐν σοί] ὁ νοῦς ὁ φωταγωγὸς τῆς ψυχῆς σου, "the illuminating mind of thy soul," Euthymius Zigabenus. — σκοτός ἐστίν] ὑπὸ τῶν παθῶν, "by thy passions," Euthymius Zigabenus.

Ver. 36. Οὖν] taking up again the thought of ver. 34 : καὶ ὅλον τὸ σῶμά σου φωτεινόν ἐστίν. — In the *protasis* the emphasis lies on ὅλον, which therefore is more precisely explained by μὴ ἔχον τι μέρ. σκοτ. ; but in the *apodosis* φωτεινόν has the emphasis, and the kind and degree of this light are illustrated (comp. ver. 34) by ὡς ὅταν κ.τ.λ. : "If therefore thy body is *absolutely and entirely* bright, without having any part dark, then *bright* shall it be absolutely and entirely, *as when the light with its beam enlightens thee*." For then is the eye rightly constituted, fulfilling its purpose (see on Matt. vi. 22) ; but the eye stands to the body in the relation of the light, ver. 34. It is *complete* enlightenment, therefore, not merely partial, of which this normal condition of light (ὡς ὅταν κ.τ.λ.) is affirmed. Ἀπὸ τοῦ κατὰ τὸ σῶμα παραδείγματος περὶ τῆς ψυχῆς δίδωσι νοεῖν . . . Ἐὰν αὕτη ὅλη φωτεινὴ εἴη, μὴ ἔχουσα μηδὲν μέρος ἐσκοτισμένον πάθει, μήτε τὸ λογιστικόν, μήτε τὸ θυμικόν, μήτε τὸ ἐπιθυμικόν, ἐστὶ φωτεινὴ ὅλη οὕτως, ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ αὐτοῦ φωτίζῃ σε, "From the example of the body He permits us to think concerning the soul . . . If this is altogether full of light, not having any part darkened by passion, either the reason, or the temper, or the desires, it shall be altogether full of light, as when the lamp with its bright shining doth give thee light," Euthymius Zigabenus. The observation of the above diversity of emphasis in the *protasis* and *apodosis*, which is clearly indicated by the varied position of ὅλον with respect to φωτεινόν, removes the appearance of tautology in the two members, renders needless the awkward *change of the punctuation* advocated by Vogel (*de conjecturae usu in crisi N. T.* p. 37 f.) and Rinck : εἰ οὖν τὸ σῶμά σου ὅλον, φωτεινόν μὴ ἔχον τι μέρος, σκοτεινόν, ἐστὶ φωτεινόν ὅλον κ.τ.λ., and sets aside the *conjectures* that have been broached, such as those of Michaelis (*Einl.* I. p. 739) : ἐστὶ φωτ. τὸ ὅλον (body and soul), or ὁλόον ; of Bornemann : that the first ὅλον is a gloss ; of Eichthal : that instead of "thy *body*" must be meant "thy *eye*" (comp. already Maldonatus). — ὁ λύχνος] the lamp of the room, ver. 33.

Vv. 37-54. See on Matt. xxiii. 1. [See Note XCIV., p. 411.]

Ver. 37. Ἐν δὲ τῷ λαλῆσαι] that is to say, what had preceded at ver. 29 ff. — ἀριστήσῃ] refers no more than ἀριστον at Matt. xxii. 4 to the principal meal, but to the *breakfast* (in opposition to Kuinoel, de Wette, and others). See xiv. 12. — Ἦιδει μὲν τὴν τῶν Φαρισαίων σκαιότητα ὁ κύριος, ἀλλ' ὅμως συνεστίαται αὐτοῖς δι' αὐτὸ τοῦτο, ὅτι πονηροὶ ἦσαν καὶ διορθώσεως ἐχρήζον, "The Lord knew indeed the rudeness of the Pharisees, but He accepts entertainment with them for this very reason, that they were evil and needing correction," Theophylact. — In the following discourse itself, Luke, under the guidance of the source he is using, gives a much more limited selection from the *Logia*, abbreviating and generalizing much of the contents.

Vv. 38, 39. Ἐβαπτ. πρὸ τ. ἀρίστ.] See on Mark vii. 2.<sup>1</sup> Luke does not say that the Pharisee *expressed* his surprise ; Jesus recognizes his thoughts im-

<sup>1</sup> Jesus had just come out of the crowd, nay, He had just expelled a demon, ver. 14. Hence they expected that He would first

cleanse Himself by a *batil* before the morning meal (comp. on Mark vii. 4).

mediately. Comp. Augustine. Schleiermacher, p. 180 f., directly contradicts the narrative when he places these sayings of Jesus *after the meal*, saying that they were first spoken *outside the house*. See, on the other hand, Strauss, I. p. 654, who, however, likewise takes objection to their supposed *awkwardness* (comp. Gfrörer, *Heil. Sage*, I. p. 243, de Wette, Ritschl, Holtzmann, Eichthal). This judgment applies an inappropriate standard to the special relation in which Jesus stood to the Pharisees, seeing that when confronting them He felt a higher destiny than the maintenance of the respect due to a host moving Him (comp. vii. 39 ff.) ; and hence the perception of the fitness of things which guided the tradition to connecting *these* sayings with a *meal* was not *in itself* erroneous, although, if we follow Matt. xxiii., we must conclude that this connection was first made at a later date. Apart from this, however, the connection is quite capable of being explained, not, perhaps, from the mention of cups and platters, but *from the circumstance* that Jesus several times when occasion offered, and possibly about that period when He was a guest in the houses of Pharisees, gave vent to His righteous moral indignation in His anti-Pharisaic sayings. Comp. xiv. 1 ff. — *vñ*] a silent contrast with a better *πάλα* : as it *now* stands with you, as far as things have gone with you, etc. Comp. Grotius, who brings into comparison : *ἡ γενεὰ αὕτη*. — *τὸ δὲ ἐσθῆν ὑμῶν*] *ὑμῶν* does not belong to *ἀπ. κ. πονηρ.* (Kypke, Kuinoel, Paulus, Bleek, and others, following Beza's suggestion), so that what is inside, the contents of the *cup* and *platter*, *τὰ ἐνὸντα*, ver. 41, would be meant, which would agree with Matt. xxiii. 25, but is opposed to the order of the words here. On the contrary, the outside of the cup, etc., is contrasted with the *inward nature of the persons*. Ye cleanse the former, but the latter is full of robbery and corruption (comp. on Rom. i. 29). The concrete expression *ἀρπαγή*, as the object of endeavor, corresponds to the disposition of *πλεονεξία*, which in Mark vii. 22, Rom. i. 29, is associated with *πονηρία*. — Matt. xxiii. 25 has the saying in a more original form. The conception in Luke, although not in itself inappropriate (Weiss), shows traces of the influence of reflective interpretation, as is also evident from a comparison of ver. 40 with Matt. xxiii. 26.

Ver. 40. Jesus now shows how *irrational* (*ἀόρροες*) this is from the *religious* point of view. — *οὐχ ὁ ποιήσας κ.τ.λ.*] *did not He (God) who made that which is without* (i.e., everything external in general, *res externas*) *also make that which is within* (*res internas*) ? How absurd, therefore, for you to cleanse what belongs to the *rebus externis*, the outside of the cup, but allow that which belongs to the *rebus internis*, your inner life and effort, to be full of robbery, etc. ; that ye do not devote to the one *and* to the other (therefore to *both*) the cleansing care that is due to God's work ! Consequently *τὸ ἐξωθεν* is the *category* to which belongs *τὸ ἐξωθεν τ. ποτ. κ. τ. πίν.*, ver. 39, and *τὸ ἐσωθεν* the *category* to which belongs *τὸ ἐσωθεν ὑμῶν*, ver. 39. In opposition to the context, others limit the words to the relation of *body* and *spirit* (Theophylact, Euthymius Zigabenus, and many others, Bornemann also), which is not permitted by *τὸ ἐξωθεν τοῦ ποτηρίου*, ver. 39. Others limit them to the *material* *patinae et poculi*, "material of the cup and platter," and the *cibum et potum*, "food and drink," which *τὸ ἐσωθεν ὑμῶν*, ver. 39, does not allow (in

opposition to Starck, *Notae select.* p. 91, and Wolf, Paulus also and Bleek). Kuinoel (following Elsner and Kypke) makes the sentence affirmative : "*Non qui exterius purgavit, pocula patinasque (eadem opera) etiam interius purgavit, cibos,*" "He who cleaned the exterior, cups and platters, did not also (as the same work) clean the interior's food ;" but this view, besides being open to the objection drawn from τὸ ἐσθθεν ἑμῶν, ver. 39, is opposed to the *usus loquendi* of the words ἐποίησε and ποιήσας.

Ver. 41. A prescription how they are to effect the true purification. Πλὴν is *veruntamen* (see on vi. 24) : *Still*, in order to set aside this foolish incongruity, *give that which is therein* (the contents of your cups and platters) *as alms, and behold everything is pure unto you . . .* this loving activity will then make your entire ceremonial purifications superfluous for you. All that you now believe you are compelled to subordinate to your customs of washings (the context gives this as the reference of the πάντα) will stand to you (to your consciousness) in the relation of purity. On the idea, comp. Hos. vi. 6 (Matt. ix. 13, xii. 7). τὰ ἐνόντα has the emphasis : *yet what is in them*, etc. Moreover, it is of itself obvious, according to the meaning of Jesus, that He sets this value not on the external work of love in itself, but on the disposition evinced thereby. Comp. xvi. 9. The more unnecessary was the view which regarded the passage as *ironical* (Erasmus, Lightfoot, and others, including Kuinoel, Schleiermacher, Neander, Bornemann), and according to which Jesus repeats the peculiar maxim of the Pharisees for attaining righteousness by works : "Attamen date modo stipem pauperibus, tunc ex vestra opinione parum solliciti esse potestis de victu injuste comparato, tunc vobis omnia pura sunt," "Nevertheless only give a contribution to the poor, then in your opinion ye can be not particularly solicitous about food unjustly acquired, then all things are pure unto you," Kuinoel. Irony would come in only if in the text were expressed, not *date*, but *datis*. Moreover, the Pharisees would not have said τὰ ἐνόντα, but ἐκ τῶν ἐνόντων. Besides, notwithstanding the Old Testament praise of this virtue (Prov. xvi. 6 ; Dan. iv. 24 ; Eccles. iii. 30, xxix. 12 ; Tob. iv. 10, xii. 9, and elsewhere), and notwithstanding the Rabbinical "Elcemosyna aequipollet omnibus virtutibus," "Almsgiving equals in value all the virtues" (*Bava bathra*, f. 9. 1), charitableness (apart from *ostentatious* almsgiving, Matt. vi. 2) was so far from being the strong side of the Pharisees (Matt. xxiii. 13, 14 ; Mark vii. 11) that Jesus had sufficient reason to inculcate on them that virtue instead of their worthless washings. — τὰ ἐνόντα] *that which is therein*. It might also mean, not : *quod superest*, "what is over," i. e., τὸ λοιπόν (Vulgate), but perhaps : *that which is at hand*, *that which ye have* (Theophylact : τὰ ὑπάρχοντα ἡμῶν, "your possessions ;" Euthymius Zigabenus : τὰ ἐναποκείμενα, "what is laid up ;" Luther : *Of that which is there*), or *which is possible* (Grotius, Morus), to justify which δοῖναι would have to be understood ; but the connection requires the reference to the cups and platters.

Vv. 42, 43. See on Matt. xxiii. 23, 6 f. But woe unto you, ye have quite different maxims ! — *πατερχεσθε*] *ye leave out of consideration*, as at xv. 29, and frequently in Greek writers, Judith xi. 10. — ἀγαπᾶτε] *ye place a high value thereupon*. Comp. John xii. 43.

Ver. 44. See on Matt. xxiii. 27. Yet here the comparison is different. — τὰ ἀόλητα] *the undiscernible*, which are not noticeable as graves in consequence of whitewash (Matt. l.c.) or otherwise. — καὶ] simplicity of style; the periodic structure would have linked on the clause by means of a relative, but this loose construction adds the point more independently and more emphatically. — περιπατοῦντες] without an article (see the critical remarks): *while they walk*. — οὐκ οἶδασιν] *know it not*, that they are walking on graves.

Ver. 45. This νομικός was no *Sadducee* (Paulus, yet see his *Ezeget. Handb.*), because he otherwise would not have applied these reproaches to himself as well as to the Pharisees, and Jesus would not have continued to discourse so entirely in an anti-*Pharisaic* tone, but he likewise was a *Pharisee*, as in general were most of the νομικοί. That he only *partially* professed the principles of the Pharisees is assumed by de Wette on account of καὶ ἡμᾶς, in which, however, is implied “not merely the common Pharisees (the laity), but *even us*, the learned, thou art aspersing.” The scribe calls what was a righteous ὀνειδίζειν (Matt. xi. 20; Mark xvi. 14) by the name of ὑβριζειν (xviii. 32; Acts xiv. 5; Matt. xxii. 6). Although this episode is not mentioned in Matthew, there is no sufficient ground to doubt its historical character. Comp. on xii. 41. Consequently, all that follows down to ver. 52 is addressed to the νομικοί, as they are once again addressed at the close by name, ver. 52. But it is not to be proved that Luke in his representation had in view the legalists of the *apostolic* time (Weizsäcker), although the words recorded must needs touch them, just as they were also concerned in the denunciations of Matt. xxiii.

Ver. 46. See on Matt. xxiii. 4.

Vv. 47, 48. See on Matt. xxiii. 29-31. The sting of the discourse is in Matthew keener and sharper. — οὗτοι οἰκοδομεῖτε . . . οἱ δὲ πατέρες κ.τ.λ.] *because ye build . . . but your fathers slew them*. By this *building*, which renews the remembrance of the murder of the prophets, ye actually give *testimony and consent* to the deeds of your fathers, ver. 48. Otherwise ye would leave to ruin and forgetfulness those graves which recall these deeds of shame! It is true the graves were built for the purpose of *honoring* the prophets, but the *conduct* of the builders was such that their way of regarding the prophets, as proved by this hostile behavior, was reasonably and truly declared by Jesus to be a practical contradiction of that purpose. He declares how, in accordance with this behavior, the matter *objectively* and *actually* stood. Consequently, there is neither any deeper meaning to be supposed as needing to be introduced, as Lange, *L. J.* II. 2, p. 840, has unhappily enough attempted; nor is ἀπα to be taken as interrogative (Schleiermacher). The second clause of the contrast, οἱ δὲ πατέρες κ.τ.λ., is introduced without any preparation (without a previous *μέν*; otherwise at ver. 48), but just with so much the greater force, and hence no *μέν* is to be supplied.<sup>1</sup> — In view of the reading ὑμεῖς δὲ οἰκοδομεῖτε, ver. 48 (without αὐτῶν τὰ μνημεῖα, see the critical remarks), we must translate: *but ye build! ye carry on buildings*.

<sup>1</sup> Kulnoel; see, on the other hand, Klotz, *ad Devar.* p. 356 f.; Fritzsche, *ad Rom.* II. p. 423.

That this building had reference to the *tombs of the prophets* is self-evident. The brief expression is more passionate, pregnant, incisive.

Vv. 49-51. See on Matt. xxiii. 34-39. — *διὰ τοῦτο*] on account of this your agreement with your fathers as murderers of the prophets, which affinity the wisdom of God had in view when it gave its judgment. Under the guidance of the doctors of the law, the people among whom the gospel teachers were sent (*εἰς αὐτοὺς*) rejected these latter, etc. See ver. 52. — *ἡ σοφία τ. Θεοῦ*] Doubtless a *quotation*, as is proved by *εἶπεν* and *αὐτοῖς*, but *not from the Old Testament*, since no such passage occurs in it (Olshausen mentions 2 Chron. xxiv. 19 interrogatively, but what a difference !), and quotations from the Old Testament are never introduced by *ἡ σοφία τ. Θεοῦ*.<sup>1</sup> To suppose a *lost Jewish writing*, however, which either may have had this title (Ewald, Bleek, Baumgarten-Crusius, Weizsäcker) or may have introduced the *יהוה יחכמת* as speaking (Paulus),<sup>2</sup> is contrary to the analogy of all the rest of the quotations made by Jesus, as well as to the evangelical tradition itself, which, according to Matt. xxiii. 34, attributed these words to *Jesus*. Accordingly, it is to be supposed<sup>3</sup> that Jesus is here quoting *one of His own earlier utterances* (observe the past tense *εἶπεν*), so that He represents *the wisdom of God* (Wisd. vii. 27; Matt. xi. 19; Luke vii. 35) as having spoken through Him. Allied to this is the idea of the *λόγος*. [See Note XCV., p. 411.] According to this, however, the original form of the passage is not to be found in Luke (Olshausen, Bleek); for while Matthew gives this remarkable utterance in a directly present form, Luke's method of recording it transfers to the mouth of Jesus what rather was a *later* mode of citing it, and gives it in the shape of a result of reflective theology akin to the doctrine of the Logos.<sup>4</sup> — *ἐκδιώξ.*] to drive out of the

<sup>1</sup> The passage is very inaccurately treated by Köstlin, p. 103, according to whom Luke has here heaped misunderstanding on misunderstanding. He is said to have referred the entire utterance to the *Old Testament* prophets [so Weiss ed. Mey.], and on that account to have placed before it *κ. ἡ σοφία τ. Θεοῦ εἶπεν*, in order to give to it the character of an ancient prophecy, which, however, had no existence at all, etc.

<sup>2</sup> Strauss also, in Hilgenfeld's *Zeitschrift*, 1863, p. 87 ff., who is thinking entirely of a *Christian* document.

<sup>3</sup> Neander, *L. J.* p. 655; Gess, *Person Chr.* p. 29; comp. also Ritschl, *Evang. Marclions*, p. 89.

<sup>4</sup> The utterance in Matthew, *ἐγὼ ἀποστέλλω κ.τ.λ.*, was historically indicated in the Church by: *ἡ σοφία τοῦ Θεοῦ εἶπεν ἀποστέλλω κ.τ.λ.* And Luke here makes *Jesus Himself* speak in this later mode of indicating it. It is a *ὑστερον πρότερον* in form. According to Hofmann, *Schriftbew.* I. p. 101 (comp. also Schegg), Jesus announces God's counsel in the form of a word of God. Comp. Grotius and van Hengel, *Annot.* p. 16 f. To this

view *εἰς αὐτοὺς* (instead of *εἰς ὑμᾶς*) would certainly not be opposed, since those whom the speech concerned might be opposed as third persons to the wisdom of God which was speaking. But instead of *εἶπεν* might be expected *λέγει*; for *now* through *Jesus* the divine wisdom would declare its counsel (Heb. iii. 10, to which Hofmann refers, is different, because there *εἶπον* in connection with *προσάχθισα* actually relates to the past). Moreover, if by *ἡ σοφία τοῦ Θεοῦ* were not meant the *personal* wisdom of God that appeared in *Christ*, and emitted the utterance, it would not be conceivable why it should not simply have been said: *διὰ τοῦτο καὶ ὁ Θεὸς λέγει*. Nowhere else in the New Testament is a declaration of God called a declaration of the divine wisdom. Besides, according to Matt. xxiii. 34, *Jesus* is the subject of *ἀποστέλλω*; and this is also the case in the passage before us, if *ἡ σοφία τ. Θεοῦ* is understood of the person of Christ as being the personal self-revelation of the divine wisdom. *Christ* sends to His Church the prophets and apostles (x. 3), Eph. iv. 11. Riggenbach's explanation (*Stud. u. Krit.*



land. — *ἡ ἐκζητ. κ.τ.λ.*] an appointment in the divine decree. The expression corresponds to the Hebrew *דָּרַשׁ שְׁפָרָה*, 2 Sam. iv. 11; Ezek. iii. 18, 20 [A. V. "require (his) blood"], which sets forth the vengeance for blood. — The series of prophets in the more general sense begins with *Abel* as the first *holy* man.

Ver. 52. See on Matt. xxiii. 14. The *genitive* of the thing with *τ. κλειδα* denotes that which is opened by the key (Matt. xvi. 19; Rev. i. 18, ix. 1, xx. 1), since here we are not to supply *τῆς βασιλείας* with *κλειδα*, and take *τ. γνώσεως* as a genitive of *apposition* (Düsterdieck in the *Stud. u. Krit.* 1865, p. 750). Comp. Isa. xxii. 22. — The *γνώσις*, the knowledge *κατ' ἐξοχήν*, i.e., the knowledge of the divine saving truth, as this was given in the manifestation and the preaching of Christ, is compared to a closed *house*, to get into which the *key* is needed. The *νομικοὶ* have *taken away* this key, i.e., they have by means of their teaching, opposed as it is to the saving truth (because only directed to traditional knowledge and fulfilling of the law), made the people incapable of recognizing this truth. — *ἡρατε*] *tulistis* (Vulgate); the reading *ἀπεκρύψατε* found in D is a correct gloss. If they had recognized and taught, as Paul did subsequently, the law as *παιδαγωγὸς εἰς Χριστόν* (Gal. iii. 24), they would have *used* the key for the true knowledge for themselves and others, but not *taken it away*,<sup>1</sup> and *made it inaccessible* for use. They have *taken it away*; so entirely in opposition to their theocratic position of being the *κλειδοῦχοι* have they acted. — On the figurative idea of the key of knowledge, comp. viii. 10: *ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τ. Θεοῦ*. The aorists are altogether to be taken in the sense of the *completed treatment*; they indicate what the *νομικοὶ* have accomplished by their efforts: *τοὺς εἰσερχομένους*, however, are those *who were intending* to enter.

Vv. 53, 54. *Κάκειθεν ἐξελεύσιν αὐτοῦ*] (see the critical remarks) *and when He had gone forth thence* (from the Pharisee's house, ver. 37). — As to the distinction between *γραμματεῖς* and *νομικοί*, see on Matt. xxii. 35. The *νομικοὶ* are included in the *γραμματ. κ. Φαρις*. Comp. on ver. 45. — *ἐντὶ χειρὶ*] not: *to be angry* (as usually interpreted), which would require a qualifying addition such as *χόλον* (Herod. i. 118, vi. 119, viii. 27), but: they began *terribly* to give heed to Him, which in accordance with the context is to be understood of *hostile attention* (enmity).<sup>2</sup> — *ἀποστοματίζειν*<sup>3</sup> means first of all: *to recite away from the mouth*, i.e., *by heart* (Plat. *Euthyd.* p. 276 C, 277 A; Wetstein

1865, p. 599 f.) is similar to that of Hofmann, — though more correct in taking the *σοφία τ. Θεοῦ* in the Logos-sense, but interpreting the past tense *ἔπεν* by an "at all times" arbitrarily supplied.

<sup>1</sup> Ahrens, *Amé d. Schlüssel*, p. 9 ff., takes *ἡρατε* as: *ye bear* (more strictly: *ye have taken to you*) the key of knowledge, to wit: as those who ought to be its *οἰκονόμοι*, "stewards." Thus, however, the reason of the *οὐκ* would not yet appear in *ὅτι ἡρατε κ.τ.λ.*, nor until the following *αὐτοὶ οὐκ κ.τ.λ.*; and hence the latter would have required to be linked on by *ἀλλὰ*, or at least by *ὃ*; or

else instead of *ἡρατε* the *participle* would have required to be used. Many of the older commentators, as Erasmus, Elsner, Wolf, Maldonatus, took *ἡρατε* as: *ye have arrogated to yourselves*, which, however, it does not mean.

<sup>2</sup> So also Mark vi. 19; Gen. xlix. 23; *Test. XII. Patr.* p. 682; in the good sense: Jamblichus, *Vit. Pyth.* 6.

<sup>3</sup> The Vulgate has *os ejus opprimere*, whereby it expresses the reading *ἐκποστοματίζειν*, which still occurs in a few cursives. Luther follows the Vulgate.

*in loc.*) ; then transitively : *to get out of one by questioning* (Pollux, ii. 102 ; Suidas : ἀποστοματίζειν φασὶ τὸν διδάσκαλον, ὅταν κελείη τὸν παῖδα λέγειν ἅττα ἀπὸ στόματος, "The teacher is said ἀποστοματίζειν, when he commands the boy to say something by rote"). See Ruhnken, *Tim.* p. 48 f. So here ; it is the ἀπαιτεῖν αὐτοσχέδιους κ. ἀνεπισκέπτους ἀποκρίσεις ἐρωτημάτων δολερῶν, "demanding off-hand and ill-considered replies to deceitful questions," Euthymius Zigabenus. — Ver. 54. According to the corrected reading (see the critical remarks) : *while they lay in wait for Him, in order to catch up* (to get by hunting) *something out of His mouth.* See instances of *θηρεῖσαι* in this metaphorical sense, in Wetstein.

## NOTES BY AMERICAN EDITOR.

## LXXXIX. Vv. 1-4.

Godet also regards the position of the Lord's Prayer in Luke as historically more correct. Certainly the definite statements of ver. 1, as well as the subsequent context, oppose the view that a part of the Sermon on the Mount was transferred by the Evangelist to this place. The only question that remains is : whether the form was repeated, or did Matthew incorporate it, with other matter spoken on different occasions, in the Sermon on the Mount? Meyer is disposed to accept the former, while Weiss ed. Mey. adopts the latter view. "From this portion of the older source, here fully preserved, the first Evangelist has interwoven into the Sermon on the Mount the Lord's Prayer (Matt. vi. 9-13) and the promise respecting the answer to prayer (Matt. vii. 7-11)." He also finds in the peculiar word *ἐπιούσιον*, occurring in both Gospels, a proof that both reports were derived from the same Greek source. But the very numerous divergences more than offset this agreement (so Godet).

XC. Ver. 3. *ἐπιούσιον*.

This word, occurring only here and in Matt. vi. 11, is fully discussed in notes on the latter passage. The R. V. marg. has "Greek, *our bread for the coming day* ;" the Am. Com. add, "our needful bread."

XCI. Ver. 8. *The Lesson of the Parable.*

Weiss ed. Mey. rightly thinks the lesson is one of *perseverance* in prayer also, since ver. 8 speaks of "importunity." What is shameless importunity in the parable represents proper perseverance in prayer to God, since He can never be wearied out by our asking.

XCII. Ver. 14 ff. *The Chronological Position.*

Many harmonists identify the miracle and discourse in vv. 14-26 with those narrated in Matt. xii. and Mark iii. So Weiss ed. Mey., without reference to the harmony. But since what follows, as far as the close of chap. xii., is directly connected with this section, and, moreover, presents points of resemblance to the portions of Matthew and Mark which follow at the earlier point, the whole portion from chap. xi. 14 to xii. 56 (and even to xiii. 9) is regarded by

these harmonists as belonging to the ministry in Galilee. More definitely, the position assigned is immediately before the discourse in parables. (So Robinson and others.) But Godet maintains quite strongly the correctness of Luke's position. Andrews doubtfully assumes this. The critical results which Weiss claims to have reached favor strongly the identity of the miracle recorded here with that narrated by the other Synoptists. Everywhere from ver. 14 to the end of chap. xii. the reader will readily discover striking correspondences with passages in Matthew and Mark which belong to the earlier ministry. If the order of Mark is accepted all the parts of the narrative can be readily arranged in their proper positions.

#### XCIII. Vv. 27, 28.

Those who place this portion of Luke earlier, in the Galilaean ministry, connect this occurrence with the presence of the mother and brethren of Jesus (Matt. xii. 46-50; Mark iii. 31-35; Luke viii. 19-21). That incident preceded the discourse in parables. So Weiss ed. Mey. While this incident is not strictly parallel, the two may readily be combined: the appearance of Mary in the crowd might have occasioned the exclamation of this woman.

#### XCIV. Vv. 37-54.\* *Discourse against the Pharisees.*

Weiss ed. Mey. regards this as derived from the same source as the great denunciatory discourse in Matt. xxiii. He has sought (Matt. p. 483 ff.) to restore the original text and circumstances. But against this view it may be urged that both Mark and Luke refer to the later denunciation, that the circumstances are entirely different, that a repetition of these utterances is highly probable. The discourse here naturally follows the demand for a sign, and may with propriety be placed earlier, during the Galilaean ministry.

#### XCV. Ver. 49. *ἡ σοφία τ. θ.*

Godet explains this difficult passage: "The book of the O. T. which in the primitive church as well as among the Jews, in common with the books of Jesus Sirach and Wisdom, bore the name of *σοφία*, or *wisdom of God*, was that of Proverbs." He then cites Prov. i. 20-31: "Wisdom uttereth her voice," etc., finding the special reference to the latter part of the passage. See his *Luke*, pp. 335, 336, Am. ed.

## CHAPTER XII.

VER. 4. Here also (comp. on Matt. x. 28 ; Mark xii. 5) read, following A E K L U V Γ Δ K, min., with Lachm. and Tisch., ἀποκτεννόντων. [W. and Hort, R. V. (B) have the aorist ; so Rec.] — Ver. 7. οὐν is wanting in B L R 157, Copt. Sahid. codd. of It. Ambr. Bracketed by Lachm., deleted by Tisch. From Matt. x. 31. — Ver. 11. προσφέρωσιν] B L X K, min. Vulg. codd. of It. have εισφέρωσιν. So Tisch. [and recent editors, R. V.] D, Clem. Or. Cyr. of Jerus. Ver. have φέρωσιν. The latter is to be preferred ; the compound forms are attempts at more accurate definition ; had either of them been original there was no occasion for substituting the simple form. [Tisch., recent editors, R. V., with K B L, etc., have μεριμνήσητε.] — Ver. 14. δικάστην] Lachm. and Tisch. have κριτήν, in accordance with B L K, min. Sahid., as also D, 28, 33, Cant. Colb. Marcion, which have not ἡ μεριστ. — δικαστ. was introduced by way of gloss, through a comparison of Acts vii. 27, 35. — Ver. 15. πάσης πλεονεξ. is to be adopted on decisive evidence (Elz. Scholz have τῆς πλ.). — Instead of the *second* αὐτοῦ, Lachm. and Tisch. have αὐτῷ, in favor of which is the evidence of B D F L R K\*\* min. Bas. Titus of Bostra, Cyr. Rightly ; αὐτοῦ is a mechanical repetition of what has gone before. — [Ver. 20. Recent editors, with Tisch. (K A B D L, etc.) read ἀφρών.] — Ver. 22. After ψυχῇ Elz. Scholz have ἰμῶν. Condemned by Griesb., deleted by Lachm. and Tisch. on decisive evidence. It is from Matt. vi. 25 ; whence also in B, min. vss. ἰμῶν has also been interpolated after σώματι. [So W. and Hort, R. V.] — Ver. 23. ἡ γὰρ ψυχὴ is indeed attested by authorities of importance (B D L M S V X K, min. vss. Clement) ; yet γάρ (bracketed by Lachm., deleted by Tisch.) betrays itself as a connective addition, in opposition to which is the evidence also of οὐχὶ ἡ ψυχὴ in min. (following Matthew). [Recent editors, R. V., accept γάρ.] — Ver. 25. The omission of μεριμνῶν (Tisch.) is too weakly attested by D and two cursives for us to be able to regard the word as an addition from Matthew [Tisch. VIII. has restored it]. The Homoioteleuton after ἰμῶν might easily cause its being dropped out. [Tisch., recent editors, R. V. (with K\* B D, Copt.), omit ἐνα ; from Matthew.] — Ver. 26. οὐτε] Lachm. and Tisch. have οὐδέ. Necessary, and sufficiently attested by B L K, etc. — Ver. 27. πῶς αὐξάνει· οὐ κοπ. οὐδὲ νήθει] D, Verc. Syr.<sup>cor</sup> Marcion? Clem. have πῶς οὐτε νήθει οὐτε ἐφαίνει. So Tisch., and rightly [but not recent editors, the evidence against being too slight] ; the *Recepta* is from Matt. vi. 28. — Ver. 28. τὸν χόρτον ἐν τῷ ἀγρῷ σήμε. δντα] many variations. Both the word τῷ and the order of the *Recepta* are due to Matt. vi. 30. Following B L K, etc., we must read with Tisch. ἐν ἀγρῷ τὸν χόρτον σήμερον δντα [Tisch. VIII., following K B L A, 262, Sah. Copt., has δντα σήμερον] (Lachm. has τ. χόρτον σήμε. ἐν ἀγρ. δντα). [Recent editors agree with Tisch., and also in ver. 29, substituting καὶ τί for ἡ τί.] — Ver. 31. Elz. Scholz have τοῦ Θεοῦ. But the well-attested αὐτοῦ was supplanted by τοῦ Θεοῦ, following Matt. vi. 33, whence also was imported πάντα after ταῦτα (Elz. Scholz). — Ver. 36. ἀναλύσει] ἀναλύσῃ is decisively attested, and is hence, with Lachm. and Tisch., to be preferred. — Ver. 38. [The first ἐλθῇ

of the Rec. is rejected by Tisch., recent editors, R. V., with  $\aleph$  B L, etc., and  $\kappa\alpha\iota\sigma$  substituted for  $\kappa\alpha\iota \epsilon\acute{\alpha}\nu$ , as well as for the second  $\kappa\alpha\iota$ .] —  $\sigma\iota \delta\omicron\upsilon\lambda\omicron\iota$  is wanting in B D L  $\aleph$ , vss. Ir. Suspected by Griesb., deleted by Tisch. An addition in accordance with ver. 37 [Tisch. VIII. has also deleted  $\epsilon\kappa\epsilon\iota\upsilon\omicron\iota$ , which is wanting in  $\aleph^*$ ]. — Ver. 40.  $\sigma\acute{\upsilon}\nu$  is to be struck out with Lachm. and Tisch., as also is  $\alpha\upsilon\tau\omega$  [not omitted by Tisch. VIII., but by Treg., W. and Hort, R. V.], ver. 41. — Ver. 42. [Recent editors ( $\aleph$  B D L, etc.) have  $\kappa\alpha\iota \epsilon\iota\pi\epsilon\nu$ .] — Instead of  $\delta \phi\rho\omicron\nu$ , Elz. Scholz have  $\kappa\alpha\iota \phi\rho\omicron\nu$ , in opposition to preponderating evidence.  $\kappa\alpha\iota$  is from Matt. xxiv. 45. — Ver. 47.  $\epsilon\acute{\alpha}\nu\tau\omicron\iota$ ] Lachm. and Tisch. have  $\alpha\upsilon\tau\omicron\upsilon$  on very weighty evidence. [So recent editors, R. V., with  $\aleph$  B D L, etc.] The *Recepta* is to be maintained. The significance of the reciprocal pronoun was very often not observed by the transcribers. — Ver. 49. Instead of  $\epsilon\iota\varsigma$ , Lachm. and Tisch. have  $\epsilon\pi\iota$ . [So recent editors, R. V., with  $\aleph$  A B L, etc.] The authorities are much divided, but  $\epsilon\pi\iota$  bears the suspicion of having come in through a reminiscence of Matt. x. 34. — Ver. 53.  $\delta\iota\alpha\mu\epsilon\rho\iota\sigma\theta\eta\sigma\epsilon\tau\alpha\iota$ ] Lachm. and Tisch. (both of them joining it to what has gone before) have  $\delta\iota\alpha\mu\epsilon\rho\iota\sigma\theta\eta\sigma\omicron\nu\tau\alpha\iota$ , in accordance with important uncials (including B D  $\aleph$ ) and a few cursives, Sahid. Vulg. codd. of It. Fathers. Rightly; it was attracted to what follows (so also most of the editions), which appeared to need a verb, and therefore was put in the singular. According to almost equally strong attestation we must read  $\tau\eta\nu \theta\upsilon\gamma\alpha\tau\acute{\epsilon}\rho\alpha$  and  $\tau\eta\nu \mu\eta\tau\acute{\epsilon}\rho\alpha$  instead of  $\theta\upsilon\gamma\alpha\tau\acute{\rho}\iota$  and  $\mu\eta\tau\acute{\rho}\iota$  (Lachm. and Tisch. omitting the unequally attested article). The *Recepta* resulted from involuntary conformity to what precedes. — Ver. 54.  $\tau\eta\nu \nu\epsilon\phi\acute{\epsilon}\lambda\alpha$ .] The article is wanting in A B L X  $\Delta$   $\aleph$ , min. Lachm. Tisch. [Recent editors, R. V.] But how easily was  $\tau\eta\nu$ , which in itself is superfluous, passed over between  $\iota\delta\eta\tau\epsilon$  and  $\nu\epsilon\phi\acute{\epsilon}\lambda\alpha$ .! — [W. and Hort, Weiss, R. V., agree with Tisch.] ( $\aleph$  B L) in reading  $\epsilon\pi\iota$  instead of  $\acute{\alpha}\pi\acute{\alpha}$ .] — Ver. 58.  $\pi\alpha\rho\alpha\delta\acute{\omega}$ ] Lachm. and Tisch. have  $\pi\alpha\rho\alpha\delta\acute{\omega}\sigma\epsilon\iota$ . Rightly; the transcribers carried on the construction, as in Matt. v. 25. So also subsequently, instead of  $\beta\acute{\alpha}\lambda\lambda\eta$  (Elz.) or  $\beta\acute{\alpha}\lambda\eta$  (Griesb. Scholz) is to be read, with Lachm. and Tisch.,  $\beta\alpha\lambda\epsilon\iota$ .

Ver. 1. During what was narrated in xi. 53, 54 ( $\epsilon\nu \omicron\iota\varsigma$ ), therefore while the scribes and Pharisees are pressing the Lord after He has left the house with captious questions, the crowd, without number, had gathered together ( $\epsilon\pi\iota\sigma\iota\nu\alpha\chi\theta$ ), and now at various intervals He holds the following discourse, primarily indeed addressing His disciples ( $\pi\rho\delta\varsigma \tau\omicron\iota\varsigma \mu\alpha\theta\eta\tau\acute{\alpha}\varsigma \alpha\upsilon\tau\omicron\upsilon$ , ver. 22), yet turning at times expressly to the people (vv. 15 ff., 54 ff.), and in general in such a manner (ver. 41) that the multitude also was intended to hear the whole, and in its more general reference to apply it to themselves. With the exception of the interlude, vv. 13–21, the discourse is original only in this way, that very diverse, certainly in themselves original, fragments of the *Logia* are put together; but when the result is compared with the analogous procedure of Matthew in the Sermon on the Mount, Matthew is found to be the more original of the two. Among the longer discourses in Luke none is so much of a mosaic as the present. [See Note XCVI., p. 425.] Although the historical situation of ver. 1 is not invented, yet by the designed and plainly exaggerated bringing together of a great multitude of people it is confused. It would be too disproportioned an apparatus merely to illustrate the contents of ver. 2 f. (Weizsäcker). —  $\tau\omega\nu \mu\upsilon\rho\iota\acute{\alpha}\delta\omega\nu$ ] The article denotes the innumerable *assembled mass* of the people

(very hyperbolically, comp. Acts xxi. 20). — *ὥστε καταπαρ. ἀλλήλ.] οὕτως ἐφιέμενοι ἕκαστος πλησιάσκειν αὐτῷ* "longing each one to get near Him," Theophylact. — *ἤρξατο*] *He began*, pictorial style. — *πρῶτον*] *before all*, is to be taken with *προσέχετε*, comp. ix. 61, x. 5; Gersdorf, p. 107. It does not belong to what precedes (Luther, Bengel, Knapp, Schulz, Scholz, Paulus, Lachmann, Tischendorf), in connection with which it would be absolutely superfluous, although A C D  $\aleph$ , etc., do take it thus. [See Note XCVII., p. 425.] Ewald well says, "As a *first duty*." — *τῆς ζήμης*] see on Matt. xvi. 6; Mark viii. 15. Here also is not *meant* the vice of *hypocrisy* (the usual interpretation), because in that case the next clause would have *ἡ ὑπόκρισις* (with the article); but it glances back to the subject of the previous conversation at the table,<sup>1</sup> and means: *the pernicious doctrines and principles*. Of these He says: *their nature is hypocrisy*; therein lies *what constitutes the reason* of the warning (*ἡτις, quippe quae*).

Vv. 2-10. See on Matt. x. 26-33. The *connection* is indicated by means of the continuative *δέ*: "Ye must the more, however, be on your guard against this hypocritical *ζήμη*, since your teaching is destined to the greatest publicity for the future." Comp. Mark iv. 22. Publicity which lies open to the world's judgment, and hypocritical character which must shun disclosure, are irreconcilable. If you would not dread the former, the latter must remain far from you. According to Weiss, Luke has given to the whole saying only the meaning, that everything concealed by hypocrisy nevertheless one day comes to light, and therefore, even every word, however secretly it is spoken, shall come one day to publicity. But this supposition, without any ground for it, attributes to Luke a complete misapprehension of the meaning. — Ver. 3. *ἀνθ' ὧν*] *quare, wherefore*. See Hermann, *ad Viger*. p. 710; Schaefer, *Appar. Dem.* I. p. 846. — *ὅσα ἐν τῇ σκοτίᾳ κ.τ.λ.]* Everything which (in dread of persecutions) ye shall have spoken in the darkness, *i. e.*, shall have taught in secret, shall (in the triumph of my cause) be heard in the clear daylight, *i. e.*, shall be known in full publicity by your preaching and the preaching of others. The expression *ἐν τῇ σκοτίᾳ* used of the apostolic agency is not inappropriate (de Wette), since it characterizes it not in general, but only under certain circumstances (ver. 4). But certainly the original form of the saying is found in Matt. x. 27, while in Luke it was altered to suit the apostolic experiences after these had often enough proved the necessity of teaching in secret what at a later period came to be publicly proclaimed before the whole world,<sup>2</sup> when the gospel, as in Luke's time, was triumphantly spread abroad. — *ἐν τῷ φωτί*] in the clear day; Hom. *Od.* xxi. 429; Xen. *Cyr.* iv. 2. 26; Wisd. xviii. 4. — Ver. 4. If Jesus reminded His disciples by *ἐν τῇ σκοτίᾳ* and *πρὸς τὸ οὐκ . . . ἐν τ. ταμίαις*, ver.

<sup>1</sup> Therefore not to be interpreted of the *Judaizers* of the apostolic times (Weizsäcker, p. 364); just as little is xvi. 14.

<sup>2</sup> According to Millgenfeld, *Erang.* p. 192 (comp. his *Zeitschrift*, 1865, p. 192), and Köstlin, p. 147, this publicity is regarded as having been meant as a contrast to the *ministry of the Twelve*, because they had

chiefly limited themselves to the *circle of Judaism*. It is not indeed in agreement with this that *that which is secret* should so purposely be made prominent. The Twelve neither limited their ministry *merely* to Judaism, nor did they minister among the Jews in quietness and secrecy like preachers in a corner.

8, of the impending pressure of persecutions, He now exhorts them to *fearlessness in presence of their persecutors*. — τοῖς φίλοις μου] for as such they were the object of persecution. — μετὰ ταῦτα] μετὰ τὸ ἀποκτεῖναι. The *plural* depends on the idea of being put to death, *comprising all the modes of taking away life*. See Kühner, II., p. 423. — Ver. 5 f. Observe the marked emphasis on the φοβήθητε. — Vv. 8-10. Not an admonition for the disciples to remain faithful, for ver. 10 would not be appropriate to that, inasmuch as there was no occasion to be anxious at all about their speaking against the Son of man, and it would have been even inappropriate to bid them beware of the blasphemy against the Holy Ghost ;<sup>1</sup> but Jesus adds to the previous encouragements a new one (λέγω δὲ ὑμῖν, comp. ver. 4), saying to them how *momentous for the eternal destiny of men is the apostolic work conducted by the Holy Spirit, how even the decision of the judgment on men would be given in accordance with the result of the work of the apostles among them*. Hence, ver. 10 has been wrongly regarded as not pertinent to this (Kuinoel, de Wette); while, on the other hand, Schleiermacher considers the arrangement of Matt. xii. as less appropriate, in that he introduces a contrast of the *present time* (in which the Son is resisted) with the *future* (when the more rapid and mighty agency of the Spirit is blasphemed). In itself the saying is appropriate in both places, nay, it may have been uttered more than once; but in Matthew and Mark we have its closest historical connection and position. — As to the *blasphemy against the Holy Spirit*, see on Matt. xii. 31 f.

Vv. 11, 12. But when they bring you—following out this denial of me and blasphemy against the Spirit—to the synagogues, etc. — πῶς ἢ τί] Care not about the kind and manner, or the substance of your defence. See also on Matt. x. 19; Mark xiii. 11.<sup>2</sup>

Vv. 13-21. Peculiar to Luke; from his *source containing the account of the journey*. — Ver. 13 f. τίς] certainly no attendant of Jesus (Lightfoot, Kuinoel, and others), as Luke himself points out by ἐκ τοῦ ὄχλου; besides, such a one would have known Jesus better than is betrayed by this uncongenial request. It was a Jew on whom the endowments and authority of Jesus produced such an impression that he thought he might be able to make use of Him in the matter of his inheritance. Whether he was a *younger* brother who grudged to the first-born his double share of the inheritance (Ewald), must

<sup>1</sup> Hofmann, *Schriftbew.* II. 2, p. 342, insists on regarding the blasphemy against the Spirit in this place as not distinct from the denial of Jesus. He says that this denial in the case of those, namely, who had not only had the earthly human manifestation of Jesus before them, but had received the Holy Spirit, is blasphemy against the Spirit. But it is very arbitrary to assume, in contradiction to Matt. xii. 31, Mark iii. 29, that the blasphemy against the Holy Spirit presupposes that the Spirit has already been received. The blasphemers of the Spirit are malevolently con-

scious and hardened opposers of Christ. They may certainly have already had the Spirit and have apostatized and become such opposers (Heb. x. 29); but if such people were to be understood in this passage, some clearer indication should have been given. Still, how far from the Lord must even the mere thought have been, that the disciples, His friends, ver. 4, could ever change into such malignant blasphemers!

<sup>2</sup> On ἀπολογ. τί, comp. Xen. *Mém.* iv. 8. 4; Dem. 227. 13; Plat. *Gorg.* p. 521 A, *Phaed.* p. 69 D, *Polit.* 4, p. 420 B; Acts xxiv. 10.

be left in doubt. — ἐκ τ. δχλ.] belongs to εἶπε, as is shown by the order. The mode of address, ἀνθρώπε, has a tone of disapproval.<sup>1</sup> Observe that Jesus instantly rejects the application that concerns a purely worldly matter; on the other hand, He elsewhere gives a decision on the question of divorce.<sup>2</sup>

Ver. 15. Jesus recognized πλεονεξία as that which had stirred up the quarrel between the brothers, and uses the occasion to utter a warning against it. — πρὸς αὐτοῖς] i.e., πρὸς τὸν δχλον, ver. 13. — ὅτι οὐκ ἐν τῷ περισσεύειν κ.τ.λ.] *for not by the fact of a man's possessing abundance does his life* (the support of his life) *consist in his possessions.* This—the fact that one's life consists in one's possessions—is not dependent on the *abundance* of the possession, but—this, the contrast unexpressed, but resulting from ver. 20—on the will of God, who calls away the selfish collector of treasures from the midst of his abundance. The simple thought then is: *It is not superfluity that avails to support a man's life by what he possesses.* “Vivitur parvo bene,” “One can live well with little.” [See Note XCVIII., p. 425.] To this literal meaning, moreover, the following parable corresponds, since it does not authorize us to understand ζωὴ in its pregnant reference: *true life*, σωτηρία, or the like (Kuinoel, Bornemann, Olshausen, Ewald, and the older commentators); on the other hand, Kaeuffer, *De ζωῆς αἰων. not.* p. 12 f.<sup>3</sup> Observe, moreover, that οὐκ has been placed at the beginning, before ἐν τῷ περισσ., because of the contrast which is implied, and that τινί, according to the usual construction, that of the Vulgate, goes most readily with περισσεύειν (xxi. 4; Tob. iv. 16; Dion. Hal. iii. 11), and is not governed by what follows. An additional reason for this construction lies in the fact that thus the following αὐτοῦ is not superfluous. Finally, it is to be noted that εἶναι ἐκ is the frequent *proficisci ex, prodire ex*, “proceed from,” “spring from.” De Wette is wrong in saying: “*for though any one has superfluity, his life is not a part of his possessions, i.e., he retains it not because he has these possessions.*” In this manner εἶναι ἐκ would mean, *to which belong*; but it is decisive against this view entirely that οὐκ ἐν τῷ περισσεύειν must be taken *together*, while in respect thereof, according to the former view, no *contrast* can be conceived; for the life is *in no case* a part of our possessions (in the above sense).

Vv. 16–19. On the idea of this parable, comp. Ps. xlix. 18; Eccclus. xi. 17 ff. — εὐφρόνησεν] not in the sense of the pluperfect (Luther, Castalio, and others), but: *bore well*.<sup>4</sup> — ἡ χώρα] *the estate*, Xen. *Cyr.* viii.4. 28; Jerome, x. 5,

<sup>1</sup> Rom. ii. 1, ix. 20; Plat. *Protag.* p. 350 D; Soph. *Aj.* 778, 1182.

<sup>2</sup> This is worthy of consideration also in respect of the question: whether matters of marriage belong to the competency of the spiritual or the temporal tribunal?

<sup>3</sup> Kuinoel: “Non si quis in abundantia divitiarum versatur, felicitas ejus a divitiis pendet.” “Not if one is placed in abundance of riches, does his happiness depend on riches.” Bornemann (*Schol.* p. 82, and in the *Stud. u. Krit.* 1843, p. 128 ff.): “Nemini propterea, quod abunde habet, felicitas paratur ex opibus, quas possidet (sed ex pietate et fiducia in Deo posita),” “For no

one, because he has abundantly, is happiness provided from the wealth which he possesses (but from piety and faith placed in God).” Olshausen says that there are two propositions blended together: “Life consists not in superfluity” (the true life), and “nothing spiritual can proceed from earthly possessions.” Ewald says: “If man has not from his external wealth in general what can be rightly called his life, he has it not, or rather he has it still less by the fact that this, his external wealth, increases by his appeasing his covetousness.”

<sup>4</sup> Examples of this late and rare verb (Hipp. *Ep.* 1274, 20; Joseph. *Bell.* ii. 21. 2)



and elsewhere. — Ver. 17 ff. Observe the increasing vivacity of the description of the “*animi sine requie quieti*,” “mind without quiet repose” (Bengel). — οὐκ ἔχω πού] “quasi nusquam essent quibus pascendis possent impendi,” “as if there are nowhere those whom they can be employed in feeding,” Grotius. — καθελῶ μου κ.τ.λ.] *I will pull down my storehouses* (Matt. iii. 12). — τὰ γεννήματα] see on Matt. xxvi. 29. — καὶ τ. ἀγ. μ.] *and in general*, my possessions. — τῇ ψυχῇ μου] not equivalent to *mihi*, but : *to my soul*, the seat of the affections ; in this case, of the excessive longing for pleasure.<sup>1</sup> How frequently also in the Greek writers the actions of the Ego are predicated of the soul, may be seen in Stallbaum, *ad Plat. Rep.* II. p. 365 A. — ἀναπαύου κ.τ.λ.] An instance of “*asyndeton*,” expressing eager anticipation of the enjoyment longed for.<sup>2</sup>

Vv. 20, 21. Εἴπε κ.τ.λ.] is not to be converted into a *decrevit*, “determined” (Kuinoel), etc. We have, indeed, no history ; πλάττεται γὰρ ταῦτα ἡ παραβολή, “for these things are represented as a parable,” Theophylact. — ταύτη] with emphasis. — ἀπαιτοῦσιν] the caticoric plural (see on Matt. ii. 20), which therefore does not prevent our regarding *God Himself* as the author of what was done, although the subject is left undetermined. The thought of a *robber and murderer* (Paulus, Bornemann) is not to be allowed on account of ver. 21. — τινι ἔσται] not to thee will it belong, but to others ! — Ver. 21. *So*, having incurred the loss of his happiness by the unexpected appearance of death, *is he who collects treasure for himself* (for his own possession and enjoyment), *and is not rich in reference to God ; i. e., is not rich in such wise that his wealth passes over to God* (Rom. x. 12), by his possession, namely, of treasures in heaven, which God saves up in order to impart them to the man when Messiah's kingdom shall be set up. See on Matt. v. 12, vi. 20. Comp. 1 Tim. vi. 19, and on Col. i. 5. [See Note XCIX., p. 425.] The πλουτεῖν εἰς θεόν (unless, however, εἰς is to be taken for ἐν, as Luther, Beza, Calovius, and others would have it) is substantially the same as ἔχειν θησαυροὺς ἐν οὐρανῷ (comp. ver. 33), and it is realized through δικαιοσύνη, and in the case of the rich man, especially through loving activity (Matt. xix. 21 ; Luke xvi. 9), such as Christ desires, Matt. vi. 2-4. It is not temporal possession of wealth which is *applied in usum et honorem Dei*, “to the use and honor of God” (Majus, Elsner, Kypke, comp. Möller, *Neus Ansichten*, p. 201 ff.), but the higher *ideal* possession of wealth, the being rich in Messianic possessions laid up with God, and one day to be received from Him, which is wanting to the egoistic θησαυρίζων ἐαυτῷ. Against the former view, entertained by Majus and the rest, it is decisive that the negation of the *being* rich in relation to God (not of the *becoming* rich) is regarded as bound up with the selfish *heaping up* of treasure. This withal in opposition to Bornemann : “qui quod dives est prosperoque in augendis divitiis successu utitur, sibi tributi, non Deo,” “he who because he is rich and has good success in increasing riches, *gives to himself, not to God.*”

may be found in Kypke. Comp. εὐφρόνης φέρεται (Lobeck, *Paralip.* p. 533).

<sup>1</sup> Comp. on i. 48, and see Jacobs, *ad Del. Epigr.* VII. 1.

<sup>2</sup> On the thought, comp. Ecclus. xl. 19 ; Tob. vii. 9 ; Plant. *Mil. Glor.* III. 1. 83 ; Soph. *Dan.* VI. (181, Dind.) : εἴ, τίς, φέρει.

Vv. 22-31. See on Matt. vi. 25-33. Jesus now turns from the people (ver. 16) again to His disciples. [See Note C., p. 426.] — διὰ τοῦτο] because this is the state of things with the θησαυρίζων ἑαυτῷ κ. μὴ εἰς θεὸν πλουτῶν. — Ver. 24. τοὺς κόρακας] not in reference to the *young ravens* forsaken by the old ones (Job xxxviii. 41 ; Ps. cxlvii. 9) ; but a *common and very numerous* species of bird is mentioned (the *pulli* corvorum, "*young ravens*," must otherwise have been expressly named : in opposition to Grotius and others). — Ver. 28. According to the *Recepta* (but see the critical remarks), ἐν τῇ ἀγρῷ would have to be connected with ὅντα ; on the other hand, following the reading of the amended texts : *but if in the field God in such wise clothes the grass, which to-day is here and to-morrow is cast into an oven*, etc. Instead of ἀμφιέννυσι, we must read, with Lachmann, ἀμφιάζει, or, with Tischendorf, ἀμφίζει. Both forms belong to later Greek (Themist., Plut., LXX.). — Ver. 30. καὶ ἑμέϊς] as the ravens and the lilies. — μὴ μετεωρίζεσθε] The Vulgate rightly translates : "nolite in sublime tolli ;" and Luther : "be not high-minded." *Exalt not yourselves ; lift not yourselves up to lofty claims*, which is to be taken as referring not to mere eating and drinking, but generally. The *usus loquendi* of μετεωρίζεσθαι, *efferrī*, "to be lifted up," physically and psychically<sup>1</sup> is well known. See also the passages from Philo in Loesner, p. 116. But others (Castalio, Beza, Grotius, Maldonatus, Hammond, Wolf, Bengel, Krebs, Valckenaer, Rosenmüller, Kuinoel, Paulus, Bleek, and many more) have : *nec inter spem metumque fluctuatis*, "nor fluctuate between hope and fear." Comp. Ewald : "waver not, lose not your balance." The view of Euthymius Zigabenus also is that Christ refers to τὸν περισπασμὸν τὸν ἀπὸ τῶν οὐρανίων ἐπὶ τὰ γῆινα, "the distraction from heavenly things to earthly." Certainly, as μετέωρος may mean : *fluctuans*,<sup>2</sup> μετεωρίζεω may signify : *to make wavering* ;<sup>3</sup> but there appears no reason in the connection for departing from the above, which is the *usual* meaning in which the word is currently employed, even in the LXX. and in the apocryphal writers (2 Macc. vii. 34, v. 17 ; 3 Macc. vi. 5). This μετεωρ. has for its opposite the συναπάγεσθαι τοῖς ταπεινοῖς, Rom. xii. 16.

Ver. 32. Peculiar to Luke. An encouragement to fearlessness in the endeavor after the Messiah's kingdom, by means of the promise of the divinely-assured final result. — μὴ φοβοῦ] in consideration of their external powerlessness and weakness (τὸ μικρ. ποίμνιον). But *Christians generally*, as such, are not the *little*<sup>4</sup> flock (which is not to be changed into a *poor* oppressed band, as de Wette, following Grotius, does), but the little community of the *disciples* (ver. 22), as whose head He was their *shepherd* (comp. John x. 12 ; Matt. xxvi. 31). — εὐδόκησεν] *it has pleased* your Father. See on Rom. xv. 26 ; Col. i. 19. — δοῦναι ὑμῖν τ. β.] see xx. 29 f.

Vv. 33, 34. Comp. Matt. vi. 19-21. This end is so important that, in order to strive thereafter with your whole interest (ver. 34), ye must re-

<sup>1</sup> Aristoph. *Av.* 1447 ; Polyb. iii. 70. 1, iv. 59. 4, vii. 4. 6 ; Diodor. xi. 32. 41.

<sup>2</sup> See Schweighäuser, *Lex. Pol.* p. 387 ; Josephus, *Ant.* iv. 2. 1, *Bell.* iv. 2. 5.

<sup>3</sup> Dem. 169. 23 ; Polyb. v. 70. 10 ; *Schol. ad*

*Soph. Oed. R.* 924 ; Eurip. *Or.* 1537.

<sup>4</sup> Yet ποίμνιον is not a diminutive, as Bengel supposed, but is a contraction for ποιμένιον.

nounce your earthly possessions, etc. This selling and giving up of the proceeds as alms (*ἐλεημοσ.*, as xi. 41) is not required of *all* Christians (ver. 22), as de Wette will have it [so Weiss ed. Mey.], but of the *disciples*, who, in the discharge of their office, *needed* perfect release from what is temporal. All the less do the words furnish a basis for the *consilium evangelicum* and the *vow* of poverty (Bisping). — *ἐαυτοῖς*] while ye give to *others*. — *βαλλάντια* (x. 4) *μὴ παλαιούμενα* is explained by the following *θησανρὸν . . . οὐρανοῖς*.<sup>1</sup> As to this *θησανρὸς*, comp. on ver. 21.

Vv. 35, 36. Only echoes of the following references to the *Parousia* occur at Matt. xxiv. 42 ff. [See Note CL., p. 426.] All the less is the originality to be attributed *only* to Luke (Olshausen) *or* to Matthew (Kuinoel). In Luke the exhortations to preparedness for the *Parousia* are readily accounted for by the previous promise of the Messiah's kingdom (ver. 32) and the requirement associated therewith (ver. 33). — *ἑστῶσαν . . . καίμενοι*] The meaning stripped of figure is : *Be in readiness, upright and faithful to your calling be prepared to receive the coming Messiah*. The nimble movement that was necessary to the servant made requisite *the girding up of the outer garment* round the loins (1 Pet. i. 13, and see Wetstein), and slaves must naturally have had *burning lamps* for the reception of the master when he returned home at night. The *ὕμῳν* emphatically placed first, as *ὑμεῖς* at ver. 36, corresponds to the special duty of *disciples*; that *your loins* should be girded, . . . and that *ye* like men, etc. — *ἀνθρώποις*] *i.e.*, according to the context : *slaves*, as it is frequently used in the classical writers, Mark xiv. 12. — *ἐκ τῶν γάμων*] not : from *his* marriage, but from the marriage, *at which he* (as a guest) *has been present*. For *his* marriage is *after* the *Parousia* (see on Matt. xxii. 2, xxv. 1). The detail of the figure is not to be pressed into interpretation further than to imply the *blessed condition* (*τὴν ἀνω εὐφροσύνην κ. ἀγαλλίασιν*, "the mirth and joy above," Euthymius Zigabenus) from which the Messiah returns. — *ἐλθόντος . . . ἀνοίξ. αὐτῶ*] a well-known construction, Winer, p. 186 [E. T. 207].<sup>2</sup>

Ver. 37. A symbolic representation of the most blessed *recompense*, which the servants of Christ, who are faithful to their calling, shall receive from Him at His *Parousia*. It is not the idea of the great and general Messianic banquets (Matt. viii. 11) that underlies this, but it is the thought of a special marriage-feast for those servants (the disciples). That the washing of the disciples' feet by Jesus, John xiii., gave occasion (de Wette) to the mode of representation, according to which the Lord Himself serves ("promissio de *ministrando* honorificentissima et maxima omnium," "the promise concerning *being served* is the most honorable and greatest of all," Bengel), is the less probable the greater the difference is seen to be between the idea expressed by the foot-washing and that which is here set forth. The thought of the *Saturnalia* (Grotius, comp. Paulus and Olshausen) brings in something wholly foreign, as also the calling of the slaves to partake in certain

<sup>1</sup> To refer the *βαλλάντ.* *μὴ παλ.* to the "everlastingly fresh power of apprehension in respect of the eternal possessions," was a fancy of Lange's opposed to the context

(L. J. II. 2, p. 851).

<sup>2</sup> On the direct *πότε*, see Buttmann, *Neut. Gr.* p. 215 f. [E. T. 251].

sacred feasts according to the law, Deut. xii. 17 f., xvi. 11 f., is something very different from the idea of *this* feast (in opposition to Kuinoel, de Wette, and others), in respect of which, moreover, it has been assumed (see Heumann, Kuinoel, de Wette) that the Lord brought with Him meats from the wedding feast,—an assumption which is as needless as it is incapable of proof. — περιζώσεται κ.τ.λ.] a vivid representation of the individual details among which even the *drawing near* to those waiting (παρελθών) is not wanting. — The parable, xvii. 7–10, has an entirely different lesson in view; hence there is no contradiction between the two.

Ver. 38. The earlier or later *time* of the Advent will make no difference in this blessed recompense. Jesus does not mention the *first* of the four night-watches (see on Matt. xiv. 25), because in this the marriage-feast took place; nor the *fourth*, because so late a return would have been unusual, and in this place contrary to the decorum of the events that were represented. [See Note CII., p. 426.]

Vv. 39, 40. See on Matt. xxiv. 43 f. The less, however, should ye be wanting in watchfulness, since the Messiah will appear unexpectedly like a thief in the night. A sudden change of figures, but appropriate for sharpening the warning in question, and not at all startling to people accustomed to the sudden turns of Oriental imagery. Whether, moreover, the passage has received its true historical place here or in the discourse on the end of the world, Matt. xxiv., cannot be decided.

Ver. 41. Certainly original (in opposition to de Wette, Holtzmann, Weissäcker, Weiss), the more certainly, the finer are the threads with which what follows down to ver. 48 is linked on to *such* a question. The succeeding passage at least offered no *occasion* for either the tradition or Luke inventing the question. If it had been suggested to Luke by Mark xiii. 37, the answer of Jesus would also have been in closer agreement with the meaning of the passage in Mark. — πρὸς] *in reference to, for us*, comp. xx. 19; Rom. x. 21. — τὴν παραβ. ταύτ. ] to wit, of the slaves who wait for their lord, ver. 36 ff. See ver. 42 ff. The reference to the master of the house and the thief, ver. 39, belonged also thereto as a concrete warning example. — ἡ καὶ] Peter asks whether the parable is intended for the disciples, *or also* (or at the same time also) has a general reference.

Vv. 42–44. In the pregnant style characteristic of Jesus as it most of all appears in John, He makes no direct reply to that question, but proceeds with His parable of the servants, and among these He now for the first time begins to speak of that *one* (the apostles generally cannot be described in vv. 42–46) whom He, before His departure, would set over the rest of the household as οἰκονόμος (the post destined for *Peter*!). He depicts his great recompense in the event of his being faithful, and his heavy punishment in the event of his being unfaithful (down to ver. 48); and He consequently made Peter, whose question betrayed an inconsiderate exaltation above the crowd, understand His reply to mean: Instead of meddling with that question, thou hast thine own consequent position to keep in view with fear and trembling! Then, however, ver. 47 f., he links on the *general law* of retribution under which *every one* comes, and which *every one* has to lay to heart.

As to the reference of *τις ἀρα*, and the relation of the question to ver. 43, see on Matt. xxiv. 45 f.

Vv. 45, 46. But if that slave, whom the lord will place over his servants as *οἰκονόμος* (ver. 42), instead of being faithful, shall have thought, etc.—Moreover, see on Matt. xxv. 48-51. — *μετὰ τῶν ἀπίστων*.] *with the faithless* (ver. 42), whose final destiny is the punishment of Gehenna (ver. 5).

Vv. 47, 48. This passage, which is peculiar to Luke, gives explanatory information of a general kind, yet related to Matt. xxv. 14 ff., to account for the *severity* of the punishment, ver. 46. This will ensue, in accordance with the general rule of retribution coming into operation at the return of the Lord : that that slave, etc. *Ἐκεῖνος*, though placed first for emphasis, does not refer to the single concrete person indicated at ver. 45, but is a general term indicating the class to which the *οἰκονόμος* also belongs ; and *δέ* carries on the meaning with an *explanatory force* (Hermann, *ad Viger.* p. 845 ; Kühner, *ad Xen. Mem.* ii. 1. 1). — *ἐαυτοῦ*] *of his own Lord*, makes the responsibility to be felt the more strongly. — *ἐτοιμάσας*] *ἐαυτὸν* is not to be supplied (Luther, Kuinoel, and many others), but : *and has not made ready*, has made no preparation. Comp. ix. 52. It belongs also to *πρὸς τὸ θέλ. αὐτοῦ*. — *δαρῆσεται πολλὰς*] *πληγὰς* *δηλονότι, τουτέστι κολασθήσονται χαλεπῶς, διότι εἰδότες κατεφρόνησαν*, “Evidently ‘stripes,’ that is, they shall be punished severely, because knowing they slighted,” Euthymius Zigabenus.<sup>1</sup> — Ver. 48. *ὁ δὲ μὴ γνοίς*] *but the slave, who shall not have learnt to know it*. Such a one cannot be left *without* punishment, not because he has not obeyed *the Lord’s will* (for that has remained unknown to him), but because he has done that which *deserves* punishment ; even for such a one there is that which *deserves* punishment, because, in general, he had the immediate moral consciousness of his relation to his Lord as a subjective standard (comp. Rom. ii. 12 ff.), even although he did not possess the objective law of the Lord’s will positively made known to him, on which account also a lighter punishment ensues. Theophylact and Euthymius Zigabenus are wrong in thinking here of such as *could* have learnt to know the Lord’s will, but from laziness and frivolity *have not* learnt to know it. An arbitrary limitation ; and can *such* an ignorance diminish the responsibility ? Rom. i. 28 ff. We can the less regard the responsibility as diminished when we remember that by *ὁ δὲ μὴ γνοίς* is described the case of a slave of *Christ*, who has remained ignorant of his Lord’s will. — *παντὶ δὲ κ.τ.λ.*] *but of every one*, in order, moreover, still to add this general law as explanatory information on the subject of that so severe punishment, ver. 46, etc. — *ἐδόθη πολὺ*] in official *duties*, as to the *οἰκονόμος*. — *πολὺ ζητήσεται*] in official *efficiency*. The collocation of *πολὺ, πολὺ*, and then *πολὺ, περισσότερον*, has a special emphasis. — The second member *ὃ παρέθεντο* (the *categoric plural*, as at ver. 20 : in reality *κύριος* is the subject) *κ.τ.λ.* is a parallel similar in meaning to the first, but with the *climax* : *περισσότερον*, which is not to be taken as : “*plus quam aliis*, quibus non tam multa concredita sunt,” “*more than others*, to whom so much was

<sup>1</sup> See Schaefer, *ad Bos. Ell.* p. 387 ; Valckenaer, *Schol.* p. 214 ; Winer, p. 520 [E. T. 530].

<sup>2</sup> On the accusative, comp. *μαστιγοῦσθαι πληγὰς*, Plat. *Legg.* viii. p. 845 B, and see Buttmann, *Neut. Gr.* p. 164 [E. T. 189].

not committed" (Kuinoel, Bleek, following Beza, Grotius, and others, which would be insipid, and a mere matter of course), but : in the case of him to whom much has been entrusted (with whom a large sum has been deposited), *still more* than this entrusted πολύ will be required of him. In this statement is implied the presupposition that the capital sum must have been *increased* by interest of exchange or by profit of commerce. Comp. Matt. xxv. 15 ff. The deposit was not to lie idle.<sup>1</sup>

Ver. 49 f. The sequence of thought is found in this, that the whole of that earnest sense of responsibility, which characterizes the faithfulness just demanded, must be only infinitely intensified by the heavy trials of the near future, which the Lord brings vividly before His view. — πῦρ] *Fire*, is a figurative designation, not of the *Holy Spirit*, as most of the Fathers and others, including Bengel, will have it, nor of the *word of God* with its purifying power (Bleek); but, as is manifest from ver. 51 ff., of the vehement *spiritual excitement*, forcing its way through all earthly relations, and loosing their closest ties, which Christ was destined to kindle. The lighting up of this fire, which by means of His teaching and work He had already prepared, was to be effected by His death (see ἀπὸ τοῦ νῦν, ver. 52), which became the subject of offence, as, on the other hand, of His divine courage of faith and life (comp. ii. 35). The expression itself βαλεῖν ἐπὶ τ. γῆν proceeded from the consciousness of His *heavenly* origin. Comp. Matt. x. 34. — καὶ τί θέλω κ.τ.λ.] It is the usual and the correct view, held also by Kuinoel, Olshausen, de Wette, which interprets : *and how earnestly I wish, if (that) it were already kindled!* ἐπισπεύδει γὰρ τὴν ἀναψιν τοῦτου τοῦ πυρός, "For he is zealous for the kindling of this fire," Theophylact. Regarding the τί, see on Matt. vii. 14. Moreover, the *usus loquendi* of εἰ with θέλω (instead of the more confident δοί, as with θανμάζω, etc.; see on Mark xv. 44) is not to be disputed.<sup>2</sup> Accordingly, there is no sufficient reason for the view of Grotius, which disjoins the utterance into question and answer : *And what do I wish? If it should be already kindled!* This is less simple, and fails to bring out the correspondence between the expression in question and the parallel exclamation in ver. 50. The particle εἰ is used not merely with the optative (see Pflugk, *ad Eur. Hec.* 836), but also with the indicative in the imperfect and aorist in the sense of *utinam, dummodo*; in the latter case the non-accomplishment is known to the person who utters the wish.<sup>3</sup> Bornemann takes τί for *cur*, and εἰ as ἐπεὶ : "*et cur ignem volo in terram conjicere, cum jam accensus sit?* remota quaestione : *non opus est accendam,*" "*and why do I wish to cast fire upon the earth, when it is already kindled?* the question being removed : *there is no need to kindle it.*" But without considering the extremely insipid thought which is thus expressed, ver. 52 in this way requires that the kindling of the fire should be regarded

<sup>1</sup> On παραθεσθαι, comp. Herod. vi. 86; Xen. *R. Ath.* ii. 16; Polybius, iii. 17. 10, xxxiii. 12. 3; Tob. i. 14; 1 Macc. ix. 35. The construction in both members is a well-known form of attraction, Kühner, II. p. 512; Buttmann, *Neut. Gr.* p. 247 [E. T. 288].

<sup>2</sup> See Ecclus. xxiii. 14 : θελήσεις εἰ μὴ ἐγερ- νήθης; Herod. ix. 14, also vi. 52 : βουλομένην δὲ εἰ πως ἀμφότεροι γενοῖσθαι βασιλεῖς.

<sup>3</sup> Comp. xix. 42; Josh. vii. 7; Grotius *in loc.*; Klotz, *ad Devar.* p. 516; in the Greek prose writers it is usual to find εἴθε or εἰ γάρ in such a sense.

as still future. This, moreover, is in opposition to Ewald: *and what will I (can I be surprised), if it be already kindled?* [See Note CIII., p. 426.] — Jesus entertains the wish that the fire were already kindled, *because between the present time and this kindling lay His approaching grievous passion*, which must still first be undergone; see ver. 50.

Ver. 50. *δέ*] places in face of the *εἰ ἤδη ἀνέθοη*! just wished for, what is still to happen first: *But I have a baptism to be baptized with.* This baptism is His deep *passion* awaiting Him, into which He is to be plunged (comp. on Mark x. 38); and He *has* this baptism as the destiny ordained for Him, and consequently appropriated to Him. — *καὶ πῶς συνέχομαι κ.τ.λ.*] *and how am I distressed* (comp. viii. 37; Dem. 1484. 23, 1472. 18) *till the time that it shall be accomplished!* A true and vivid expression of human shrinking at the presentment of the agonies that were imminent, similar to what we find in Gethsemane and at John xii. 27. It was a misapprehension of the human feeling of Jesus and of the whole tenor of the context, to make out of *συνέχομαι* an urgency of *longing* (*ὥσπερ αγωνιῶ διὰ τὴν βραδυπῆτα*, "I am, as it were, distressed on account of the slowness," Euthymius Zigabenus, comp. Theophylact). So also de Wette and Bleek, who wrongly appeal to Phil. i. 23. See on the passage, also on 2 Cor. v. 14. Jesus does not *long* for and *hasten* to death, but He *submits* Himself to and *obeys* the counsel of God (comp. John xii. 27; Phil. ii. 8; Rom. v. 19, and elsewhere), when His hour is come (John xiii. 1 and elsewhere). Ewald takes the question as making in sense a *negative* assertion: I must *not* make myself anxious (comp. on πῶς, ver. 56), I must in all patience allow this worst suffering to befall me. This agrees with Ewald's view of *τι θέλω κ.τ.λ.*, ver. 49; but, according to our view, it does not correspond with the parallelism. And Jesus actually experienced anguish of heart (comp. 2 Cor. ii. 4, *συναχῇ καρδίας*) at the thought of His passion, without detracting from His patience and submissiveness.

Vv. 51-53. See on Matt. x. 34 f., where the representation is partly *simplified*, partly, on the model of Mic. vii. 6, *enriched*. — *ἀλλ' ἡ*] *but only*, originated from *ἀλλο* and *ἡ*, without, however, its being required to write *ἀλλ' ἡ*.<sup>1</sup> — *ἀπὸ τοῦ νῦν*] Jesus already realizes His approaching *death*. Comp. xxii. 69. — In ver. 53 are *three hostile couples*; the description therefore is *different* from that at ver. 52, not a more detailed statement of the circumstances mentioned in ver. 52 (Bleek).

Vv. 54-56. See on Matt. xvi. 2 f. The reason of those hostile separations, spoken of in ver. 52 f., lay, on the part of the *people* in whose bosom they were sure to arise, in the *mistaking of the Messianic period* as such. Hence the rebuke that now follows is addressed *to the people*; it is otherwise in the historical connection that appears in Matthew. Still the significant saying, in different forms, may have been uttered on two different occasions. [See Note CIV., p. 426.] — *τὴν νεφέλην*] *the cloud*, which shows itself. — *ἀπὸ θύσμου*] therefore from the region of the sea. Comp. 1 Kings viii. 44, and see Robin-

<sup>1</sup> See on this expression in general, Krüger, *de formula ἀλλ' ἡ et affirmum particul. etc. natura et usu*, Brunsvig. 1884; Klotz, *ad*

*Devar.* p. 81 ff. Comp. on 2 Cor. i. 13. Otherwise Stallbaum, *ad Plat. Phædr.* p. 81 B.

son, *Pal. II. p. 305.* — εὐθέως] so undoubted it is to you. — Ver. 55. νέον πνέοντα] *scil. ἰδῆτε*, to wit, in the objects moved by it. — Ver. 56. ὑποκριταί] see on Matt. xvi. 8. Not unsuitable as an address to the people (*de Wette*), but it *has in view* among the people, especially through pharisaical influence (xii. 1), the *untrue nature* (the ὑπόκρισις) which, as such, made them blind to the signs of the times! — τὸν δὲ καιρὸν τοῦτον] *but this season*, the phenomena of which so unmistakably present to you the nearness of the Messiah's kingdom (and Jesus Himself as the Messiah), how is it possible that ye should leave it so unexamined?

Vv. 57–59. See on Matt. v. 25 f. Pott (*de natura . . . orat. mont. p. 13*) Kuinoel, *de Wette* refuse to acknowledge any connection (comp. Euthymius Zigabenus : ἐφ' ἑτέρον μετέβη λόγον, "He passes to a *different* subject"), and assume a mistaken reminiscence, suggested by the affinity of δοκιμάζειν and κρίνειν. But Luke did not weave together the discourses of Jesus in so thoughtless a manner. The train of thought, even although the connection is less clear and appropriate, is as follows : As, however, it turns to your reproach that ye do not rightly estimate the *present time*, so not less also is it your reproach that ye do not *of your own selves* judge what is duty. Jesus refers to the duty of *repentance* which is still seasonable, and by means of the rhetorical figure *metaschematismus*—since He pictures repentance as an agreement with an adversary who has a pecuniary claim to make, but by this adversary He means (not the devil, Euthymius Zigabenus, nor the poor, Michaelis ; but) *God*, to whom man is a debtor—He represents this duty of repentance as still seasonable, in order not to incur the divine punishment, like the accused person who still seasonably comes to terms with his creditor. — καὶ ἀφ' ἑαυτῶν] *even of yourselves*, even of your own independent judgment. Comp. Bengel : "sine signis et citra considerationem hujus temporis," "without signs and aside from the consideration of this time." These words indicate the *progressive advance* of the discourse. Comp. on xxi. 30. — Ver. 58. γάρ] explanatory. — ὥς] is the simple *sicuti*, "just as : " *As thou, namely, art in the act of going away with thine adversary to an archon* (in correspondence with this condition of time and circumstance), *give diligence on the way*, etc. ; while you are still on the way, before it is too late, make the attempt, that may avert the danger. ὑπάγεις has the emphasis (comp. subsequently ἐν τῇ ὁδῷ) ; so close is the time of decision ! Both the ἀρχων and the κριτής must be considered as *local magistrates* (κριτής not as an assessor of the Sanhedrim, with which κατασύρη is not in accord, for this certainly cannot be taken as a dragging to Jerusalem). Comp. κρίσις, Matt. v. 21, and the remark thereafter. By one of the *archons*, i. e., of the chief city officials, who, namely, is a competent person in matters of debt, the accused is recognized as liable to pay, and in default of payment the *κριτής*, who happens to be subordinate to the ἀρχων, orders compulsion to be used. For the rest, this handing over from one official to another belongs to the details of civic procedure, without being intended for special *interpretation*. — ὁς ἐργασίαν] *da operam*, a Latin idiom, probably taken from the common speech, Hermogenes, *de Invent.* iii. 5. 7 ; Salmasius and Tittmann (*Synon.* p. 102), following Theophylact, erroneously interpret : *give interest*. This is not the *mean-*



ing of *ipryasia*, and the Israelites were forbidden to take interest from one another (Michaelis, *Mos. R.* § 154 f.; Saalschütz, *M. R.* pp. 184, 278, 857).—ἀπηλλάχθαι ἀπ' αὐτοῦ] *in order to be delivered from him.*<sup>1</sup> The genitive might also stand alone.<sup>2</sup> Settlement is to be conceived of as obtained by payment or by arrangement. Comp. Dem. 34. 22. — ὁ πράκτωρ] *exactor*, collector, bailiff. In Athens the collector of the court fees and fines was so called.<sup>3</sup> The πράκτωρ also is part of the *imagery*, without contemplating thereby any special interpretation (otherwise, the angels would have to be understood, Matt. xiii. 41 f.). — τὸ ἐσχ. λεπτόν] (Mark xii. 42) : to wit, of the debt sued for. But this terminus in the punitive condition depicted (in the Gehenna) is *never* attained. Comp. on Matt. xviii. 34.

## NOTES BY AMERICAN EDITOR.

XCVI. Ver. 1. *The Discourse in Chap. XII*

Certainly Luke meant to connect this discourse with what precedes. To call it a "mosaic" is to deny his competence as a historian. It must, of course, be admitted that the chapter has less purity and logical sequence than most of our Lord's recorded discourses. The resemblance of many parts to sayings given on different occasions by the other Synoptists is obvious. Vv. 13-21 alone are peculiar to Luke.

XCVII. Ver. 1. *πρῶτον.*

Weiss ed. Mey., R. V. text, follow Tischendorf, and connect with what precedes; so Westcott and Hort. R. V. margin presents Meyer's view. Weiss ed. Mey. objects to referring vv. 2-10 to the disciples' teaching (Meyer), finding in ver. 11 the first hint of this. Godet agrees with Meyer, but properly urges the different form of the warning (vv. 8-10) in all three Synoptists as a strong argument against their use of a common written source.

XCVIII. Ver. 15. *δοτε οὐκ ἐν τῷ περισσεύειν κ.τ.λ.*

Weiss ed. Mey. agrees with Meyer, that the contrast resulting from ver. 20 is, that a man's life depends on the will of God, but goes on to explain: "Since this, however, is concealed from the man, in the case when he possesses abundance, which apparently suffices to guarantee his life (ver. 19), it is especially denied for this case (ἐν τῷ κ.τ.λ.)." The R. V. margin: "*Greek*, for not in a man's abundance consisteth his life, from the things which he possesseth," accepts the grammatical construction which makes ἐκ τ. ἐπ. a resumption of ἐν τῷ περ. So Olshausen. This view favors the reference to "*true life*."

XCIX. Ver. 21. *εἰς θεὸν πλουτῶν.*

Weiss ed. Mey. explains: "To be rich in possessions in which God is well-pleased, so that one is rich for Him also, in His judgment, as one becomes through the ζῆτεῖν τὴν βασιλ. αὐτοῦ (ver. 31)."

<sup>1</sup> Xen. *Anab.* vii. 1. 4; Plat. *Legg.* ix. p. 858 D; Josephus, *Antt.* x. 6. 2, and elsewhere.

<sup>2</sup> Thuc. iii. 63; Dem. 11. 16, 237. 14, and

elsewhere, and the passages in Kypke and Loesner.

<sup>3</sup> Böckh, *Staatshaush.* I. pp. 167, 408; Hermann, *Staatsalterth.* § 151. 2.

## C. Ver. 22 ff.

It is evident that Luke connects this in time with what precedes. But it by no means follows that Matthew transferred it to the Sermon on the Mount, still less that he and Luke made use of the same "source," in which their passages stood together (Weiss ed. Mey.). This attributes to Matthew an arbitrary method of selection.

CI. Vv. 35-48. *Origin of the Discourse.*

Here Weiss ed. Mey. finds a working over by Luke of a brief parabolic discourse in the "source." He regards vv. 35, 36 as containing the elements of the parable of the Ten Virgins (Matt. xxv. 1-13), which, however, was not formed from this passage, but reduced by Luke so as to conform to ver. 37 ff.

CII. Ver. 38. *The Lord's Return.*

Weiss ed. Mey. regards the verse as making the recompense dependent on the watchfulness of the disciples in spite of delay. He also attributes the omission of any mention of the *fourth* watch to the Jewish usage of dividing the night into three watches (Mark uses the Roman mode, Mark xiii. 40), objecting to Meyer's explanation as arbitrary.

CIII. Ver. 49. *καὶ τὶ θέλω εἰ ἡδὴ ἀντήθη.*

The Am. Com. (R. V.) give a margin expressing Meyer's view: "how I would that it were already kindled." The R. V. text apparently accepts the view that the fire is represented as "already kindled."

## CIV. Vv. 54-56.

Weiss ed. Mey. objects to the view that the language was uttered on two different occasions, but in this case it is Matthew (xvi. 2, 3) whom he regards as freely modifying and transposing the Lord's words. Godet properly holds that the passage in Matthew is not parallel. "The idea is wholly different" (*Luke*, p. 354, Am. ed.).

## CHAPTER XIII.

[VER. 2. Tisch., recent editors, R. V. (with  $\aleph$  B L, Vulg., etc.) omit  $\delta$  Ἰησοῦς, and substitute ταῦτα ( $\aleph$  B D L) for ταυτα.] — Vv. 3 and 5. The evidence in the two verses is so divided between μετανοήτε (Elz.) and μετανοήσητε (Lach.), as also between ὡσαύτως and ὁμοίως (Lachm. has in both places ὁμοίως, which Elz. reads only in ver. 5), that it affords us no means of decision. Tisch. reads in ver. 3, μετανοήτε . . . ὁμοίως, but in ver. 5, μετανοήσητε . . . ὡσαύτως. [So recent editors, R. V.] It is certain that the one passage was changed in accordance with the other,—most probably ver. 5 in accordance with ver. 3, and that consequently both passages are not, as by Lachm., to be read alike, because in that case no reason would have been suggested for the variation. — Ver. 4. Instead of οἱτοὶ Lachm. and Tisch. have, on preponderating evidence, αὐτοί. The *Recepta* is a frequent alteration. — [Tisch. Treg., W. and Hort, R. V., with  $\aleph$  A B L, etc., insert τοῖς before ἀνθρώπων.] — Ver. 6. The arrangement πεφτυμεν ἐν τ. ἁμπ. αὐτ. (Lachm. Tisch.) is preponderatingly attested, and still more strongly is ζητῶν καρπ. (Elz. has καρπ. ζ.). — Ver. 7. After ἐτη Tisch. has ἀφ' οὗ, following B D L T<sup>s</sup>  $\aleph$ , *al.* Rightly; it was passed over because it could be dispensed with. — Ver. 8. Elz. has κοπρίαν. But decisive authorities have κόπρια. The feminine form was more common from its use in the LXX. — [Ver. 9. Tisch., recent editors, R. V. (with  $\aleph$  B L, Copt.), place εἰς τὸ μέλλον after καρπόν.] — Ver. 11. ἦν] is wanting after γυνή in B L T<sup>s</sup> X  $\aleph$ , min. vss. Lachm. Tisch. A frequent addition. — Ver. 12. τῆς] Lachm. has ἀπὸ τῆς, in accordance with A D X II  $\aleph$ , min. An exegetical expansion. — Ver. 14. ταύτας] A B L, etc., have αὐταῖς. So too Lachm. and Tisch. Rightly; ταύτας occurred readily to the transcribers; comp. on ver. 4. — Ver. 15. Instead of ὑποκριτά (Elz.), ὑποκριταί is rightly approved by Griesb., and adopted by Lachm. and Tisch., in accordance with considerably preponderating evidence. The singular was introduced in accordance with the foregoing αὐτῷ. In the previous clause instead of οὖν read δέ, with Lachm. and Tisch., in accordance with B D L  $\aleph$ , min. Syr. Copt. Sahid. Vulg. It. This δέ easily dropped out after the last syllable of ἀπεκρίθη (thus still in one cod. of It.), and the connection that was thus broken was wrongly restored in some authorities by οὖν, in others by καί (16, Aeth.). — On the other hand, in ver. 18, instead of δέ we are to adopt οὖν with Tisch., following B L  $\aleph$ , min. Vulg. It. *al.*, the reference of which was not understood. — Ver. 19. μέγα] is wanting in B D L T<sup>s</sup>  $\aleph$ , 251, vss. Ambr. Suspected by Griesb., bracketed by Lachm. [Omitted by Tisch., recent editors, R. V.] Omitted in accordance with Matt. xiii. 32. — [Ver. 21. Tisch., recent editors, R. V., with B L, etc., read ἐκρυψεν.] — Ver. 24. πύλης] Griesb. Lachm. Tisch. have θύρας. The *Recepta* is from Matt. vii. 13. — Ver. 25. We are here to read κίριε only once, with Tisch., following B L  $\aleph$ , 157, Copt. Sahid. Vulg. It. Sax. The repetition is from Matt. xxv. 11. — [Ver. 27. Recent editors omit ὑμᾶς (with B L) against Tisch., also on stronger evidence omit (with Tisch.) οἱ and τῆς.] — Ver. 31. ἡμέρα]

Tisch. has ὥρα, which is so weightily attested by A B\* D L R X N, min., and is so frequent in Luke, that ἡμέρα appears as having come in by means of the subsequent numeration of days. — Ver. 32. ἐπιτελῶ] Lachm. and Tisch. have ἀποτελῶ, in accordance with B L N, 33, 124, to which also D is associated by ἀποτελοῦμαι,—it was displaced by the more familiar word ἐπιτελ. — Ver. 35. After ἐμῶν Elz. has ἐρῆμος, in opposition to preponderating evidence. An exegetical addition in this place and at Matt. xxiii. 38. — ἕως ἄν] this ἄν is wanting in B D K L R, min., in accordance with Matt. xxiii. 39. — ἥξη] Lachm. and Tisch. have ἥξει, in accordance with A D V Δ Λ, min. The weight of these authorities is all the more considerable in this place that B L M R X N have not ἥξη ὅτε at all, which omission occurred in accordance with Matthew. [Treg., W. and Hort, R. V., omit ἄν ἥξει ὅτε, and also ὅτι after ἐμῶν, while Tisch. and all recent editors omit ἀμήν. Tisch. (N\* L) omits δέ, but recent editors, R. V., have, with N\* A B D, Vulg. Copt., λέγω δέ.]

Vv. 1-9. Peculiar to Luke ;<sup>1</sup> from the source of his account of the journey. At the same moment (when Jesus had spoken the foregoing discourse) there were some there with the news<sup>2</sup> of the Galileans (τῶν Γαλιλ. indicates by the article that their fate was known) whose blood Pilate had mingled with their sacrifices. [See Note CV., p. 438.] This expression is a tragically vivid representation of the thought: "whom Pilate caused to be put to death while engaged in their sacrifices." See similar passages in Wetstein. That the communication was made with evil intention to represent the murdered people as special sinners (Lange), is a hasty inference from the answer of Jesus. — μετὰ τῶν θυσιῶν αὐτ.] not instead of μετὰ τοῦ αἵματος τῶν θυσ. αὐτ., which abbreviation, although in itself allowable, would here be arbitrarily assumed ; but we may regard the people as actually engaged in the slaughter or cutting up, or in otherwise working with their sacrifice at the altar (in the outer court) (Saalschütz, *M. R.* p. 318), in which they were struck down or stabbed, so that their blood streamed forth on their offering. — The incident itself, which the τινες who had arrived mention as a novelty, is not otherwise known to us. Josephus, *Antt.* xviii. 5, is speaking of the Samaritans, and what he says belongs to a later date (in opposition to Beza). To think of followers of Judas the Gaulonite (Theophylact, Euthymius Zigabenus, Grotius, and others) is arbitrary ; but the conjecture that they were enthusiastic devotees of Jesus (Lange) is preposterous, because it does not agree with the subsequent explanation of the Lord. Probably they had

<sup>1</sup> The narrative, vv. 1-5 (also vv. 6-9), was not found, according to Epiphanius and Tertullian, in the text of Marcion. This omission is certainly not to be regarded as intentional, or proceeding from dogmatic motives, but yet it is not to be explained by the supposition that the fragment did not originally appear in Luke (Baur, *Markusevangel.* p. 195 f.). It bears in itself so clearly the stamp of primitive originality that Ewald, p. 292, is able to ascribe it to the oldest evangelical source, Köstlin, p. 281, to a Jewish local source. In opposition to

Volkmar's attempt (p. 102 f.) to prove the omission in Marcion as having been dogmatically occasioned (comp. also Zeller, *Apostelg.* p. 21), see Hilgenfeld in the *Theol. Jahrb.* 1853, p. 224 ff. Yet even Köstlin, p. 304, seeks dogmatically to account for the omission by Marcion, on assumptions, indeed, in accordance with which Marcion would have been obliged to strike out no one can tell how much more.

<sup>2</sup> παῖσάν τινες ἀπαγγέλλοντες, Diod. Sic. xvii. 8.

made themselves suspected or guilty of (secret) sedition, to which the Galileans were extremely prone.<sup>1</sup> It is possible also that in the tumult that arose on account of the aqueduct built by Pilate (Joseph. *Antt.* xviii. 3. 2) they also had been drawn in (Ewald, *Gesch. Chr.* p. 40), with which building, moreover, might be connected the falling of the tower, ver. 4.

Vv. 2, 3. Jesus makes use of this news by way of warning, and to stir them up to repentance. He points to the slaughter of those people as an example of the divine punishment, which teaches not that the persons concerned are the most deserving of punishment, but that punishment, if carried into effect against *individuals*, must fall upon *all* (to wit, the whole class, so that in the *application* the *Messianic* punishment of eternal ἀπώλεια is intended<sup>2</sup>) if they should not have repented. — παρά] *more than*.<sup>3</sup> — ἐγένοντο] not *were* (ἦσαν), but *became*<sup>4</sup> — to wit, declaratory: that they became *known* as sinners by the fact, namely, that they suffered such things (κεπόνθη), *perf.*, see Winer, p. 242 [E. T. 271].

Vv. 4, 5. Likewise historically unknown. — ὁ πύργος] the *well-known* tower. What sort of a one it was is altogether uncertain; perhaps a tower of the town-walls (Joseph. *Bell.* v. 4. 2), so that the *spring* of Siloah is here meant (Joseph. *l.c.* says of the walls of the ancient city, πρὸς νότον ὑπὲρ τὴν Σιλωὰμ ἐπιστρέψον πηγήν, "turning toward the south beyond the spring of Siloam"). As to the spring (on the south-east side of the ancient city) and the pool of Siloah, see on John ix. 7. — ἐν τ. Σιλ.] *in* of the immediate neighborhood, *at*.<sup>5</sup> — καὶ ἀπέκτ. αὐτούς] a genuine Greek transition from a relative to a demonstrative sentence on account of the different government of the two verbs. Comp. on x. 8. — αὐτοί] (see the critical remarks) *they on their part*, in opposition to the others, taking them up emphatically.<sup>6</sup> Observe that ὡσαύτως is stronger than ὁμοίως, and hence most appropriately used at ver. 5.

Vv. 6-9. Doctrine: the forbearance of God (of the Lord of the vineyard) endures only a short time longer; the ministry of *me* (the ἀμπελουργός) to you is the last attempt, and on it follows the decision—the decision of the Messianic judgment. Comp. iii. 9. Explanations entering more into detail, for instance, of the *three years* (Augustine, Theophylact, Bisping, and others: the times of the law, the prophets, and Jesus; Euthymius Zigabenus: the *τρεῖς πολιτεῖαι* of the judges, the kings, and the high priests), in which, moreover, are not to be found the years of the ministry of Jesus (Jansen, Bengel, Michaelis, Wieseler, *Synopse*, p. 202, but that there would appear, besides the three years, a *fourth* also, in which the results of the manuring were to show themselves), mistake the coloring of the parable for its purpose.<sup>7</sup> — σὺν ἑν εἰχέ τις] *a certain person possessed a fig-tree*. The

<sup>1</sup> Joseph. *Antt.* xvii. 9. 3; Wetstein on the passage; see especially Rettig in the *Stud. und Kritik*. 1838, p. 980 f.

<sup>2</sup> Not the destruction of Jerusalem, as Grotius and many will have it.

<sup>3</sup> See Bernhardy, p. 259; Buttmann, *Neut. Gr.* p. 292 [E. T. 239].

<sup>4</sup> See generally, C. F. A. Fritzsche in *Fritzsche's Chor. Opusc.* p. 284 f.

<sup>5</sup> Comp. Xen. *Anab.* iv. 8. 32, and thereon, Kühner, *Hom. II.* xviii. 521, and elsewhere.

<sup>6</sup> Bornemann, *ad Sympos.* iv. 63, p. 154; Bernhardy, p. 290.

<sup>7</sup> Grotius aptly says that the three years indicate in general the whole period before Christ: "quo Deus patientissime expectavit Judaeorum emendationem," "when God most patiently awaited the improve-

*fig-tree* in the *vineyard* is not opposed to Deut. xxii. 9, for there *trees* are not spoken of. — Ver. 7. According to the reading *τρεῖς ἐτὶ ἂν οὐ* (see the critical remarks): *It is three years since I, etc.* Comp. Thucyd. i. 18. 2. — *ἰναὶ καὶ κ.τ.λ.*] *wherefore also* (besides that it itself bears nothing).<sup>1</sup> The *καὶ* belongs, as is often the case in questions, to the whole sentence (Baumlein, *Partikeln*, p. 152). — *καταργεῖ*] *it makes the land useless*—to wit, by useless occupation of the space, by exhausting and shading it.<sup>2</sup> — Ver. 8. *καὶ τοῦτο τὸ ἔτος*] *the present year also*—as already those three ineffectual past years. — *ἕως ὅτου κ.τ.λ.*] *until the time that I shall have dug, etc.*—whereupon there shall occur, even according to the result, what is said at ver. 9. — *κὴν μὲν ποιήσῃ καρπὸν*] *and in case perchance it shall have brought forth fruit*—even in the classical writers a frequent aposiopesis of the apodosis *καλῶς ἐχει*.<sup>3</sup> On the interchange of *ἐάν* and *εἰ* in such antitheses, in which the first conditional sentence is spoken with reference to the result, comp. Sauppe, *ad Xen. Mem.* ii. 6. 37; Stallbaum, *ad Plat. Phaed.* p. 93 B, *Gorg.* p. 470 A; Winer, p. 263 [E. T. 263 f.]. — *εἰς τὸ μέλλον*] *sc. ἔτος, at the following year*, which therefore comes in with the next year's fig-harvest, thou shalt cut it down. [See Note CVI., p. 438.] Let it still therefore remain so long. Comp. on i. 20. To supply *ἔτος* is by means of the correlation to *τοῦτο τὸ ἔτος*, ver. 8, more strictly textual than the general notion *postea*, "afterwards" (as it is usually taken. — *ἐκκόψει*] "Non dicit vinitor: *excindam*, coll. ver. 7, sed rem refert ad dominum; desinit tamen pro ficu deprecari," "The vine-dresser does not say: *I will cut it down* (comp. ver. 7), but refers the matter to his lord; yet he ceases to intercede for the fig-tree," Bengel.

Vv. 10-17. A Sabbath cure peculiar to Luke, without any more precise specifying of time and place. He might find a motive for inserting it just in this place in his source of the narrative of the journey itself. But to explain its position here from the fact that the three years of ver. 7 had reminded him of the eighteen years of ver. 11 (Holtzmann, p. 153) would be fantastic. — Ver. 11. *ἦν*] *aderat*. [Meyer omits, see critical note.] — *πνεῦμα ἀσθενείας*] *a spirit of weakness, i.e., a demon* (see ver. 16), who paralyzed her muscular powers, so that she could not straighten herself. This conception of *ἀσθεν.* is more in accordance with the context than the general one of *sickness*. — *εἰς τὸ παντελές*] comp. Heb. vii. 25, and thereon Bleek; *Ael.* xii. 20, v. 7. It belongs adverbially not to *μὴ δύναμ.* (de Wette, Bleek, and most commentators), but to *ἀνακίψαι*, with which it stands. She was bowed together (Ecclus. xii. 11, xix. 26 f., and in the Greek writers), and from this position to straighten herself up perfectly was to her impossible. — Ver. 12. *ἀπολύσῃ*] *thou art loosed*; that which will immediately occur is represented as already completed. — Ver. 14. *ἀποκριθεὶς*] See on Matt. xi. 25. — *τῷ ὄχλῳ*]

ment of the Jews." Within three years, as a rule, the tree when planted bore fruit, Wetstein *in loc.* The people addressed are the *τοῖς*, ver. 1 as ver. 2, but as members of God's people (the vineyard), not as inhabitants of Jerusalem (Weizsäcker).

<sup>1</sup> See Hermann, *ad Viger.* p. 837; Klotz,

*ad Devar.* p. 635 ff.

<sup>2</sup> Examples of *καταργεῖν, inertem facere*, Eur. *Phoen.* 760; Ezra iv. 21, 23, v. 5, vi. 8.

<sup>3</sup> See Valckenaer, *Schol.* p. 217; Hermann, *ad Viger.* p. 833; Buttman, *Neut. Gr.* p. 339 [E. T. 396].

Taking his stand upon Deut. v. 13, he blames—not directly Jesus, for he could not for shame do so, but—the *people*, not specially the woman at all : Jesus was to be attacked *indirectly*. — Ver. 15. ὑποκριταί] Euthymius Zigabenus aptly says: ὑποκριτὰς ὠνόμασε τοὺς κατὰ τὸν ἀρχισυνάγωγον; “He calls those like the ruler of the synagogue hypocrites” (the class of men to which he belonged, the hierarchical opposition, comp. ver. 17), ὡς ὑποκρινομένους μὲν τιμὰν τοῦ σαββάτου νόμον, ἐκδικοῦντας δὲ τὸν φθόνον ἑαυτῶν, “as pretending to honor the law of the Sabbath, but avenging their own envy.” — ἀπαγαγὼν] pictorially, “ad opus demonstrandum,” “to describe the *labor*,” Bengel. — Ver. 16. The argument is a *minori ad majus* (as xiv. 5), and the *majus* is significantly indicated by the doubled description θυγάτηρ Ἀβρ. οὖσαν (comp. xix. 9) and ἦν ἐδῆσεν ὁ Σατανᾶς κ.τ.λ. “Singula verba habent emphasin,” “Each word is emphatic” (Grotius),—a remark which holds good also of the vividly introduced ἰδοὺ, comp. Deut. viii. 4. As a *daughter of Abraham*, she belongs to the special people of *God*, and must hence be wrested from the *devil*. Of *spiritual* relationship with Abraham (Lechler in the *Stud. u. Krit.* 1854, p. 821) nothing is said. — ἦν ἐδῆσεν ὁ σατ.] since he, namely, by means of one of his servants, a demon, has taken away her liberty in the manner mentioned at ver. 11. — δέκα κ.τ.λ. is not a *nominative*, but an *accusative* of the *duration of time*. Comp. ver. 8, xv. 29, and elsewhere. — Ver. 17. κατησχύν. πάντ. οἱ ἀντικ. αὐτ.] Comp. Isa. xlv. 16. — γινόμενοις] *Present*; describing the glorious work of Jesus as *continuing*.

Vv. 18-20. Comp. on Matt. xiii. 31-33; Mark iv. 31 f. — ἐλεγε οὖν] does not introduce the parables which follow in an indefinite and random manner (Strauss, I. p. 626; comp. de Wette and Holtzmann), which is erroneously inferred from ver. 17 regarded as a closing remark, and denies to Luke even the commonest skill in the management of his materials; but after the conclusion of the preceding incident (ver. 17) Jesus, in consequence (οὖν, see the critical remarks) of the joy manifested by the people, sees Himself justified in conceiving the fairest hopes on behalf of the Messianic kingdom, and these He gives utterance to in these parables. This is how we find it in Luke; and his mode of connecting them with the context is so consistent with the facts, that from this quarter there is no opposition to our assuming as original in this place what, if not an exact repetition of the two parables already spoken at Matt. xiii. and Mark iv., was at least an express reference to them. Even in the source of his narrative of the journey from which Luke draws from ix. 51 onwards, they might have been connected with the foregoing section, vv. 10-17. [See Note CVII., p. 488.] — Ver. 19. εἰς κήπον ἑαυτοῦ] into a garden belonging to himself, where it was protected, where he could observe and foster it, etc. — Ver. 20. πάλιν] *once more*; for the question of ver. 18 is *repeated*.

Ver. 22. Introduction of a new act in the progress of the journey (ix. 57, x. 38, xvii. 11). The mention of the journey holds the historical thread. [See Note CVIII., p. 438.] — καὶ πορ. ποιούμε.] teaching, and at the same time, etc.

Ver. 23. This questioner was certainly a *confessor* of Jesus, ver. 24 ff. There is nothing besides this that we can define more precisely, except that

the question itself might be called forth by the stringency of the claims of Jesus. — As to *ei*,<sup>1</sup> see on Matt. xii. 10.

Ver. 24. Πρὸς αὐτοὺς] refers to those who were present, of whom the questioner was one. Jesus, giving after His manner a practical application to the theoretical question, answers not directly, but by means of the admonition: *Strive to enter in* (to the Messiah's kingdom, to which that question referred, conceived of as a house) *by the narrow door, since many in vain shall attempt to enter.* Therein is implied: "Instead of concerning yourselves with the question whether they who attain to salvation are only *few*, reflect rather that *many shall not* attain it, and set out therefore on the right road to attaining it." — διὰ τῆς στενῆς θύρας] (see the critical remarks) reminds us of a house which has, besides the usual door, also a distinct *small* one, and only by means of this is admission possible: so the attainment of salvation is possible only by means of the μετάνοια. The figurative representation, which Jesus has already made use of in the Sermon on the Mount, Matt. vii. 13, is here repeated and modified; the *simple* διὰ τῆς στεν. θύρ., without any more definite explanation (comp., on the other hand, Matt. l.c.), bears the stamp of a reference to something already previously propounded (in opposition to de Wette, Weiss, and others, who are in doubt as to the originality of the saying in this place). — ζητήσουσιν] weaker than ἀγωνίζεσθε. — εἰσελθεῖν] in general; διὰ τῆς στενῆς θύρας is not repeated. — κ. οὐκ ἰσχύουσιν] because they omit ἀγωνίζεσθαι εἰσελθεῖν διὰ τῆς στενῆς θύρας, i.e., they have not repented. [See Note CIX., p. 438.]

Vv. 25–27.<sup>2</sup> If you are *excluded* from the kingdom of Messiah, you shall then in vain urge your external connection with me! Πλάττει γὰρ οἰκοδεσπότην τινὰ καθήμενον κ. ὑποδεχόμενον, "For He represents a certain master of a house sitting and entertaining" (at the repast, ver. 29), τοὺς φίλους αὐτοῦ, "his friends" (rather his family; see subsequently on πᾶσιν), εἰτα ἐγειρόμενον κ. ἀποκλείοντα τὴν θύραν τοῦ οἴκου αὐτοῦ, κ. μὴ συγχωροῦντα τοῖς ἄλλοις εἰσελθεῖν, "then rising and shutting to the door of his house, and not allowing the others to enter," Euthymius Zigabenus. The construction is such that the *apodosis* begins with ὅτε, ver. 26 (Bengel, Bornemann), and continues down to ἀδικίας, ver. 27, in accordance with which the punctuation should be adjusted. The *apodosis* does not begin as early as καὶ ἀποκριθεὶς, ver. 25 (the usual mode of punctuation), so that with ver. 26 a new sentence would begin; for the former καί, which would not be a sign of the *apodosis* (de Wette),

<sup>1</sup> That in direct questions *ei* should be used as the recitative *ὅτι*, which would have to be explained by a transition of the *oratio obliqua* into the *oratio directa*, even after the learned investigation of Lipsius, *Paulin. Rechtfertigungslehre*, 1853, p. 30 ff., I must doubt, since we should find this use of *ei* much more frequently elsewhere, and since in the isolated places where it occurs it is just the meaning of the *doubtful* question (*whether indeed?*) which is very appropriate Matt. xii. 10, xix. 8; Luke xiii. 23, xxii. 49; Acts i. 6, vii. 1, xix. 2, xxi. 37, xxii. 25).

On the classical beginnings of this usage, nothing likewise is to be decided other than on the New Testament usage, to wit, with Ast, *Lex. Plat.* I. p. 601: "*Dubitanter* interrogat, ita ut interrogatio videatur directa esse." "He asks *doubtfully*, that thus the question may *appear* to be direct."

<sup>2</sup> Down to ver. 29 we have a series of reminiscences of very varied discourses linked together in Luke's source of the journey, which are found in several portions of Matthew taken from the *Logia*.



but would mean *also*, would be superfluous and confusing, whereas τότε presents itself, according to a usage known to every one (v. 35, xxi. 20, and elsewhere), of itself, and according to the meaning, as the division of the sentence. It is *according to the meaning*, for thus the apodosis brings out the *principal point*, namely, the urging of the relation of external connection and (observe only the *continuation* of the apodosis through ver. 27) its fruitlessness. Lachmann (following Beza) connects ἀφ' οὗ . . . ἀνοιξον ἡμῖν (after which he places a full stop) with καὶ οὐκ ἰσχύουσιν, ver. 24. Schegg follows him. But opposed to this is the *second* person ἀρξήσθε, which is not in accordance with ἰσχύουσιν, but carries forward the address that began with ἀγωνίζεσθε. Ewald conceives the apodosis as beginning as early as καὶ ἀρξήσθε, ver. 25, but in such a manner that this apodosis is transformed into a second protasis. The harshness of this supposition is increased still more by the fact that if we read ἀρξήσθε, ver. 26, the force of the protasis must come up anew with the repetition of the sound.<sup>1</sup> — καὶ ἀρξήσθε] can only arbitrarily be limited to κροτεῖν, as though it ran ἀρξ. ἔξω ἐστῶτες κροτεῖν (Fritzsche, *ad Matth.* p. 541). It refers to *both* the infinitives. The people have begun the persistent standing there and knocking, in respect of which they say : Lord, open to us ; then the master of the house answers that he knows them not (Matt. xxv. 12), etc. ; next, they begin to say something else, to wit, their ἐφάγομεν κ.τ.λ. Thus there appears in ἀρξήσθε and ἀρξέσθε, ver. 26, a very vivid representation of their several fruitless *attempts*. — καὶ ἀποκρ. ἐπεὶ ἡμ.] a graphic transition to the future : after that . . . *ye shall have begun* . . . and he *shall say*. At the same time, however, it is a departure from the regular construction,<sup>2</sup> as though ἂν had *not* gone before (Klotz, *ad Devar.* p. 142). — οὐκ οἶδα ἡμᾶς πότεν ἐστέ] Comp. John vii. 27 ; Winer, p. 551 [E. T. 626]. — πότεν] i.e., of what family (see on John vii. 27) ; ye are not members of my house, but of another that is unknown to me. — Ver. 26 f. ἐνώπιόν σου] *before thine eyes*, as thy guests, but corresponding in a more lively manner to the expression of the master of the house than the mere μετὰ σου. — ἐν ταῖς πλατ. ἡμ. εἶδαξ.] A divergence from the person describing to the person described, which occurs in ver. 27 in ἀπόστητε . . . ἀδικίας,<sup>3</sup> and at ver. 28 f. Bengel aptly says on ver. 27 : “ Iterantur eadem verba ; stat sententia ; sed iterantur cum emphasi,” “ The same words are repeated ; the verdict holds good ; but it is repeated with emphasis.” For the rest, comp. on Matt. vii. 23 f. According to the tendency-critics, the doers of iniquity in Matthew must be *Pauline*-Christians, but in Luke *Jewish*-Christians.<sup>4</sup> What crafty turns the evangelists have got credit for ! *Antinomians* (Weizsäcker) are not meant at all, but *immoral adherents*.

<sup>1</sup> This reading, indeed, has in its favor A D K L M T<sup>a</sup> X F Δ Π Ξ and many min., but it is a mechanical repetition of the subjunctive from ver. 25. Yet it is now adopted by Tischendorf [Tisch. VIII. has ἀρξέσθε].

<sup>2</sup> On the question discussed in so many ways whether in the classical writers (except Homer) ἂν stands with the future (Brunck, Heindorf, Hermann, Hartung, Stallbaum, Reisk, Kühner, Krüger, and

many others) or not, see especially Hermann, *de part. ἂν*, p. 80 ff.; Hartung, *Partikell.* II. p. 292 ff. (both in favor of it); and Klotz, *ad Devar.* p. 118 ff. (*against* it).

<sup>3</sup> On ἐργάτης, a doer of good or evil (so only in this place in the New Testament), comp. Xen. *Mem.* II. 1. 27 : τῶν καλῶν καὶ σκεμνῶν ἐργάτην ; 1 Macc. III. 6.

<sup>4</sup> See Hilgenfeld, *Krit. Unters.* p. 184 f., *Evangel.* p. 196, *Zeitschr.* 1865, p. 192.

Vv. 28, 29. Comp. on Matt. viii. 11 f. The words of *Jesus*. — ἐκεῖ] *there*, in the place to which ye shall thus be turned away. For the most part it is understood *temporally*, ἐν ἐκείνῳ τῷ καιρῷ, "in that season," Euthymius Zigabenus. Rarely thus in the classical writers (Soph. *Phil.* 394; Bornemann, *Schol.* p. 90 f.), but never (yet comp. ἐκείθεν, Acts xiii. 21) in the New Testament; and here the context points definitely by ἀπόστρεψε ἀπ' ἐμοῦ to the well-known *locality*, as, moreover, the *standing* type of this formula *sanctioned by use* (Matt. xiii. 42, 50, xxii. 13, xxiv. 51, xxv. 30) with ἐκεῖ leads one to think only of that locality. — ὅταν δῶσθε] What contrasts! They saw the *patriarchs* and *prophets* established in the *kingdom*, but *in themselves* experience the *sense of being cast out*, and instead of them come *heathens* from the east and west, etc.<sup>1</sup> — Ἀβρ. κ. Ἰσ. κ. Ἰακώβ] Comp. Matt. viii. 11. The Marcionite reading πάντας τοὺς δικαίους is an intentional removal of the patriarchs (Volkmar, comp. Zeller, *Apostelg.* p. 17). It was not original, so that the canonical reading cannot be said to have been introduced in accordance with Matt. l.c., or in opposition to Marcion's views (Hilgenfeld, Baur). — ἐκβαλλομαι. ἔξω] agrees with the figure, although the persons concerned are *not admitted at all*; for they are *members of the family*, and as such, i.e., as originally belonging to the theocratic community of the patriarchs and prophets, they are by their rejection practically ἐκβαλλόμενοι ἔξω. The *present* tense is justifiable, since the ὅταν κ.τ.λ. at the time of the ἔσται ἡ κλαυθμός will be already *past*. Hence: if ye shall have seen yourselves as such, *become* (not *are*) the cast out. *After* they shall have seen this measure carried out, they shall be in hell, where there shall be weeping, etc.

Ver. 30. Comp. on Matt. xix. 30, xx. 16. — εἰσὶν] (*before* the establishment of the kingdom; ἔσονται) after it, *in* the kingdom. — ἔσχατοι] i.e., those who have not become believers till very late (as such, born heathens, ver. 29). — ἔσονται πρῶτοι] Members of the first rank in the kingdom of Messiah. The originality of this maxim, uttered in several forms and in various connections, is to be claimed exclusively for no particular place.

Ver. 31 ff. as far as ver. 33 peculiar to Luke from the source of his narrative of the journey. — According to xvii. 11, the incident occurred in Galilee, with which ix. 51 ff. (see on the passage) is not inconsistent. [See Notes LXXXI., p. 378 seq., CVIII., p. 438.] — That the Pharisees did not merely *give out on pretence* their statement in reference to Antipas (Theophylact, Euthymius Zigabenus, Maldonatus, and others, including Olshausen and Ebrard), but actually had instructions from him, because he himself wished to be rid of the dreaded miracle-worker (ix. 7, 9) out of his dominions, is plain from τῇ ἀλώπεκι ταύτῃ, ver. 32, whereby is declared His penetration of the subtle cunning<sup>2</sup> of Herod (not of the Pharisees); in the contrary case, Jesus would have had no ground for characterizing him just as He did, and

<sup>1</sup> On the subjunctive form δῶσθε, see Buttmann, *Neul. Gr.* p. 31 [E. T. 36].

<sup>2</sup> As a type of cunning and knavery, the epithet *fox* is so generally frequent, and this figure is here so appropriate, that it appears quite groundless for Hofmann,

*Schriftbew.* II. 1, p. 315, to suppose that by the fox is meant the *destroyer of the vineyard* (comp. Cant. ii. 15). References to the Song of Songs are not in general to be discerned anywhere in the New Testament, comp. on John iii. 29.

that too in the consciousness of His higher prophetic and regal dignity. But that Herod used even the enemies of Jesus for this purpose was not unwisely calculated, because he could rely upon them, since they also, on their part, must be glad to see Him removed out of their district, and because the cunning of the Pharisees for the execution of such like purposes was at all events better known to him than were the frequent exposures which they had experienced at the hands of Jesus.<sup>1</sup>

Ver. 32. Ἴδού, ἐκβάλλω . . . τελειοῦμαι] *Behold, I cast out demons, and I accomplish cures to-day and to-morrow, and on the third day I come to an end*; to wit, not in general with my work, with my course (Acts xx. 24), or the like, but, according to the context, with *these castings out and cures*. A definitely appropriate answer, frank and free, in opposition to timid cunning. To-day and to-morrow I allow myself not to be disturbed in my work here in the land of Herod, but prosecute it without hindrance till the day after to-morrow, when I come to a conclusion with it. Jesus, however, mentions precisely His *miraculous working*, not His teaching, because He knew that the former, but not the latter, had excited the apprehension of Herod. — τελειοῦμαι] (the present of the certain future, not the Attic future) might be the middle (Jamblichus, *Vit. Pyth.* 158); but in all the passages of the New Testament, and, as a rule, among the Greek writers, τελειοῦσθαι is *passive*. So also here; comp. Vulg. It.: *consummator*. τελειοῦν means *ad finem perducere*, "to bring to an end," the passive τελειοῦσθαι *ad finem pervenire*, "to come to an end." Hence: *I come to a conclusion, I have done*; with what? the context shows, see above. Against the explanation of the end of life, so that the meaning would amount to *morior*,<sup>2</sup> are decisive even the statements of the days which, in their definiteness,<sup>3</sup> could not be taken (as even Kuinoel, Ewald, and others will have them) proverbially (σήμερον κ. αὖρ.: *per breve tempus*, "after a little while," and τῇ τρίτῃ: *paulo post*, "shortly after," comp. Hos. vi. 2), as also πορεύεσθαι, ver. 33. [See Note CX., p. 438 seq.] Just as little reason is there for seeing prefigured in the three *days*, the three *years* of the official ministry of Jesus (Weizsäcker, p. 312).

Ver. 33. *Nevertheless* (although I am not, through your advice, disconcerted in that three days' ministry) *the necessity still lies before me, to-day and to-morrow and the next day, to obey your πορεύον ἐντειθεν, since it is not allowable that a prophet, etc.* Jesus means to say, "Nevertheless it cannot at all be otherwise than that I should conjoin with this work, which is still to be done to-day and to-morrow and the next day, the departure from Galilee, since I shall not perish in Galilee, as Herod threatens, but in order to perish must proceed to Jerusalem, which after all has the monopoly, that a prophet must not be slain out of it." In the answer, which as looking ap-

<sup>1</sup> On the proverbial ἀλώπηξ, comp. Pind. *Pyth.* II. 141; Plat. *Pol.* II. p. 365 C; and thereupon, Stallbaum; Plut. *Sol.* 30. Comp. ἀλωπεκίζειν in Aristoph. *Vesp.* 1241; also *ἀνάδορ*, Dem. 281. 22, 307. 23; Soph. *Aj.* 103.

<sup>2</sup> Theophylact, Euthymius Zigabenus, Beza, Calvin, Grotius, Bengel, Kypke, and

many others; comp. also Neander, Baumgarten-Crusius, Schegg, Bisping, Linder in the *Stud. u. Krit.* 1862, p. 564.

<sup>3</sup> *E.g.* the expression is different in Dem. *De Cor.* § 195: μία ἡμέρα καὶ δύο καὶ τρεῖς. See Disson on the passage, p. 303.

proaching death in the face at once boldly contemns the threatening of the timid prince, are accordingly involved the three positions—(1) I have undertaken to labor three days more in Galilee, and in that undertaking I will not be disconcerted; (2) nevertheless, I must in these three days contrive my departure from Galilee;<sup>1</sup> and wherefore this? in order to escape the death with which Herod threatens me? No; (3) I must do this because I must not in Galilee—not outside of Jerusalem, but just in that place of the murder of prophets—*die*; and therefore must make for Jerusalem.<sup>2</sup> — *πορεύεσθαι*] *depart*, ver. 31. It is not in contradiction with ver. 22, for *while travelling* Jesus was accustomed to cast out demons, and to perform cures. If He wished to do the *latter*, He could at the same time do the *former*. Most of the commentators (even Grotius, Kuinoel, Olshausen) are grammatically and contextually wrong (see ver. 31) in the explanation: *travel about undisturbed in my occupations*. When others, following Syr., limit *πορεύεσθαι* merely to τῇ ἐχομένῃ, interpreting it either as *to depart* (Theophylact, Casaubon) or *to die* (Euthymius Zigabenus, Elsner), they supply (comp. also Neander) after αἰτίον a thought such as ἐργάζεσθαι or ἐνεργῆσαι ἃ εἶπον. This is indeed to make the impossible possible! — οὐκ ἐνδέχεται] *it cannot be done, it is not possible* (2 Macc. xi. 18, and see Stallbaum, *ad Plat. Rep.* vi. p. 501 C), with ironically excited emotion makes the frequent and usual hyperbolically to appear as *necessary* (for all the prophets were *not* actually slain in Jerusalem, as is shown even in the instance of the Baptist) for the purpose of showing how *empty* the threatening of Herod appears to Jesus, since He must rather go to Jerusalem to die. The opinion (Grotius, Drusius, Knatchbull, Lightfoot, Wolf, and others) that He refers to the right belonging exclusively to the Sanhedrim of judging prophets and condemning them to death (*Sanhedr.* f. 2. 1, f. 89. 1, and elsewhere) is mistaken, since the matter here in question is of the actual ἀπολέσθαι, and since Jesus could not place Himself on a level with those who were condemned as *false* prophets.<sup>3</sup>

Vv. 34, 35. See on Matt. xxiii. 37 ff. The *original* place of this exclamation is in Matthew (in opposition to Olshausen, Wieseler, Holtzmann, and others), although the connection in which Luke gives it from his source of the journey is *not* to be called *inappropriate* (in opposition to Schleiermacher-

<sup>1</sup> The inference is not here to be drawn (so Wieseler, *Synopse*, p. 321) that Jesus was still distant three days' journey from the end of His expedition (*Jerusalem*, not *Bethany*, as Wieseler will have it, see ver. 22, and on ix. 51 ff.). The occupation of these three days is rather, according to ver. 32, principally the casting out of demons and healings; but the *journey* must have been *bound up* therewith, so that Jesus intends on the third day to reach the limit to which in xvii. 11 He has already come.

<sup>2</sup> Schleiermacher is wrong in assuming (*Schr. d. Luk.* p. 195) that Jesus means to say that He must still abide two days in the place, and then for two days more journey *quietly*, etc. In ver. 33 they are indeed

the same days as in ver. 32. De Wette considers the saying as unimportant,—that it is probably incorrectly reported; and Holtzmann finds the section so obscure that on that account Matthew omitted it. According to Baur, Jesus marks out the *πορεύεσθαι*, the progress on His journey never to be interrupted as His *proper task*, which would be in harmony with the Pauline character of the Gospel. With this conflicts the statement giving the reason ὅτι οὐκ ἐνδέχεται κ.τ.λ. Bleek conjectures that σίμ. κ. αὐρ. καὶ was introduced from ver. 33 by a transcriber's error at an early period.

<sup>3</sup> Comp. Winer in Zimmerman's *Monatschr.* II. 3, p. 206.

er, de Wette, Bleek). The painful reminder and announcement appears on the part of Jesus natural enough after ver. 33, and in the face of the theocratic hypocrites, ver. 35 is a striking dismissal. — *τὴν ἐστῆς νοσούαν* *her own nest*, namely, with the chickens therein, her own brood.<sup>1</sup> As to the testimony of the passage before us to an already frequent ministry of Jesus in Jerusalem, see on Matt. xxiii. 38 f., Remark. Comp. Weizsäcker, p. 310. But Schenkel, in opposition to all the evangelical notices, conjectures that during His supposed single sojourn in Judea (where He now is) He was oftener in Jerusalem. According to Keim (*D. geschichtl. Chr.* p. 34), Luke must at least have understood *all the Jews* as the children of Jerusalem, which, however, according to the context (vv. 33, 35), is not correct. In Luke the apostrophe refers to the *remote* inhabitants of the central seat of the theocracy. — Ver. 35. Continued apostrophe to the inhabitants of Jerusalem. — *λέγω δὲ* [see critical note] *ὑμῖν κ.τ.λ.* cannot refer to the festal procession that was close at hand (Erasmus, Er. Schmid, Stein; Paulus, according to whom the meaning must be, “*before* the festival caravans I shall not come!”), which would yield the most nugatory and inappropriate thought in a pompous form, as the conclusion of a solemn denunciation of threatening. It refers to the *Parousia* (see already Theophylact), and the train of thought is: “The divine protection departs from your city (*ἀπέρου ὑμῖν ὁ οἶκ. ὑμ.*, see on Matt. xxiii. 38), and in this abandonment I shall not appear to you as a helper,—ye shall not see me until I come to the establishment of my kingdom, and shall receive your (then no further to be withheld) homage as the Messiah.” The meaning is somewhat different from what it is in Matthew. Observe, namely—(1) that Luke has not the *ἀπάρτι* of Matthew (and, moreover, could not have it, since he has the saying *before* the festal entry); (2) that, therefore, in Luke the time of the *οὐ μὴ με ἴδῃτε* must be the duration of the previously declared abandonment; (3) that instead of *λέγω γάρ* (Matt.) Luke places *λέγω δέ*, which *δέ* is not to be taken as explanatory, in the *sense* of *γάρ* (because it is not followed by *ἀπάρτι* as in Matthew), but as *in continuation, autem*, as an advance towards a new point in the announcement: “Ye shall be abandoned, *but how long?* abandoned *even till my Parousia.*” [See Note CXI., p. 439.] Comp. the expression *ζητήσεται με κ. οὐχ εὑρήσεται* in John vii. 34: the *restoration of Israel*, so that by *ἕως κ.τ.λ.* would be meant the conversion of the people (Hofmann, *Schriftb.* II. 2, p. 90 ff.), is neither here nor elsewhere taught in the New Testament. — *ἕως ἡξεί* (see the critical remarks) *ὅτε εἰπῇτε* *till it* (the point of time) *shall be, when ye shall have said.* The subjunctive after *ὅτε* without *ἂν*: “*si res non ad cogitationem refertur et eventus tantummodo spectatur,*” “if the matter is not referred to reflection and simply regarded as a result,” Klotz, *ad Devar.* p. 688.<sup>2</sup> In this place to consider the subjunctive as occasioned by *ἕως* (Buttmann, *Neut. Gr.* p. 199 [E. T. 231 f.]) is arbitrary.

<sup>1</sup> Comp. Plat. *Pol.* viii. p. 543 A; Herod. iii. 111, often in the LXX.

<sup>2</sup> Comp. Wieseler, *Synopsis*, p. 322, whom this erroneous reference drives to explain the passage in Matthew as a spurious addition. See on Matthew. Even Holtzmann

sees here nothing but the dismissal “*until the next Passover festival.*”

<sup>3</sup> See on this specially Homeric use, even Thiersch in the *Act. Monac.* I. p. 13 ff.; Bernhardt, p. 397 f., 400.

## NOTES BY AMERICAN EDITOR.

## CV. Ver. 1. ἐν αὐτῷ τῷ καιρῷ.

Meyer presses the above phrase when he interprets it "at the same moment." Still it is quite probable that no great interval is implied. This would favor the view that places vv. 1-9 (together with chap. xii.) in the Galilaean ministry. Others think that at this point the account of the ministry in Peraea begins. Aside from the opening clause we have no hint as to time or place.

## CVI. Ver. 9. καρπὸν εἰς τὸ μέλλον.

The above reading, which is strongly attested (see critical note), is not noticed by Meyer. The reference to the "following year" is thus joined with the bearing fruit, not with the cutting down. The R. V., however, while accepting the correct reading, gives "henceforth" as the rendering of εἰς τὸ μέλλον. Weiss ed. Mey. objects even to interpreting the owner of the vineyard as meaning God and the vine-dresser as pointing to Christ.

CVII. Vv. 18-21. *Parables of Mustard Seed and Leaven.*

Even Weiss ed. Mey. says these parables must have occupied this place in Luke's main source. He, however, thinks the first Evangelist has transferred them to the position after Matt. xiii. 31-33, in accordance with Mark iv. 30 ff. But why should two Evangelists, and these the earlier (as Weiss holds), transfer them to the wrong position, and Luke alone, whom Weiss so often credits with "working over," retain the proper order? Meyer's view is far more satisfactory.

CVIII. Ver. 22 ff. *The Continuance of the Journey.*

It would appear that the entire passage from ver. 21 to chap. xvii. 10, after which there follows a new notice of journeying, is closely connected in time. The region was somewhere in Herod's dominions (comp. ver. 31), but whether it was in Peraea or Galilee is uncertain. Those who connect this part of Luke with the final journey to Jerusalem necessarily place it in Peraea, but many agree with Meyer in thinking that the locality was in Galilee. Weiss ed. Mey. places the incident of ver. 31 ff. in Peraea.

## CIX. Vv. 24, 25.

Tregelles, Westcott and Hort, R. V. marg., connect these verses together. This would make a new sentence begin with τότε (ver. 26). But Meyer's view of the construction of vv. 25, 26 is preferable.

## CX. Ver. 32. τῇ τρίτῃ τελευτῶμαι.

Weiss ed. Mey. agrees in the main with Meyer, but thinks the three days should not be taken literally. He refers them to "a definitely fixed period, irrespective of the counsels and threatenings of Herod." He regards the literal view in both vv. 32, 33 as a misunderstanding of the proverbial character of "three

days." The Am. B. V. properly renders the verb: "*I end my course.*" It is quite possible that our Lord three days after this discourse passed out of the territory of Herod; but, as it is uncertain where the incident occurred (see Note CVIII.), and as the literal interpretation is not a necessary one, no theory of the order of events in the Gospel history can be established from this passage.

CXI. Ver. 35. λέγω δὲ κ.τ.λ.

The *δέ* is to be retained (see critical note). Weiss ed. Mey. does not regard it as *continuative*, but as forming the antithesis to the notion that they could, in their forsaken condition, hope to see Him come as a helper. In opposition to Meyer's opinion that the restoration of Israel "is neither here nor elsewhere taught in the New Testament," Weiss says: "Here also, therefore, is the final delivering interposition of the Messiah (at His return) made to depend on the conversion of the people; but whether this will ever occur is in no way decided thereby." So Godet, who, however, emphasizes the certainty of this restoration.

## CHAPTER XIV.

VER. 3. *ei*] is wanting in B D L  $\aleph$ , min. Pers. Copt. Syr.<sup>Jer</sup>. Cant. Brix. Condemned by Griesb. and Schulz, deleted by Tisch. It is from Matt. xii. 10. — *θεραπεύειν*] B D L  $\aleph$ , min. have *θεραπεύσαι*, to which these authorities and *vss.* add *ἡ οὐ*. This *θεραπεύσαι ἡ οὐ* is, with Lachm. (who, however, brackets *ἡ οὐ*) and Tisch., to be adopted. The *Recepta* is from Matt. xii. 10. — Ver. 5. [Treg., W. and Hort, R. V., omit *ἀποκριθεὶς* ( $\aleph^{ca}$  B L, Copt.); retained by Tisch. ( $\aleph^{*}$  and *cb* A, Vulg., etc.), since it is wanting in Matthew.] — Instead of *ὄνος* in Elz., *νῖός* is to be read, on preponderating evidence. Recommended by Griesb., adopted by Matth. Scholz, Lachm. Tisch.; comp. also Rinck. [So recent editors (R. V. marg.), with A B  $\Delta$ , etc., Cyril.] The heterogeneous collocation *νῖός ἡ βοῖς* excited objection, so that *νῖός* was displaced in some authorities by *ὄνος* (following xiii. 15), in others by *πρόβατον* (D, Cant., following Matt. xii. 11). — [Ver. 6. Recent editors, R. V., with  $\aleph$  B D L, omit *αὐτῷ*; so Tisch.] — Ver. 10. Elz. has *ἀνάπεσον*, which on decisive evidence is to be rejected. The most important *mss.* are divided between *ἀνάπεσε* (Matth. Scholz, Rinck, Lachm. Tisch.) and *ἀνάπεσαι* (Griesb. Schulz, Fritzsche, *ad Marc.* p. 640). Although the attestation of *ἀνάπεσε* (A B\* E H K S U V  $\Gamma$   $\aleph$ , min.) is still stronger than that of *ἀνάπεσαι*, yet the latter is to be preferred. The less familiar form gave place to one that was better known. To regard *ἀνάπεσαι* as a clerical error (so Tisch. and Winer, p. 69 [E. T. 74]) is the more precarious, as the same clerical error must be assumed also at xvii. 7. [Recent editors agree with Tisch., and with him read *ἐπεὶ* ( $\aleph$  B L) and insert *πάντων* ( $\aleph$  A B L) after *ἐνώπιον*.] — Ver. 15. Recent editors, R. V. (with  $\aleph^{*}$  B L, 1, Copt., Syr.) substitute *ὅστις* for *ὅς*.] — Ver. 16. [Recent editors, R. V., with  $\aleph$  B, read *ἐποίη*.] — *μέγα*] B\*\* D  $\Delta$ , min. Clem. have *μίγαν*. So Lachm. Rightly; *μέγα* is an amendment [Tisch. VIII. and recent editors have *μέγα*]. — [Ver. 17. Tisch., recent editors, R. V., omit *πάντα*, with  $\aleph^{*}$  B L.] — Ver. 18. The order *πάντες παραιτ.* is, with Lachm. and Tisch., to be preferred on decisive evidence. — [Tisch., recent editors, R. V., with  $\aleph$  B D L, read *ἐξελεθών*.] — Ver. 21. After *δοῦλος* Elz. has *ἐκεῖνος*, which is condemned by Griesb., and on decisive evidence struck out by Lachm. and Tisch. An exegetical addition. — *χωλοὺς κ. τυφλοὺς*] Lachm. and Tisch. have *τυφλοὺς κ. χωλοὺς*. Rightly; \* the evidence in favor thereof preponderates; the omission of *καὶ χωλ.* (A, min. Syr.<sup>Jer</sup>) occasioned the restoration in the order given at ver. 13. — Ver. 27. *τὸν στανρ. ἑαυτοῦ* is found in A B L\*\* M  $\Delta$ , min. Lachm. Tisch. The *Recepta* τ. στ. αὐτοῦ is from Matt. x. 38. — Ver. 28. Elz. has *τὰ πρὸς ἀπαρτ.*, in opposition to decisive evidence. With Griesb. Scholz, Tisch. merely *εἰς ἀπαρτ.* is to be read, in accordance with B D L R, min. *τά* was added as a completion (A E G H K M S U  $\Gamma$   $\Delta$   $\Lambda$   $\aleph$ , min. Lachm. have *τὰ εἰς*), and *εἰς* was explained by *πρός*. Comp. ver. 32. — Ver. 31. The arrangement *ἐτέρῳ βασιλ. συμβ.* (Lachm. Tisch.) is decisively attested, as well as also *ἵπαντήσας*. — [Tisch. W. and Hort, Weiss, R. V., with  $\aleph$  B, Latin versions, read *βουλευέσθαι* instead of the present *βουλεύεσθαι*.] — Ver. 34. Instead of *καλόν* read, with Tisch., following B L X  $\aleph$ , min.



vss., καλὸν οὖν. Being apparently inappropriate, οὖν dropped out the more easily after the syllable ON. — εὖν δέ] BD L X 8, min. vss. Fathers have εὖν δὲ καί. So rightly, Lachm. and Tisch. καί was passed over in accordance with Matt. v. 13; Mark ix. 50.

Vv. 1-6 peculiar to Luke from his source of the narrative of the journey. [See Note CXII., p. 447 seq.]. — Ἐν τῷ ἐλθεῖν κ.τ.λ.] *when He came, to wit, in the progress of the journey*, xiii. 33. — τῶν ἀρχόντων τ. Φαρισαίων] *not : of the members of the Sanhedrim belonging to the Pharisees* (Grotius, Kuinoel, and many others), such as Nicodemus therefore, John iii. 1; for the incident is in Galilee (not Jerusalem, as Grotius; not Judea, as Schenkel will have it), and, literally, it means nothing more than : *of the Pharisees leaders*, i.e., *of the chiefs of the Pharisees*. It is not to be defined more precisely; but men such as Hillel, Schammai, Gamaliel, and others belong to this category. — σαββάτω] the holiness of which (the preparation occurred previously) was not opposed to it, nay, "lautiores erant isto die illis mensae . . . idque ipsis iudicantibus ex pietate et religione," "their tables were more sumptuous on this day . . . and this, according to their own decision, from motives of piety and religion," Lightfoot.<sup>1</sup> — φαγεῖν ἄρτον] comp. Matt. xv. 2. Jesus was *invited*, ver. 12. — καὶ αὐτοῖς] This is the common use of καὶ after ἐγένετο; αὐτοῖς, *they on their part, the Pharisees*. — παρατηρούμ.] generally, whether He would give them occasion for charge or complaint. Otherwise, vi. 7. — Ver. 2. *And behold a dropsical man was there in His presence*. This denotes the unexpected sight of the presence (not as a guest, see ver. 4) of the sick man, who ἦν ἰστάμενος, καὶ μὴ τολμῶν μὲν ζητῆσαι θεραπείαν διὰ τὸ σάββατον καὶ τοὺς Φαρισαίους· φαίνόμενος δὲ μόνον, ἵνα ἰδὼν οἰκτιρήσῃ τοῦτον ἀφ' ἐαυτοῦ καὶ ἀπαλλάξῃ τοῦ ὕδρωπος, "was standing, and not daring to seek healing on account of the Sabbath and the Pharisees; but only appearing, in order that seeing He might have pity on this one of Himself and relieve him of the dropsy," Euthymius Zigabenus. The view of many (see also Wetstein, Kuinoel, Glöckler, Lange), that the sick man was intentionally brought in by the Pharisees, is the more arbitrary, as ver. 2 is not linked on by γάρ. Moreover, the cure occurred *before the dinner*, ver. 7. — Ver. 3. ἀποκριθ.] at this appearance of the sick man. — Ver. 4. ἐπιλαβόμενος] *a taking hold* which brought about the miraculous cure, stronger than ἀψάμενος.<sup>2</sup> Otherwise Mark viii. 23.<sup>3</sup> — Ver. 5. Comp. on Matt. xii. 11. The construction is such that the nominative of τίνος υἱῶν is the subject in the second half of the sentence.<sup>4</sup> — In respect of the reading υἱός (see the critical remarks; Mill, Bornemann, and Lachmann, *Praef.* II. p. vii., unjustifiably conjecture δις), which is not inappropriate (de Wette), the conclusion of Jesus is not drawn, as xiii. 15 f., *a minori ad majus*,<sup>5</sup> but from the ethical principle that the helpful compassion which wo

<sup>1</sup> Comp. Neh. viii. 10; Tob. ii. 1; also John xii. 2; Wetstein *in loc.*; Spencer, *de leg. rit.* p. 87 ff.

<sup>2</sup> Paulus after his fashion makes use of the word for the naturalizing of the miracle: "Probably Jesus took him aside, and looked after the operation of the means

previously employed."

<sup>3</sup> The accusative αὐτόν is not dependent on ἐπὶ αὐτόν. See Buttmann, *Neut. Gr.* p. 140 [E. T. 160].

<sup>4</sup> Comp. generally, Bernhardt, p. 468; Stallbaum, *ad Plat. Phaed.* p. 72 B.

<sup>5</sup> This reading, moreover, sets aside the

show in reference to that which is *our own* (be it son or beast) on the Sabbath, we are also bound to show *to others* (love thy neighbor as *thyself*).

Vv. 7-11. On the special propriety of this table conversation,<sup>1</sup> comp. on xi. 38 f. Here, again, the circumstance especially which had just occurred with the dropsical man had prepared a point of view widely different from that of customary politeness. — παραβολήν] “sumtam a moribus externis, spectantem interna,” “taken from external customs, having in view internal,” Bengel. The moral significance of this figurative apophthegm (ἑρμ) may be seen at ver. 11. — ἐπέχων] *attendens*, “taking heed of,” comp. on Acts iii. 5, and see Valckenaer. — πρωτοκλισ.] See on Matt. xxiii. 6; Lightfoot, p. 836. — Ver. 8. εἰς γάμον] not generally: to an *entertainment*, but: to a *wedding*, in respect of which, however, a special purpose is not to be assumed (Bengel thinks that “*civilitatis causa*,” “for the sake of courtesy,” Jesus did not name a feast in general); but the typical representation of the future establishment of the kingdom as a wedding celebration obviously suggested the expression (Matt. xxii.). — Ver. 9. ὁ σὲ κ. αὐτὸν καλέσας] not: who invited *thyself also* (Bornemann), which would lay upon σὲ an unfounded emphasis, so much as: qui *te et illum* vocavit (Vulgate), the *impartial* host who must be just to *both*. — ἐπεὶ σοὶ] *future*, not dependent on *μήποτε* (comp. on Matt. v. 25), but an independent clause begins with καὶ ἐλθόν. — καὶ τότε ἀρξῇ] the shame of the *initial movement* of taking possession of the last place in which he now must acquiesce,<sup>2</sup> after his previously assumed πρωτοκλισία is here made prominent. — Ver. 10. ἀνάπεσαι] 1 aor. *imperative middle*, which tense occurs also in Josephus, *Bell.* vii. 6. 4 (δεκπέσασθαι); Fritzsche, *ad Marc.* p. 641, takes it as *future*, formed after the analogy of φάγεσαι and πίεσαι (xvii. 8). But these forms come from the future forms φάγομαι and πίομαι, and hence are not analogous to the one before us. [But see critical note.] — ἵνα] corresponds to the *μήποτε*, ver. 8, and denotes the *purpose* of the ἀνάπεσαι εἰς τ. ἐσχ. τόπον. The *result* is then specified by τότε ἔσται. — προσανάβηθι] The host occupies the position where the higher place is (πρός = hither). Comp. moreover, Prov. xxv. 7. — Ver. 11. Comp. Matt. xxiii. 12. A *general law* of retribution, but with an intentional application to the *Messianic* retribution. Comp. *Erubin*, f. xiii. 2: “Qui semet ipsum deprimit, cum S. B. exaltat; et qui se ipsum exaltat, cum S. B. deprimit,” “He who depresses himself, him does the Ever-Blessed exalt; and who exalts himself, him does the Ever-Blessed depress.”

Vv. 12-14. Doubtless the collocation of the company at table suggested these words, which likewise are meant not probably as an actual table arrangement, but parabolically, as a foil to the customary teaching, that instead of arranging the manifestations of human friendliness with a view to receiving a return, we should make such manifestations just to those who cannot repay them again; then shall we receive requital in the kingdom of

opinion of Schleiermacher, p. 196, that in respect of the quotation of this expression there is no reference back to xiii. 10.

<sup>1</sup> In opposition to Gfrörer, *Hell. Sage*, I. p. 263, de Wette, Schenkel, Eichthal.

<sup>2</sup> For the intervening places are already rightly arranged, and not to be changed. “Qui semel cedere jubetur, longe remove-tur,” “He who is once ordered to give place, is far removed,” Bengel.

the Messiah. At the root of this lies the idea that the temporal requital striven after excludes the Messianic compensation, the idea of the ἀπέχειν τὸν μισθὸν (Matt. vi. 2, v. 16). There is no allusion in this place to the calling of the *heathen* (Schenkel). — μή] not : *non tam*, "not so much," or *non tantum*, "not only" (Kuinoel, and many others), which here would be even *logically* wrong on account of μήποτε κ. αὐτοὶ σε ἀντικ. Jesus gives, indeed, only a *figurative* discourse. — φώνει] purposely chosen ; the manifest, obvious element of the καλεῖν (ver. 13) is denoted. — πλουσίους] belongs only to γείτονας (in opposition to Grotius). — μήποτε κ.τ.λ.] "Hic metus mundo ignotus est, ut metus divitiarum," "This fear is unknown to the world, like the fear of riches," Bengel. — ἀντικαλέσωσι] Comp. Xen. *Symp.* i. 15.<sup>1</sup> — In respect of καὶ αὐτοὶ the general idea of the invitation has presented itself. — Ver. 13. ἀναπήρους] maimed.<sup>2</sup> — Ver. 14. ἀνταποδοθήσεται]<sup>3</sup> placed first for emphasis. — ἐν τῇ ἀνάστασει τῶν δικαίων] This is the ἀνάστασις ζωῆς, see on John v. 28. The Jewish doctrine of a *double* resurrection is confirmed not only by Paul (1 Cor. xv. 22 f.; 1 Thess. iv. 16 ; comp. Acts xxiv. 15), but also in this place by Christ (comp. also Matt. xxiv. 31). Comp. xx. 34–36. Otherwise τῶν δικαίων would be a superfluous and unmeaning addition.<sup>4</sup> Moreover, it could not be taken by the Pharisaic *hearers* in any other sense than in the *particularistic* one, but not in such a manner as that Jesus, because He had the δικαίους directly in view, only mentioned the resurrection of *these*, without thereby excluding that of the remaining people as contemporary (in opposition to Kaeufer, *De ζωῆς αἰων. not.* p. 52). The doctrine of the millennial kingdom between the first and second resurrection adopted in the Apocalypse (Bertholdt, *Christol.* § 38) is not, however, confirmed, nor are the Rabbinical traditions, partly varying very much among themselves on the several stages of the resurrection (Eisenmenger, *Entdeckt. Judenth.* II. p. 901 ff.); further, the assumption is not confirmed, according to which the *Israelites in themselves* were understood as the δικαίους who should first arise (Bertholdt, § 35 ; Eisenmenger, II. p. 902), or at least the righteous among the Israelites (Eisenmenger, *l.c.*). Jesus means the righteous in the *moral* sense, as the context shows (see vv. 13 f., 16 ff.), without limitation of race. The specific definition of the idea of those first to be awakened as οἱ τοῦ Χριστοῦ (1 Cor. xv. 23 ; comp. 1 Thess. iv. 16) lay of necessity in the development of the Christian consciousness of the δικαιοσύνη only to be attained in Christ.

Ver. 15. To the idea of the ἀνάστασις τῶν δικαίων is very naturally linked in the case of this fellow-guest the thought of the future eating (φάγεται, *future*) with the patriarchs of the nation<sup>5</sup> in the (millennial) Messianic kingdom about to be set up. This transporting prospect, in which his mistaken security is manifested, compels his exclamation.

<sup>1</sup> οὐτὲ μὴν ὡς ἀντικληθροσύνης, καλεῖ μὲν τις, ἐπεὶ πάντες ἴσασιν, ὅτι ἀρχὴν οὐδὲ νομίζεται εἰς τὴν ἐμὴν οἰκίαν δειπνον εἰσφέρεισθαι.

<sup>2</sup> Plat. *Crit.* p. 53 A : χωλοὶ καὶ τυφλοὶ καὶ ἄλλοι ἀνάπηροι.

<sup>3</sup> Thucyd. III. 40 ; Plat. *Phædr.* p. 230 C ; Rom. xi. 35 ; 1 Thess. III. 9.

<sup>4</sup> It would be so also if it did not presuppose any ἀνάστασις τῶν ἀδίκων at all. This is against Georgii in Zeller's *Jahrb.* 1845, I. p. 14 f., who finds in the Synoptic Gospels only a resurrection of the pious.

<sup>5</sup> Matt. VIII. 11 ; Luke XIII. 28 f.; Bertholdt, *Christol.* § 39.

Vv. 16, 17. [See Note CXIII., p. 448.] Jesus answers with a parable which comes from the source of the account of the journey (not identical, but similar is Matt. xxii. 1 ff., see *in loc.*), in which He keeps to the idea of a banquet, and thereby depicts the Messianic blessedness, but without reserve cuts off the prospect of that guest in reference to it and its like by teaching figuratively that they, the representatives of the theocracy, would deprive themselves of the Messianic salvation (ver. 24), because for the sake of their earthly objects of ambition they despised the repeated invitation to the Messianic kingdom (vv. 17-20). On the other hand, the poor and the unfortunate of the people (ver. 21), and even the heathen (ver. 23), are called, and being obedient to the call are adopted into the kingdom. "Progreddur vocatio ad remotiores, vi semper majore pensans moram," "The call proceeds to the more remote, considering the delay with ever greater force," Bengel. — μέγαν (see the critical remarks): the masculine form δείπνος is rare and late.<sup>1</sup> — ἐκάλεσε] refers in the interpretation to the call by the prophets. — Ver. 17. τὸν δούλον αὐτοῦ] κατ' ἐξοχήν. Grotius well says *vocato-rem*, to be interpreted of the Messiah at whose advent ἡγγικε ἡ βασιλεία τῶν οὐρανῶν, Matt. iv. 17. — On the custom even now in use in the East of a repetition of the invitation when all is prepared, see Rosenmüller, *Morgenl.* V. p. 192 f.

Vv. 18-20. Ἰπρῶτον] brings into prominence the beginning as a striking contrast to what has gone before. Comp. Fritzsche, *ad Matth.* p. 541. — ἀπὸ μίας] "Ut ut diversas causas adferant, in eo tamen conveniunt, quod sua praetexant negotia," "For whatever different reasons they produce, in this they yet unite, that they assign their own affairs as a pretext," Calovius. On the adverbial use of ἀπὸ μίας, comp. ἀπὸ τῆς ἰσῆς (Thuc. i. 15. 3), ἀπ' εἰδειας (Plut. *Symp.* i. 4. 8), ἐξ ὁρθῆς (Polyb. xv. 27), διὰ πάσης (Thucyd. i. 14. 3), and many others. It may be explained on the principle that the prepositions which originally express concrete local relations, come in time to denote the more abstract relations of mode; see especially, Lobeck, *Paralip.* p. 363. — παρατρέισθαι] *to deprecate*; praying to excuse, 2 Macc. ii. 31; Acts xxv. 11, and elsewhere.<sup>2</sup> — καὶ ἐχω ἀνάγκην κ.τ.λ.] not as though he had bought the estate without seeing it (Wetstein, de Wette, and others), which is unnatural, even if a recommendation of it on the part of others, and the like, is supposed; but because even *after* a completed purchase there is the natural necessity to make a proper inspection of one's new possession in order to become acquainted with it, to make further arrangements, and the like. The excuses are therefore not in themselves absurd, which, according to Lange, *L. J.* II. 1, p. 376, must be the intention in order to represent the vehement confusedness. — ἔχε με παρηγ.] *have me as one who is begged off*; not a Latinism (Kuinoel, Bleek, and many older commentators), nor to be interpreted: *regard me as one*, etc. (Kypke), but ἔχειν τινα, with an added accusative of a substantive, participle, or adjective, expresses the relation of possession according to a special quality.<sup>3</sup> Hence: *Place thyself*

<sup>1</sup> Aesop. *Fragm.* 129. See Bast, *Ep. Cr.*

*leon*, p. 496.

*App.* p. 22, 61.

<sup>2</sup> See Wetstein and Held, *ad Plut. Timo-*

*Comp. Xen. Cyrop.* iii. 1. 35: οὐ θαρροῦντά με ἔχεις; *Agas.* vi. 5: τοῦ γε μὴν πολέμιους εἶχε

*in such wise to me that I am an excused person ; let me be to thee an excused person, i.e., according to the meaning : accept my apology. — Ver. 19. πορεθῶμα]* Already *in idea* he is just going forth. — Ver. 20. “Hic excusator, quo speciosiore et honestiore videtur habere causam, eo est ceteris importunior,” “This one in excusing himself, since he seems to have a more plausible and honest reason, is all the more uncivil than the others,” Bengel. On the excuse itself, comp. Deut. xxiv. 5.<sup>1</sup> 1 Cor. vii. 33 is to the point.

Vv. 21-24. Εἰς τὰς πλατείας κ. ῥύμας] *into the (broad) streets and (narrow) lanes.* Comp. Isa. xv. 3. On ῥύμη — στενωπός, see Phrynichus, p. 404, and thereon Lobeck. — Ver. 22. Here the narrative is supposed to be silent, leaving it to be understood that the servant went away again, and after fulfilment of the commission returned. But with what reason is this supposed in the narrative, otherwise so circumstantial? No; the servant, when repulsed by those who had been invited, did *of his own accord* what the master here directs him, so that he can say *at once* to this behest: *it is done*, etc. [See Note CXIV., p. 448.] This point in the interpretation is, moreover, strikingly appropriate to *Jesus*, who, by the preaching of the gospel to the poor and miserable among the people, had already before His return to God fulfilled this divine counsel, in regard to which He did not need further instruction. — Ver. 23. *This* commission to the servant is fulfilled by Him through the *apostles*, comp. Eph. ii. 17. — φραγμοίς] not: *places fenced in*, which the word does not mean, but: *go forth into the ways* (highways and other roads outside the town) *and hedges* (beside which wanderers, beggars, houseless folk have camped). In the interpretation: *αἱ κατοικίαι τῶν ἐθνῶν*, “the settlements of the Gentiles,” Euthymius Zigabenus. — ἀνάγκασον] as Matt. xiv. 22. The time presses! A strikingly picturesque touch, which, moreover, found its corresponding history in the urgent holy zeal of the apostles (especially of Paul) for winning the heathen to the faith; but its pernicious abuse, in the case of Augustine and many others, in their approval of the *coercion of heretics* (see, on the other hand, Grotius and Calovius). Maldonatus well says: “adeo rogandos, adeo incitandos, ut quodammodo compelli videantur,” “not so much to be asked, nor incited, as in a measure they seem to be compelled.” — γεμισθῇ] “Nec natura nec gratia patitur vacuum. Multitudo beatorum: extremis mundi temporibus maximam plenitudinis suae partem nanciscens,” “Neither nature nor grace permits a vacuum. The multitude of the blessed: receiving the greatest part of its fulness from the remotest periods of the world,” Bengel. — Ver. 24. Not an assertion of *Jesus* (Kuinoel, Paulus, and others), but of the *master of the house*, which is certain from μου τοῦ δείπνου (*none shall taste of my supper*), since Jesus in the parable appears as the *servant*. — γάρ] for the empty place is *not* to be occupied by *you*. — ὑμῖν] spoken to the servant, and to those who were supposed to be elsewhere than there present. Euthymius Zigabenus, moreover, says aptly: διὰ τοῦτον οὖν τὸν λόγον ἡ ὅλη παραβολὴ συντέθη, “On account of this saying, therefore, the whole parable was composed.” Comp. ver. 15, to the

ψάγειν μὲν οὐ δυναμένους, κ.τ.λ.; 2 Macc. xv. 36; 3 Macc. ix. 21. See also on Matt. xiv. 5.

<sup>1</sup> Hom. II. ii. 321; Herod. i. 30, where Croe-

sus declines for his son the Mysian proposal for a hunting expedition: νεόγαμός τε γάρ ἐστι καὶ ταῦτά οἱ οὐν μέλει.

substance of which this conclusion reverts. [See Note CXV., p. 448.] Those who are *excluded* are thus those Jews who have despised the call of Christ, but who, as the representatives and chiefs of God's people, were first of all by the gospel invited and laid under obligation to follow the invitation to the kingdom (κεκλημένοι and παραιτούμενοι, ver. 17 ff.) ; not the Jews in general, as Baur supposes, in accordance with his assumption of a Gentile-Christian tendency.

Vv. 25, 26. After the meal was over, Jesus goes forward on His journey towards Jerusalem, and draws with Him much people, as they thronged everywhere in Galilee upon the marvellous teacher (xii. 1, ix. 11, and elsewhere). But the nearer He is to His own painful self-surrender, the more decidedly and ideally His claims emerge. To the dependent and undecided people going with Him He addresses Himself with the claim of the perfect, most self-denying surrender required of His disciples. Comp. Matt. x. 37, where the same claim, although less ideal in form, is made, and is addressed exclusively to the apostles. With the Christian communions (Weizsäcker) these instructions have even in Luke nothing to do. — *εἰ τις ἐρχεται πρὸς με*] namely, with a view to hearken to me as a confessor and follower. — *μιστὶ*] not *minus amat*, "loves less," or the like (Kuinoel, de Wette, and many others); see, on the other hand, on Matt. vi. 24. Father, mother, etc., as even also the special desire for the preservation of one's own life (comp. Matt. x. 39), are assumed as being *in opposition* to fellowship with Christ (comp. xii. 53), so that, according to Matt. vi. 24, comp. Luke xvi. 3, in respect of the love of the one Lord the *hatred* of others must find place.<sup>1</sup> — *ἐτι δὲ καὶ*] besides, also, moreover; the extreme case of all is yet added. "Saepe qui inferiorem sancti odii gradum visus erat assequi, in altiore deficit," "Often he who had appeared to show an inferior degree of sacred hatred is lacking in this higher," Bengel. — *μαθητὴς εἶναι*] ver. 27, *εἶναι μαθητὴς*. The emphasis in both cases rests on *μαθητὴς*, but in ver. 27 more strongly.

Ver. 27. Comp. Matt. x. 38, xvi. 24; Mark viii. 34, x. 21; Luke ix. 23. *He who does not as the bearer of his own cross follow me, etc.*

Vv. 28–33. Peculiar to Luke from the source that he has followed since ix. 51. — *γάρ*] Reason for the *οὐ δύναται . . . μαθητὴς*. Since he, namely, is as little able to fulfil this great and heavy task<sup>2</sup> as any one is able to build a tower if he has not the necessary means, etc.: thus the latter serves for corroboration of the former. Comp. ver. 33. — *θέλων*] *if he will*. The article (*who will*) is unnecessary, and too weakly attested (in opposition to Bornemann). — *καθίσας ψηφίζει*] "ut intelligas diligentem atque exactam supputationem," "that thou mayest have a diligent and exact computation," Erasmus. — *εἰ ἔχει*] sc. *τὴν δαπάνην*. — *ἀπαρτισμός*, completion, only to be found in Dion. Hal. *De composit. verb.* 24.<sup>3</sup> — Ver. 30. *οὐρα*] with scornful

<sup>1</sup> Comp. Hofmann, *Skriftbew.* II. 2, p. 327 f.

<sup>2</sup> More precise interpretations of the figures are not justified. Especially the second ought not to have been expounded, as it has often been, of the struggle against the devil (Augustine: "simplicitatem Christiani dimicaturi cum duplicitate diaboli," "the sim-

plecity of the Christian is to contend with the duplicity of the devil"), to which, indeed, the peacemaking of ver. 32 would be wholly inappropriate.

<sup>3</sup> On the use of *ἀπαρτίζειν* in Greek, see Lobeck, *ad Phryn.* p. 447.

emphasis : *this man, forsooth!* — Ver. 81. συμβαλεῖν] intransitive : *to encounter, confligere*, 1 Macc. iv. 84 ; 2 Macc. viii. 23, xiv. 17. See Wetstein and Kypke. — εἰς πόλεμον] belongs to συμβαλεῖν : *for a battle*. Thus frequently συμβάλλειν τι εἰς μάχην (see Kypke) ; εἰς in the sense of the *purpose*.<sup>1</sup> — βουλευεται] *deliberates* with his generals and counsellors. Comp. Acts v. 33, xv. 37. — ἐν δέκα χιλ.] ἐν, *in the midst of, surrounded by, amongst*. Comp. Jude 14. — Ver. 82. εἰ δὲ μήγε] *sc. δυνατὸς εἶη*. See on Matt. vi. 1, and Dindorf, *ad Dem. Praef.* p. v. f. — τὰ πρὸς εἰρήνην] *quae ad pacem componendam spectant*, “*which have reference to concluding a peace*,” arrangements for peace.<sup>2</sup> — Ver. 83. The *application*, and consequently the *doctrine*, of both examples as a commentary of the γάρ of ver. 28. — πᾶσι τοῖς αὐτοῦ ὑπάρχ.] the general statement to which the special instances, ver. 26, belong. αὐτοῦ has the emphasis of the *self-denial*. Comp. ver. 27.

Vv. 84, 85. Comp. on Matt. v. 13 ; Mark ix. 50. Jesus uttered the saying about salt more than once, and with differences in the details. Here He commits to His hearers by ὁ ἔχων ὧτα ἀκοῦειν, ἀκούτω, the charge of themselves giving the interpretation according to what has gone before. But this interpretation depends on the fact that τὸ ἅλας must represent the preceding μὴ εἶναι μαθητής. [See Note CXVI., p. 448.] Comp. Matt. *l.c.* Hence : *It is therefore* (οὖν, see the critical remarks) *something glorious—to wit, in respect of this all-renouncing decision which is appropriate to it—to be my disciple, and as such to effect the maintenance of the power of spiritual life among men, as salt is the means of maintaining the freshness of life in the region of nature. But if ever my disciple* (through turning back to selfish interests) *loses this his peculiarity, this spiritual salting power, by what means can he again attain it? Such a μαθητής is then absolutely useless, and he is excluded* (at the judgment) *from the Messiah's kingdom.* — ἐὰν δὲ καὶ] (see the critical remarks) : *if, however, even the salt, etc., which is no longer to be expected from this substance according to its nature.* — οὐτε εἰς γῆν κ.τ.λ.] *it is fitted neither for land nor for manure* (to improve neither the former nor the latter). In respect of the salt that has become insipid, no other use would be conceivable than to be employed as manure, but neither immediately nor mediately is it of use for that ; it is *perfectly useless!* Guard against such interpretations as that of Euthymius Zigabenus : γῆν μὲν λέγει τοὺς μαθητάς . . . κοπρίαν δὲ τοὺς διδασκάλους! “*He calls the disciples land . . . but the teachers dunghill!*” — ἐξω] with strong emphasis placed first—out it is cast !

## NOTES BY AMERICAN EDITOR.

## CXII. Chap. XIV.

Meyer places the incidents of this chapter also in Galilee, but Weiss ed. Mey. omits all reference to this. The latter thinks that the first Evangelist found the

<sup>1</sup> Comp. πρὸς μάχην, Polyb. x. 37. 4, also Xen. *Cyrop.* vii. 1. 20 : εἰς μονομαχίαν πρὸς τινα ; Strabo. xiv. p. 676.

<sup>2</sup> Comp. *Test. XII. Patr.* p. 599. Contrast :

τὰ πρὸς τὸν πόλεμον, Xen. *Anab.* iv. 3. 10. On the whole sentence, comp. Xen. *Mem.* iii. 6. 8.

incident of the man with the dropsy in the "main source," but in Matt. xii. 9-13 mixed some features of it with the Sabbath cure narrated in Mark iii. 1-5. This seems an arbitrary judgment. The following remark on ver. 1 will serve to indicate anew the view Weiss takes of Luke's literary method: "As in chap. xi. 37 Luke lets the following find its scene at the entertainment of a Pharisee, in order to gain a situation which gives a motive for the parable in ver. 16 ff.; but beside the Sabbath cure he interpolates two other utterances of Jesus that seemed to him here to find a fitting situation." This, however, is the method of a writer of romances, not of a historian who claims to have made accurate research.

CXIII. Vv. 16-24. *The Parable of the Great Supper.*

Weiss ed. Mey. says this parable, "which Luke indeed found in his source after chap. xiii. 31-33, and which seemed to him in his choice of material to have its best motive as spoken at an entertainment, is not only similar to Matt. xxii. 1-14 (Meyer), but identical with it (Comp. Weiss, *Matt. in loco*, who seeks from the two modifications to ascertain the original form)." See on the other side Godet, *Luke*, II. pp. 137, 138.

CXIV. Ver. 22. *ἔργον κ.τ.λ.*

Weiss ed. Mey. objects to Meyer's view that the servant had already of his own accord invited others, holding that the fulfilment of the commission is assumed as self-evident, just as in vv. 17, 24.

CXV. Ver. 24. *λέγω γὰρ ὑμῖν κ.τ.λ.*

While these are the words of the giver of the feast in the parable, there must be a reference in the expression to those present with Jesus, especially in view of ver. 15, which occasioned the parable.

CXVI. Vv. 34, 35. *Καλὸν οὖν τὸ ἀλάς.*

Weiss ed. Mey. thinks the saying about salt was not repeated, but is original here, and refers not to the disciples, but to discipleship. He thus keeps closer to the figure but reaches no different result. He also objects to Meyer's favorite reference to "the Messiah's kingdom" in ver. 35, which is of course excluded by the application of the figure of salt not to disciples, but to *being* a disciple. Godet agrees with Meyer, except in the last point, but introduces a somewhat fanciful explanation of the first clause of ver. 35.



## CHAPTER XV.

VER. 2. *οι Φαρις.*] With Lachm. and Tisch. read *οι τ. Φαρις.*, in accordance with B D L  $\aleph$ . The *τε* is certainly not an addition of the transcribers. — Ver. 9. Instead of *συγκαλείται* Tisch. has *συγκαλεί*, on important yet not preponderating evidence. [Tisch. VIII., W. and Hort, Weiss, R. V., with  $\aleph$  B L  $\Delta$ , etc., have the active, usually in the form *συνκαλεί*.] It is from ver. 6, where *συγκαλεί* is decisively attested. — Ver. 14. *ισχυρός*] A B D L R  $\aleph$ , min. have *ισχυρά*. Recommended by Griesbach, adopted by Lachm. and Tisch. Those mss. preponderate, and the masculine is an amendment, in accordance with customary usage, and according to iv. 25. Comp. on Acts xi. 28. — Ver. 16. *γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπό*] B D L R  $\aleph$ , min. vss. have *χορτασθῆναι ἐκ*. [So recent editors, R. V., but Am. Com. add the other in the margin.] An interpretation. — Ver. 17. *περισσεύουσιν*] A B P and a few min. Tit. have *περισσεύονται*. Rightly; the active was introduced, in accordance with the wonted usage. [So recent editors, R. V., against Tisch.] — The *ὥδε* added by Griesb. is not found, indeed, in important authorities, and it stands in B L  $\aleph$ , Lachm. *after* *λιμῶ*, but it has plainly been absorbed by *ἐγὼ δέ*; hence also the placing of it *before* *λιμῶ*, in accordance with D R U, min. vss. Chrys., is, with Griesb. Scholz, Tisch., to be preferred. [Tisch. VIII., W. and Hort, Weiss, R. V., have *λιμῶ ὥδε*.] — Ver. 19. *Before οἱ κέτι* Elz. has *καί*, but in opposition to decisive evidence. Moreover, at ver. 21 this *καί* is to be deleted, on preponderating evidence. [W. and Hort add in brackets (ver. 21) *ποιήσόν με ὡς ἐνα τ. μ. σου*, with  $\aleph$  B D, Latt., so R. V. marg.] — Ver. 22. Lachm. and Tisch. have *ταχύ* before *ἐξεντγκατε*, in accordance with B L X  $\aleph$ , vss., also Vulg. It. Jer. D also adds weight to the evidence with *ταχίως*. *ταχύ* is to be regarded as genuine. [So W. and Hort, Weiss, R. V., but not Tisch. VIII.] Copyists would have added a more familiar word as *εὐθέως*, or at least as, with D, *ταχίως* (xiv. 21). *ταχύ* does not occur at all elsewhere in Luke; still the omission is not to be explained by this fact, but simply as an old clerical error. — *τὴν στολήν*]  $\nabla$  *τὴν* has decisive mss. against it, and is, according to Lachm. and Tisch., to be deleted as an addition. — Ver. 23. *ἐνέγκαντες*] B L R X  $\aleph$ , Vulg. It. Copt. Sahid. have *φέρετε*. So Tisch. The participle is an attempt to improve the style. D also testifies in favor of the imperative by *ἐνέγκατε* (ver. 22). — Ver. 24. *καὶ ἀπολ.*] *καί* is rightly condemned by Griesb., on decisive evidence, and deleted by Lachm. and Tisch. The second *ἦν*, however, has against it, in D Q, min., evidence too feeble for it to be deleted. Yet, according to A B L  $\aleph^*$ , it must be placed *before* *ἀπολ.* (Lachm. Tisch.). The position *after* *ἀπολ.* is a harmonizing of it with *νεκρ. ἦν*. — [Ver. 26. Treg., W. and Hort, R. V., add *ἔν* after *τί*, with B and a few others. — Ver. 28. Tisch., recent editors, R. V., substitute *δέ* for *ὅτι*, with  $\aleph$  A B D L, etc. — Ver. 29. With A B D, Treg., W. and Hort, R. V., add *αὐτοῦ* after *πατρί* against Tisch. — Ver. 30. Treg., R. V., with A D L, Copt., insert *τῶν* before *πορνῶν*.] — Ver. 32. Instead of *ἀνέζησεν*, read with Tisch., following B L R  $\Delta$   $\aleph$ , min., *ἐξήσεν*. The former is from ver. 24. — In the same manner is to be explained the omission of *καί* before

ἀπολ. in Tisch. (following D X Ξ). [Recent editors, R. V., retain καί.] But ἦν is here to be deleted, on decisive mss. (Lachm. Tisch.; condemned also by Griesb.).

Vv. 1, 2. Introduction to a new, important, and for the most part parabolic set of discourses (down to xvii. 10), which were uttered after the incidents previously narrated on the continuance of the journey (xiv. 25), and are set forth by Luke in accordance with his source of the story of the journey. [See Note CXVII., p. 456.] After that exacting discourse, to wit, xiv. 25-35, many of the publicans and sinners at once attached themselves to Jesus (which psychologically was intelligible enough); and He was so far from rejecting them, that He even fraternized with them at table. This arouses the murmuring of the Pharisees, and thereupon He takes the opportunity of directing the discourse as far as xv. 32 to *these* (ver. 3), and then of addressing xvi. 1-13 to *His followers*; whereupon He again being specially induced (xvi. 14) discourses anew against the *Pharisees* (xvi. 15-31), and finally closes the scene with instructions to *His disciples*. — ἦσαν ἐγγύς.] They were actually engaged in, busied with, drawing near to Him. The usual view: *solebant accedere*, "were wont to draw near," is arbitrary, because in that way the connection with what precedes is needlessly abandoned. — πάντες] a hyperbole of simple narrative. The throng of such people became greater and greater. Comp. v. 29 f. — καὶ οἱ ἁμαρτ.] as Matt. ix. 10. — διεγύγνυσεν] διὰ "certandi significationem addit," "adds the signification of contending," Hermann, *ad Viger*. p. 856. Hence always of *several*, whose *alternate* murmuring is meant.<sup>1</sup> — προσδέχεται] *receives them*, does not reject them. It is quite general, and only with κ. συνεσθίει αὐτοῖς does any special meaning come in.

Vv. 4-7. Comp. on Matt. xviii. 12-14. But in Luke there is still the primitive freshness in the pictorial *representation*, nevertheless the reference and the application are different. — ἐπὶ] *after*, with the purpose of *fetching it*. See Bernhardt, p. 252. — Ver. 5. ἐπὶ τ. ὤμους αὐτοῦ] *on his own shoulders*; αὐτοῦ strengthens the description of the joyous solicitude which relieves the beloved creature from further running alone. — φίλους] *kinsmen*, as at vii. 6. — Ver. 9. εἶσαι] The future refers to every circumstance of the kind that occurs. — ἢ ἐπὶ κ.τ.λ.] As to ἢ without a preceding comparative, see on Matt. xviii. 8, and Buttmann, *Neut. Gr.* p. 309 [E. T. 360]. By the *ninety and nine righteous* Jesus means the *legally righteous*, whom He characterizes by οἵτινες (*quippe qui*, "of such a kind as"), ὃν χρεῖαν ἔχ. μεταν. from the *legal* standpoint, not from that of the inner character. *They need not repentance*, so far as they have not swerved from the standard prescribed by the law, while in a purely moral relation their condition *may* be altogether different, and as a rule *was* altogether different (as in the case of the Pharisees). Hence, moreover, is explained the *greater* joy over a single sinner that repents. The eldest son in the parable of the prodigal son is distinctively and aptly described as such a righteous man, so that, in accordance with the con-

<sup>1</sup> xix. 7; Eccclus. xxxiv. 24; Ex. xvi. 2, 8, xvii. 3, and elsewhere; Heliodor. vii. 27.

text, an *actually virtuous man* [so Weiss ed. Mey.] (as *usually*) cannot be conceived of, for in that case the *greater* joy would have to be regarded as only an *anthropopathic* detail ("quia insperata aut prope desperata magis nōs afficiunt," "because what is unhoped for or nearly hopeless affects us the more," Grotius).

Vv. 8-10. The same teaching by means of a similar parable, which, however, is not found also in Matthew, yet without express repetition of the *comparative* joy. — *συγκαλεῖται* *convocat eibi*, "calls to herself," describing the action more precisely than *συγκαλεῖ*, ver. 6. [But see critical note.]<sup>1</sup> — *ἐν ὧπ. τ. ἀγγέλων τ. θεοῦ* a special expression of what is meant by *ἐν τῷ οὐρανῷ*, ver. 7. The joy of God is rendered perceptible, as He, surrounded by the angels, allows it to be recognized *in the presence of them*. Comp. xii. 8.

Ver. 11. Jesus Himself has very definitely declared the doctrinal contents of the two foregoing parables, vv. 7, 10. In order now by more special detail and by all the liveliness of contrast to make palpable this doctrine, and especially the growth and course of sin, the growth and course of repentance, the joy of God thereupon, and the demeanor of the legally righteous towards this joy, He adds a third parable, as distinguished and complete in its psychological delicacy and its picturesque truth in depicting human circumstances and affections as in its clear and profound insight into the divine disposition,—the pearl among the doctrinal utterances of Jesus, which are preserved to us by Luke alone, and among all parables the most beautiful and most comprehensive. [See Note CXVIII., p. 456 seq.] The parable has nothing to do with Matt. xxi. 28-30 (in opposition to Holtzmann, p. 155), nor is it a new form of the parable of the lost sheep (Eichthal). By the *youngest* son Jesus denotes generally *the sinner who repents*, by the *eldest* son generally the *legally righteous*; not specially by the former the *publicans*, and by the latter the *Pharisees* (so also Wittichen, *Idee Gottes als d. Vaters*, p. 35 ff.) ; the application, however, of the characteristic features in question to *both* of these could not be mistaken any more than the application of the doctrine declared in ver. 7. The interpretation of the two sons—of the eldest by the *Jews*, of the youngest by the *Gentiles*, in accordance with the relation of both to *Christianity*<sup>2</sup>—confuses the *applicability* of the parable with its *occasion* and *purpose*, and was in the highest degree welcome to the view which attributed to the gospel a tendential reference to later concrete conditions ; but, in accordance with the occasion of the whole discourse as stated at vv. 1, 2, and in accordance with the doctrine of the same declared at vv. 7, 10, it is wholly mistaken, comp. Kōstlin, p. 225 ff. It did not at all enter into the *purpose of the compilation* to refer to such a secondary interpretation (in opposition to Weizsäcker). Moreover, the more this parable is a triumph of the purely ethical aspect of the teaching of Jesus, and the more important

<sup>1</sup> Comp. ix. 1, xxiii. 18 ; Acts x. 24, xxviii. 17.

<sup>2</sup> Already Augustine, *Quaest. Ev.* ii. 33 ; Bede, and others ; recently carried out in great detail, especially by Zeller in the *Theol. Jahrb.* 1843, p. 81 f. ; Baur, *ibid.* 1843, p. 523 f. ;

Baur, *d. kanon. Evang.* p. 510 f. ; comp. Schwegler, *Nachapost. Zeitalter*, II. p. 47 f. ; Ritschl, *Evang. Marcions*, p. 282 f. ; Volkmar, *Evang. Marcions*, p. 86 f., 248 ; Hilgenfeld, *Evang.* p. 198 ; Sohenkel, p. 195.

it is on the side of practical Christianity, so much the more have we to guard against attaching undue significance to special points which constitute the drapery of the parable, and to details which are merely artistic (Fathers, and especially Catholic expositors down to the time of Schegg and Bisping, partially also Olshausen). Thus, for example, Augustine understood by the squandered means, the *image of God*; by the λιμός, the *indigentia verbi veritatis*; by the citizen of the far country, the *devil*; by the swine, the *demons*; by the husks, the *doctrinas saeculares*, etc.<sup>1</sup>

Vv. 12, 13. Ὁ νεώτερος] νεώτερον δὲ ὀνομάζει τὸν ἁμαρτωλὸν ὡς νηπιόφρονα καὶ εἰς ἐξαπάτητον, "He names the sinner the *younger*, as childish and easily deceived," Euthymius Zigabenus. — τὸ ἐπιβάλλον μέρος] the portion falling to my share, that which belongs to me.<sup>2</sup> According to the Hebrew law of inheritance, there fell to the younger son only half as much as the first-born received (Deut. xxi. 17; Michaelis, *Mos. R.* § 79; Saalschütz, p. 820 f.). The son asks that this his future portion of inheritance be given to him in advance. The father grants "non quod oportebat, sed quod licebat facere," "not what he must, but what he might do," Maldonatus. An agreement, according to an approximate estimate, must be presupposed. But the granting of his request is a necessary part of the parable, on account of human freedom. "Discedentes a se non prohibet, redeuntes amplectitur," "He does not prohibit them when they depart from Him, He embraces them when they return," Maldonatus. — διέδωκεν αὐτοῖς] to both the sons, in such wise, however, as to reserve to himself until his death the right of usufruct over the portion of the eldest, and the latter remained in his service, vv. 29–31. — τὸν βίον] Mark xii. 44; Luke viii. 43: that whereon the family lived, i.e., nothing else than their means.<sup>3</sup> Paulus (comp. Michaelis) makes, without reason, a distinction between this and οὐσία, which, according to him, is the whole means, saying that the father, however, divided merely his stock of provisions, not his capital. See, on the other hand, ver. 31. — Ver. 13. μετ' οὐ πολλὰ. ἡμέρ.] The greediness for unlimited pleasure urged him to haste. — ἅπαντα] what, namely, he had received as his portion of the inheritance, partly in natura, partly in money in settlement of what could not be taken with him. — ἁσώτως] recklessly.<sup>4</sup> The sinful nature is developed from an independence which, under the influence of sinful longing, shakes itself loose from God (comp. Ps. lxxiii. 27) by the satisfaction of immoral pleasure.

Vv. 14–17. The divine ordinance of external misery, however, in connection with the consequences of sin, reawakens consideration and self-knowledge and the craving after God! — ἰσχυρά] (see the critical remarks) comp. on iv. 25. — κατὰ τὴν χάριν] κατὰ of extension, throughout, as viii. 39. Winer, p. 356 [E. T. 400]. — καὶ αὐτός] and he, on his part. — ἤρξατο] The commencement of his new state is regarded as important. — Ver. 15. ἐκολλήθη] he clave to,

<sup>1</sup> So, in substance, Ambrose, Jerome, and others. Diverging in certain particulars, Theophylact and Euthymius Zigabenus.

<sup>2</sup> Herod. iv. 115; Dem. 312. 2, 317. 1; Diod. Sic. xiv. 17; Polyb. xviii. 24. 1, vi. 34. 1, and elsewhere. See also Wetstein and Kypke,

I. p. 289.

<sup>3</sup> Hesiod. Op. 230, 575; Herod. i. 31, viii. 31, and frequently.

<sup>4</sup> Dem. 1025. 19; Josephus, Ant. xli. 4. 8. Comp. on Eph. v. 18.

attached himself to, makes the obtrusiveness of his action palpable. — καὶ ἐπεμψεν αὐτόν] The previous object becomes the subject.' — βόσκειν χοίρους] to keep swine; what an ignominious occupation for the ruined Jew! — Ver. 16. γέμισαι τ. κοιλίαν αὐτοῦ] to fill his belly (comp. Themist. Or. xxiii. p. 293 D); a choice expression for the impetuous craving of the hungry man. — ἀπὸ] from, i.e., by means of a portion, as with verbs of eating, Winer, p. 179 [E. T. 199]. — κεράτιον] Cornicle, the sweetish fruit of the locust-tree (*ceratonia siliqua* of Linnaeus), used as food for swine, and by the poor as a means of nourishment, Galen. VI. p. 855.<sup>2</sup> — κ. οὐδεὶς ἐδίδου αὐτῷ] not food (Wolf, Rosenmüller, Paulus), but, according to the context, κεράτια. When the swine driven home were fed therewith, which was the occupation of others, he was hungry even for that brutish provender, and no one gave it to him. No man troubled himself concerning the hungry one, to satisfy him even in this manner. That he should eat with the swine is appropriately not regarded as a possibility. Moreover, it is not presupposed that he received still worse food than κεράτια (Kuinoel, de Wette), but only that he received his maintenance on account of the famine in excessively small quantity, by reason whereof his hunger was so great that he, etc. — Ver. 17. εἰς ἑαυτὸν δὲ ἐλθὼν] εἰς ἑαυτὸν preceding, in contrast to the external misery, but having come to himself (i.e., having recovered his senses).<sup>3</sup> It is the moral self-understanding, which had become strange and remote to him, in respect of his condition and his need. — περισσ. and λιμῶ are correlative; ἄρτων is not contrasted with κερατίοις (Olshausen), but περισσ. ἄρτ. is the contrast to the little bread, which did not appease his hunger. περισσεύονται (see the critical remarks) is passive. They are provided with more than enough, receive superfluity of bread, Matt. xiii. 12, xxv. 29.<sup>4</sup>

Vv. 18, 19. With this coming to himself and longing is associated the corresponding determination, namely, to turn back to God, to confess to Him his guilt and unworthiness, and to petition for grace. In this petition, however, the humility which belongs to the consciousness of guilt sets aside the thought of complete restoration. — εἰς τὸν οὐρανόν] against heaven.<sup>5</sup> Heaven does not denote God, but is, as the abode of the Godhead and of the pure spirits, personified, so that this holy heavenly world appears as injured and offended by sin. — ἐνώπιον σου]<sup>6</sup> The meaning is: I have so sinned that I have transgressed before Thee, i.e., in relation to Thee. The moral relation of the deed to the offended subject is thus rendered palpable; as though this subject had suffered in respect of the deed; the moral reference is set forth as visible. Grotius, moreover, well says: "Non in actatē, non in malos consultatores culpam rejicit, sed nudam parat sine excusatione confessionem," "He does not refer his fault to his age, nor to evil counsellors, but prepares a simple confession without excuse." — Ver. 19. οὐκ ἐτι] not: not yet

<sup>1</sup> See Stallbaum, ad Protag. p. 320 A, B; Kühner, ad Xen. Anab. I. 4. 5; Bernhardt, p. 468.

<sup>2</sup> See Bochart, Hieroz. I. p. 708; Rosenmüller, Morgenl. V. p. 198 f.; Robinson, Pal. III. p. 272.

<sup>3</sup> See examples in Kypke. Comp. ἐν ἑαυτῷ

γίνεσθαι, Xen. Anab. I. 5. 17; Acts xii. 11.

<sup>4</sup> Comp. περισσεύειν τινά, 1 Thess. iii. 12; Athen. II. p. 42 B.

<sup>5</sup> Comp. Matt. xviii. 15, 21, and elsewhere; εἰς τὸ θεῖον, Plat. Phaedr. p. 243 C.

<sup>6</sup> Comp. 1 Sam. vii. 6, x. 1; Ps. ii. 4; Tob. iii. 8; Judith v. 17; Susann. 23.

(Paulus), but : *no longer*. — *ποιήσόν με κ.τ.λ.*] i.e., place me in the position of being as one of thy day-laborers.' Without *ὥς* the petition would aim at the result of making him a day-laborer ; with *ὥς* its purport is : although he is a son, yet to place him no otherwise than if he were one of the day-laborers.

Vv. 20–24. *God's compassion in the carrying out of the repentant resolve ; after it is carried out, the joyous receiving of him again to perfect sonship*. — *καὶ ἀναστὰς κ.τ.λ.*] the resolution is no sooner taken than its execution begins. — *πρὸς τ. πατέρα αὐτοῦ*] to his own father ; no other became the refuge of the unhappy son. There is an affecting touch in *αὐτοῦ*. — *κατεφίλησεν*] he kissed him again and again ; see on Matt. xxvi. 48. — Ver. 21. The *ποιήσόν με ὡς ἓνα τ. μισθ. σου* of ver. 19 [see critical note] is repressed by the demeanor of his father's love ; the deeply moved son cannot bring these words to his lips in the presence of such paternal affection. A psychologically delicate and significant representation. — Ver. 22. "*Filio respondet re ipsa*," "He answers the son with the very thing," Bengel. — *στολὴν τὴν πρώτην*] a robe, the first that we have in the house—to wit, according to its rank and worth, i.e., *τὴν τιμιωτάτην*, Euthymius Zigabenus. The idea—the one that had previously been worn by him (Theophylact, Calovius), which would be the righteousness lost in Adam—is opposed to ver. 13 in the service of dogmatic interpretation. Moreover, *αὐτοῦ* would have been added in that connection. With regard to the article after the anarthrous substantive, see Winer, p. 126 f. [E. T. 139 f.]. The *στολή* is the long and wide overcoat of the people of distinction, Mark xii. 38, xvi. 5 ; Rev. vi. 11. The *δακτύλιος*, i.e., *signet ring* (Herod. ii. 38), and the *ὑποδήματα* (slaves went barefooted), are signs of the free man, which he who had returned was to be as a son of the house. — Ver. 23. *τὸν μόσχον τὸν αἰτ.*] the well-known one which stands in the stall. — *θύσασθαι*] slaughter, as at ver. 30, not : sacrifice (Elsner). — *φαγόντες εὐφρανθ.*] not : *laeti epulemur*, "rejoicing let us feast" (Kuinoel), but : *epulantes lætemur*, "feasting let us rejoice." Beware of forced interpretations like the following : according to Olshausen (comp. Jerome, Euthymius Zigabenus, and others), the *στολή πρώτη* denotes the divine righteousness (Rev. iii. 18, vii. 13, xix. 8) ; the ring, the seal of the Spirit ; the sandals, the capacity to walk in God's ways (Eph. vi. 15) : according to Jerome, Ambrose, Augustine, Euthymius Zigabenus, Theophylact, and others, the fatted calf is Christ ! Comp. also Lange, *L. J.* II. 1, p. 381. — Ver. 24. *νεκρὸς ἦν κ. ἀνέζ. κ.τ.λ.*] is meant by the father in a moral sense : *νέκρωσιν μὲν καὶ ἀπώλειαν φησὶ τὴν ἀπὸ τῆς ἁμαρτίας, ἀναζώωσιν δὲ καὶ εὐρεσιν τὴν ἀπὸ τῆς μετανοίας*, "The dead and lost condition spoken of is that from sin ; but the living again and being found that from repentance," Euthymius Zigabenus. A well-known mode of speaking of death and life.<sup>1</sup> In favor of this view it is manifest of itself that the father says absolutely *νεκρὸς ἦν*, which he cannot mean in the literal sense of the words ; further, that after the approach related in ver. 20 f. his soul could be full only of the moral change of his son's condition ; finally, that he utters the same words, ver. 32, to the eldest son, who, being

<sup>1</sup> Comp. Gen. xlviii. 20 ; Isa. xli. 15.

<sup>2</sup> Matt. iv. 16, viii. 22 ; 1 Tim. v. 6 ; Eph. v. 14 ; Rom. vi. 13 ; passages from the Rab-

bins, Schoettgen, *Hor.* p. 87 f. ; from the classical writers, Bornemann, *Schol.* p. 97.

acquainted with the previous condition of his brother (ver. 30), *could* understand them only morally. The utterance of the servant, *δτι υγιαίνοντα αὐτὸν ἀπέλαβεν*, ver. 27, is not opposed to this; for he speaks thus of the returned son of the house, only generally of his condition as it first presents itself to him, beyond which the slave has not to go. [See Note CXVIII., p. 456 seq.] He has the right feeling of discretion, that respectfully, in accordance with his position, it does not become him to repeat the judgment of the father, but rather to abide by that external circumstance (*that he has received him back sound*). Even this feature belongs to the lifelike *delicate points* of this history. On all accounts the view is to be dismissed of Paulus, de Wette, and Bleek: *νεκρός*, dead *as far as I am concerned* (by his remoteness and his dissolute life, and *ἀπολωλώς*: *lost*, in the sense of disappeared). — *εὐφραίνεσθαι*] *to be glad*. The *feast* is naturally understood according to ver. 23.

Vv. 25-32. The *legally righteous one*. [See Note CXVIII., p. 456 seq.] Instead of sharing the divine joy over the converted sinner, he is envious, regards himself—in respect of his legality, according to which he has been on his guard against momentary transgression—as neglected, and judges unlovingly about his brother, and discontentedly about God. A striking commentary on ver. 7; and how fitted to put to the blush the murmuring Pharisees and scribes, ver. 2! — *συμφων. κ. χορῶν*] not: *the singing and the dancing* (Luther), but, without the article: *concert and choral dance*, *ῥοχλὴ, ῥοχλὴ*. Music and dancing (commonly given by hired people) belonged to the entertainments of solemn festivals. See Matt. xiv. 6; Rosenmüller, *Morgenl. in loc.*; Wetstein. — Ver. 26. *τί εἰη ταῦτα*] *what this would be likely to signify*.<sup>1</sup> — Ver. 27. The slave mentions only the fatted calf, because this happened to be most closely associated with the festival of music and dancing. — *υγιαίνοντα*] not: *morally safe and sound* (*ἀποβαλόντα τὴν νόσον διὰ τῆς μετανοίας*, “having driven away the disease through his repentance,” Euthymius Zigabenus, Kypke, Kuinoel, and many more), but, as is only fitting in the mouth of the *slave* (comp. on ver. 24), *bodily safe and sound*. — Ver. 28. *οὐν*] in consequence of this refusal of the son. Yet, as with Lachmann and Tischendorf, the more strongly attested *δέ* is to be read. — *παρεκάλει*] *he exhorted him to come in*,—he spoke him fair; see on 1 Cor. iv. 13. — Ver. 29. *καὶ ἐμοί*] The *ἐμοί* placed first has the emphasis of wounded selfish feeling. Contrast ver. 30. — *ἐρίφον*] *a young kid*, of far less value than the fatted calf! Still more significant is the reading *ἐρίφιον* in B, Sahid. (a young *kidling*), which Ewald approves, and the delicacy of which the transcribers might easily have passed over. Comp. Matt. xxv. 33; Tob. ii. 11. — Ver. 30. *ὁ υἱός σου οὗτος*] *this son of thine*, in the highest degree contemptuous. He was not going to call him his *brother*. On the other hand, the father, ver. 32: *ὁ ἀδελφός σου οὗτος*. How bitter, moreover, is: “*who has devoured for thee thy living*,” and *μετὰ πορνῶν*, as contrasted with *μετὰ τῶν φίλων μου*! — Ver. 31. *τέκνον*] full of love. — *ὃν πάντοτε κ.τ.λ.*] represents to the heart of the jealous brother the two great prerogatives that he had above his brother (hence the emphatic *σί*). *Thy constant association with me* (while, on the

<sup>1</sup> Comp. Acts x. 17. See Matthiae, § 488. 7; Krüger, *ad Xen. Anab.* i. 10. 14.

other hand, thy brother was separated far and long from me), and the circumstance that my whole possessions belong to thee (as to the future heir of all, ver. 12), ought to raise thee far above such envious dispositions and judgments! — Ver. 32. *εὐφρανθήναι*] stands first with the emphasis of contrast, in opposition to such ill-humor. — *ἰδεῖ*] not to be supplemented by *σε*, but generally it was fitting or necessary, — a justification of the prearranged joy of the house, which, under the circumstances, was a moral necessity. — *ἐζήσεν*] (see the critical remarks) was dead, and has become alive, Matt. ix. 18; John v. 25; Rom. xiv. 9.

REMARK.—(1) The exclusive title to the *κληρονομία*, which, according to ver. 31, is adjudged to those who are legally upright, has its justification in principle; *οἱ ποιῶνται νόμον δικαιωθήσονται*, Rom. ii. 13. — (2) For the adoption of sinners into this prerogative, which belongs in principle to the legally righteous, the parable indicates the method of self-knowledge, of repentance, and of confidence in the grace of God (faith). But the interposition of this grace through the death of reconciliation, and consequently the more specific definition of that confidence, Jesus leaves unnoticed, leaving these particulars to the further development of faith and doctrine after the atoning death had taken place; just as, moreover, He in general, according to the synoptic Gospels, limits Himself only to single hints of the doctrine of reconciliation as seed-corn for the future (Matt. xx. 28, xxvi. 28; otherwise in John). — (3) As the reality does not correspond to the idea of legal righteousness, He points to the example of the son who has continued in outward conformity to the law, but therewith is proud of his virtue, unbrotherly and unfilial, and consequently holds up to the Pharisees a mirror for self-contemplation, the picture in which must tell them how very much they also needed repentance (in order to see the title in principle to legal righteousness realized in themselves), instead of censuring the fellowship of Jesus with publicans and sinners (vv. 7, 1, 2).

#### NOTES BY AMERICAN EDITOR.

##### CXVII. *The Discourse in Chaps. XV., XVI., etc.*

Weiss ed. Mey. objects to the view that this is taken from Luke's "source of the story of the journey," in accordance with his theory respecting this part of Luke's Gospel (from chap. ix. 51 to xvii. 10). He cannot find any indication, even in chaps. xvi. 1, xvii. 1 or 5, of such a direct connection. But few commentators agree with this opinion. As vv. 3-7 resemble Matt. xviii. 12-14, Weiss thinks that the two parables here are derived from the "source" common to Matthew and Luke, in which they belonged to the discourse about stumbling-blocks. But if that were the case, Luke would have "invented" the occasion. Not even the beauty of the parable of the Prodigal Son can excuse such a method of writing professed history.

##### CXVIII. Vv. 11-32. *The Parable of the Prodigal Son.*

For convenience the points of difference indicated in Weiss ed. Mey. are grouped in one note. In general, Weiss thinks Meyer is not altogether free



from that tendency of "attaching undue significance to special points," to which the latter objects in his prefatory remark. He also doubts whether "the growth and course of sin, the growth and course of repentance" are represented in the parable. In the utterance of the servant (ver. 27) he fails to discover any indication of "the right feeling of discretion" to which Meyer refers. He regards the elder son as representing "neither the Pharisee (Godet), nor the legally righteous man in general (Meyer), but a good son, yet one who, in correspondence with the human circumstances out of which the material of the parable is chosen, is not without pride of virtue (ver. 29), and is envious over the apparent preference shown to his deeply fallen brother (ver. 30)." How, he asks, can ver. 31 seem appropriate in the mouth of God as addressed to the Pharisee or the legally righteous man? But, as Meyer himself indicates, the description of the elder son serves to show that the man who claims legal righteousness fails to be true to that principle.

## CHAPTER XVI.

[VER. 1. As so often, the Rec. inserts *αὐτοῦ* after *μαθητᾶς*; wanting in  $\aleph$  B D L, rejected by recent editors, R. V.] — Ver. 2. *δυνήσῃ* B D P  $\aleph$ , min. have *δύνη*, which Bornemann in the *Stud. u. Krit.* 1843, p. 121, approves, and Tisch. has now adopted. [So recent editors, R. V.] But if it were genuine, it would have been changed, not into *δυνήσῃ*, but into *δίνασαι*. The *present* came more readily to the transcribers, hence also *δύνη* was introduced. — [Ver. 4. Recent editors, R. V., with  $\aleph$  B D, Copt., Syr., have *ἐκ* before *τ. οἶκον*.] — Ver. 6. *καὶ εἶπεν*] Lachm. and Tisch. have *ὁ δὲ εἶπεν*, in accordance with A B L R  $\aleph$ , min. Copt. Theophyl. (D has *εἶπεν δέ*). The *Recepta* easily originated in the desire to vary the expression used in the preceding clause. — *τὸ γράμμα*] Lachm. and Tisch. have *τὰ γράμματα*, in accordance with B D L  $\aleph$ , Copt. Goth. codd. of It. So also in ver. 7. Rightly; the singular came more readily to the transcribers, because one writing was thought of (Vulg.: *cautionem*, Cod. Pal.: *chirographum*, X: *τὸ γραμματεῖον*). — Ver. 7. *καὶ λέγει*] *καὶ* is to be struck out, as with Lachm. and Tisch., in accordance with B L R, min. vss., as a connective addition, instead of which D has *ὁ δέ*. — Ver. 9. *ἐκλίπητε*] E G H K M S V Γ Δ A, min. have *ἐκλείπητε* (Δ has *ἐκλείπειτε*). B\* D L R  $\aleph$ \* have *ἐκλίπη*; A B\*\* X, *ἐκλείπη*. Several versions also read one of these two. Hence the *Recepta* has decisive evidence against it. Since to understand the everlasting habitations as the word for *death*, and consequently to change it into the plural so readily suggested itself, I regard the singular as original, though not *ἐκλίπη* (Schulz, Scholz, Lachm. Tisch.), but *ἐκλείπη*, since the important authorities which read *ἐκλείπητε* (so Matthaei) are also in favor of this present form; just as, moreover, the aorist in itself, according to the sense (*cum defecerit*), presented itself most readily to the uncritical transcribers. [But recent editors, R. V., properly accept the more strongly attested aorist. — Ver. 12. W. and Hort text, R. V. marg., have *ἡμέτερον*, which is found in B L. — Ver. 14. Tisch., recent editors, R. V., with  $\aleph$  B D L, Vulg., Copt., omit *καὶ* before *Φαρ*. — Ver. 15. The final *ἐστιν* is poorly attested, and in ver. 16 *μέχρι* is accepted by Tisch., recent editors, R. V., with  $\aleph$  B L, 1. 69.] — Ver. 18. The second *πᾶς* has evidence so important against it that (condemned by Griesbach, deleted by Lachm. and Tisch.) it must be regarded as a mechanical repetition. — Ver. 20. *ἦν* and *ὅς* are wanting in B D L X  $\aleph$ , min. vss. Clem. Suspected by Griesbach, bracketed by Lachm., deleted by Tisch. But if *ἦν* had been added, *καὶ* would have been inserted instead of *ὅς*, after the model of ver. 19. On the other hand, after *Λαζαροῦ* it was easy to pass over *ὅς*, which then also caused the omission of *ἦν*. [Both words are rejected by recent editors, R. V., in accordance with the stronger evidence.] — Ver. 21. *ψυχῶν τῶν*] is wanting in B L  $\aleph$ \* min. vss. Fathers. Bracketed by Lachm., deleted by Rinck and Tisch. A gloss, following Matt. xv. 27. — Instead of *ἀπέλειχον* is to be written, with Lachm. and Tisch., *ἐπέλειχον*, in accordance with A B L X  $\aleph$  (D has *ἐλειχον*). — Ver. 25. *σί*, which Elz. Lachm. have after *ἀπέλαβες*, is not found in B D G H L  $\aleph$ , min. vss. (including Vulg. It.), Fathers; and in A it does not

come in till after *οὐν*. An addition for the sake of the contrast. — *ὥδε* is so decisively attested, that *ὅδε* (Elz.) can only appear as an alteration for the sake of the contrast. — Ver. 26. [Tisch., recent editors (except Treg. text), R. V., have *ἐν*, with *ⲛ B L*, Vulg., Copt., instead of *ἐνι*.] — Instead of *ἐνθεν* Elz. has *ἐντείνθεν*, in opposition to decisive evidence. The more frequent form forced itself in (*ἐνθεν* does not elsewhere occur in the N. T.). The entire omission of the word is too weakly attested by D, Cant. Colb. Dial. c. Marc. — *οὐ ἐκείθεν*] B D *ⲛ\** Arm. Vulg. It. Ambr. Lachm. have merely *ἐκείθεν*. Rightly; *οὐ* is an addition in accordance with what has gone before. — [Ver. 29. Tisch., W. and Hort, Weiss, R. V., with *ⲛ A B D L*, and others, insert *ὅτι*, but omit *αὐτῷ*, with *ⲛ B L*.]

On the parable of the dishonest steward, see Schreiber, *historico-critica explicationum parabolae de improbo oecon. descriptio*, Lips. 1803 (in which the earlier literature is detailed); Loeffler in the *Magaz. f. Pred.* III. 1, p. 80 ff. (in his *Kl. Schr.* II. p. 196 ff.); Keil in the *Anal.* II. 2, p. 152 ff.; Bertholdt in five *Programmes*, Erl. 1814–1819; Schleiermacher, *Schr. d. Luk.* 1817, p. 203 ff.; D. Schulz, *über die Parab. vom Verwalter*, Bresl. 1821; Möller, *neue Ansichten*, p. 206 ff.; Grossmann, *de procurat. parab. Christi ex re provinciali Rom. illustr.*, Lips. 1824; Rauch in Winer's *Krit. Journ.* 1825, p. 285 ff.; Niedner, *Dissert.*, Lips. 1826, in the *Commentatt. Theol. ed. Rosenmüller et Maurer*, II. 1, p. 74 ff.; Bahnmeyer in Klaiber's *Stud.* I. 1, p. 27 ff.; Gelpke, *nov. tentam. parab. etc.*, Lips. 1829; Jensen in the *Stud. und Krit.* 1829, p. 699 ff.; Hartmann, *Comm. de oecon. impr.*, Lips. 1830; Zyro in the *Stud. u. Krit.* 1831, p. 776 ff.; Schneckenburger, *Beitr.* p. 53 ff.; Dettinger in the *Tübingen Zeitschr.* 1834, 4, p. 40 ff.; Steudel, *ibid.* p. 96 ff.; Fink in the *Stud. u. Krit.* 1834, p. 313 ff.; Steinwerder, *üb. d. Gleichn. vom ungerecht. Haushalt.*, Stuttg. 1840; Brauns in the *Stud. u. Krit.* 1842, p. 1012 ff.; Francke in the *Stud. d. Sächs. Geistl.* 1842, p. 45 ff.; Heppe, *Diss. d. loco Luc.* xvi. 1–9, Marb. 1844 (in opposition to Francke); H. Bauer in Zeller's *Theol. Jahrb.* 1845, 8, p. 519 ff.; Eichstädt, *parabolam J. Chr. de oeconomo impr. retractavit*, Jen. 1847; Harnisch also, *e. Erklärung des Gleichn.* etc., Magdeburg, 1847; Wieseler in the *Gött. Viertelj.-Schr.* 1849, p. 190 ff.; Meuss, in *parab. J. Chr. de oecon. injusto*, Vratisl. 1857; Hölbe in the *Stud. u. Krit.* 1858, p. 527 ff.; Engelhardt in “*Gesetz und Zeugnisse*,” 1859, p. 262 ff.; (Eylau) in *Meklenb. Kirchenbl.* 1862, Nr. 4–6; Lahmeyer, *Lüneb. Schulprogr.* 1863; Köster in the *Stud. u. Krit.* 1835, p. 725 ff. [See Note CXIX., p. 481.]

Ver. 1. After Jesus has given, as far as xv. 32, the needful explanation to the Pharisees and scribes in reference to their murmuring at His associating Himself with the publicans and sinners, He now turns also (*ὅτε καί*) to His disciples with the parabolic discussion of the doctrine how they were to use earthly possessions in order to come into the Messiah's kingdom. For according to ver. 9 nothing else is the teaching of the following parable, which consequently is, even in its vocabulary (Köstlin, p. 274), similar to the parable at xii. 16 ff. Every other doctrine that has been found therein has first been put there. The *ἄνθρωπος πλούσιος* is *Mammon*, comp. ver. 13; the *οἰκονόμος* represents the *μαθηταί*. Just as (1) the steward was denounced for

squandering the property of his lord, so also the *μαθηταί*, maintaining in Christ an entirely different interest and a different purpose of life from that of collecting earthly wealth (Matt. vi. 19 f.; Luke xii. 33, xviii. 22), must needs appear to the enemies, the rather that these were themselves covetous (ver. 14), as wasteful managers of the riches of Mammon (Matt. vi. 24), and as such must be decried by them, ver. 1. As, further, (2) the steward came into the position of having his dismissal from his service announced to him by the rich man, so also it would come upon the *μαθηταί* that Mammon would withdraw from them the stewardship of his goods, *i.e.*, that they would come into poverty, ver. 2 f. As, however, (3) the steward was prudent enough before his dismissal, while he still had the disposal of his lord's wealth, to make use of the latter for his subsequent provision by making for himself friends therewith who would receive him into their houses, which prudence the rich man praised in spite of the dishonesty of the measure; so also should the *μαθηταί* by liberal expenditure of the goods of Mammon, which were still at their disposal, provide for themselves friends, so as subsequently to attain in their impoverishment provision for eternity, the reception into the Messiah's kingdom. The more detailed explanation will be found on the special passages. The text in itself does not indicate any definite *connection with what has preceded*, but is only linked on externally, without any mention of an internal progress in the discussion: *but He said also*—as the foregoing to the Pharisees, so that which now follows *to His disciples*.<sup>1</sup> But Jesus very naturally comes direct to the treatment of *this* theme, because just at that time there were very many *publicans* among His *μαθηταί* (xv. 1) on whom, after their decision in His favor, devolved as their first duty the application of the goods of Mammon in the way mentioned (xii. 33). It is just as natural that, at the same time, the contrast with the Pharisees, just before so humiliatingly rebuked, those covetous ones (ver. 14) to whom the *ποιεῖν ἑαυτοῖς φίλους ἐκ τ. μαμ. τῆς ἀδικίας* was so extremely foreign (xi. 41, xx. 47), helped to urge to *this* theme. [See Note CXIX., p. 481.] Other attempts to make out the connection are arbitrary, as, for instance, that of Schleiermacher (besides that it depends on an erroneous interpretation of the parable itself), that Jesus is passing over to a *vindication of the publicans*, so far as they showed themselves gentle and beneficent toward their people; or that of Olshausen, that He wishes to represent the compassion that in ch. xv. He has exhibited *in God*, now also in ch. xvi. as the duty of *men*. But there is no reason for *denying the existence* of any connection, as de Wette does. — *πρὸς τ. μαθητ. αὐτοῖ*] not merely the Twelve, but the disciples in the *more extended* sense, in contrast with the opposition which was likewise present. Comp. Matt. viii. 21; Luke vi. 13, vii. 11, xix. 37, and elsewhere. The parable had the first reference to the publicans that happened to be among them (xv. 1), but it concerned also, so far as there were generally still wealthy people among them, the disciples in general. See above. — *ἀνθρώπος τις ἦν πλούσιος*] not to be defined more particularly than these words themselves and vv. 5-7 indicate.

<sup>1</sup> Not as Wieseler will have it, *beside* the Pharisees, to His disciples *also*.

To think of the *Romans* (Schleiermacher), or the *Roman Emperor* (Grossmann'), in the interpretation, is quite foreign to the subject. Moreover, it is not, as is *usually* explained, *God*<sup>2</sup> that is to be understood [see Note CXX., p. 481]; with which notion ver. 8 would conflict, as well as the circumstance that actually the *dismissal* from the service of the rich man brings with it the same shelter to which, in the application, ver. 9 corresponds,<sup>3</sup> the reception into the everlasting habitations. But neither is it the *devil*, as ἀρχὸν τοῦ κόσμου τούτου, as Olshausen<sup>4</sup> would have it, that is

<sup>1</sup> He finds in the οἰκονόμος a *Roman provincial governor*, who, towards the end of his oppressive government, has adopted indulgent measures, in order to earn for himself the favor of the inhabitants of the province. He says that thence Jesus, ver. 9, draws the doctrine that as such a one in worldly things behaved himself wisely for an earthly end, so in divine things prudence should be manifested, in order to attain eternal life. Schleiermacher thinks that the rich man represents the Romans, the steward the publicans, the debtors the Jewish people, and that Christ intends to say, that if the publicans in their calling show themselves gentle and beneficent, the Romans, the enemies of the people, will themselves praise them in their hearts; and thus also have ye every cause to concede to them, even in anticipation of the time when this relation ceases (according to the reading ἐκλήθη, ver. 9), the citizenship in the βασιλείᾳ τ. θ.

<sup>2</sup> Observe that this interpretation proceeds on an *a priori* basis, and is therefore improbable; because in both the other passages, where in Luke ἀνθρώπος τις πλούσιος is the subject of a parable (xii. 16, xvi. 19), the rich man represents a very unholy personality, in which is typified the service of Mammon and of luxury.

<sup>3</sup> The *usual* interpretation (substantially followed also by Wicseker, Bleek, Köster) is in its leading features that of Theophylact and Euthymius Zigabenus: that the possessor of earthly wealth is not the actual proprietor, that being God, but only the steward. If he has not used the wealth according to God's will, he is accused, but dismissed by death. Hence he should be prudent enough, while there is still time, to apply the wealth entrusted to him charitably according to God's will, in order to get into heaven. Comp. Ewald, p. 299: "Every rich man, since he must again surrender all earthly riches at least at death, is yet only placed over them as a steward by God, as by a lord who is far removed, but who one day will claim a reckoning; and he is certainly wise and prudent not to

allow the riches to lie useless, but rather, by his effectual application of them, to make to himself friends for the right time; but one ought only to gain for himself friends with his riches for the purpose that in the moment when he must, at least as constrained by death, give them up, he should be received by them into the everlasting tabernacles of heaven." Baur, *Evang.* p. 450 ff., proceeding from the fundamentally *Eblonitic* view, says that the rich man is God in His absolute dominion over all; that in the steward is represented the αἰὼν οὗτος, whose doings, however, are determined by the adequate relation of the means to the end; that this prudence is a quality which even the children of light need, since they must know how to set the αἰὼν οὗτος in the right relation to the αἰὼν μέλλων, and hence to be willing to renounce all that pertains to the former in order to attain the latter; that ver. 9 means that he is not at all to trouble himself with Mammon, but entirely to rid himself of wealth, and hence to use it for an object of beneficence, because the αἰὼν οὗτος and the αἰὼν μέλλων reciprocally exclude one another. To this Eblonitic view of wealth, as of a benefit in itself unlawful and foreign to the kingdom of God, Hilgenfeld also recurs.

<sup>4</sup> His view is that the publicans may be conceived of as being, by their external relations, in the service of the ἀρχὸν τοῦ κόσμου. According to ver. 13, God was to be regarded as the other true Lord who stood opposed (as the representative of the δεχόμενοι εἰς τὰς αἰωνίους σκηνάς, ver. 9) to this οἰκοδεσπότης. It was just the prudent διασκορπίζων τὰ ὑπάρχοντα τοῦ ἀνθρώπου πλουσίου, who in a right manner serves this true Lord; he despises the one in order wholly to belong to the other; he labors with the possessions of the one for the purpose of the other. But in *opposition* to his true advantage, therefore not prudently, does he act who, like the Pharisees, seeks to place the service of the one on an equality with that of the other. See, in opposition to Olshausen, Schneckenburger, *i. c.*

meant, since in the connection of the parable the relation to the *κόσμος*<sup>1</sup> in general, and its representatives, is not spoken of, but specially the relation to temporal *wealth*.<sup>2</sup> Hence *its* representative, *i.e.*, Mammon, is to be understood; but we must not, with de Wette, give the matter up in despair, and say that the rich man has *no* significance [Weiss ed. Mey.], or (Ehrard) that he serves only as *filling up* (comp. also Lahmeyer); he has the significance of a definite person *feigned*, who, however, as such, was *well known* to the hearers (Matt. vi. 24), and also at ver. 13 is expressly *named*. The concluding words of ver. 13 are the *key* of the parable; hence, also, it is not to be maintained, with Köster [Weiss ed. Mey.], that a rich man is only conceived of with reference to the steward. — *οικονόμος*] a *house steward*, *ταῦν*, who had to take the supervision of the domestics, the stewardship of the household, the rental of the property, etc.<sup>3</sup> Such were usually *slaves*; but it is implied in vv. 3, 4 that the case of a *free man* is contemplated in this passage. To conceive of the *οικονόμος* as a *farmer of portion of the property*, is neither permitted by the word nor by the context (in opposition to Hölbe). In the interpretation of the parable the *οικονόμος* neither represents *men* in general, nor specially the *wealthy* (thus most interpreters, following the Fathers), nor yet the *Israelitish people* and their leaders (Meuss), nor *sinner*s (Maldonatus and others), not even *Judas Iscariot* (Bertholdt), also neither the *Pharisees* (Vitranga, Zyro, Baumgarten-Crusius<sup>4</sup>), nor the

<sup>1</sup> Midway between Olshausen's interpretation and mine (of Mammon, see subsequently), Schegg makes the rich man mean the *personified κόσμος*. But the idea of *κόσμος* is here *too wide*, the point in the subject is definitely *the being rich*; hence also at ver. 14, *φιλάργυροι*. Schenkel also has adopted the interpretation of the rich man as of *Mammon*. Comp. Lange, *L. J.* II. 1, p. 391, III. p. 463.

<sup>2</sup> This also in opposition to H. Bauer, *l.c.* p. 529 ff., who finds in the rich man the *theocratic chiefs of the people*, whose chief wealth was the theocracy itself. The *οικονόμος* must have been the *Jewish Christians*; the *debtors*, the *ἁμαρτωλοὶ καὶ ἰσχυροὶ*, to whom the primitive community more and more conceded a share in the Messianic blessings. The *dismissal* of the *οικονόμος* was the excommunication of the primitive church; the *friends* were the *Gentiles*, to whom a portion of the legal claims had been remitted by the Christians. The *digging and begging* must be a new subjection under the chiefs of Israel, with which the primitive church will no longer exchange their free position! The *δέχεσθαι αἰς οἶκον* probably points to the necessity of restoring a perfect living intercourse with the converted Gentiles! An arbitrary exercise of ingenuity, making an *ὕστερον πρότερον* of the parables of Jesus, by which they are wrenched away from the living

present and changed into enigmatical predictions. According to the *Sächs. Anonymus*, the steward is even held to be Paul, who disposed of the wealth of salvation for the benefit of the Gentiles.

<sup>3</sup> Comp. xii. 42, and see Hefpe, p. 9 ff.; Ahrens, *Ant. d. Schlüssel*, p. 12 ff.

<sup>4</sup> According to Zyro, the meaning of the parable is: Ye Pharisees are stewards of a heavenly treasure—the law; but ye are unfaithful stewards, indulgent towards yourselves, strict towards others; nevertheless, even ye are already accused, as was he in the parable; and even your power and your dignity will soon disappear. Therefore, as ye are like to him in your *ἀδικία*, be ye also like to him in your *φρόνησις*, strict towards yourselves, benevolent towards others, and that at once. According to Baumgarten-Crusius, Christ desires—disapproving of the disposition and conduct of the Pharisees in respect of the works of love—to direct the disciples to appropriate to themselves something thereof in a better manner. That, namely, which the Pharisees did as sinners in order to cover their sins, and in so-called good works, the disciples were to do, not as sinners, but in order to smooth by sympathetic beneficence the inequality of the relations of life. Bornemann also explains the *οικονόμος* of the Pharisees. See on ver. 9. Weizsäcker similarly distinguishes, as in the parable of

*publicans* (Schleiermacher, Hölbe), but the *μαθηταί*, as is plain from ver. 9, where the conduct analogous to the behavior of the *οικονόμος* is enjoined upon them. [See Note CXIX., p. 481.] The *μαθηταί*, especially those who were publicans before they passed over to Christ, were concerned with temporal wealth, and were therefore stewards, not of God, but of Mammon. — *διεβλήθη αὐτῷ*] *he was denounced to him*.<sup>1</sup> Although the word, which occurs only in this place in the New Testament, is not always used of *groundless, false* accusations, though this is *mostly* the case (see Schweighäuser, *Lex. Herod.* I. p. 154), yet it is still *vox media*, but expresses, even where a corresponding matter of fact lies at the foundation,<sup>2</sup> *hostile denunciation, accusation*, Niedner, p. 32 ff.<sup>3</sup> So also here; Luther aptly says: "he was *ill spoken of*." Vulg.: "diffamatus est." There was some foundation in fact (hence, moreover, the steward does not defend himself), but the manner in which he was denounced manifested a hostile purpose. Thus, moreover, in the relation *portrayed* in that of the *μαθηταί* to temporal riches, as the unfaithful stewards of which they manifested themselves to the covetous Pharisees by their entrance into the Christian conversion, there lay at the foundation *the fact* that they had no further interest in Mammon, and were no longer *φιλάργυροι*. Compare the instance of Zacchaeus. Köster says wrongly that the hitherto *faithful* steward had only been *slandered*, and had only allowed himself to be betrayed into a knavish trick for the first time by the necessity arising from the dismissal. No; this knavish trick was only the path of unfaithfulness on which he had hitherto walked, and on which he took a new start to get out of his difficulty. Against the supposition of the faithfulness of the steward, see on ver. 3. — *ὡς διασκοπίζων*] *as squandering* (xv. 13), i.e., so he was *represented*.<sup>4</sup> Comp. Xen. *Hell.* ii. 3. 23: *διέβαλλον ὡς λυμαίνόμενον*, and thus frequently; Jas. ii. 9. It might also have been *ὡς with the optative*; Herod. viii. 90, and elsewhere. Erroneously, moreover, in view of the present, the Vulg. reads (comp. Luther): *quasi dissipasset*. — *τὰ ὑπάρχοντα αὐτοῦ*] therefore the possessions, the means and property (xi. 21, xii. 15, 33, xix. 8), *of his lord*.<sup>5</sup>

the prodigal son (see on xv. 11), the *primitive* meaning (according to which the steward was a *heathen functionary* who oppressed the Jews, but afterwards took their part) from the meaning attached to it by the *compiler*, according to which the steward was a type of the unbelieving *rich Jews*, who might receive a reversion of the kingdom of heaven if they took up the cause of their fellow-believers who had become Christians. This is a sort of double meaning, which neither in itself nor in its twofold contents has any foundation in the text.

<sup>1</sup> On the dative, comp. Herod. v. 85, viii. 22; Plat. *Polit.* viii. p. 566 B; Soph. *Phil.* 578; Eur. *Hec.* 863, and thereon, Pflugk; elsewhere also with *eis* or *πρός* with accusative.

<sup>2</sup> As Num. xxii. 22; Dan. iii. 8, vi. 25; 2 Macc. iii. 11; 4 Macc. iv. 1, and in the pas-

sages in Kypke, I. p. 296.

<sup>3</sup> Comp. the passages from Xenophon in Sturz, I. p. 673. See also Dem. 155. 7, where the *διαβάλλοντες* and the *κόλακες* are contrasted.

<sup>4</sup> To gather from *ὡς* that the indebtedness was unfounded (Hölbe) is unjustifiable. *ὡς* might also be used in the case of a well-founded *διαβάλλεσθαι*, and hence in itself decides nothing at all. Comp. Buttman, *Neut. Gr.* p. 263 [E. T. 307].

<sup>5</sup> Therefore not the possessions of the *debtors*, to which result van Oosterzee comes, assuming that the steward had made the debtors (who were tenants) pay more than he had given up and paid over to his lord; in the alteration of the leases he had only the right sums introduced which he had hitherto brought into account.

Ver. 2. *Ti touto akouo peri sou* ;] *what is this that I hear concerning thee?* quid hoc est, quod de te audio? A well-known contraction of a relative clause with an interrogative clause; Plat. *Gorg.* p. 452 D, and elsewhere.<sup>1</sup> The frequency of this *usus loquendi*, and the appropriateness of the sense just at the opening of the reckoning, gives to the interpretation the preference over this: *wherefore* do I hear, etc., Kuinoel, de Wette, Meuss, and others (comp. Luther, and so early as the Gothic version). — *ἀπόδος κ.τ.λ.*] *give the (due) reckoning of thy stewardship.* The master desires to see the state of affairs made plain.<sup>2</sup> — *οὐ γάρ*] *for thou shalt not*, etc. The master decides thus according to what he had heard, and what he regards as established.

Ver. 3. This reflexion of the steward issued from the consciousness that he cannot deny his guilt, for he sees his dismissal as the near and certain result (*ἀφαιρείται, present*) of the rendering of the account demanded of him. [See Note CXLI., p. 482.] If he were to be represented as innocent, the parable must needs have placed in his mouth a justification, or at least have assigned to him the corresponding epithet. This is also in opposition to Francke,<sup>3</sup> Hölbe. — *οὐκ*] equivalent to *εἰς ἐκεῖνο οὐκ*, see on Mark xvi. 14. — *σκάπτειν*] in fields, gardens, vineyards; it is represented in Greek writers also as the last resource of the impoverished; <sup>4</sup> Aristoph. *Av.* 1432: *σκάπτειν γὰρ οὐκ ἐπίσταμαι.* See Wolf and Kypke. — *οὐκ ἰσχύω*] not being accustomed to such labor, he feels that his strength is not equal to it. — *ἐπαίρειν*] *infinite*, not *participial*.<sup>5</sup> These reflections are not inserted with a view to the interpretation, but only for the depicting of the crisis.

Ver. 4. The word *ἔγνω*, coming in without any connecting particle, depicts in a lively manner what was passing in his mind, and is true to nature. The *aorist* is not used as being the same as the *perfect*, although de Wette

<sup>1</sup> See Kühner, II. § 841. 1; Fritzsche, *ad Marc.* p. 780; Bornemann, *Schol.* p. 97, and in the *Stud. u. Krit.* 1843, p. 120. Comp. *Test. XII. Patr.* p. 715: *τί ταῦτα ἀκούω*; Acts xiv. 15.

<sup>2</sup> On *λόγον διδόναι, ἀποδιδόναι* (Matt. xli. 36; Acts xix. 40; Rom. xiv. 12), see Schweighäuser's *Lex. Herod.* II. p. 74. Comp. *τὸν λόγον ἀπῆλθον*, Dem. 868. 5.

<sup>3</sup> According to Francke, Jesus desires to represent the risks of being rich in the passionate rich man, who arranges the dismissal without any inquiry. He is the indebted chief person. The steward is falsely accused: he is driven from the house as not *δικαιος*; but the rich man, first of all, drives him by his cruelty to the *ἀδικία*, which, moreover, was only a momentary one, as the (inequitable) *γράμματα* were only once used; while, on the other hand, they were only used for the purpose of putting matters on an equitable footing again. In the latter reference Dav. Schulz precedes with the assumption, that the steward wished before his dismissal to do some

good. He assumes with equal contradiction of the text, that the setting down of the items of account was done with the knowledge of the master. Comp. also Schneckenburger, p. 57.

<sup>4</sup> Hence—for the steward, before he decides on the expedient, ver. 4, sees digging and begging before him—it is not to be supposed, with Brauns, that he paid the amounts written down, ver. 6 f., from his own funds. Contrary to the text, contrary to ver. 3 f., and contrary to *τῆς ἀδικίας*, ver. 8, which refers to that writing down. This, moreover, is in opposition to Hölbe, who, in a similar misinterpretation of vv. 6, 7, brings out as the meaning of the parable, that "the publicans, derided by the Pharisees as robbers, etc., are frequently not so. In spite of their being repudiated, they are equitable people, and frequently combine with great experience of life and prudence a heart so noble that they acquire friends as soon as this is only known."

<sup>5</sup> On the distinction in sense, see Maetzner, *ad Lycurg.* p. 165.



will have it so, but expresses the moment of occurrence : *I have come to the knowledge*. Bengel well says : "Subito consilium cepit," "Suddenly he adopted a plan."—*ὅταν μετασταθῶ*] *when* (quando) *I shall have been dismissed*. He thus expresses himself to indicate the critical point of time, imminent to him by reason of the near experience that he is expecting, after the occurrence of which the *δέχεσθαι* κ.τ.λ. is to take place. Comp. ver. 9. — *δέξωνται*] the debtors of his master, *οἱ ῥηθῆναι μέλλοντες*, "who are about to be spoken of," Euthymius Zigabenus. See Buttmann, *Neut. Gr.* p. 117 [E. T. 134]. — *οἶκους*] *houses*, not *families* (Schulz), comp. ver. 9.

Vv. 5-7. *Τῶν χρεωφειλ.*] *of the debtors*, they had borrowed the natural products named from the stores of the rich man. [See Note CXXII., p. 482.] This agrees better with the word, the opposite of which is *δανειστής* (vii. 41; Plut. *Caes.* 12), than the notion of *tenants*. — From *ἐνα ἑκαστον* it is seen that subsequently the *two* debtors are mentioned *by way of example*. — *τοῦ κυρίου ταντοῦ*] By the debtors *of his own master* he knew how to help himself. — *πόσον ὀφείλεις* κ.τ.λ.] Going to work promptly and surely, he questions their own acknowledgment of obligation, which must agree with the contents of the bond. — Ver. 6. *βάτους*] *ὁ δὲ βάτος* (ΠΞ) *δύναται χωρῆσαι ξέτους ἐβδομήκοντα δύο*, "But the *βάτος* contains seventy-two pints," Josephus, *Antt.* viii. 2. 9. Therefore equal to an Attic *μετρητής*. — *δέξαι*] *take away*. The steward, who has the documents in his keeping, gives up the bill (*τὰ γράμματα*, that which is written, in the plural used even of one document, see on Gal. vi. 11), that the debtor may *alter the number*. Usually, that he may write *a new bond with the smaller amount*. But this is not contained in the words; moreover, for that purpose not the *surrender* of the document, but its destruction, would have been necessary. — *καθίσας*] pictorial. *ταχέως* belongs not to this graphic detail, *καθίσας* (Luther and others, including Ewald), but to *γράφον*; the latter corresponds to the *haste* to which the carrying out of an injustice urges. — Ver. 7. *ἐτέρῳ*] to another. Comp. xix. 20. — *κόρους*] *ὁ δὲ κόρος* (ΓΔ) *δύναται μεδίμνους ἑπτακοὺς δέκα*, "But the *cor* contains ten Attic *Medimni* [about 120 gallons]," Josephus, *Antt.* xv. 9. 2. — The *diversity* of the deduction, vv. 6, 7, is merely the change of the concrete picturing without any special purpose in view. Comp. already Euthymius Zigabenus.

Ver. 8. *ὁ κύριος*] not *Jesus* (Erasmus, Luther, *Pred.*; Weizsäcker also, p. 213 f.), but, as is proved by ver. 9, *the master of the steward*, to whom the measure taken by the latter had become known. — *τὸν οἰκονόμ. τῆς ἀδικ.*] *ἀδικ.* is a genitive of *quality* (see on ii. 14), *the unrighteous steward*; of *such a quality* he had shown himself in his service, as well by the waste in general as specially by his proceeding with the debtors.<sup>1</sup> The *dogmatic idea* (Schulz) is out of place in the context. Schleiermacher and Bornemann

<sup>1</sup> The expression *τῆς ἀδικίας* contains the judgment of Jesus on the conduct of the *οἰκονόμος*, vv. 5-7, which, nevertheless, the master praised with reference to the prudence employed. Hence *τῆς ἀδικίας* is decidedly opposed to the assumption that the

steward was honest, and it is only a device springing from necessity to which Hölboellings, that the faithful steward is called *οἰκον. τῆς ἀδικίας* only in the sense of his *calumniators*.

(comp. also Paulus) construe τῆς ἀδικίας with ἐπήνεσεν : *iniquitatis causa*, "because of his iniquity." Grammatically correct,<sup>1</sup> but here it is in contradiction with the parallel expression : ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ver. 9. Comp. also ὁ κριτὴς τῆς ἀδικίας, xviii. 6. And it is not the ἀδικία, but the *prudence*, that is the subject of the praise,<sup>2</sup> as is shown from the analogy of ver. 9. τῆς ἀδικίας is intended to make it clear that the master praised the steward even in spite of his dishonest behavior, *because he had dealt prudently*. In the dishonest man he praised "his procedure, so well advised and to the purpose, with the property that still remained under his control" (Schulz, p. 103), even although from a moral point of view this prudence was only the wisdom of the serpent (Matt. x. 16), so that he was not the πιστὸς οἰκονόμος ὁ φρόνιμος (xii. 42), but only φρόνιμος, who had hit on the practical *savoir faire*. — ὅτι οἱ υἱοὶ κ.τ.λ.] Immediately after the words φρονίμως ἐποίησεν, Jesus adds a general maxim,<sup>3</sup> *in justification of the predicate used* (φρονίμως). Consequently : "Et merito quidem illius prudentiam laudavit, nam quod prudentiam quidem attinet, filii hujus saeculi, etc.," "And justly indeed he praises the prudence of this one, for as far as prudence is concerned, the sons of this world, etc.," Maldonatus. Francke erroneously says (compare the "perhaps," etc., of de Wette) that ὅτι οἱ υἱοὶ κ.τ.λ. refers to the ἐπήνεσεν ὁ κύριος. This the context forbids by the correlation of φρονίμως and φρονιμώτεροι. *The sons* (see on Matt. viii. 12) *of this generation* (בְּנֵי הַדּוֹר), see on Matt. xii. 32) are those who belong in their moral nature and endeavor to the period of the world prior to the Messianic times, not men who are aspiring after the βασιλεία τοῦ Θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ (Matt. vi. 33).<sup>4</sup> *The sons of light* are those who, withdrawn from temporal interests, have devoted themselves wholly to the divine ἀλήθεια revealed by Christ, and are enlightened and governed by it, John xii. 36 ; 1 Thess. v. 5 ; Eph. v. 8. *The former are more prudent than the latter*, not absolutely, but εἰς τὴν γενεὰν τὴν ἑαυτῶν, *in reference to their own generation*, i. e., *in relation to their own kindred*, if they have to do with those who, like themselves, are children of this world, as that steward was so prudent in reference to the debtors. The whole body of the children of the world—a category of like-minded men—is described as a *generation*, a clan of connections; and how appropriately, since they appear precisely as υἱοὶ ! Observe, moreover, the marked prominence of τὴν ἑαυτῶν, which includes the contrasted say-

<sup>1</sup> Dion. Hal. *Rhet.* xiv.; Joseph. *Antt.* xii. 4. 5; Bernhardt, p. 152; Kühner, II. p. 192; Bornemann, *Schol.* p. 98.

<sup>2</sup> We may imagine the master calling out to the steward from his own worldly standpoint something like this: Truly thou hast accomplished a *prudent* stroke! Thy practical *wisdom* is worthy of all honor! Comp. Terent. *Heaut.* iii. 2. 26. But to conclude that the steward *remained in his service*, is altogether opposed to the teaching of the parable (in opposition to Baumgarten-Crusius, Hölbe).

<sup>3</sup> Not a piece of irony upon the Pharisees

(Zyro), as Brauns also assumes, understanding by the children of this world the *publicans*, who were *condemned* as children of the world; and by the children of light, the *Pharisees*, as the *educated* children of light. So also Hölbe. Extorted by an erroneous interpretation of the whole parable. Textually the children of the world could only be *those* to whom the steward belonged by virtue of his *unrighteous* dealing (τῆς ἀδικίας).  
<sup>4</sup> Comp. xx. 34. See examples of the Rabbinical מְבָרָךְ בְּנֵי הַדּוֹר in Schoettgen, *Hor.* p. 298, and Wetstein.

ing that that higher degree of prudence is not exercised, if they have to deal with others who are not of their own kind. With unerring sagacity they know, as is shown by that steward in his dealing with the debtors, how, in their relations to companions of their own stamp, to turn the advantage of the latter to their own proper advantage. On the other hand, in relation to the children of light, they are not in a condition for such prudent measures, because these are not available for the immoral adjustment of the selfish ends of those men, as was the case with those debtors who by their own dishonesty were serviceable to the dishonest sagacity of the steward by the falsification of their bonds.<sup>1</sup> Kuinoel and Paulus, following older commentators, explain : in relation to their *contemporaries*. But how unmeaning would be this addition, and how neglected would be the emphatic τὴν ἐαυτῶν ! Grotius, in opposition to the words themselves, explains : "in *rebus suis*," "their own *affairs* ;" Wieseler : for the *duration of their life*, for the brief time of their earthly existence ; Hölbe : in their own *manner*, according to their own *fashion*. Comp. Schulz, Lange, and others : after their *kind* ; de Wette, Eylau : in their *sphere of life*. — Moreover, εἰς τ. γεν. κ.τ.λ. is not to be referred to both classes of men (Kuinoel, Olshausen, de Wette, Baumgarten Crusius, Brauns, and others), but merely to the υἱοὺς τ. κόσμου. τ. (comp. Dettinger, as above, p. 60 f.), as the words themselves require it as well as the sense ; for the prudence of the children of light in *general*, not merely in their relation to those like them, is surpassed by that prudence which the children of the world know how to apply εἰς τὴν γενεὰν τὴν ἐαυτῶν. On such wisdom the latter concentrate and use their effort, whereas the children of light can pursue only holy purposes with moral means, and consequently (as sons of *wisdom*) must necessarily fall behind in the worldly *prudence*, in which *morality* is of no account. [See Note CXXIII., p. 482.] As, however, *He also from them* (καὶ αὐτὸν ἐκ τῶν) requires prudence, Jesus says,

Ver. 9, giving the application of the whole parable for His disciples who were present—καὶ ὑμῖν λέγω, not : καὶ ὑμῖν λέγω ὑμῖν ; comp. on xi. 9. καὶ corresponds to the preceding ὁ κύριος, and ὑμῖν to τὸν οἶκον. τῆς ἀδικ. As the master praised that steward on account of his prudence, so *also* must I commend to you an analogous prudent course of conduct,<sup>2</sup> but in how much higher a sense ! — ποιήσατε ἑαυτοῖς φίλους κ.τ.λ.] *provide for yourselves friends, etc.* It is evident whom Jesus means by these friends from the final sentence, ἵνα δέξωνται ὑμῖς κ.τ.λ. Those who receive you, to wit, are the *angels* (Matt. xxiv. 31 ; Mark xiii. 27) ; and *these* are made *friends* of by the beneficent application of riches (comp. xv. 10 ; Matt. xviii. 10, xxv. 31, xxiv. 31). Thus they correspond to the *χρεωφειλεταὶ* of the parable, but *indirectly*. Ambrose, at so early a period, has this true interpretation, and

<sup>1</sup> *is* is therefore to be taken in the quite usual sense of : *in reference to*, but not to be twisted into : *after the manner*, or *after the measure* (Lahmeyer), and to be explained from the mode of expression : *τελεῖν ἐς ἑλ- ληνας*, and the like (see Saupp, *ad Xen. Mem.* iv. 2. 37).

<sup>2</sup> An argument *a minori ad majus* ("si

laudari potuit ille . . . quanto amplius placent Domino," "if this one could be praised . . . how much more they please the Lord," etc. Augustine, comp. Euthymius Zigabenus, Grotius, Cornelius a Lapide, Maldonatus, and others, including Ebrard, p. 424) is a pure importation.

very recently Ewald. The reference to *God* (Wolf, Kuinoel, Niedner, and others) or to *Christ* (Olshausen), either alone or *with the addition* of the angels (see also Bleek), is not appropriate, since the reception into the Messiah's kingdom is the duty of the *ministering* spirits, accompanied by whom the Lord appears in His glory (ix. 26). According to the *usual* interpretation, *those to whom deeds of love have been done*, the poor, etc., are meant (so also Wieseler, Meuss, Lahmeyer [Weiss ed. Mey.]), whose gratitude is earned as the steward has earned the gratitude of the debtors. But in this case *ἵνα δέξωνται ὑμᾶς* must be subjected to a strained interpretation. See below. The *ἐαυτοῖς*, *to yourselves*, standing emphatically even *before ποῦρα*. in B L R  $\aleph^*$  Tisch., corresponds to the idea that the (higher) analogy of an application *for their own use*, as in the case of that steward, is to be admitted. — *ἐκ τοῦ μαμ. τῆς ἀδικ.*] *ἐκ* denotes that the result proceeds from making use of Mammon.<sup>1</sup> But *Mammon*, the idea of which is, moreover, in no way to be extended to the *totality of the earthly life* (Eylau), is not to be taken in this place as at ver. 13, *personally* (comp. on Matt. vi. 24), but as *neuter*, as at ver. 11, *wealth*. — *τῆς ἀδικίας*] Genitivus *qualitatis*, as at ver. 8 : *of the unrighteous Mammon*. As at ver. 8 this predicate is attached to the *steward*, because he had *acted* unrighteously towards his lord, so here it is attached to *wealth*, because it, as in the case of that steward, serves, according to usual experience (comp. xviii. 24 f.), *as an instrument of unrighteous dealing*. The moral characteristic of the *use* of it is represented as *adhering to itself*. Other explanations, instead of being suggested by the context, are read into the passage isolated from the context, to wit, that of Jerome, Augustine,<sup>2</sup> Calvin, Olearius, Maldonatus, Lightfoot, Bertholdt, Rosenmüller, Möller, Bornemann, and others : *opes injuste partae*, “wealth unjustly procured” (comp. Euthymius Zigabenus : *ὡς ἐξ ἀδικίας θησαυρισθέντα, τῆς ἐκ τοῦ μὴ διαμερίζεσθαι τὰ περιττὰ τοῦτον τοῖς πένησιν*, “as treasured up from unrighteousness, that of not dividing the surplus of this with the poor”); that of Drusus, Michaelis, Schreiter, Kuinoel, Wieseler, and others (comp. Dettinger and H. Bauer) : *opes fallaces*, “deceitful wealth,” or *wealth which allures* (Löfler, Köster [Weiss ed. Mey.]); that of Paulus (*Exeg. Handb.*) : that Mammon is designated as unrighteous *towards the disciples*, to whom he has communicated little ; that of Schulz and Olshausen : *opes impias* (Olshausen : “the bond by which every individual is linked to the *αἶων οὗτος* and its princes”) ; that of Heppe : that wealth is so designated as being no *true actual* possession (ver. 11) ; and others. Moreover, a *hidden irony* (Eylau) against an Ebionitic error of the disciples, as if they had imputed to what is earthly in itself the character of *ἀδικία*, is remote from the words, since the predicate is taken from the conduct of the steward. There are analogous expressions of the Targumists, in which the characteristic peculiarity of Mammon is given by means of a superadded

<sup>1</sup> Matthiae, p. 1833; Bernhardy, p. 230; Ellendt, *Lex. Soph.* I. p. 559 f.

<sup>2</sup> Still Augustine admits (Comment. in Ps. xlviii.) even the *communistic* interpretation : “quia ea ipsa iniquitas est, quod tu habes,

alter non habet, tu abundas et alter eget,” “since it is of itself iniquity, that thou hast and another has not, thou aboundest and another is in want.” This is foreign to the context.

substantive (as *דשע ממן, ממן דשקר*); see in Lightfoot, p. 844. The value of the predicate *τῆς ἀδικ.*, so far as the structure of the discourse is concerned, seems to be, that this application of wealth for selfish advantage is entirely conformable to the *improba indoles* thereof, according to which it allows itself to be used, instead of only for the purpose of serving the interest of its possessor (Mammon), for the selfish advantage of those who have it to administer. The epithet is *contemptuous*. Ye cannot, considering its nature, better make use of so worthless a thing! Bornemann, *Schol.* p. 98 ff., and in the *Stud. u. Krit.* 1843, p. 116 ff., finds the whole precept *ποιήσατε κ.τ.λ.* to be in contradiction with the moral teaching of Christ, and conjectures: *οὐ ποιήσατε κ.τ.λ.*, "*non facietis (nolite facere) vobis amicos ex opibus injuste collectis,*" "*ye will not make (are unwilling to make) friends for yourselves out of wealth unjustly collected,*" etc.,<sup>1</sup> without any trace in the evidence for the text. And the doubt of Bornemann is solved by the consideration that (1) Jesus does not bid the disciples *provide* themselves with Mammon in a familiar way to the steward (the steward did not *provide himself* with wealth at all, rather he bestowed it on the debtors, but for his own advantage), but to apply the riches which they, as having hitherto been *οἰκονόμοι* of Mammon, still had at their disposal, in a similar way to that steward, to make themselves friends; (2) that Jesus requires of His disciples to forsake all (v. 27, xviii. 22 ff., comp. xii. 33) is the less in conflict with the passage before us, that at that time there were around Him so many publicans and sinners who had previously entered into His service (out of the service of Mammon), and for these the words of Jesus contained the command to forsake all just in the special form appropriate to the relations in which they stood. In respect of *μαθητάς*, ver. 1, we are not to conceive exclusively only of the Twelve, and of such as already *had* forsaken all; (3) our text does not conflict with the context (ver. 13), as it rather claims in substance the *giving up* of the service of Mammon, and its claim corresponds to the *μὴ θησαυρίζετε ὑμῖν κ.τ.λ.*, besides allowing the idea of laying up treasure in heaven (see *ἵνα ὅταν ἐκλ. κ.τ.λ.*) to appear in a concrete form. — *ὅταν ἐκλείπῃ*] (see the critical remarks) *when it fails*, i.e., when it *ceases*.<sup>2</sup> This *ὅταν ἐκλ.* indeed corresponds to the point of the parable: *ὅταν μετασταθῶ*,

<sup>1</sup> Bornemann assumes as the meaning of the parable: "Pharisees Christum aut de alienis bonis liberales esse, idque sui commodi causa, atque eorum praefectos (ἀνθρώπος πλούσιος, ver. 1) non modo hanc in subtilis perversitatem et vitiositatem non vituperare et punire, sed etiam laudare prudentiam eorum et calliditatem. At suos id nunquam imitaturos esse Christus certo confidit," "Christ says that the Pharisees are liberal in regard to the goods of others, and that too for the sake of their own advantage; and yet their chiefs (ἀνθρώπος πλούσιος, ver. 1) not only do not condemn and punish this perversity and vice in their subordinates, but even praise their prudence and cunning. But Christ

certainly trusts that His followers will never imitate this," etc. This interpretation is erroneous, if only for the reason that the steward is liberal with the property of his own master. Consequently the Pharisees would be represented as liberal, not de bonis *alienis*, "in regard to the goods of others," but with the property of *their own chiefs*. In general, however, it is decisive against Bornemann that *no* parable is intended to teach the *opposite* of itself.

<sup>2</sup> Comp. xxii. 32; Heb. i. 12; Xen. *Hell.* i. 5. 2: *ἔχων δὲ ἕκιν τέλαρτα πεντακόσια· ἐὰν δὲ ταῦτα ἐκλείπῃ κ.τ.λ.*; 1 Sam. ix. 7; 1 Mac. iii. 23, 45; Eccles. xiv. 19, xlii. 24; and frequently in the LXX. and in the Apocrypha.

ver. 4, but signifies in the application intended to be made—the catastrophe of the *Parousia*, at the appearance of which, in the *σχῆμα τοῦ κόσμου τούτου* which precedes it, the temporal riches comes to an end and *cease to exist* (vi. 24; Jas. v. 1 ff.; Luke xvii. 26 ff.), whereas then the treasures laid up in heaven (Matt. vi. 20; Luke xii. 33, xviii. 22) occupy their place (comp. also 1 Tim. vi. 19), and the complete *ἀπάτη* of riches (Matt. xiii. 22) is revealed. This reference to the *Parousia* is required in the context by the *αἰωνίους σκηνάς*, whereby the *setting up of the kingdom* (here also conceived of as near) is referred to. The *Recepta ἐκλείπητε*<sup>1</sup> would mean: *when ye shall have died*.<sup>2</sup> But after *death* that which is first to be expected is not the kingdom of Messiah, or the life in *heaven* to which reference is usually made (even by Bleek), but the paradise in Sheol (ver. 22), to which, however, the predicate *αἰωνίους* is not appropriate (in opposition to Engelhardt). Moreover, Jesus could not refer His disciples to the condition after their *death*, since, according to the synoptic Gospels (and see also on John xiv. 3), He had placed the *Parousia* and the setting up of the kingdom in the lifetime even of that generation<sup>3</sup> (Luke xxi. 32, ix. 27). Hence the *Recepta* is to be rejected even on these internal grounds, and to be traced to the idea of the later eschatology. The *everlasting tabernacles* correspond to the *εἰς τοὺς οἴκους αὐτῶν* in the parable, ver. 4, and typically denote, probably in reference to the movable tabernacles in the wilderness (comp. Hos. xii. 10; Zech. xiv. 16; Ps. cxviii. 15), the *kingdom of Messiah* in respect of its everlasting duration. Thus God promises in 4 Esdr. ii. 11: “Et dabo eis *tabernacula aeterna*, quae praeparaveram illis,” “And I will give to them *eternal tabernacles*, which I have prepared for them,” where, in accordance with the context, doubtless the kingdom of Messiah is meant. — *δέξωνται*] not impersonal (Köster and others), but in respect of *φίλους*, and according to the analogy of ver. 4, the *friends* provided are to be understood, consequently the *angels* (see above); comp. Ambrose. If *φίλους* be explained as denoting *men*, the poor and the like [Godet, Weiss, and many others], since the text hints nothing of a future elevation of these to the dignity of stewards (in opposition to Meuss), *δέξωνται* must be understood of the thankful and *welcoming* reception; but in this interpretation it would be strangely presupposed that the *φίλοι* *would be* already in the everlasting habitations when the benefactors *come thither*, or there must somehow be understood a *mediate δέχεσθαι* (Grotius: “*efficient ut recipiamini*,” “*they may bring to pass that ye are received*”) wherein there would

<sup>1</sup> Luther translates: “*when ye faint*,” but explains this of *dying*, when ye “must leave all behind you.” Comp. Ewald (reading *ἐκλείπητε*): *when ye can no longer help yourselves, i. e., when ye die*. Contextually Meuss refers (*ἐκλείπητε*) it to the last judgment; but with what far-fetched and artificial interpretation: “*quando emigratis, scil. a mammonē iniquitatis, qui adhuc refugio vobis fuit*,” “*when ye remove, namely, from the mammon of unrighteousness, which*

hitherto was a refuge for you”

<sup>2</sup> Plat. *Legg.* vi. p. 759 E, ix. p. 836 E; Xen. *Cyr.* viii. 7. 26; Isa. xl. 10, LXX.; Gen. xxv. 8, xlix. 33; Tob. xiv. 11; *Test. XII. Patr.* p. 529.

<sup>3</sup> Hence also the reading which gives the singular *ἐκλείπη* (Wieseler *ἐκλείπη*) is not to be understood, with Wieseler: If he *leaves you in the lurch* (in death); which, apart from there being no *ὡμὰς* expressed, would be very harsh.

be especial reference to the *meritoriousness of alms* (xi. 41, see especially Maldonatus and Hilgenfeld, the latter of whom recalls the *prayer* of the poor in the Pastor of Hermas); but for an interpretation of that kind there is, according to ver. 4, absolutely no justification, and as little for an explanation according to the idea contained in Matt. xxv. 40 (Beza, Calvin, and others, including Wieseler); comp. Luther (*Pred.*): "*Men shall not do it, but they shall be witnesses of our faith which is proved to them, for the sake of which God receives us into the everlasting habitations.*" Luther, however, further adds appropriately that in this there is taught no merit of works.

**REMARK.** — The circumstance that Jesus sets before His disciples the prudence of a *dishonest* proceeding as an example, would not have been the occasion of such unspeakable misrepresentations and such unrighteous judgments (most contemptibly in Eichthal) if the principle: οὐ δύνασθε θεῷ δουλεῖν καὶ μαμωνᾷ, ver. 13, had been kept in view, and it had been considered accordingly that even the μαθηταί, in fact, by beneficent application of their property, must have acted *unfaithfully* towards Mammon in order to be *faithful* towards their contrasted Master, towards God.<sup>1</sup> In this *unfaithfulness* their prudence was to consist, because that was the way to attain for themselves the Messianic provision. [But see Note CXXIII., p. 482.] If further objection has been taken on the ground that in the expedient of the steward no special prudence is contained, it is to be considered that the doctrinal precept intended at ver. 9 claimed to set forth just such or a similar manifestation of prudence as the parable contains. On the other hand, the device of a more complicated and refined subtlety would not have corresponded with that simple doctrine which was to be rendered palpable, to make to themselves friends of the unrighteous Mammon, etc.

Vv. 10-12. [See Note CXXIV., p. 482.] These verses give more detailed information regarding the precept in ver. 9. "*Without the specified application of the possessions of Mammon, to wit, ye cannot receive the Messianic riches.*" This is shown, on the ground of a general principle of experience (ver. 10) from a twofold specific peculiarity of both kinds of wealth, by the argument *a minori ad majus*.—*The faithful in the least is also faithful in much; and the unrighteous in the least is also unrighteous in much*<sup>2</sup>—a *locus communis* which is to be left in its entire proverbial generality. It is fitted for

<sup>1</sup> Hence also the expedient which many have adopted of maintaining that attention is not directed to the morality of the steward's conduct, but only to the *prudence in itself* worthy of imitation (see Luther, Calvin, Grotius, Michaelis, Löffler, Bleek, and many others) must be regarded as mistaken, as on general grounds it is unworthy of Christ. The unfaithfulness which is represented is manifested *towards Mammon*, and (this was intended to appear to the disciples not merely as prudence, but also as *duty*. Hence also there was no need for attempting to prevent the misunderstanding, that for a good end an evil means was commended (which Köster finds in vv. 10-13).

Ebrard (on Olsbhausen, p. 678 f.) says: that the dishonest steward is not so much a symbol as an *instance* of a man who, in the sphere of *unrighteousness* and sin, practices the virtue of prudence; that from him the Christian was to learn the practice of prudence, but in the sphere of *righteousness*. But thus the contrast in which the point would lie is first of all *put into the passage*. [See Note CXXIII., p. 482.]

<sup>2</sup> Views in harmony with vv. 10 and 12 occur in Clem. Cor. ii. 8; but to conclude therefrom that there is a relationship with the Gospel of the Egyptians (Köstlin, p. 223) is very arbitrary.

very varied application to individual cases. For *what* special conclusion it is *here* intended to serve as a major proposition is contained in ver. 11 f. — πιστὸς ἐν ἐλαχ. is conceived as one united idea. Comp. on Gal. iii. 26 ; Eph. iv. 1. — Ver. 11. *In the unrighteous Mammon* (here also neuter, and altogether as in ver. 9) those are *faithful* who, according to the precept in ver. 9, so apply it that they make for themselves friends therewith. This faithfulness is meant not from the standpoint of the mammon-mind, but of the divine mind (ver. 13). — ἐγένεσθε] *have become*, before the Messianic decision, — an expression of the moral development. — τὸ ἀληθινόν] placed first as a more emphatic contrast to ἐν τῷ ἀδικῷ μαμ. (comp. ix. 20, xxiii. 31) : *that which is true*, which is not merely a wealth that is regarded as such, but ("Jesus loquitur e sensu coelesti," "Jesus speaks from a heavenly sense," Bengel) the ideally real and genuine riches (comp. on John i. 9), i.e., *the salvation of the kingdom of Messiah*. Observe the demonstrative force of the article. De Wette, Bleek, and many others, following older writers, wrongly understand the *spiritual* wealth, the *Spirit* ; compare Olshausen : "heavenly powers of the Spirit." It must be that which previously was symbolized by the reception into the everlasting habitations ; hence also it cannot be "the revealed truths, the Gospel" (Ewald), or "the *spiritual* riches of the kingdom of heaven" (Wieseler), the "*gifts of grace*" (Lahmeyer), and the like. The objection against our view, that πιστεύσει is not in harmony with it (Wieseler), is not fatal, comp. xix. 17. The contrast indeed is not verbally complete (ἀδικον . . . δίκαιον), but substantially just, since anything that is unrighteous cannot be τὸ ἀληθινόν, but the two are essentially in contrast. — Ver. 12. ἐν τῷ ἀλλοτρίῳ] another specific attribute of the temporal riches, *in what is alien*, i.e., *in that which belongs to another*. For ye are not *the possessor*, but *Mammon* (in the parable the rich man whose wealth the οἰκονόμος did not possess, but only managed). [See Note CXXV., p. 482.] Altogether arbitrary is the spiritualizing explanation of de Wette, that it is "what does not immediately belong to the sphere of light and Spirit" (comp. Lahmeyer), as well as that of Hölbe, "in the truth which belongs to God." The contrary : τὸ ὑμέτερον, *that which is yours*, by which again is characterized not spiritual wealth, but the *salvation of the Messianic kingdom*, — to wit, as that which shall be the *property* of man, for that is indeed the hereditary possession, the κληρονομία (Acts xx. 32 ; Rom. viii. 17 ; Gal. iii. 18 ; Eph. i. 14 ; Matt. xxv. 34, and elsewhere), the treasure laid up by him in heaven (Matt. vi. 19–21), his πνεῦμα in heaven (Phil. iii. 20), not a mere possession by *stewardship* of that which belongs to another as its owner, as is the case in respect of earthly wealth. It is an arbitrary interpolation in H. Bauer, *op. cit.* p. 540 f., who understands ἐλάχιστον and ἀλλότριον as the ἀδικος μαμ. of the *legal condition*, to which is to be attributed no absolute significance.

Ver. 13. [See Note CXXVI., p. 483.] A principle which does not cohere with *what follows* (Holtzmann), but proves as indubitable the denial which is implied in the *previous question* : "ye shall in the supposed case not receive the Messianic salvation." Ye are, to wit, in this case servants of *Mammon*, and cannot as such be *God's* servants, because to serve two masters is morally impossible. Moreover, see on Matt. vi. 24.



Vv. 14, 15. [See Note CXXVII., p. 483.] The mocking sneer<sup>1</sup> of the Pharisees, who indeed so well knew their pretended sanctity to be compatible with their striving after temporal possessions, Jesus, in ver. 15, discloses at its *source*, which was the self-conceit of their righteousness. — *ὑμεῖς ἐστε κ.τ.λ.*] *ye are the people who make yourselves righteous* (i.e., *declare yourselves as righteous*) *before men*. Contrast : the *divine δικαιοσύνη* as it especially became the substance of the Pauline gospel.<sup>2</sup> The Pharisee in the temple, xviii. 11 f., gives a repulsive illustration of the *δικαιοσύνη ἐαυτοῦ*, and he even ventures it in the presence of God. — *ὅτι τὸ ἐν ἀνθρώποις ὑψ. κ.τ.λ.*] *since, indeed, that which is lofty* (standing in high estimation) *among men is an abomination before God*. Comp. Ps. cxxxviii. 6. Thence it is plainly evident that God knows your (evil) hearts, otherwise that which is lofty among men would also be highly esteemed with Him, and not appear as an abomination. This *generally* expressed judgment of God has as its concrete background the seemingly holy condition of the Pharisees, and hence is not indeed to be arbitrarily limited (*multa, quac, etc., Kuinoel*); but, moreover, neither is it to be pressed to an *absolute* and *equal* application to all, although in relative variation of degrees it is valid without exception. Schleiermacher and Paulus find a concealed reference to Herod Antipas; but this without the slightest hint in the connection could not possibly present itself to the hearers; the less that even ver. 18 cannot be referred to the relation of Herod to Herodias (see already Tertullian, *c. Marc.* iv. 84), since this latter was not forsaken by Philip, but had separated herself arbitrarily from him.

Vv. 16, 17. [See Note CXXVII., p. 483.] The sequence of thought is : after Jesus had declared His judgment on His adversaries, according to which, moreover, they belong to the category of the *βδελύγμα ἐνώπιον τ. Θεοῦ*, He now tells them *on the ground of what standard* this judgment has reference to them, namely, *on the ground of the Mosaic law* (comp. John v. 45), of which not the smallest element should lose its validity by the fact that since John the kingdom of the Messiah was announced, and every man endeavored forcibly to come into it. The stress lies on ver. 17, and ver. 16 is preparatory, but finds its motive in the fact that the announcement of the kingdom, and the general endeavor after the kingdom which had begun from the time of John, might easily throw upon Jesus the suspicion of putting back the old principle, that of the law, into the shade. But no; no single *κεφαλαίον* of the law fails, and that is the standard according to which *ye are an abomination in the sight of God*.<sup>3</sup> *The want of connection* is only

<sup>1</sup> *ἐκμυστηριάζειν*, xxiii. 35; 2 Sam. xix. 21; Ps. ii. 4, xxxiv. 19; 3 Esdr. i. 58.

<sup>2</sup> To attribute *δικαιοσύνη* as the fundamental demand of Christianity to the influence of *Pharisaism* on the development of Christ (see especially, Keim, *Der Geschichtl. Chr.* p. 35) is the more doubtful, as this fundamental thought prevails throughout the whole Old Testament.

<sup>3</sup> Grotius and others assume as the connection : "Ne miremini, si majora dilectionis opera nunc quam olim exigantur; id enim

postulat temporum ratio . . . Mosis et prophetarum libri . . . functi sunt velut puerorum magisterio; . . . a Johanne incipit aetas mellior," "Do not wonder, if greater works of love are required now than formerly; for the condition of the times demands this. . . . Moses and the books of the prophets served as a master of boys; . . . with John a better age begins," etc. Against this is ver. 17, and, in general (comp. Calovius), the manner in which Jesus honors the law (comp. ver. 31).

external, not in the sequence of thought, and hence is not, as with Schulz, Strauss, and de Wette (comp. also Bleek), to be referred to mistaken recollections from Matthew. Already the source of Luke's account of the journey had *here* operated in vv. 16-18, which in Matthew has its *historical* position. Luke follows his source of information, but it is not without plan that he has supplemented from the *Logia* (Holtzmann), nor has he pieced the passages together like mosaic (Weizsäcker).—ὁ νόμος κ. οἱ προφῆται ἕως Ἰωάνν.] We are not to supply (following Matt. xi. 13) προσέφησαν (Euthymius Zigabenus, and many others), but from what follows (see Kühner, II. p. 605), ἐκκηρίσσαντα.<sup>1</sup> As the law and the prophets were announced down to the time of John, so from that time onwards (even through John himself) the joyful tidings of the kingdom of the Messiah appeared, and with what result! *Every man*<sup>2</sup> *presses forcibly into it*; “*vi ingruit pia*,” “*assaults with pious force*,” Bengel.<sup>3</sup> See on Matt. xi. 12.—*πρὸς* in] *to fall into decay*, with reference to its obligation, the opposite of *remaining in force*.<sup>4</sup>—The νόμος, ver. 17, is not to be taken in any other sense than in ver. 16 (in opposition to Volkmar, p. 208, who understands the *moral law* contained in the legal code); but assuredly the *continuance* here declared, the *remaining in force* of the νόμος, is referred to its ideal contents. The reading of Marcion: τῶν λόγων μου, instead of τοῦ νόμου, is not the original text, as though Luke had transposed Matt. v. 18 into its opposite, but an inappropriate dogmatic alteration (in opposition to Baur, Hilgenfeld).<sup>5</sup> Against the supposed anti-nomianism of Luke, see generally Holtzmann, p. 307; Lechler, *Apost. Zeit.* p. 157 f.

Ver. 18. See on Matt. v. 32, xix. 9. Of what Christ has just said of the continual obligation of the law he now gives an isolated *example*, as Luke found it here already in his original source. For the choice of this place (not the original one) a special *inducement* must have been conceived of, which Luke does not mention [but see Note CXXVII., p. 483]; perhaps

<sup>1</sup> Others supplement ἦσαν (de Wette [Weiss ed. Mey.], comp. Ewald), which likewise is allowable, and instead of this Theophylact, correctly explaining, places εἶχον τὸν καιρὸν. In the place of the Old Testament preaching has now appeared since John the New Testament preaching. But thereby the *annulling* of the law is not declared (in opposition to Baur, according to whom Luke must have transformed the words of Matt. xi. 13 to this meaning), but, as ver. 17 shows, the obligation of the law is established in a higher sense. This is also in opposition to Schenkel, p. 383, who, mistaking the connection, considers ver. 17 as an assertion of the Pharisees, and ver. 18 as its confutation, but that already Luke himself has ceased to perceive the relation between the two verses. Nay, Schenkel even *strikes at* Matt. v. 18 f. Kelm rightly says that Jesus *nowhere* in the synoptic Gospels has declared the abolition of the

law. See his *Geschichtl. Chr.* p. 57 f.

<sup>2</sup> A popular expression of the *general* urgency. Hence πᾶς is neither to be pressed, nor, with Bengel, to be supplemented by βιάζομενος. Moreover, βιάζεται is not to be taken of that “quod fieri *debeat*,” “which *ought* to be done” (so Elwert, *Quaest. et observat. ad philol. sacr.* 1860, p. 20).

<sup>3</sup> Comp. Xen. *Cyr.* iii. 3. 69: εἰ καὶ βιάσαιντο εἶσω; Thucyd. i. 63. 4: βιάσασθαι ἐς τὴν Ποντίδα, vii. 69. 4: βιάσασθαι ἐς τὸ εἶσω.

<sup>4</sup> Comp. 1 Cor. xiii. 8; Rom. ix. 6; Ruth iii. 18; Judith vi. 9, and elsewhere; Herod. vii. 18; Plat. *Eut.* p. 14 D. Moreover, see on Matt. v. 18.

<sup>5</sup> Comp. Ritschl in the *Theol. Jahrb.* 1851, p. 351 f.; Köstlin, p. 303 f.; Zeller, *Apost.* p. 15 f.; Franck in the *Stud. u. Krit.* 1855, p. 311 f.; Volkmar, p. 207 ff., whose conjecture, τῶν λόγων τοῦ Θεοῦ, is, moreover, quite superfluous.

only, in general, the remembrance of the varieties of doctrine prevailing at that time on the question of divorce (see on Matt. xix. 8) ; perhaps also, the thought that among those Pharisees were such as had done that which the verse mentions (comp. Euthymius Zigabenus). — The saying, however, in the mind of Jesus, serves as a voucher for the *obligation of the law* without exception, on the ground of Gen. ii. 24. See on Matt. xix. 4 ff.; Mark xvi. 6 ff. Olshausen explains this of *spiritual* fornication,<sup>1</sup> that what God had joined together (*i.e.*, the law according to its everlasting significance, ver. 17), the Pharisees had arbitrarily loosed (in that they loved money and wealth more than God), and that which God had loosed (*i.e.*, the Old Testament theocracy in its temporary aspect, ver. 16), they wished to maintain as obligatory, and had thus practised a twofold spiritual adultery. How arbitrary, without the slightest hint in the text ! [See Note CXXVIII., p. 483.] The supposed meaning of the second member would be altogether without correspondence to the expressions, and the Pharisees might have used the first member directly for their justification, in order to confirm their prohibition of any accession to the Gospel. As to the obviousness of the *exception* which *adultery* makes in reference to the prohibition of divorce, see on Matt. v. 32.

Ver. 19. After Jesus in vv. 15–18 has rebuked the Pharisees, He now *justifies* in opposition to them the doctrines, vv. 9–13, on account of which they had derided Him,—showing them in the following fictitious doctrinal narrative (which is not, as with Hengstenberg, to be transferred to the repast of Bethany) *to what riches lead if they are not applied in the manner prescribed in ver. 9, to the ποιειν εαυτω φιλον.*<sup>2</sup> Comp. Theophylact. De Wette (comp. Holtzmann) wrongly denies all connection with what goes before, and finds set forth only the thought : *Blessed are the poor ; woe to the rich* (vi. 20, 24), so that there is wanting any *moral* view of the future retribution, and hence the suspicion arises that in the first portion, vv. 19–26, “the well-known prejudice” of Luke [comp. Weiss ed. Mey.], or of his informant, against riches and in favor of poverty, is arbitrarily introduced. Comp. Schwegler, I. p. 59 ; also Köstlin, p. 271, and Hilgenfeld, according to whom the parable no longer appears in its primitive form, and must have received from Luke an appendix hostile to the Jews. The *moral* standard of the retribution is at ver. 27 ff., so emphatically made prominent<sup>3</sup> that it is

<sup>1</sup> Comp. also H. Bauer, *op. cit.* p. 544, who thinks the meaning is that Israel is not to separate himself from the Mosal law, and not to urge it upon the heathens.

<sup>2</sup> The opinion, that by the rich man is meant *Herod Antipas* (Schleiermacher, Paulus), is a pure invention.

<sup>3</sup> See also H. Bauer in Zeller's *Theol. Jahrb.* 1845, 3, p. 523, who, however, understands by the rich man the Jewish popular rulers, and by Lazarus the poor Jewish Christians (Ebionites), to the assistance of whom, in their bodily needs, the Gentile Christians (the *κνρες*) had come (Acts xi. 29 f., xxiv. 17,

and elsewhere). Such forced interpretations readily occur if the parable is to be explained according to assumed tendencies of the author. Zeller in the *Theol. Jahrb.* 1843, p. 83 f., explains riches and poverty in the parable before us in a *spiritual sense* of Judaism and heathenism ; according to Schwegler, however, the similitude is, at least from ver. 27 onward, carried on in the anti-Judaic sense. Baur is of the same opinion, and lays stress upon the manner in which the conclusion exhibits the relation of the Jews (who did not believe in the risen Christ) to Christianity ; comp. also Hil-

unreasonable to separate it from the first part of the narrative, and<sup>1</sup> to speak of the *Essene*-like contempt of riches (Josephus, *Bell.* ii. 8. 3). — *δέ*] transitional, but to put the matter now, so as to act upon your will, etc. See above. — *καὶ ἐνεδιδόσκ.*] a simple connective link, where the periodic style would have turned the phrase by means of a relative, as is done subsequently in ver. 20. — *πορφύρ. κ. βύσσ.*] His upper garment was of purple wool, his underclothing of Egyptian byssus (white cotton), which among the Hebrews was frequently used for delicate and luxurious materials. — Jesus does not give any name for the rich man, which is not to be taken, as by many of the Fathers, as a suggestion of *reproach* (Euthymius Zigabenus refers to Ps. xv. 4), and in general, the absence of the name is to be regarded as unintentional; for the poor man, however, even a significant name readily presented itself to the sympathy of Jesus. Tradition calls the rich man *Νινεύης*, which, according to a Scholiast, appeared also in certain mss.; as, moreover, the Sahidic version has the addition: *cujus erat nomen Nineue*.

Vv. 20, 21. In view of the significance of the name, we can the less conclude, with Calvin and others, following Tertullian, that this is an actual history, since even at so early a period Theophylact describes this as occurring "senselessly."<sup>2</sup> *Δάζαρος*, i.e., *דָּאָזָר*, abbreviated for *דָּאָזָרָא*, *Deus auxilium*, "God a help," as frequently also among the Rabbins. See Lightfoot on John xi. 1. Not: *דָּאָרָא*, *auxilio destitutus*, "no-help" (Olshausen, Baumgarten-Crusius, and others). But that any kind of confusion with the Lazarus from Bethany had arisen (de Wette) is a quite arbitrary conjecture. Just as groundless, moreover, is it either to doubt of the historical reality of the Lazarus of the fourth Gospel and his resurrection, because of the Lazarus of the parable being fictitious; or, on the other hand, to support this historical character by the assumption that Jesus in the parable referred to the actual Lazarus (Hengstenberg). The two men called Lazarus have nothing to do with one another. The name which the Lazarus of Bethany actually bore is here a symbolically chosen name, and how appropriate it is! — *ἐβεβλήτο*] not: *was laid down* (Paulus, Baumgarten-Crusius), but pluperfect, *had been thrown down*. The poor sick man had been cast down there in order to procure for him what fell from the rich man's table. Even in Matt. viii. 6, ix. 2, the idea is not merely that of *lying*, but of *being cast down*. — *πρὸς τὸν πυλῶνα*] there at the gate (see on Matt. xxvi. 71), which led from the *προαύλιον* into the house. The form *ἐλκωμένος* (Lachmann, Tischendorf), *afflicted with ulcers* (from *ἐλκώω*), is convincingly attested, and that in opposition to the

genfeld, *Evang.* p. 201 f. Weizsäcker also finds in it the influence of Ebionitic ideas. Comp. on ver. 1, xv. 11. But in his opinion (see p. 215) the parable concerning Lazarus received a wider development, according to which it now typifies the unbelieving Judaism, which does not allow itself to be converted by Moses and the prophets, and does not believe, moreover, in the risen Christ; the rich Judaism as opposed to the poor Jewish Christianity (comp. p. 502). Thus, more-

over, the whole parable, as given by Luke, is turned into a *ὑστερον πρότερον* on the ground of the abstractions of church history.

<sup>1</sup> Strauss, I. p. 632; comp. Schwegler, Baur, Zeller.

<sup>2</sup> Nevertheless, the houses of the rich man and of Lazarus are still shown to this day on the Via dolorosa (Robinson, I. p. 387).

usage elsewhere;<sup>1</sup> but it was probably formed by Luke, according to the analogy of the argument of *ἐλκω* and *ἐλκίω* (Lobeck, *Paral.* p. 85 f.). — Ver. 21. *ἐπιθυμῶν*] *desiring, craving* after it. Whether he received of what fell or not is left undecided by the expression *in itself*, and de Wette (comp. Bleek) leaves the matter as it is, there being, as he thinks, nothing at all said about what was done or not done, but only about a lot and a condition. But the following *ἀλλὰ καὶ κ.τ.λ.* shows that the craving was *not* satisfied, which, moreover, presents itself *a priori* according to the *purpose* of the description as the most natural thing. The addition borrowed from xv. 16 : *καὶ οὐδεὶς ἰδίδου αὐτῷ*, in min. and vss., after *πλουσίου*, is hence (comp. xv. 16) a gloss *correct in sense*. — *ἀλλὰ καὶ οἱ κύνες κ.τ.λ.*] *but*, instead of being satisfied, *even still* (*καί*, see Hartung, *Partikell.* I. p. 134) *the dogs came*, etc. An aggravation of the misery, and that too not merely as depicting the negative evil of *neglect* (*ἀλλὰ καὶ ῥημος τῶν θεραπευσόντων*, “but also destitute of those who healed,” Theophylact ; comp. Euthymius Zigabenus), but also *positively*: the unclean beasts and their licking (*ἐπέλειχον*) *aggravating* the pain of the helpless creature ! According to others,<sup>2</sup> even the dogs appeared to have *compassion* upon him. But the *idea of contrast* which *ἀλλὰ* must introduce would not thus be made prominent, nor the *accumulation* which *καί* indicates, nor would the whole strength of the contrast between vv. 21, 22 remain. [See Note CXXIX., p. 483.] According to Bornemann, the meaning is : *οὐ μόνον ἔχορτάσθη . . . ἀλλὰ καὶ κ.τ.λ.*, “egestati ejus micæ de divitis mensa allatae, vulneribus succurrebant canes,” “the crumbs from the rich man’s table aided his poverty, the dogs were relieving his wounds.” This is opposed to the purpose of the doctrinal narrative, to which purpose corresponds rather the *unmitigated* greatness of the suffering (ver. 25 ; moreover, the rich man’s suffering in Hades is not mitigated).

Vv. 22, 23. *Ἀπενεχθῆναι αὐτόν*] not his *soul* merely (“non possunt ingredi Paradisum nisi justi, quorum animae eo feruntur per angelos,” “none can enter Paradise except the just, whose souls are borne thither by the angels,” *Targum* on Cantic. iv. 12), but the *dead person* who is not *buried* (as the rich man was, ver. 23), but instead thereof *is carried away by the angels* (“antequam egrederentur socii ex hac area, mortui sunt R. Jose et R. Chiskia et R. Jesa ; et viderunt, quod angeli sancti eos deportarent in illud velum expansum,” “before the confederates departed from that place, Rabbi Jose and R. Chiskia and R. Jesa died ; and they saw that holy angels carried *them* away into that opened covering,” *Idra Rabba*, 1137 f.), and that too into Abraham’s bosom, where he lives once more and is blessed (ver. 24 f.) Ewald also, and Schegg, hold the correct view. [See Note CXXX., p. 483.] The *usual* device, that the burial of the poor man was left without mention, as being worthy of no consideration [Godet], is an evasion, the more arbitrary in proportion as the narrative is a *fictional* one, the *doctrine* of which indeed concerns only the condition of the *souls* in Hades, while its concrete

<sup>1</sup> Eur. *Alc.* 878 : ἤλασεν ; Plut. *Phoc.* 2 : τὰ ἡλασμένα.

<sup>2</sup> Jerome, Erasmus, Calvin, Wetstein, Michaelis, and others, including Kuinoel,

Paulus, Baumgarten-Crusius, de Wette, Ewald, Bleek. So also Kluckhardt, *super parab. de hom. divite et Lazaro*, Lips. 1881.

poetic representation concerns the whole man; hence Hofmann, *Schriftbew.* I. p. 359, mistaking very inconsiderately the poetic character of the description, calls our explanation folly.—*εἰς τὸν κόλπ.* 'Αβρ.] *בְּחִיקוֹ שֶׁל אֲבִרָהָם*, among the Rabbins also a frequent sensuous representation of special blessedness in Paradise,<sup>1</sup> where the departed referred to are in intimate fellowship with the patriarch who loves them (resting on his breast). Comp. Wetstein. See also 4 Macc. xiii. 16, where Abraham, Isaac, and Jacob receive the dead into their bosom. The *κόλπ.* 'Αβρ. is therefore not of the same import as Paradise, xxiii. 43, but *Abraham is in Paradise* (comp. on John viii. 56), and has there received Lazarus to his bosom. The representation of a *repast* (Grotius, Bengel, Michaelis, Kuinoel, and others) does not belong to this place, but refers to the Messianic kingdom (Matt. viii. 11.) — *καὶ ἐτάφη*] so that therefore it was not with him as it was with Lazarus, who was carried by the angels, etc. It is usually supposed by way of addition to this: *splendidly, in accordance with his position*, and the like. This is purely arbitrary. — Ver. 23. *Hades* corresponds to the Hebrew *Sheol*, which in the LXX. is translated by *ᾗδης*, and hence denotes the whole subterranean place of abode of departed souls until the resurrection, divided into *Paradise* (xxiii. 43) for the pious, and *Gehenna* for the godless. Ruth R. i. 1: "Illi descendunt in Paradisum, hi vero descendunt in Gehennam," "Those descend into Paradise, but these into Gehenna." That *ᾗδης* in itself does not mean the place of punishment alone—hell, although the context may bring with it the reference thereto, is very clearly evident in the New Testament from Acts ii. 27, 31.<sup>2</sup> From the Old Testament, compare especially Gen. xxxvii. 35. The reward and punishment in Hades is a *preliminary* one until the full retribution after resurrection and judgment. The *upper* Paradise, which is in heaven, is not to be confounded with that *lower* one. See on 2 Cor. xii. 3 f. — *ἐν τῷ ᾗδῃ*] which region of Hades is meant, is shown by the context. Moreover, let it be observed that the poetry of the narrative transfers even the rich man *as to his whole person* to Hades, see ver. 24, whither he, however, comes down *from the grave*.<sup>3</sup> — *ἐπάρας τ. ὄφθ. ὁρᾷ* 'Αβρ.] for "Paradisus et Gehenna ita posita

<sup>1</sup> Not of the heavenly blessedness, in respect of which the *κόλπος* 'Αβρ. has been made into "*sinus gratiae divinae, in quem Abraham pater credentium receptus est*," "the bosom of divine grace, in which Abraham the father of believers was received" (Calovius). In this way dogmatic theology is at no loss to come to terms with exegesis, maintaining that the *sinus Abrahae* is not to be understood *subjectively*, "quasi ab Abrahamo et in ipsius sinu receptus Lazarus sit," "as if Lazarus were received by Abraham and in his bosom" (and this is nevertheless the only correct view), but objectively, as that bosom which "Abrahamum cœn objectum fovet in complexu suo," "cherishes in its embrace Abraham as object." Even Lechler in the *Stud. u. Krit.* 1854, p. 820 f., doubts that an abode of Abraham in *Hades* may be meant; but without

sufficient reason. His reason, at least,—that the angels elsewhere bring about the intercourse between earth and heaven, not between earth and *Sheol*,—is not to the purpose. For the angels have also, in the passage before us, the service of mediation between heaven and earth; they are sent from heaven to the earth to bear Lazarus into Abraham's bosom in the paradise of *Sheol*. The reveries of the later Jews about the angels in the lower paradise, see in Eisenmenger, II. p. 809 ff.

<sup>2</sup> Comp. Güder in Herzog's *Encyklop.* V. p. 442, and see Grotius on the passage. This is in opposition to West in the *Stud. u. Krit.* 1858, p. 285.

<sup>3</sup> In view of the poetic character of these representations, it is very precarious (see Delitzsch, *Bibl. Psychol.* p. 429 ff.) to seek to gather from them anything on the con-

sunt, ut ex uno in alterum prospiciant," "Paradise and Gehenna are so situated, that they can see from one to the other," *Midr.* on Eccles. vii. 14. Paradise is not conceived of as *higher* in situation (see, on the other hand, ver. 26), but the rich man in his torment has not yet until now lifted up his eyes in order to look around him, beyond his nearest neighborhood. — ἐν τοῖς κόλποις] the *plural*, as is often the case also in the classical writers since Homer.

Ver. 24. Καὶ αὐτός] *and he*, on his part, as opposed to the patriarch and to Lazarus. — The poetical discourse as it advances now gives us a *conversation* from the two parts of Hades,<sup>1</sup> in which, however, the prayer for the service of *Lazarus* is not on the part of the rich man continued *presumption*<sup>2</sup> (Lange, *L. J.* II. 1, p. 394: "that Lazarus was to be sent on an errand for him"), but finds its motive simply in the fact that it is precisely *Lazarus* whom he sees reposing on Abraham's bosom. The text does not go further, but leaves to be felt with sufficient profundity what is the humiliating *reversal* of the relation (that the despised beggar was now to be the reviver of the rich man). — τὸ ἄκρον τ. δακτ.] even only such a *smallest cooling*, what a favor it would be to him in his glowing heat! Lange grotesquely conjectures that he asks only for such a *delicate touching*, because he had seen Lazarus in the *impurity of his sores*. In his condition he certainly had done with such reflections. — ὕδατος] Genitivus *materiae*.<sup>3</sup>

Ver. 25. Τέκνον] an address of sympathizing patriarchal love. — The *emphasis* of the refusal lies on ἀπέλαβες, which is hence placed first: that thou hast received thy good things; *there is nothing more in arrear for thee as thy due acquittance* (see on xviii. 30), hence to thy lot cannot fall the refreshing craved. Compare the ἀπέχειν τὴν παράκλησιν, vi. 26. If the rich man had not used his treasures for splendor and pleasure, but charitably for others (ver. 9), he would, when that splendor and pleasure had passed away from him, have still retained as arrears in his favor the happiness which he had dispensed with. — τὰ ἀγαθὰ σου] *i.e.*, the *sum of thy happiness*. — ὁμοίως] *i.e.*, ἀπέλαβεν ἐν τῇ ζωῇ αὐτοῦ. — τὰ κακά] *i.e.*, the *sum of the evil*, corresponding by way of contrast to the τὰ ἀγαθὰ σου. Observe that αὐτοῦ is not added. — νῦν δὲ κ.τ.λ.] *but now*, the reversed condition! He has the happiness left in arrear for him; thou, the sufferings left in arrear for thee! That Lazarus is not to be conceived of as *simply* a poor man and unfortunate, but as a *pious* man, who, without special deserving, is a suffering victim, is plain by virtue of the contrast from the unconverted state of the rich man, which brought him into Gehenna, ver. 28 ff. He was one of those to whom applied the μακάριοι οἱ πτωχοὶ κ.τ.λ., vi. 21. Only this is not to be concluded from the *silence* of Lazarus before the rich man's door and in the bosom of Abraham (Lange: "a princely

stitution of a psychical body in the intermediate state (to give instruction on which subject is not at all the purpose of the narrative). Scripture (even 2 Cor. v. 1 ff.) leaves us without any disclosure on this point; hence all the less are we to give heed to declarations of clairvoyants, and to theosophic and other kind of specula-

tions.

<sup>1</sup> For Rabbinical analogies, see in Lightfoot, p. 804 f.

<sup>2</sup> Comp. also Bengel: "Adhuc vilipendit Lazarum heluo," "The glutton still despises Lazarus."

<sup>3</sup> See Bernhardt, p. 168; Buttmann, *Neut. Gr.* p. 148 [E. T. 170].

proud, silent beggar—a humble blessed child of God without self-exaltation in the bosom of glory”), for the chief person, and therefore the *speaker*, is the *rich man*. — παρακαλείται] see on Matt. v. 4 ; 2 Thess. ii. 16. The notion that the earthly happiness of the rich man had been the recompense for his *τινα ἀρετήν*, “some virtue on his part,” and the misery of Lazarus the punishment for his *τινα κακίαν*, “some evil on his part” (Euthymius Zigabenus, Theophylact ; comp. Rabbins in Wetstein), is an incongruous reflection.

Ver. 26. Ἐπὶ πᾶσι τοῖς] *Moreover, in addition to all*. Comp. iii. 20. See on Eph. vi. 16, and Wetstein. There follows now after the argumentum *ab aequo*, ver. 25, still the argumentum *ab impossibili* for the non-compliance with the request. — χάσμα] *a yawning chasm, cleft*, frequently found in the classical writers ; comp. χάσμα μέγα in the LXX. 2 Sam. xviii. 17. The idea of *such* a separation between the two portions of Hades does not occur among the Rabbins, among whom sometimes a separating *wall* is mentioned, sometimes it is said that the intervening space is only a hand, nay, only a thread in breadth.<sup>1</sup> The chasm belongs to the *poetical* representation ; the *thought* is the unalterable separation.<sup>2</sup> — ἐστήρικται] *is established*, so that it is never again closed. — ὅπως] purpose of the μεταξύ down to ἐσθῆρ. — διαβῆναι] *pass over*. — μηδὲ κ.τ.λ.] omitting the article before ἐκείθεν : *and therewith they may not cross over thence to us*. The subject is self-evident. The *Recepta* οἱ ἐκείθεν would have to be explained either, with Buttmann, by supplying θέλοντες διαβῆναι, or as a case of attraction instead of οἱ ἐκεῖ ἐκείθεν.<sup>3</sup>

Vv. 27–31. What riches lead to when they are not applied according to ver. 9, is shown vv. 19–26. In order, however, to escape from this perdition while there is still time, *repentance* is necessary, and for this *the law and the prophets* are the appointed means (comp. vv. 16, 17) ; and, indeed, these are so perfectly sufficient that even the return of a dead person to life would not be more effectual. — Ver. 28. ὅπως] Purpose of the sending ; ἔχω . . . ἀδελφ. is a parenthetic clause ; his style is pathetic. — διαμαρτύρ.] *that he may testify to them*, to wit, of the situation in which I am placed, because I have not repented. Ὅρα πῶς ὑπὸ τῆς καλᾶσεως εἰς συναίσθησιν ἦλθεν, “See how through punishment he came to a fellow-feeling,” Theophylact. — Ver. 29. ἀκουσάτωσαν αὐτῶν] *they should give heed (listen) to them* ! — Ver. 30. οὐχὶ] *nay* ! they will not hear them. The echo of his own experience gained in the position of secure obduracy ! — ἀπὸ νεκρῶν] belongs to πορευθῆ. — Ver. 31. οὐδὲ ἐάν] *not even (not at all), if*. — πεισθήσονται] not exactly equivalent to πιστεύουσιν, “will believe” (Vulg. Euthymius Zigabenus, Luther, and others), but : *they will be moved, will be won over*, namely, to repent.—A reference to the resurrection of *Jesus* (Olshausen), or to the manifestation of *Elijah* (Baumgarten-Crusius), is altogether remote, although the word of Abraham has certainly *approved itself historically* even in reference to the risen Christ. The illustration, moreover, by the example of Lazarus of Bethany, who brought intelligence from Hades, and whom the Jews would have

<sup>1</sup> See Lightfoot, p. 857 ; Elsenmenger, *Entleckt. Judenth.* II. p. 314 f.

<sup>2</sup> The reference to Hesiod, *Theog.* 740, wherein Tartarus itself is a χάσμα (comp.

Eur. *Phoen.* 1599), is inappropriate.

<sup>3</sup> Kühner, II. p. 319. Comp. Plat. *Cratyl.* p. 403 D ; Thuc. viii. 107. 2.



killed, John xii. 10, is not to the point (Chrysostom, Theophylact, Euthymius Zigabenus).

NOTES BY AMERICAN EDITOR.

CXIX. Vv. 1-13. *The Parable of the Unjust Steward.*

To the literature Weiss ed. Mey. adds only : Goebel in the *Stud. u. Krit.* 1875, 3. 4.

Regarding the parable as probably derived from Luke's "main source," the same author fails to find any connection with what precedes, objecting to Meyer's suggestion of the sequence of discourses.

In the interpretation Weiss differs from Meyer : "The parable teaches, from the conduct of a child of this world, who according to his nature is specially skilful in spending earthly goods and therewith does not avoid that dishonesty which is peculiar to children of this world (see on ver. 8), the true prudence in the use of riches, i.e., how His disciples should use earthly goods in order to enter into the Messiah's kingdom. All other interpretations rest upon arbitrary allegorizing, the varied multiplicity of which in connection with this very parable shows how it cannot reduce it to a certain exposition. To this also belongs the interpretation of Meyer, according to which the *ἄνθρωπος πλούσιος* is Mammon and the *οἰκονόμος* are the *μαθηταί*. That to the money-loving Pharisees (ver. 14), on account of their mode of life turned away to earthly things, these appeared as spendthrifts of earthly possessions, and now, before Mammon entirely withdrew from them their possessions (i.e., left them in poverty), should secure for themselves an eternal provision through the benevolent use of riches, cannot be represented by the parable. In it the steward does not appear as wasteful, but he is so (see on ver. 3), and is expressly described as unrighteous (ver. 8), because he acts prudently indeed in his own interest, but does not desire to benefit his lord's creditors. Mammon, however, cannot be the lord in the parable, because to him neither through the alleged waste nor through this benevolent use does an injustice occur, which the parable assumes. And even if this were the case, Jesus could not teach that one should deceive an unjust master for a good end (comp. Lahmeyer, p. 19)." So far as Weiss interprets in detail, he agrees rather with the usual view. It seems best to indicate in the text the particular points with which he agrees.

CXX. Ver. 1. *ἄνθρωπος . . . πλούσιος.*

Godet also explains this phrase as representing God, the steward referring to the possessor of earthly wealth. "In relation to his neighbor, every man may be regarded as the proprietor of his goods ; but in relation to God no one is more than a tenant. This great and simple thought, by destroying the right of property relatively to God, gives it its true basis in the relation between man and man. Every man should respect the property of his neighbor, just because it is not the latter's property, but that of God, who has entrusted it to him" (*Luke*, p. 383, Am. ed.).

Despite Meyer's objections this view seems preferable. It has certainly found more currency than any other and presents fewer difficulties. The interpretation of vv. 8 and 9 remains difficult, whatever view is taken of the personages in the parable.

CXXI. Ver. 3. *ὅτι . . . ἀφαιρείται.*

Weiss ed. Mey. regards the dismissal not as "the near and certain result," but as *having* already occurred (ver. 2) ; hence *ὅτι*, in his view, is to be rendered *as usual* : "because." But ver. 4 indicates that the dismissal was still future. The R. V., with its rendering : "seeing that," seems to suggest Meyer's interpretation. Comp. the apt rendering of the next clause : "I have not strength to dig."

CXXII. Ver. 5. *τῶν χρεωφειλετῶν.*

These may have been merchants and others, who obtained supplies on credit from the steward, making reckoning after sales (so de Wette, Godet, Weiss).

CXXIII. Ver. 8. *εἰς τὴν γενεὰν τὴν ταυτῶν.*

Weiss ed. Mey. differs here from Meyer, and, in answer to the objection that our Lord uses something blameworthy as a means of instruction (de Wette), remarks : "He gives, not an example, but a parable, the material of which is taken from a sphere suiting His purpose." He thinks the only correct conception of the parable leaves out of view the immorality of the steward's conduct, and concerns only the *prudence*, "which naturally should be exercised in the sphere of righteousness, as that of the steward was in the sphere of unrighteousness. . . . Meyer's insisting on the representation of an *unfaithfulness* (toward Mammon), in accordance with duty, is still a remnant of false allegorizing that, as respects the parable, cannot be carried out, and, further, compels us to interpolate in ver. 11 an antithesis of faithfulness toward God, which is at the same time unfaithfulness toward Mammon, of which there is no hint in the text." These objections are of great weight. Few expositors have accepted Meyer's peculiar explanation. His interpretation of *φίλους* as "angels" seems unnecessary.

CXXIV. Vv. 10-12. *Application of Parable.*

If Meyer's view of the parable be rejected, it will be necessary to modify his explanation of these verses, especially in the reference to Mammon. Weiss ed. Mey. properly insists that there is no thought of unfaithfulness to Mammon (as represented by the rich man in the parable). As there is no direct indication of connection with what precedes, Weiss "surmises that here there has fallen out the second member of a pair of parables which treated of prudence and faithfulness in the use of earthly possessions, namely, the basis of Matt. xxv. 14-30, parallel with Luke xix. 12-27." But apparent want of connection here hardly justifies a discovery of it in those passages.

CXXV. Ver. 12. *ἐν τῷ ἁλλοτρίῳ.*

"Earthly wealth is held in trust ; the true riches are described as 'your own.' Wealth can never form a part of our being, is never permanently in our possession : we can have the use of it, yet in no true sense own it. But that which God gives to us as true riches will form a part of our eternal being, is our inalienable possession" (Inter. Rev. Commentary, *Luke*, p. 242). Godet says God is the real owner of our earthly possessions, hence the term here used. Weiss ed. Mey. objects that spiritual possessions are also God's. He thinks the term is used because earthly possessions belong to "this world" and will disappear with it. All explanations must agree in defining earthly wealth as "that which is another's."

## CXXVI. Ver. 13. οὐδεὶς οἰκέτης κ.τ.λ.

This saying of our Lord probably became proverbial in His discourses, though Weiss ed. Mey. thinks it was inserted in the Sermon on the Mount from this place. The connection is not difficult : if we use what is another's (earthly wealth) unfaithfully we become the servants of Mammon, become servants of that of which we assume to be owners.

## CXXVII. Vv. 14-18.

The connection in these verses is difficult to trace. Hence Weiss ed. Mey. finds a mosaic : the substance is taken, he thinks, from Luke's peculiar "source," but ver. 14 is inserted by the Evangelist to connect what follows with the Pharisees, while vv. 16-18 are from the common source, the true position being indicated in the first Gospel. He also speaks of Luke's thus finding "opportunity to limit reciprocally two apparently contradictory sayings of Jesus, and to explain them by the following parable." Against all this Godet's remarks holds good : "A discourse invented by the Evangelist would not have failed to present an evident logical connection as much as the discourses which Livy or Xenophon put into the mouth of their heroes. The very brokenness suffices to prove that the discourse was really held and existed previously to the narrative" (*Luke*, p. 389, Am. ed.).

## CXXVIII. Ver. 18. πᾶς ὁ ἀπολύων, κ.τ.λ.

Weiss ed. Mey. also regards the verse as used by Luke "allegorically" with reference to the relation to the law and the new ordinance of God's kingdom (comp. Rom. vii. 1-3). "Whoever on account of the latter separates himself from the former commits in God's sight the sin of adultery, just as he who, after God has loosed from the law through the proclamation of the kingdom of God, desires to continue the old relation. The former sins against ver. 17, the latter against ver. 16." Of this there is not "the slightest hint in the text." It is far safer to say that we do not know what there was in the moral status of the audience which gave to this example from the law its appropriateness, than to allegorize in this fashion. Weiss too is especially hostile to allegorizing in other cases.

## CXXIX. Ver. 21. ἀλλὰ καὶ οἱ κύνες κ.τ.λ.

Weiss ed. Mey. does not admit either the view of aggravation or that of compassion. "Both the contrast (*ἀλλὰ*) and the accumulation (*καὶ*) seem to me sufficiently explained, when it is assumed that he who, like a dog, lurked before the door for the remnants of the table (*Matt. xv. 27*), was also treated by the unclean beasts as their equal."

## CXXX. Ver. 22. ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων.

Meyer's view, that the whole person of Lazarus is meant, is rejected by Weiss as "simply opposed to the context." He thinks the burial of the beggar is not mentioned possibly because he was not buried, but chiefly "because with the higher honor which occurs to him through the angels the transformation of his fate begins."

## CHAPTER XVII.

VER. 1. [Quite unusually the Rec. here omits *αὐτοῦ*, which is attested by the best uncials and versions, accepted by all recent editors.] Instead of τοῦ μὴ Elz. [not Stephens] has merely μὴ. But τοῦ is decisively attested. Tischendorf has the arrangement τοῦ τὰ σκ. μὴ ἐλθ., following B L X  $\aleph$ ; the usual order of the words was favored because of Matt. xviii. 7. — *οὐαὶ δέ*] B D L  $\aleph$ , min. vss. Lachm. have πλὴν οὐαί. [Treg. text., W. and Hort, R. V.] From Matt. xviii. 7. — Ver. 2. *μύλος ονικός*] B D L  $\aleph$ , min. vss., including Vulg. It., have λίθος μυλικός. Recommended by Griesbach, adopted by Lachm. and Tisch.; the *Recepta* is from Matt. xviii. 6. [Tisch., Treg., W. and Hort, R. V., with  $\aleph$ \* B L, place *ἐνα* after *τούτων*.] — Ver. 3. *δέ*] is wanting in B D L X  $\aleph$ , min. vss., also Vulg. It. Condemned by Griesb., deleted by Rinck, Lachm. Tisch. A connective addition, in accordance with Matt. xviii. 15, from which place, moreover, *εἰς σέ* is intruded, in Elz. Scholz, after *ἀμαρτή*. — Ver. 4. *ἀμαρτή*] Decisive authorities have *ἀμαρτήσθ*. Approved by Griesb., adopted by Lachm. and Tisch.; *ἀμαρτή* is a mechanical repetition from ver. 3. — The second *ἡμέρας* has such important evidence against it, that Rinck, Lachm. Tisch. have rightly deleted it. An exegetical addition to balance the previous clause. — After *ἐπιστρίψῃ* Elz. adds *ἐπὶ σέ*. In any case wrong; since A B D L X  $\aleph$ , min. Clem. have *πρὸς σε* (approved by Griesb., adopted by Lachm. and Tisch.), while E F G H K M S U V  $\Gamma$   $\Delta$ , min. vss. Or. Dam. have nothing at all (so Griesb. Matth. Scholz). *πρὸς σε* is preponderatingly attested; it was variously supplied (*ἐπὶ*, *εἰς*) when passed over as superfluous. — Ver. 6. Instead of *εἶχετε* there is stronger evidence in favor of *ἔχετε* (so Tisch.); the former is an emendation. — Ver. 7. [Recent editors, with Tisch.,  $\aleph$  B D L, Copt., Vulg., add *αὐτῷ* after *ἔρει*. This reading favors the connection of *εὐθέως* with what follows.] — *ἀνάπεσαι*] Between this form and *ἀνάπεσε* (Matth. Lachm. Tisch. [recent editors, with  $\aleph$  B D, and others]), the authorities are very much divided. The former was corrected by the latter as in xiv. 10. — Ver. 9. *ἐκεῖνῳ*] is not found in decisive witnesses; deleted by Lachm. and Tisch. An addition for the sake of more precise statement, which, moreover, is accomplished in Elz. by adding *αὐτῷ* after *διαταχθ*. — *οὐ δοκῶ*] is wanting in B L X  $\aleph$ , min. Copt. Arm. Aeth. Verc. Cyp. Bracketed by Lachm., deleted by Tisch. [Treg., W. and Hort, R. V., but not by Weiss]. But how easily might the following *οὕτω* become an occasion for the omission! For the addition just of these superfluous and yet peculiar words there was no reason. — Ver. 10. The second *δρι* is wanting in A B D L  $\aleph$ , min. Slav. Vulg. It. Or. and other Fathers. Suspected by Griesb., deleted by Lachm. and Tisch. A connective addition. — Ver. 11. *διὰ μέσον*] D has merely *μέσον*, which, dependent on *δῆρ' ἔχει*, is to be considered as an exegetic marginal note. The *μέσον* written on the margin occasioned the readings *διὰ μέσον* (B L  $\aleph$ , 28, Lachm.), which *usus loquendi* is foreign to the New Testament, and *ἀνὰ μέσον* (i. 13. 69, *al.*). [Tisch. VIII., Treg., W. and Hort, R. V., have *διὰ μέσον*, and with  $\aleph$  B L, omit *αὐτόν* after *πορεύεσθαι*.] — Ver. 21. Tisch., W. and

Hort, Weiss, R. V., with  $\aleph$  B L, omit the second  $\text{ἰδοὺ}$ .] — Ver. 23. Before the second  $\text{ἰδοὺ}$  Elz. Scholz, Lachm. have  $\eta$ , but in opposition to B D K L X II, min. Slav. Vulg. ms. Theophylact. An addition, according to the analogy of Matt. xxiv. 23. Tisch. has the arrangement  $\text{ἰδοὺ ἐκεῖ, ἰδοὺ ὧδε}$ , following B L, Copt. [so recent editors, R. V.], and in any case it occurred more naturally to the transcribers, partly on its own account, partly following ver. 21 and Matt. xxiv. 23, to place  $\text{ὧδε}$  first. — Ver. 24. [Tisch., W. and Hort, Weiss, R. V., with  $\aleph$  B L, etc., omit  $\eta$  after  $\text{ἀσραπή}$ .] — After  $\text{ἔσται}$  Elz. has  $\text{καὶ}$ ; bracketed by Lachm., deleted by Tisch. A very easily occurring addition (comp. ver. 26), which has preponderating evidence against it. Comp. on Matt. xxiv. 27. —  $\text{ἐν τῇ ἡμέρᾳ αὐτοῦ}$  is, indeed, deleted by Lachm., but is wanting only in B D, 220, codd. of It., and is to be maintained. [W. and Hort, R. V. marg., omit.] If it had been added,  $\text{ἐν τῇ παρουσίᾳ αὐτοῦ}$  would have been written, according to Matt. xxiv. 27, and this would have had not merely a few (248, codd. of It. Ambr.), but preponderating authorities. The omission may easily have arisen by means of the homoeoteleuton  $\text{ἀνθρωποῦ . . . αὐτοῦ}$ . — Ver. 27.  $\text{ἐξεγαμίζοντο}$  Lachm. Tisch., on preponderating evidence, have  $\text{ἐγαμίζοντο}$ . Rightly; the former is a kind of gloss, following Matt. xxiv. 38. — [Ver. 28. Tisch., recent editors, R. V., with  $\aleph$  B L, Vulg., read  $\text{καθώς}$ , instead of  $\text{καὶ ὥς}$ .] — Ver. 30. Here also, as at vi. 23,  $\text{τὰ αὐτά}$  is to be read, in accordance with B D K X II  $\aleph^{**}$  min. — [Ver. 33. There are a number of variations. Tisch., recent editors, R. V., read  $\text{περιποιήσασθαι}$  (with B L), as unusual, and, with  $\aleph$  B D, 1, 33, omit the second  $\text{αὐτῶν}$ .] — Ver. 34 f. The articles before  $\text{εἰς}$  and before  $\text{μία}$  in Elz. Tisch. (the second also in Scholz, Lachm.) have such strong evidence against them, that they appear to have been added, according to the analogy of  $\text{ὁ ἕτερος}$  and  $\text{ἡ ἑτέρα}$ , [Tisch. VIII. omits the first, but retains the second:] — After ver. 35 Elz. Scholz [R. V. marg.] have (ver. 36):  $\text{Δύο ἔσονται ἐν τῷ ἄγρῳ· ὁ εἰς παραληφθήσεται, κ. ὁ ἕτερος ὑφεθήσεται}$ . Against such decisive evidence, that we cannot suppose an omission occasioned by the homoeoteleuton (Scholz), but an interpolation from Matt. xxiv. 24. —  $\text{συναχθήσονται οἱ ἀετοὶ}$  Tisch. has  $\text{καὶ οἱ ἀετοὶ ἐπισυναχθήσονται}$ , on very important evidence. [So recent editors, R. V.] The *Recepta* is from Matt. xxiv. 28.

Vv. 1-4. The Pharisees (xvi. 14) are despatched and dismissed (xvi. 15-31), and Jesus now again turns Himself, as at xvi. 1, to His disciples, and that with an *instruction and admonition in reference to σκάνδαλα*, a subject which He approached the more naturally that it was precisely the conduct of the Pharisees which had occasioned the entire set of discourses (xv. 2), and especially had introduced the last portion (xvi. 14), that was of a very offensive nature to the disciples of Jesus, and might become injurious to their moral judgment and behavior. Comp. already Theophylact. The course of the previous discourse therefore still goes on, and it is unfair to Luke to deny to the formula  $\text{εἶπε δὲ κ.τ.λ.}$  the attestation of the point of time, and to maintain that there is no connection with the entire section, vv. 1-10 (de Wette, Holtzmann; comp. Michaelis, Paulus, Kuinoel). [See Note CXXXI., p. 495.] — The contents of vv. 1-4 are of such a kind that these sayings, especially in a dissimilar form, might be used several times on various occasions (comp. Matt. xviii. 7, 8, 15, 21 f.). In the form in which

Luke gives them, he found them in his original source of the journey.<sup>1</sup>—ἀνένδεκτόν ἐστι] equivalent to οὐκ ἐνδέχεται, xiii. 33, not preserved elsewhere than in Gregor. Cor. and Artem. *Oneir.* ii. 70.<sup>2</sup>—τοῦ μὴ ἐλθεῖν] the genitive dependent on the neuter adjective used as a substantive (Kühner, II. p. 122): the *impossible* (impossibility) of *their not coming* occurs. Winer views it otherwise, p. 293 [E. T. 328].—λυσίτελει αὐτῷ, εἰ] *it is profitable for him, if*. In what follows observe the perfects, *cast around, and he is thrown*, by which the matter is declared as completed, and in its completion is made present.—ἵ] as xv. 7.—ἵνα] *than to deceive, i.e., than if he remained alive to deceive*. The being drowned is here conceived of as *before* the completion of the deceiving. Matthew has it otherwise, xviii. 6.—τῶν μικρῶν τούτων] pointing to those *present*, not, however, *children* (Bengel and others), but *disciples*, who were still feeble, and therefore easily led astray,—*little ones* among the disciples, beginners and simple ones. [See critical note.] According to xv. 1, 2, it is to be supposed that some of them at least were converted publicans and sinners. To explain the expression from Matt. xviii. 6 or x. 42 is not allowable, since there it has in its connection a reason for its insertion, which does not occur here. [See Note CXXXI., p. 495.]—Ver. 3. “Considering that offences against the weak are thus inevitable and punishable, I warn you: *Be on guard for yourselves*, take care of yourselves lest offences occur in your own circle.” *In what way* especially such offences are to be avoided, the following exhortation then declares, to wit, by indefatigable *forgiving love*, by that disposition therefore which was, in fact, so greatly wanting to the Pharisees, that they could murmur, as at xv. 2.—ἀμάρτη] *shall have committed a fault*, namely, *against thee*, which the context proves by ἄφεσις αὐτῷ and ver. 4.—ἐπιτίμ. αὐτῷ] *censure him*, ἐπιτιγῆσον ἀδελφικῶς τε καὶ διορθωτικῶς, “rebuke both fraternally and correctingly,” Euthymius Zigabenus. Comp. 2 Tim. iv. 2.—ἐπιστρέψῃ] a *graphic touch*, shall have *turned round, i.e., shall have come back* to thee (πρός σε belongs to this). He has previously turned away from him, and departed.—The representation by means of ἐπτάκις κ.τ.λ. (comp. Ps. cxix. 164) finds its justification in its *purpose*, to wit, to lay stress upon forgiveness as *incapable of being wearied out*; hence we are not to think of the possible want of principle of such an offender, nor to regard the expression either as a misunderstanding (Michaelis) or as a transformation from Matt. xviii. 21 f. (de Wette, Weiss). Whether ver. 4 stood in the *Logia* after Matt. xviii. 15 is an open question, at least it does not form the necessary pre-supposition of Matt. xviii. 21.

Vv. 5, 6. At the conclusion of the whole of the great set of discourses, now at length appear separately the *Twelve* (οἱ ἀπόστολοι, not to be identified with the μαθηταίς in general, ver. 1, xvi. 1) with a special request. [See Note CXXXII., p. 495.] They feel that the moral strength of their faith in

<sup>1</sup> According to Holtzmann (comp. Weiss), Luke attempts the return to Mark ix. 42 (Matt. xviii. 6), but finds the assertions of Mark ix. 43-47 “too glaring and paradoxical.” But these assertions were already from the *Logia* too widely known and current for this; and how wanting in motive

would be that return, which still would not be carried out! Comp. Weiss in the *Jahrb. f. D. Theol.* 1864, p. 101.

<sup>2</sup> The expression ἐνδέκτον ἐστι occurs in Apollonius, *de Constr.* p. 181, 10, *de Adv.* p. 544, 1.

Jesus, *i.e.*, just the *loving* power of their faith, is not great enough for that great task which is just set them at ver. 4, and ask openly, and with entire confidence in His divine spiritual power, Give us *more* faith, *i.e.*, stronger energetic faith ! It is addition in the sense of *intensifying the quality*. To suppose a *want of connection* (Paulus, Schleiermacher, de Wette, Holtzmann), would be justifiable only if it were necessary for πίστις to mean *belief in miracles* (comp. Matt. xvii. 20); but this the answer in nowise requires. The answer, ver. 6, says : " This your prayer shows that faith (which Jesus, indeed, conceives of in the ideal sense, as it *ought* to be) is still wholly wanting to you ! If you had it even only in very small measure, instead of finding obedience to that rule too difficult, ye would undertake and see accomplished that even which appears impossible (which requires the highest moral power and strength)." According to the reading *ἔχετε* (see the critical remarks) the idea *changes*. In the protasis the relation is simply *stated*, but the apodosis is conditioned by the idea that that which is stated *is not, however, actually present*.<sup>1</sup> — *ὑπήκουσεν* not again imperfect, but aorist: ye would say, . . . and it *would have obeyed you* (immediately even upon your saying).<sup>2</sup> [See Note CXXXIII., p. 495.]

Vv. 7-10. To such efficiency will faith bring you, but guard yourselves withal from any claim of your own meritoriousness ! Thus, instead of an immediate fulfilment of their prayer, ver. 5, as conceived by them, Jesus, by the suggestion, quite as humbling as it was encouraging, that is contained in ver. 6, and by the warning that is contained in ver. 7 ff., opens up to His disciples the way on which He has to lead them in psychological development to the desired increase of faith. Here also Maldonatus, Kuinoel, de Wette, Neander, Bleek, Holtzmann [Godet, Weiss] deny the connection. — *ὅς κ.τ.λ.*] *ἐστὶ* is to be supplied before. — *εὐθέως*] is connected by Erasmus, Beza, Calvin, de Wette, Bleek, and others with *ἐπεὶ*. But that it belongs to what *follows* (Luther, Bengel, Lachmann, Tischendorf, Ewald [Treg., W. and Hort, R. V.], and others) is indicated in the context by *μετὰ ταῦτα φάγεσθαι κ.τ.λ.*, which is the opposite of *εὐθέως παρελθ. ἀνάπεσαι*. As to *ἀνάπεσαι*, see on xiv. 10. — Ver. 8. *ἀλλ' οὐχὶ κ.τ.λ.*] *but will he not say to him ?* *ἀλλά* refers to the negative meaning of the foregoing question.<sup>3</sup> — *ἕως φάγω κ.τ.λ.*] *until I shall have eaten and drunk*, so long must the *διακονεῖν* last. — *φάγεσθαι κ. πίεσαι*] *futures*. See Winer, pp. 81, 82 [E. T. 88, 89]. — Ver 9. *μὴ χάριν ἔχει*] *still he does not feel thankful* to the servant, does-he ? which would be the case if the master did *not* first have himself served.<sup>4</sup> — *τὰ διαταχθ.*] the ploughing

<sup>1</sup> Comp. on 2 Cor. xi. 4; Kühner, *ad Xen. Anab.* vii. 6. 15. Otherwise Buttmann in the *Stud. u. Krit.* 1868, p. 483: "Ye ask for an increase of your faith? Have ye then not enough? Verily, and if ye only had faith as a grain of mustard seed, ye would be able, *if ye wished* (*i.e.*, if ye had confidence in your own faith,—the courage of faith,—or made the right use of your faith), to say to this fig tree," etc. But the "*if ye would*" is interpolated; the *ἂν* with *ἐλάγετε* simply

signifies: in a case that may happen if the case of such a miraculous transplantation were supposed.

<sup>2</sup> Comp. Xen. *Anab.* v. 8. 13. On the *mud-berry tree*, see Pliny, *N. H.* xiii. 14; Dioscor. i. 182.

<sup>3</sup> See Krüger, *ad Anab.* ii. 1. 10; Kühner, *ad Mem.* i. 2. 2.

<sup>4</sup> On *χάριν ἔχει*, comp. 1 Tim. i. 12; it is purely classical, Bremi, *ad Lys.* p. 152.

or tending. — Ver. 10. οὕτω καὶ ὑμεῖς κ.τ.λ.] like the slave, to whom no thanks are due. We are not to supply ἐστὲ after ὑμεῖς. — ἀχρεῖοι] *unprofitable slaves*.<sup>1</sup> The point of view of this predicate<sup>2</sup> is, according to the context (see what follows), this, that the *profit* does not begin until the servant goes beyond his obligation. If he do *less* than his obligation, he is *hurtful*; if he *come up to* his duty, it is true he has caused no damage, but still neither has he achieved any positive *χρεῖα*, and must hence acknowledge himself a δοῦλος ἀχρεῖος, who as being such has no claims to make on his Lord for praise and reward. Judged by this ethical standard, the *χρεῖα* lies *beyond* the point of duty, for the coming up to this point simply averts the *damage* which, arising from the *defect* of performance, would otherwise accrue. The impossibility, however, even of coming up to this point not only excludes all *opera supererogativa*, but, moreover, cutting off *all* merit of works, forms the ethical foundation of justification by *faith*. The meaning "*worthless*" (J. Müller, *v. d. Sünde*, I. p. 74) is not the signification of the word (any more than in LXX. 2 Sam. vi. 22, <sup>ל</sup>פֶּשַׁע), but it follows at once from this. Moreover, the passage before us does not stand in contradiction to xii. 37, since the absence of merit on the part of man, by which Jesus here desires to *humble* him, does not exclude the divine reward of grace, by which in xii. 37 He *encourages* him. It is incorrect to say that Jesus promised to His disciples no other reward than that which is found in the fulfilment of duty itself (Schenkel).

Vv. 11–19. The great discussion from xv. 1 onwards is now concluded. Now, before proceeding with his narration, Luke first gives into the reader's hands again the thread of the account of the journey (comp. ix. 51, xiii. 22). [See Note CXXXIV., p. 495 seq.] According to de Wette, indeed, this is a *confused* reminiscence of the journey, and according to Schleiermacher an original introductory formula left standing by the compiler. — καὶ αὐτός] As to καὶ, see on v. 12. αὐτός : *he on his part*, independently of other travellers to the festival who were wont to travel direct through Samaria, Joseph. *Antt.* xx. 6. 1. — διὰ μέσον Σαμαρ. κ. Γαλιλ.] According to the usage of μέσον (with or without an article, see Sturz, *Lex. Xen.* III. p. 120) with a genitive, this may mean either *through the midst of Samaria and Galilee*,<sup>3</sup> or *through the strip of country forming the common boundary of Samaria and Galilee*, i.e., between the two countries on the borders.<sup>4</sup> The former (Vulg. and many others, including de Wette) is opposed to the context, since Samaria is named *first*, but the πορεύεσθαι εἰς Ἱερουσαλὴμ led first through

<sup>1</sup> Comp. Xen. *Mem.* 1. 2. 54 : ὁ τι ἀχρεῖον ἦ καὶ ἀνοφελές. On the *contemptuous* meaning, see Lobeck, *ad Aj.* 745.

<sup>2</sup> Otherwise Matt. xxv. 30. The different reference in the two passages is explained from the relative nature of the conception. Bengel aptly says : "Miser est, quem Dominus servum inutilem appellat Matt. xxv. 30; beatus, qui se ipse. . . Etiam angeli possunt se servos inutiles appellare Del," "He is miserable, whom the Lord calls an

unprofitable servant, Matt. xxv. 30; happy, who calls himself so. . . Even angels can call themselves unprofitable servants of God."

<sup>3</sup> *iv.* 30; Jer. xxxvii. 4; Amos v. 17; Bornemann, *ad Xen. Anab.* 1. 2. 23.

<sup>4</sup> So Xen. *Anab.* 1. 4. 4 : διὰ μέσον (in the midst through between the two walls) διὰ περὶ τούτων ποταμῶν; Plat. *Leg.* vii. p. 805 B. Comp. ἀνὰ μέσον, Ezek. xxii. 26; Judg. xv. 4; 1 Kings v. 12.



*Galilee.*<sup>1</sup> No ; according to Luke, Jesus Himself journeyed *in the midst, between* ("in confinio," "in the borders," Bengel), *through the two countries*, so that He kept on the boundary, having before Him on the south Samaria, on the north Galilee.<sup>2</sup> His direction is to be regarded as from west to east, as in xviii. 35 He comes into the neighborhood of Jericho. Now as Jericho is situated not far from the Jordan, but Luke says nothing of any passing over to Perea (nevertheless Wetstein assumes this crossing over, which is said to have occurred at Scythopolis, so also Lichtenstein, p. 318), it is thus, according to Luke, to be assumed that Jesus journeyed across on the boundary of Samaria and Galilee eastward as far as the Jordan, and then passing downwards on the Jordan reached Jericho. [See Note CXXXIV., p. 495 seq.] A disagreement with Matthew and Mark, who make Him journey through Perea. See on Matt. xix. 1.—That *Σαμαρείας* is named *first*, has its natural reason in the previous statement of the direction *εἰς Ἱερουσ.*, in accordance with which, in mentioning the borders, Luke has first of all in view the *forward movement* corresponding to this direction. The narrative contained in ver. 12 ff. Luke has not "constructed out of tradition" (Holtzmann), but has borrowed it from his source of the journey. — *δέκα] οἱ ἐννέα μὲν Ἰουδαῖοι ἦσαν, ὁ δὲ εἰς Σαμαρείτης· ἡ κοινωμία δὲ τῆς νόσου τότε συνῆθροισεν αὐτοὺς ἀκοῦσαντας, ὅτι διέρχεται ὁ Χριστός,* "The nine were Jews, but the one a Samaritan : and the fellowship of disease then gathered them when they heard that Christ was passing through," Euthymius Zigabenus. — *πρόβρωθεν] μὴ τολμῶντες ἐγγίσαι,* "not daring to draw near" (Theophylact)—to wit, as being unclean, to whom closer intercourse with others was forbidden (Lev. xiii. 46; Num. v. 2 f.).<sup>3</sup> — Ver. 13. *αὐτοί] they on their part* took the initiative. — Ver. 14. *ἰδὼν] when He had looked upon them*, had His attention first directed to them by their cry for help. — *πορευθέντες κ.τ.λ.]* for on the road their leprosy was to disappear ; see what follows, where indeed Paulus, in spite of the *ἐν τῷ ὑπάγειν* (which is made to mean : when they agreed to go !), interprets *ἐκαθαρίσθ.*, *they were declared to be not infectious ! — τοῖς λεπτοῖς] the Samaritan* to be inspected and declared clean must go to a Samaritan priest. — Ver. 15. *ἰδὼν, ὅτι ἰάθη]* even before his coming to the priest,<sup>4</sup> who had therefore communicated to him *no remedy* (in opposition to Paulus). — Ver. 16. κ.

<sup>1</sup> According to this understanding Jesus must have journeyed, not southwards, but northwards, which Paulus and Olshausen actually suppose, understanding it of a subordinate journey from Ephraim (John xi. 54). But this is totally opposed to the direction (*εἰς Ἱερουσ.*) specified in the context, in respect of which Jesus is wrongly transferred already at x. 38 to Bethany. See on ix. 51. Schleiermacher's view of this passage is altogether untenable, as well as that of de Wette, according to whom (comp. Strauss, II. p. 202) the notice is only intended to explain the presence of a Samaritan, and therefore *Σαμαρείας* is put first. As though Luke would have written in such a thoughtless mechanical fashion !

<sup>2</sup> See also Wetstein, Schleiermacher, Bleek [Godet, Weiss ed. Mey.], Hofmann, Weissag. u. Erfüll. II. p. 118; Lange, L. J. II. 2, p. 1065.

<sup>3</sup> See on Mark i. 43, and the relative Rabbinical regulations in Lightfoot, Schoettgen, and Wetstein.

<sup>4</sup> If the Samaritan had first been to the priest (Calvin, Schleiermacher), Jesus could not have put the question which He asks at ver. 17 f., since the nine Jews had a much farther journey to the priests. The return of the Samaritan is to be conceived of as very soon after the departure, so that the whole scene took place while still in the village.

αὐτὸς ἦν Σαμαρεῖτ.] *and as for him, he was a Samaritan* (by way of distinction from the rest). This is made use of (Strauss, II. p. 53 f.) for the view that the entire narrative is woven together from traditions of the healings of leprosy and from parables which recorded Samaritan examples. This audacious scepticism is emulated by Eichthal, II. p. 285 f. — Ver. 17. οἱ δέκα] *all the ten*; οἱ ἐννέα, *the remaining nine*. See Kühner, II. p. 135 f. — Ver. 18. οὐχ εἰρέθη. κ.τ.λ.] *have they not been found as returning, etc.?* Comp. on Matt. i. 18. — τῷ θεῷ] *who through me has accomplished their cure*. Comp. ver. 15. Proper gratitude to God does not detract from *him who is the medium* of the benefit. Comp. ver. 16. — ὁ ἀλλογενής] *heightens the guilt of the nine*. The word does not occur in classical Greek; often in the LXX. and the Apocrypha, especially of Gentiles. The Greeks use ἀλλόφυλος, ἀλλοεθνής. The Samaritans were of *foreign descent*, on account of their Cuthaic blood. Comp. on Matt. x. 5; 2 Kings xvii. 24. — Ver. 19. Jesus dismisses the thankful one, giving him, however, to understand what was the *cause* of his deliverance—a germ for the further development of his inner life! Thy *faith* (in my divine power, ver. 15) hath delivered thee. This faith had not yet the specific *Messianic* substance; as yet, Jesus to him was only a divine, miraculously powerful teacher. See ver. 13.

Vv. 20, 21. What follows, and indeed as far as xviii. 30, still belongs to these border villages, ver. 12. It is not till xviii. 31 that the further journey is intimated, on which, at xviii. 35, follows the approach to Jericho. — To consider the question of the Pharisees as a *mocking* one (Theophylact, Euthymius Zigabenus, Calvin, Paulus, Kuinoel, and others), is unfounded. According to the analogy of other Pharisaic questions, and according to the indirect manner of the answer of Jesus, an intention to *tempt Him* is rather to be supposed. They wished to perplex Him, since He represented Himself by words and (as just at this moment) by deeds as the Messiah, by the problem, When is the kingdom of Messiah coming? — μετὰ παρατήρησιν] *μετά of accompanying circumstances* (Bernhardy, p. 255): *under observation*, i.e., the coming of the Messiah's kingdom is not so conditioned that this coming could be *observed* as a visible development, or that it could be said, in consequence of such observation, that here or there is the kingdom. See what follows. The coming is ἀπατήρητον—it develops itself *unnoticed*. This statement, however, does not deny that the kingdom is *a thing of the future* (Ewald: "as something which should first come in the future, as a wonderful occurrence, and for which men must first be on the watch"), but only that in its approach *it will meet the eye*. In the signification of watching and waiting for, παρατήρησις would convey the idea of *malice* (*insidiosa observatio*, "insidious observation," Polybius, xvi. 22. 8); but in the further descriptive οὐδὲ (*not even*) ἐροῦσιν κ.τ.λ., is implied only the denial of *the visibility* of the event which, developing itself ("gradatim et successive," "gradually and successively," Bengel), might be able to be *observed* (comp. παρατήρησις τῶν ἀστρων, Diod. Sic. i. 28). But if the advent of the kingdom happens in such a manner that it cannot be subjected to human observation, it is thereby at the same time asserted that neither can any limited point of time *when* it shall come (πότε, ver. 20) be specified. The idea: *with pomp* (Beza,

Grotius, Wetstein, comp. Kuinoel and others), conveys *more* than the text, which, moreover, does not indicate any reference to heathenish astrology or augury (Lange). — οὐδὲ ἐποῦσαν] Grotius aptly says: "non erit quod dicatur," "it will not be because it may be said."<sup>1</sup> — ἰδοὺ γάρ] a lively and emphatic repetition of the ἰδοὺ at the beginning of the argument urged against them. This, as well as the repetition of the subject, ἡ βασιλ. τ. Θεοῦ, has in it something solemn. — ἐν τῷ ἐμῶν] the contrary of ἐκ τῶς, ἐξω: *intra vos, in your circle, in the midst of you.*<sup>2</sup> So Euthymius Zigabenus, Beza, Grotius, Calovius, Wolf, Bengel [R. V. marg.], and others, including Kuinoel, Paulus, Schleiermacher, Fleck in Winer's *Exeg. Stud.* I. p. 150 ff., Bornemann, Kaeuffer, *de ζωῆς αἰ. not.* p. 51, de Wette, Ewald, Bleek, Hofmann, *Schriftbew.* II. 2, p. 146. *In the midst of them* the Messianic kingdom was, so far as He, the *Messiah*, was and worked (comp. xi. 20; Matt. xii. 28) among them (μέσος ὑμῶν, John i. 26). For where He was and worked, He, the legitimate King and Bearer of the kingdom, ordained thereto of the Father (xxii. 29), there was the Messianic kingdom (which was to be formally and completely established at the *Parousia*) in its temporal development, like the seed, the grain of mustard seed, the heaven, etc. Rightly, therefore, does Jesus argue (γάρ) from the ἐν τῷ ἐμῶν εἶναι that it comes unnoticed, and not in an appearance to be observed, wherein He certainly evades the point of the Pharisaic question which referred to the *currently expected* appearing of the kingdom (comp. ix. 27, xxi. 28) in so far as the ἐρχεσθαι, which He means refers to the development *in time*; an evasion, however, which was fully calculated to make them feel the impudent *prying spirit* of the question they had started, and to bring near to the questioners the highest *practical* necessity in respect of the coming of the kingdom (the perception of the Messiah who was already in the midst of them). If others<sup>3</sup> have explained ἐν τῷ ἐμῶν by *in animis vestris*, "in your souls" (Chrysostom, Theophylact, Erasmus, Luther, Calvin, Vatablus, and others, including Ch. F. Fritzsche in Rosenmüller, *Repert.* II. p. 154 ff., Olshausen, Glöckler, Schaubach in the *Stud. u. Krit.* 1845, p. 169 ff., Küstlin, Hilgenfeld, Schegg [Godet]), there is, it is true, no objection to be raised on the score of grammar;<sup>4</sup> but it is decidedly opposed to this that ὑμῶν refers to the *Pharisees*, in whose hearts nothing certainly found a place less than did the ethical kingdom of God,<sup>5</sup> as well as the fact that the idea itself—to wit, of the kingdom of God, as of an ethical condition in the internal nature of the Ego ("a divine-human heart-phenomenon," Lange)—is *modern*, not historico-biblical (not even contained in Rom. xiv. 17; 1 Cor. iv. 20; Col. i. 13).

<sup>1</sup> On the more definite *future* after the more general *present*, see Dissen, *ad Dem. de Cor.* p. 398 f.

<sup>2</sup> Comp. Xen. *Anab.* i. 10. 3: ὁπότε ἐν τῷ αὐτῶν καὶ χρήματα καὶ ἄνθρωποι ἐγίνοντο; *Ill.* ii. 3. 19; Thuc. vii. 5. 3; Dem. 977. 7; Plat. *Leg.* vii. p. 759 A: ἐν τῷ τῶν αὐτῶν μητέραν; Aelian, *Hist.* ii. 5. 15.

<sup>3</sup> So also Lange, *L. J.* II. 2. p. 1069, yet blending with it the other explanation.

<sup>4</sup> Comp. Plat. *Tim.* p. 45 B, *Soph.* p. 263 E, *Pol.* iii. p. 401 D; Ps. xxxviii. 4, cix. 22, ciii. 1; Ecclus. xix. 23; Matt. xxiii. 26.

<sup>5</sup> Quite opposed to the words of the passage is the evasion of Olshausen, that the expression only establishes the *possibility* of the reception of the Pharisees into the kingdom, inasmuch as the inwardness of its revelation is laid down as its *general criterion*.

Ver. 22. The Pharisees have got their answer. Yet Jesus does not allow the point of their question to be lost thereby, but turns now to His disciples (probably after the departure of the Pharisees, as they do not appear again in what follows, and as the discourses themselves bear an unreserved character, wholly different from ver. 20 f.), in order to give to them instructions in reference to the question raised by the Pharisees, and that not on the temporal development of the kingdom of the Messiah wherewith He had despatched them, but on the *actual solemn appearing of the Messiah* in the *Parousia*. "Calamities will arouse in them the longing after it, and false Messiahs will appear, whom they are not to follow; for, like the lightning, so immediately and universally will He reveal Himself in His glorious manifestation," vv. 22-24. See further on ver. 25. We have here the discourse of the future from the *source of the account of the journey*. [See Note CXXXV., p. 496.] This and the *synoptic* discourse on the same subject, xxi. 5 ff., Luke keeps separate. Comp. Weizsäcker, pp. 82 f., 182, and see the remark after ver. 37. — *μίαν τῶν ἡμερῶν τοῦ νιοῦ τ. ἀνθρ. ἰδεῖν* i. e., to see the appearance of a single day of the *Messianic period* (of the *αἰὼν μέλλων*), in order, to wit, to refresh yourselves by its blessedness. Comp. Grotius, Olshausen, de Wette, Lange, Bleek. Your longing will be: Oh, for only one *Messianic* day in this time of tribulation! — a longing indeed not to be realized, but a natural outbreak under the pressure of afflictions. — *Usually*, yet not in harmony with ver. 26: "erit tempus, quo vel uno die meo conspectu, mea consuetudine, qua jam perfrui mini, frui cupiatis," "there will be a time, when you will long to enjoy for even one day my presence, my companionship, which you now fully enjoy," Kuinoel; comp. Ewald. — καὶ οὐκ ὄψεσθε] because, to wit, the point of time of the *Parousia* is not yet come; it has its *horas et moras*.

Vv. 23, 24. [See Note CXXXVI., p. 496 seq.] See on Matt. xxiv. 23-27. — ἐποῦσιν κ. τ. λ.] on the occasion of the appearance of false Messiahs. A locality of fixed limits, moreover (comp. ver. 21), does not characterize the *solemn appearing of the kingdom*. — ἰδοὺ . . . ὦδε] namely: is the Messiah! — μὴ ἀπέλθ. μὴ δὲ διώξ.] a climax: *Go not forth, nor follow after* (sectamini), to wit, those of whom this is asserted. — Ver. 24. *The lightning which lightens* [but see critical note]; comp. similar expressions in Lobeck, *Paral.* p. 503. — ἐκ τῆς] Supply *χωρᾶς*:<sup>1</sup> *flashing out from the one region under the heaven* (which expands under the heaven, ἰπὸ with an accusative) *lightens even to the other* (opposite one<sup>2</sup>). — οὕτως] in such a manner of appearance as manifests itself in a moment and universally.

Ver. 25. What will yet first *precede* the *Parousia*, and (1) in respect of the Messiah Himself: He must (comp. ix. 22, xxiv. 26) first suffer and be rejected, ver. 25; and (2) in respect of the profane world: it will continue in security in its usual earthly doing and striving, until the crisis, universally ruinous for it, shall suddenly break in as in the days of Noah and of Lot, vv. 26-30. See further on ver. 31.

<sup>1</sup> See Bos, *Ellips.* ed. Schaefer, pp. 560, 562; Winer, p. 522 [E. T. 591].

<sup>2</sup> What Lange reads into the passage,

"from the old world to the new," is not there at all. Comp. Matt. xxiv. 27.

Vv. 26, 27. [See Note CXXXVI., p. 496 seq.] Comp. Matt. xxiv. 37 f. — καθὼς ἐγένετο κ.τ.λ.] to wit, that men carelessly and securely pursued their accustomed striving till they were overtaken by the flood. — ἐν ταῖς ἡμέραις τ. υἱοῦ τ. ἀνθρώπου] in the days in which the appearance of the Messiah will come. — Ver. 27. ἡσθιον, ἐπινον κ.τ.λ.] a vividly graphic asyndeton. — καὶ ἡλθεν] not to be connected with ἀχρι ἧς ἡμέρας (Bleek). See Gen. vii. 4, 10.

Vv. 28-30. Ὁμοίως] does not belong to ἀπαντας (Bornemann, who assumes a Latinism : *perdidit omnes pariter atque ut accidit*), against which is to be set the similarity of the twofold καὶ ἀπώλεσεν ἀπαντας, vv. 27 and 29. Moreover, we are not to conceive of ἐσται again after ὁμ. καὶ (Paulus, Bleek), against which is ver. 30 ; but *similiter quoque, sicuti accidit*, etc. This ὁμοίως καὶ is afterwards again taken up by κατὰ τὰ αὐτά, ver. 30, and the ἡσθιον . . . ἀπαντας that lies between the two is *epexegetically* annexed to the ὡς ἐγένετο, as in vii. 11, viii. 40, and frequently ; so that ἡσθιον . . . ἀπαντας is not to be put in a parenthesis at all (Lachmann), but neither is any point to be placed after ἀπαντας (Tischendorf). — Ver. 29 f. ἰβρεξε] scil. θεός. Comp. Matt. v. 45 ; Gen. xix. 24. In remembrance of the latter passage the subject is presupposed as known, and hence the verb is not intransitive, as at Rev. xi. 6 (Grotius).<sup>1</sup> — πῦρ κ. θείον] Comp. Hom. Od. xxii. 493 ; it is not to be transformed into *lightnings* (Kuinoel) ; Jesus follows the representation of Gen. xix. — ἀποκαλύπτεται] is revealed, 1 Pet. v. 4 ; 1 John ii. 28, iii. 2. Up to that time He is *hidden* with God in His glory, Col. iii. 3 f. ; 2 Thess. i. 7 ; 1 Cor. i. 7 ; 1 Pet. i. 7, iv. 13.

Vv. 31-33. [See Note CXXXVI., p. 496 seq.] At that day it is well to abandon all earthly possession, wherefore I call to your remembrance the example of Lot's wife. Even the temporal *life* must be abandoned by him who wishes not to lose the life eternal. — ὅς ἐσται ἐπὶ τοῦ θάμ. κ.τ.λ.] indicates certainly the undelayed *flight with abandonment of earthly possession*, but not, as at Matt. xxiv. 17, Mark xiii. 15, the flight in the destruction of Jerusalem, of which here there is no mention, but *the flight for deliverance to the coming Messiah* at the catastrophe which immediately precedes His *Parousia*, Matt. xxiv. 29-31. Then nothing of temporal possession should any more fetter the interest. Hence de Wette is wrong in regarding (comp. Weiss) the expression as unsuitably occurring in this place. — καὶ τ. σα. αὐτοῦ] see Bernhardy, p. 304. — Ver. 32. τῆς γυναίκος Λώτ.] whose fate was the consequence of her looking back contrary to the injunction (Gen. xix. 26), which she would not have done if she had given up all attachment to the perishing possessions, and had only hastened to the divine deliverance. Comp. Wisd. x. 7 f. — Ver. 33. [See Note CXXXVI., p. 496 seq.] Comp. ix. 24, and on Matt. x. 30 ; Mark viii. 35. — ζητήσῃ . . . ἀπολέσῃ] in the time of that final catastrophe ἀπολέσει . . . ζῶγον. : in the decision at the *Parousia*. — ζῶγονεῖν, to *preserve alive*, as Acts vii. 19, and in the LXX. See Biel and Schleusner.

Vv. 34, 35. But the decision at the *Parousia*, what a *separation* it will be ! — a separation of those who are in the temporal life united in a perfectly common position. This is symbolically represented in two examples.

<sup>1</sup> On the use of the word in classical Greek, see Lobeck, *ad Phryn.* p. 291.

Comp., moreover, on Matt. xxiv. 40 f. — τὰν τῇ νυκτὶ] which Bengel, in opposition to the context, explains : in this *present* night, is neither to be interpreted *in tempore illo calamitoso*, "in that calamitous time" (Kuinoel, who says that the night is *imago miseriae*, "a figure of misery;" Micah iii. 6 ; comp. Grotius and Bleek), nor to be pressed to the conclusion that the *Parousia* is definitely ordained to take place by *night* (de Wette, who finds the ground for this view in the comparison of the Messiah with a thief in the night), in respect of which the following grinding at the mill as an occupation of the day-time is held as left standing inappropriately from Matthew, but the horror of the night belongs to the *imagery* of the concrete representation.<sup>1</sup> [See Note CXXXVI., p. 496 seq.] At ver. 35, however, there is again a departure from this feature, because a graphic touch of a different kind is added to the idea. Day and hour, even the Son knoweth not, Matt. xxiv. 36 ; comp. Acts i. 7. — ἐπὶ κλίνης μιᾶς] not in general: they shall be *bed-fellows* (Lange), but, according to the words and the concrete representation : they shall find themselves *on one bed*. A warning against precipitate separation of mingled domestic relations (Lange) is altogether foreign to this passage.

Ver. 37. Ποῦ] not : *quomodo* (Kuinoel), against which ungrammatical rendering even the following ὅπου ought to have guarded him ; but : *where* will this separation occur ? As to what follows, see on Matt. xxiv. 28.\* [See Note CXXXVI., p. 496 seq.]

REMARK. —With regard to the discourses which are set forth here, vv. 22-37, but in Matt. xxiv. at another time and in another connection, viz. in that of the great discourse on the end of the world (comp. Luke xxi.), some have attributed (Schleiermacher, p. 215 ff., 265 ff., Neander, Olshausen, Bleek), others have denied (de Wette), *originality* to Luke. The latter view depends upon the assertion of a want of connection, and partial inappropriateness of the expressions in Luke, which assumption, however, is not justified by the exposition. But the former cannot be allowed at the expense of Matthew (see especially Schleiermacher, who supposes in Matthew a mingling of the originally separate discourses [Weiss ed. Mey.], Luke xvii. 22 ff. and xxi. 5 ff.), since even in Matthew everything stands in strictly linked connection ; but Luke xxi., in the same way as Matthew, places the *Parousia* in connection with the destruction of Jerusalem, xxi. 25 ff. (comp. Strauss, II. p. 333). Without doing injustice to the one or the other evangelist, originality is to be conceded to *both*, so that Luke xvii. 22 ff. has preserved, in accordance with his original source, a discourse spoken by Jesus, which, not preserved by Matthew, and belonging to an earlier period than Matt. xxiv. and Luke xxi., has the characteristic feature *that it remains entirely apart from connection with the destruction of Jerusalem*. That the substance of its contents was repeated by Jesus Himself in the great discourse of Matt. xxiv., is, in respect of the similarity of the material, intelligible enough, and this holds good especially of the

<sup>1</sup> It is not on account of the example of the two in bed together that the night is named (Hofmann, *Schriftbew.* II. 2, p. 626 [Weiss ed. Mey.]), but conversely the idea of the

night-time suggested that illustration.

\* On σῶμα, *corpse* (of man or beast, the latter here), see Duncan, *Lex. Homer.* ed. Rost, p. 1069. Comp. xliii. 52 ; Acts ix. 40.

characteristic words—lightning, deluge, eagles. [See Note CXXXV., p. 496.] But it cannot be decided how much in the execution and form is carried over from the one discourse into the other by the mingling processes of reminiscence and tradition, the rather that in general we can ascribe to the discourses in the synoptic Gospels on the end of the world originality only within certain limits, i.e., originality modified by the reflection and expectation of the church (see on Matt. xxiv., Remarks).

## NOTES BY AMERICAN EDITOR.

CXXXI. Ver. 1 ff. *The connection.*

Despite the objections of Weiss ed. Mey. (and here of Godet also), it seems best to regard this as a continuation of the previous discourse. Vv. 15, 16 are peculiar to Luke, and yet are in their proper position. That the sayings of vv. 1-4 might be repeated is as little improbable as that several occasions might arise when they were appropriate to the disciples. Weiss, however, says that Luke, "after the interpolation (chap. xvi. 14-31), returns to his oldest source, in which there accordingly followed the *discourse about stumbling-blocks* now substantially preserved in Matt. xviii." In ver. 2 Weiss objects to the reference to converted publicans and sinners (as his view of the position of the discourse compels him to do), referring "these little ones" to the disciples.

CXXXII. Ver. 5. *Kai eipav oi apostoloi k.t.l.*

Weiss ed. Mey. regards this request of the Apostles as "composed" by Luke, to lead over to the saying of Matt. xvii. 20, "that in the source probably formed the conclusion of the story of the lunatic, which Luke has already given in chap. ix. 28-43, together with the account of the transfiguration. Thus, too, is explained the reference of the saying specially to the Apostles, who on that account were not able to effect the cure (comp. Weiss, *Matt.*, p. 405)." But there are differences in the saying as well as in the circumstances. Godet properly thinks these divergences fatal to the theory of a common written source.

CXXXIII. Ver. 6. *ipekousen an imin.*

The R. V. renders: "it would have obeyed you," but the Am. Com. substitute: "it would obey." The former is not correct, either as conveying the idea of the Greek aorist in the clause, or as a specimen of English. Meyer does not really uphold it. The aorist, with *an* in the apodosis, does *not* necessarily point to something antecedent (*have obeyed*), but to a *single, synchronous* occurrence: when ye would say, etc., this would at once happen—all this on the supposition that you have faith. Whether they had any or not is *not* stated, since the clause is purely hypothetical.

CXXXIV. Vv. 11-19. *The Ten Lepers.*

It is very difficult to decide what journey is referred to in ver. 11, and hence to determine the time of this incident. The better supported reading *dia meson* E. seems to settle the question of route. It can properly mean only: between,

i.e., along the borders of Samaria and Galilee. See R. V., American text and margin. But there is no indication that our Lord ever returned to Galilee after the departure referred to in chap. ix. 51; comp. Matt. xix. 1; Mark x. 1. Meyer, it is true, places all the preceding incidents in Galilee, and regards this as the resumption of the journey. But since this involves a direct journey to Jerusalem, he is forced to accept a disagreement with "Matthew and Mark, who make Him journey through Peraea."

Robinson places this incident immediately after the rejection by the Samaritan village (chap. ix. 52-56); the intervening events, except those referred to in one passage of considerable length, are placed in Peraea. Andrews, however, places the healing of the ten lepers during the journey from Ephraim to Jerusalem, the raising of Lazarus having occurred after the discourse in vv. 1-10. But this fails to account for the mention of Galilee. The language of the verse is indefinite; the omission of *αὐτόν*, which Meyer does not notice, leaves it uncertain what is the subject of *προέβησαν*. The R. V. text has: "as they were," the margin: "as he was." No historical notice in Luke's account agrees so readily with a theory of transposed position. Samaria is mentioned first, either for the reason that Meyer assigns, or to account for the presence of the Samaritan leper (Weiss ed. Mey.).

#### CCXXXV. Ver. 20 ff. *The Eschatological Discourse.*

This discourse, as here recorded, must be connected with what precedes, either with ver. 19, or, if vv. 11-19 be placed earlier, with ver. 10. Weiss ed. Mey. thinks this discourse is from the oldest source, and that its main portions are in Matt. xxiv. interwoven with those of another found in the same source (namely, that reported in Luke xxi., 5 ff.). So Schleiermacher. But Meyer's view (stated in his closing remark, p. 494 seq.) is preferable. Both discourses are original; the striking sayings common to them both were repeated.

#### CCXXXVI. Ver. 23 ff. *The Views of Weiss.*

Weiss ed. Mey. differs in the following places from Meyer: Ver. 23. He finds here no hint of the appearance of false Messiahs, but thinks the discourse in the oldest source referred to premature announcements of the Messiah. In ver. 24 he refers *γὰρ* to the universally visible appearance which renders the matter of locality ("lo there, lo here") unnecessary. Properly rejecting the article after *ἀστραπή*, he renders *ἀστράπουσα*: "when it lighteneth" (so R. V.). He surmises that ver. 25 is modified from the oldest source, but, as it stood there, formed the basis of Mark viii. 31, ix. 31, which is improbable. Vv. 26-30, he thinks, stand in their original connection. Ver. 31 is explained by Weiss, not as referring to "the flight for deliverance to the coming Messiah," but as enjoining the relinquishment of all earthly things in order to be prepared for His coming. In his view the verse is added by Luke. Ver. 33 he regards as out of its original connection (comp. Matt. x. 39). He accepts *ἐπιπορεύσασθαι*; comp. R. V., "shall seek to gain." The various readings seem, however, to attest the originality of the verse in this connection. In accordance with his view of the composition of the discourse, he thinks that in the "source" ver. 34 joined directly on ver. 30. "In that night" he regards as not original, nor as an image of horror, but chosen by Luke to indicate a closer companionship, "in one bed."



Ver. 37. The first part of the verse Weiss holds to be one of Luke's "transition questions," but which, moreover, proves that Luke found what follows in this place. The original discourse he therefore thinks closed with the reference to the "eagles," which presents parabolically the main thought of the previous sayings, that the judgment will overtake all the ungodly. Against this theory of the discourse see Meyer's closing remark.

## CHAPTER XVIII.

VER. 1. δὲ καὶ] B L M  $\aleph$ , min. Copt. codd. of It. Or. have δέ. So Lachm. Tisch. [W. and Hort, Weiss, R. V.]. But the καὶ, which might be dispensed with, was easily passed over; it is wanting also in ver. 9 in not unimportant authorities (bracketed by Lachm.). After προσεύχ. Lachm. and Tisch. have αὐτοῖς. It is preponderantly attested; there would have been no reason for its addition; while in favor of its omission, the word being superfluous, it may be noticed that προσεύχεσθαι would the more readily be followed by καὶ, that in the doctrine of the parable the generality of the reference most readily presented itself. — [Tisch., W. and Hort, Weiss, with  $\aleph$  A B\* D, have ἐνκακεῖν; Treg., R. V., ἐγκακεῖν (B\* L), instead of the poorly-attested ἐκκακεῖν, which Meyer retains. — Ver. 4. Tisch., recent editors, R. V., with  $\aleph$  A B D L, versions, read ἤθελεν, and, with  $\aleph$  B L, οὐδὲ ἄνθρωπον instead of καὶ ἄνθρ. οὐκ.] — Ver. 5. ὑποπιάζῃ] Griesb. recommends ὑποπιάζῃ on insufficient attestation. It was altered from misunderstanding, as also in the case of the variant ὑποπιάζῃ. Comp. on 1 Cor. ix. 27. — Ver. 7. ποιήσει] ποιήσῃ is so decisively attested that, with Lachm. Tisch., it is to be adopted. The future was introduced by anticipation of ver. 8. — [Tisch., recent editors, R. V., with  $\aleph$  B L, read αὐτῷ, instead of πρὸς αὐτόν.] — μακροθυμεῖ (Lachm. Tisch.) is also attested quite decisively, instead of which μακροθυμῶν (Elz.) was intended to assist the construction of the sentence. — Ver. 13. [Tisch., W. and Hort, Weiss, R. V., with  $\aleph$  B L, Copt., read ὁ δὲ τέλ.] — εἰς before τ. στήθος is wanting in B D K L Q X Π  $\aleph$ , min. Slav. Arm. Vulg. It. Or. Antioch. Cypr. Deleted by Lachm. and Tisch. [So recent editors, R. V.] But why should it have been added? As being perfectly superfluous (comp. xxiii. 48, xxii. 64), it was overlooked. — Ver. 14. Elz. has ἡ ἐκείνος, which, on decisive evidence, is to be condemned. Griesb. Matth. Scholz, Tisch. have ἡ γὰρ ἐκείνος, following A E G H K M P Q S U V X Γ Δ Α, min. Syr. Goth. Bas. ms. Theophyl. Grot. and Lachm. [Treg. text, W. and Hort, Weiss] have παρ' ἐκείνου, in accordance with B L  $\aleph$ , min. Copt. Sahid. Or. Naz. (Vulg. : *ab illo*). To these is added also indirectly D, with μᾶλλον παρ' ἐκείνου τὸν Φαρισαῖον (comp. Syr. Pers. It. Cypr. Hilar. Ambr. Aug.). The reading of Lachm. is consequently the oldest; and since ἡ γὰρ ἐκείνος is opposed to the sense, it is to be judged that ΓΑΡ came into the text instead of ΠΑΡ by a transcriber's error of ancient date, and became blended with the gloss ἡ ἐκείνος. — Ver. 15. ἐπετίμησαν] B D G L  $\aleph$ , min. Lachm. Tisch. have ἐπετίμων; the *Recepta* is from Matt. xix. 13. — [Ver. 16. Tisch., recent editors, R. V., with  $\aleph$  B L, Copt., read προσεκαλέσατο αὐτὰ λέγων. — Ver. 21. Tisch., recent editors, have ἐφύλαξα with  $\aleph$  A B L, while Treg., W. and Hort, R. V., omit the second σον in ver. 20, with A B D L, Vulg.] — Ver. 22. διάδοξ] A D L M R Δ  $\aleph$ , min. Fathers have δόξ. So Lachm. It is from the parallels, from which, moreover, came also ἐν οὐρανῷ, instead of which is to be read, with Lachm. [Treg., Weiss, R. V.] and Tisch., following B D, ἐν ταῖς οὐρανοῖς (A L R  $\aleph$  [Tisch. VIII.] read : ἐν οὐρανοῖς). — [Tisch., recent editors, R. V., with  $\aleph$  B D L, 1, 33, 69, Copt., Syrr., omit ταῦτα after ἀκού-

σας δέ. — Ver. 23. Tisch., recent editors, R. V., with \* B L, read ἐγενήθη.] — Ver. 24. περίλυπ. γεγόμε. is wanting in B L \*, min. Copt.; deleted by Tisch. [recent editors, R. V.]. But it was in accordance with the parallels more easily passed over than added. — [Tisch., recent editors, read εἰσπορεύονται, with B L, placing it at the close.] — Ver. 25. τρυμαλιᾶς] Lachm. and Tisch. have τρήματος, in accordance with B D \*, 49. Rightly; in accordance with Matthew and Mark, there was introduced in some authorities τρυπήματος (L R, min.), in others τρυμαλιᾶς (A E F G, etc., Elz.). — Instead of ραφίδος read, with Lachm. and Tisch., βελόνης, in accordance with B D L \*, min. The former is from the parallels. — εἰσελθεῖν] Lachm. has διελθεῖν. It is more weakly attested, and the reading is to be decided as at Matt. xix. 24. — Ver. 28. ἀφήκαμεν πάντα καὶ] Lachm. and Tisch. have ἀφέντες τὰ ἴδια, in accordance with B D L \*\*\* min. vss., and this Griesb. also recommended. The *Recepta* is from the parallels. — [Ver. 29. Tisch., W. and Hort, R. V., with \* B L, Copt., have this order: γυναικα, ἡ ἀδελφοί, ἡ γονεῖς.] — Ver. 30. ἀπολάβη] B D M, min. have λάβη. So Lachm. The simple form is from the parallels, just as D, in particular, takes ἐὰν μὴ λάβη from Mark x. 30. — [Ver. 35. Tisch., recent editors, with \* B D L, Origen, have ἐπαυῶν.] — Ver. 39. σιωπῆσθ] The preponderatingly attested σιγήσθ is adopted by Schulz, Lachm. and Tisch. The *Recepta* is from the parallels. In the New Testament only Luke and Paul have the verb σιγᾶν. — Ver. 41. λέγων before τὸ is, with Tisch., to be deleted, in accordance with B D L X \*, 57, as a familiar addition, instead of which Or. has εἰπῶν.

Ver. 1. What Jesus has hitherto said of His *Parousia* was of such weighty and everlastingly decisive concern for His disciples, that it was calculated to stimulate them to unremitting prayer, that they might become partakers of the ἐκδόκησις which the *Parousia* was to bring to them (ver. 7). Hence (without the omission of any intervening dialogue, Schleiermacher, Olshausen) now follows the parable of the widow and the unjust judge, peculiar to Luke, and its application (vv. 1-8). This parable is no addition inserted without a motive (Köstlin, Holtzmann), nor is it taken from the *Logia*; but it comes from the source of the account of the journey. [See Note CXXXVII., p. 506.] Weizsäcker alleges that it must have been a later growth, annexed by Luke to his source of the narrative of the journey; that the judge is the heathen magistracy; the widow, the church bereaved after the departure of Christ; her adversary, the hostile Judaism. Here also (comp. on xv. 11, xvi. 1, 19) is a transferring of later relations to an early period without sufficient reason. — πρὸς] in reference to. — πάντοτε] It is not the continual disposition of prayer ("as the breath of the inner man," Olshausen) that is meant, but the constant actual prayer, in respect of which, however, πάντοτε is not to be pressed, but to be taken in a popularly hyperbolic sense. Comp. ver. 7; 1 Thess. i. 17. — ἐκκακεῖν] to become discouraged, not: in their vocation (Schleiermacher), but, according to the context: in their prayers. As to the form ἐκκ., for which Lachm. has ἐγκ. (and Tischendorf: ἐνκ.), which, although here preponderatingly attested, is to be regarded as an improvement, see on 2 Cor. iv. 1. [But see critical note.]

Vv. 2, 3. Τὸν θεὸν . . . κ. ἀνθρώπ. κ.τ.λ.] Similar characterizations from pro-

fane writers may be seen in Wetstein. Bengel well says : "Horum respectuum alterutrum certe plerosque mortalium movere solet et injustitiam (ver. 6) judicium cohibere," "One or the other of these considerations is certainly wont to move the most of mortals and to check the injustice (ver. 6) of judges." — ἐντρεπόμε.] *standing in awe of*, Matt. xxi. 37 ; Luke xx. 13 ; 2 Thess. iii. 15 ; Heb. xii. 9. In the Greek writers more frequently used with a genitive. The disposition implied by ἐντρεπόμε. is *respect and regard*. — ἱρ-χερο] Grotius aptly says: *ventilabat*, "kept coming." — See Kühner, II. p. 76 f. — ἐκδίκησόν με ἀπὸ κ.τ.λ.] *revenge me* (and deliver me by this my judicial restitution) *of*, etc.<sup>1</sup>

Vv. 4, 5. Ἐπὶ χρόνον] *for a time*.<sup>2</sup> — διάγε] as at xi. 8. — ἵνα μὴ κ.τ.λ.] is explained : *that she may not continually* (εἰς τέλος equal to διὰ τέλους, see Kypke and Wetstein ; comp. עָלָה, נָצְלָה) *come and plague me*. See also Luther's gloss. But that ἵπασπιδάζω (to strike any one's eyes black and blue, see Wetstein) is to be taken in the general sense of *harass, annoy*, there is no proof, since it is an error to adduce not merely 1 Cor. ix. 27, but also Aristoph. Pax 541, where the πῶλεις ἵπασπιασμέναι are represented as smitten and wounded persons, and hence the word is to be taken in the *literal* sense, *to beat black and blue*. But the assumption of a *Latinism*, after the manner of *obtundere* (Beza, Grotius), is arbitrary, and does not at all correspond with the special idea of the Greek word. Accordingly there is nothing left us but to interpret : *that she may not at last come and beat my face black and blue*. The judge mockingly puts the case of the woman at length becoming desperate, and actually laying hands on him and beating his face black and blue. [See Note CXXXVIII., p. 506.] The Vulgate rightly has it : *sugillet me*. Comp. also Bleek and Schegg.<sup>3</sup>

Vv. 6, 7. *Hear what the unrighteous judge* (ὁ κριτὴς τῆς ἀδικίας, see on xvi. 8) *says ! But God, will He not*, etc. In this contrast lies the conclusion that the ἐκδίκησις, on which that worthless judge decided in respect of the perseveringly praying widow who was so troublesome to him, is the more certainly to be expected from God in respect of the elect, who are so dear to Him, and who so constantly cry to Him for the final decision. On οὐ μὴ in a question, see Winer, pp. 449, 454 [E. T. 506, 511 f.]. — According to the reading κ. μακροθυμεῖ ἐπ' αὐτοῖς (see the critical remarks), the most simple explanation is : but God, will He not fulfil the avenging of His elect, *and does He tarry<sup>4</sup> for their sakes ?* and is it His concern, in reference to them, to delay His interposition, or postpone His aid ?<sup>5</sup> In respect of the delay which nevertheless, according to human judgment, does occur, Grotius rightly observes : "illud ipsum tempus, quamvis longum interdum ferentibus videatur, re vera exiguum est imo momentaneum,

<sup>1</sup> Comp. Judg. xi. 36 : ποιῆσαι σοι κύριον ἐκδίκησιν . . . ἀπὸ τῶν υἱῶν Ἀμμὼν.

<sup>2</sup> Hom. II. ii. 299 ; Plat. Protag. p. 344 B. Phaed. p. 84 C ; Nägelsbach, Anm. z. Ilias, ed. 3, p. 284.

<sup>3</sup> On εἰς τέλος, *at the end, finally*, comp. Herod. iii. 40, ix. 37 ; Xen. Oec. xvii. 10 ; Soph. Phil. 407, and thereupon Hermann ;

Gen. xlv. 4, and elsewhere. τέλος, without any preposition, might also have been used.

<sup>4</sup> The expression μακροθυμεῖ corresponds to the idea of the ἐκδίκησις, which includes within it the punishment of the enemies.

<sup>5</sup> See Ecclus. xxxii. 18. Comp. Maldonatus, Grotius, Bornemann in the Stud. d. Sächs. Gesell. 1842, p. 89 f., Bleek.

unde τὸ παραντίκα τῆς θλίψεως, dixit Paulus, 2 Cor. iv. 17," "That very time, however long it may seem meanwhile to those enduring, is in fact short, nay momentary, hence Paul spoke of 'affliction, which is for the moment,' 2 Cor. iv. 17." According to Bengel and Ewald, καὶ μακροθυμεῖ ἐν' αὐτ. is connected hebraistically with τῶν βοώντων : and over them He is forbearing ; whereby the delay of the ἐκδίκησις would be derived from the patience with which God still allows to His elect further time for more perfect sanctification (2 Pet. iii. 9). According to the construction, this would be harder, and in its meaning less in correspondence with the subsequent ἐν τάχει. The *Recepta* would have to be understood : will He not . . . fulfil, even although He delays in reference to them ?<sup>1</sup>—that is to say, with that ἐκδίκησις of them ; καίτοι μακροθυμῶν καὶ φαινόμενος ἀνηκουστεῖν τῶν δεομένων αὐτοῦ νυκτὸς καὶ ἡμέρας, "although long-suffering and seeming to be deaf to those praying to Him night and day," Theophylact, not, with Hassler (in the *Tüb. Zeitschrift*, 1832) : since He is still patient towards them, i. e., does not lose patience as that judge did. For, apart from the incorrect view of the use of the καί, the thought itself is unsuited to the doctrinal narrative, since it was actually through the judge's loss of patience (rather : his becoming annoyed) that the ἐκδίκησις of the woman was brought about. Moreover, de Wette is wrong in remarking against the reading μακροθυμεῖ, and its meaning, that if the thought that God delays were removed, the parable would have no meaning at all, since μακροθ. corresponds to the οὐκ ἔθελ. ἐπὶ χρόνον, ver. 4. Therein is lost sight of the fact that the example of the unrighteous judge teaches a *contrario* (see already Augustine, *Serm.* 36) the procedure of God. [See Note CXXXIX., p. 506.]—The ἐκδίκησις τῶν ἐκλεκτῶν consists in the deliverance from their enemies who are punished at the *Parousia*, and in their own exaltation to the salvation of the Messiah's kingdom for which they are chosen. Comp. xxi. 22. The idea of this ἐκδίκησις enters so essentially into the texture of the New Testament eschatology, that in various forms it runs through the entire New Testament, and hence it is not easily to be seen why it should be regarded as standing apart from the views of our evangelist, and should remind us of the fiery zeal of the apocalyptic writer (Köstlin, Hilgenfeld). Comp. preceding passages in Luke (i. 51 ff., 71 ff.).

Ver. 8. An answer to the two parts of the preceding question : (1) ποίησιν . . . αὐτῶν, and (2) ἐν τάχει. — This ἐν τάχει is the opposite of delay (μακροθυμεῖ, ver. 7) : *quickly, without delay*,<sup>2</sup> declaring the *speedy advent*<sup>3</sup> of the *Parousia* (ix. 27), at which shall follow the ἐκδίκησις. [See Note CXI., p. 506 seq.] — πλὴν ὁ εἶδος κ.τ.λ.] It is to be accentuated ἀπα (so also Lachmann

<sup>1</sup> Lange is wrong in saying : although even over them He rules *high-mindedly* (and therefore inscrutably).

<sup>2</sup> Acts xii. 7, xxii. 18, xxv. 4 ; Rom. xvi. 20 ; 1 Tim. iii. 14 ; Rev. i. 1, ii. 5, xxi. 6 ; Wisd. xviii. 14 ; Plind. *Nem.* v. 35 ; Xen. *Cyr.* vi. 1. 12.

<sup>3</sup> It is in vain to weary oneself and twist about in the attempt to explain away this simple meaning of the words, as, for exam-

ple, Ebrard does on Rev. i. 1, p. 104. "There is only this to be said, that the final deliverance, how long soever it may appear to be delayed as to its beginning, shall still be so *internally and potentially hastened* that it shall be made an *unexpectedly hasty ending* to the condition of tribulation that precedes it." See, on the other hand, Düsterdieck. [See Note CXI., p. 506 seq.]

## CHAPTER XIX.

VER. 2. οὗτος ἦν] Lachm. has αὐτός [ἦν]. B K Π, min. Arm. Vulg. Ver. For. Vind. have only αὐτός. [So Treg., W. and Hort text, R. V.] Tisch. has ἦν only, following L Ν, min. Copt. Goth. only. [Weiss has οὗτος without ἦν.] The *Recepta* is to be maintained; οὗτος was in some authorities altered mechanically into αὐτός, in accordance with the foregoing word; in others, omitted as being superfluous, on which assumption, sometimes also ἦν, nay, even καί (D), dropped away also. — Ver. 4. [Tisch., recent editors, R. V., with Ν B L, insert εἰς τὸ before ἐμπροσθεν.] — συγκομορέαν] see the exegetical remarks. — Instead of ἐκείνης Elz. has δι' ἐκείνης, in opposition to decisive evidence, on the strength of which, also at ver. 7, πάντες is to be read instead of ἅπαντες. — Ver. 5. εἶδεν αὐτὸν καί] is wanting in B L Ν, min. vss. Tisch. [So Treg., W. and Hort, R. V.] The transcriber passed at once from εἶδεν to εἶπεν. — Ver. 13. ἕως] A B D K L R Ν, min. Or. Lucif. have ἐν ᾧ. Approved by Griesb., adopted by Lachm. and Tisch.; ἕως is an interpretation. — Ver. 15. ἐδῶκε] Lachm. Tisch. [recent editors, R. V.] have δέδωκε, in accordance with B D L Ν, min. Cant. Vero. (Or.: ἐδεδώκει). An emendation. [Treg., W. and Hort, R. V., with Ν B D L, Copt., Or., have τί διεπραγματεύσαντο, without τίς. Tisch. retains the reading of the Rec., Meyer and Weiss do not notice the variation.] — Ver. 17. εἰ] Lachm. and Tisch. have εὖγε, following B D, min. Vulg. It. Or. Lucif. The *Recepta* is from Matt. xxv. 23. — Ver. 20. ἔτερος] Lachm. and Tisch. [recent editors, R. V.] have ὁ ἔτερος, in accordance with B D L R Ν\*\* min. A mechanical repetition of the article, in accordance with vv. 16, 18. — [Ver. 22. Recent editors, R. V., with Tisch. (Ν B, others, Vulg., Copt.) omit δέ.] — Ver. 23. τῇν] is wanting in authorities so decisive, that, with Matth. Lachm. Tisch., it must be deleted. — The position of αὐτό immediately after ἂν has, it is true, A B L Ν in its favor (Lachm. Tisch. [recent editors]), yet the old reading ἀνέπραξα in A is against it, as it manifestly originated from the collocation of ἂν and ἐπραξα. So in Δ, ANEΠΡΑΞΑ is written as one word, although translated as two words. The separation might easily be marked by αὐτό placed between them. — Ver. 26. Since γάρ is wanting in important authorities, while Vulg. It. have autem, it is to be regarded, with Tisch., as a connective addition, in accordance with Matt. xxv. 29. — ἀπ' αὐτοῦ] is bracketed by Lachm., deleted by Tisch. It is wanting in B L Ν, min. Lucif., and has slipped in mechanically from Matt. xiii. 12, although there the construction is different. Comp. Mark iv. 25. — Ver. 27. ἐκείνους] B K L M Ν, min. Didym. have τοὺτους. To be preferred, with Bornem. and Tisch.; ἐκ. is an amendment by way of designating the absent. [Tisch., recent editors, R. V., with Ν B L, Copt., add αὐτοὺς, after καταφ., and in ver. 29 omit the frequently interpolated αὐτοὶ after μαθητῶν.] — Ver. 31. αὐτῷ] is wanting in B D F L R Ν, min. vss. Or. Bracketed by Lachm., deleted by Tisch. [So recent editors, R. V.] The omission is occasioned by its absence in the parallels. — Ver. 34. Before ὁ κύριος Lachm. Tisch. [recent editors, R. V., Ν A B D L, Vulg., Copt., Syrr.] have

δτι, certainly on preponderating evidence, but it is repeated from ver. 31. — [Ver. 35. Tisch., recent editors, R. V., with  $\aleph$  B D L, have αὐτῶν, but in ver. 36 Treg., W. and Hort, with A B, have ταυτῶν.] — Ver. 37. πασῶν] Lachm. has πάντων, following B D. But πάντων came in through the reading γινομένων (instead of δυνάμ.), which is still found in D. — Ver. 40. Lachm. and Tisch. have σιωπήσουσιν, in accordance with A B L R Δ  $\aleph$ , min., to which also D adds confirmation by σιγήσουσιν. The *Recepta* is by way of an improvement. — [Tisch., W. and Hort, Weiss, R. V., with  $\aleph$  B L, Copt., omit αὐτοῖς.] — Instead of κεκράζονται B L  $\aleph$  have κράζουσιν, which rare form Tisch. has rightly adopted. — Ver. 41. Elz. Griesb. Scholz have ἐπ' αὐτῇ. But ἐπ' αὐτῇν is decisively attested. So Schulz, Lachm. Tisch. — Ver. 42. καὶ σὺ καὶ γε ἐν τῇ ἡμ. σου ταύτῃ] Lachm. has bracketed καὶ γε, and deleted σου; the former is wanting in B D L  $\aleph$ , 157, vss. Or.; the latter in A B D L  $\aleph$ , min. vss. Or. Eus. Bas. Both are to be retained; καὶ γε dropped out in consequence of the preceding καὶ σὺ, and then this drew after it the omission of σου, which after the simple καὶ σὺ (without καὶ γε) did not seem in place. [W. and Hort, Weiss, R. V. text, have: ἐν τ. ἡμ. ταύτῃ καὶ σὺ, omitting καὶ γε and σου, as also after εἰρήνην. This order is better supported; the Am. R. V. marg. accepts σου in both instances.] — The second σου is, indeed, wanting in B L  $\aleph$ , 259, Or. Ir. (bracketed by Lachm.); but how easily might the word, which, moreover, might be dispensed with, drop out between the syllables NHN and NYN! — Ver. 45. ἐν αὐτῷ] is wanting in B O L  $\aleph$ , min. Copt. Arm. Goth. Bd. Or. In most of these authorities καὶ ἀγοράζοντας is also wanting. Tisch. deletes both, and both are from the parallels, from which D Δ, vss. have added still more. — Ver. 46. Tisch. has καὶ ἔσται ὁ οἶκ. μου οἶκ. προσευχ., following B L R  $\aleph$  (in which, however, κ. ἔσται is wanting by the first hand), min. Copt. Arm. Or. Rightly; the *Recepta* is from the parallels, from which, moreover, appears in C\*\* κληθήσεται instead of ἔσται.

Vv. 1, 2. This history<sup>1</sup> with the stamp of Luke's language is worked up by him from tradition. [See Note CXLIII., p. 517.] — ὀνόματι καλοῦμαι] Comp. i. 61. Classical writers would have said ὄνομα καλ. (Herod. i. 173; Plat. *Orat.* p. 483 B). — Ζακχαῖος] = 'Zl, *pure*, Ezra ii. 9; Neh. vii. 14. Even the *name* (among the Rabbins also, see Lightfoot, p. 870) shows him to be a *Jew*. See on ver. 9 and Castalio *in loc.* The Clementines represent him as a companion of Peter, and by him consecrated as bishop of Caesarea.<sup>2</sup> — αὐτός] after the *name* (as viii. 41), his *personal* condition. — ἀρχιτελώνης] *chief publican or tax-collector*, probably a steward of the Roman farmer of the taxes, entrusted with supervision of the ordinary tax-collectors.<sup>3</sup> The tribute in Jericho may have had to do especially with the trade carried on there in the production and export of *balsam* (a trade which now no longer exists, see Robinson *Pal.* II. p. 537). — καὶ οὗτος ἦν] a prolix simplicity of style. [But see critical note.] Comp. ii. 37, vii. 12, xx. 28.

Vv. 3, 4. Τίς ἐστὶ] *i.e.*, which among those who were passing by is Jesus. "Fama notum vultu noscere cupiebat," "He desired to know in *person*

<sup>1</sup> According to Eichthal, II. p. 291, a mistaken copy of the call of Matthew (Matt. ix.)!

<sup>2</sup> See *Hom.* iii. 63, *Recogn.* iii. 65. Comp.

*Constit. Apost.* vi. 8, 3, vii. 46. 1.

<sup>3</sup> Comp. Salmastius, *de fœn. tropæa*, p. 245 f.; Burm. *œctig. populi Rom.* p. 134.

Him known by *report*," Grotius. — *πρόδρομὸν ἐμπροσθεν*] [See Note CXLIV., p. 517 seq.] Comp. Tob. xi. 2 ; Plat. *Gorg.* p. 497 A ; Xen. *Cyrop.* iv. 2. 23. — *συκομορέαν*] The form *μορέα* occurs in Nicander as quoted by Athen. I. p. 51, and *συκομορέα*, Geop. x. 3. 7 ; more frequently *συκόμορος* (Dioscor. i. 184 ; Aq. Am. vii. 14 ; Suidas). The authorities, however, are very much divided between *συκομορέαν* (so now Tischendorf also [recent editors], following B L D  $\aleph$ ) and *συκομωρέαν* (Lachmann) ; Galen also has *μωρέα*, *de comp. med.* 5 (in Wetstein on xvii. 6). As, nevertheless, the reading *συκομοραΐαν* also adds to the support of *συκομόρ.*, although it is plainly a transcriber's error, the *Recepta* is to be maintained. The word itself is = *συκάμινος* (see Dioscor. i. 184) : *Egyptian fig tree*, xvii. 6. — *ἐκεῖνης*] see on v. 9. — *διέρχεσθαι*] *to pass through*, through the city, ver. 1.

Vv. 5-7. Whether Jesus had any personal knowledge of Zacchaeus, is a matter which could be decided only by circumstances unknown to us ; and hence to bring in the higher knowledge of Jesus (Olshausen), as seeing him nevertheless directly in his *inner nature*, is in the case before us a course without sufficient justification, although Strauss, I. p. 575 f., builds thereon the view that the history is a variation of the theme of the intercourse with the publicans. According to Paulus, some one *named* the man to him. — *σήμερον*] emphatically, comp. ver. 9. *This day* is the day so important to thee, when I must abide in thy house (stay the night, John i. 39). *δεῖ* is spoken from the consciousness of the *divine appointment* (ver. 10), "as if He could not dispense with Zacchaeus, whom, nevertheless, everybody else avoided as a great sinner" (Luther, *Predigt.*). — Ver. 7. The murmurers (*διεγογγ.*, see on xv. 2) are Jews, who accompanied Jesus to the house of Zacchaeus, situated (ver. 1) before the city on the way towards Jerusalem [but see Note CXLIII., p. 517], and here at the entrance, probably in the forecourt where the publican came to meet Jesus, saw how joyously he receives Him. Comp. on ver. 11. — *παρὰ ἄμ. ἀνδρί*] belongs to *καταλίσσαι*.

Ver. 8. The supposition "Jesu cohortationes et monitiones tantam vim habuisse in Zacchaei animum," "that the exhortations and admonitions of Jesus had such effect on the mind of Zacchaeus," etc. (Kuinoel, comp. Grotius), and that the murmuring and the vow did not occur till the morning of the departure (Schleiermacher, Olshausen), has no foundation in the text, in accordance with which it was rather the *immediate personal impression* of Jesus that seized and took possession of the wealthy chief publican in that manner. His *vow* includes the consciousness of his unworthiness of the great happiness that has befallen him through the entertainment of the Messiah, and his determination, for the sake of this happiness, to make abundant compensation for his former guilt. According to Paulus, the publican wished to confute the charge *παρὰ ἁμαρτ. ἀνδρί*, and said *εἰ τινός τι ἐσυκοφ. κ.τ.λ.* in the conviction of his innocence. This is opposed to the context, opposed to the preceding *τὰ ἡμῖς. κ.τ.λ.*, and opposed to ver. 10 ; moreover, his whole style of asserting his innocence would be an unbecoming piece of parade. — *σταθείς*] *he stood forth* before Jesus, — a joyful confidence. Comp. on xviii. 11. — *ἡμίση*] The form *ἡμίσηα* (Lachmann), which



Attic writers approve, is a correction either from *ἡμίση* or from *ἡμίσεια*.<sup>1</sup> As to the substantival neuter, see Kühner, § 479 b; Bornemann, *ad Xen. Cyrop.* viii. 8. 41. — *εἰ τινός τι ἐσσυκοφ.*] *If I have taken anything from any one by fraud.*<sup>2</sup> The *εἰ* is not to make the matter uncertain, as though he were conscious to himself of no such extortion, but *εἰ . . . τι* is the milder expression of self-confession instead of *ὁ, τι*. See Dissen, *ad Dem. de cor.* p. 195. — *τετραπλοῦν*] he professes himself ready for a measure of compensation, such as was ordained for *theft*, Ex. xxi. 37; 1 Sam. xii. 8.<sup>3</sup> In respect of breach of trust and the like, it was ordained only that a fifth part above the value should be restored (Lev. v. 21 ff.; Num. v. 6 f.).

Vv. 9, 10. *πρὸς αὐτόν*] *to him, πρὸς*, as vv. 5, 8; not : *in reference to him* (Grotius, Rosenmüller, Kuinoel, de Wette [Weiss ed. Mey.], and others), so that Jesus spoke to the disciples or to the people (Paulus). He speaks to Zacchaeus, but not in the second person (*τῷ οἰκῷ σου*), because what He said was to serve at the same time as a correction for those murmurers (ver. 7, comp. on ver. 11), and consequently was to have a more general destination. Hence it is also at least unnecessary, with Ewald, to assume an audible *soliloquy* of Jesus, and to read *πρὸς αὐτόν* (to himself) (comp. *πρὸς ἑαυτόν*, xviii. 11). — *καθότι καὶ αὐτὸς κ.τ.λ.*] *in accordance with the fact that* (i. 7; Acts ii. 21; in the New Testament used only by Luke) *he also* (as other Jews, although he is despised as a sinner) *is a son of Abraham*,—as which he belongs to the saving solicitude of the Messiah. Comp. xiii. 16. It is not the *worthiness* (Grotius, Kuinoel, Bleek, and others), but the *theocratic claim* that is meant. Cyprian, Tertullian, Chrysostom, Maldonatus, and others, including Schenkel, who regard Zacchaeus as a *Gentile*, are compelled to take *υἱὸς Ἀβρ.* in an *ethical* sense ("quamvis genere non sit, tamen fide est," "although he be not by race, yet he is by faith," Maldonatus). But that he was a *Gentile* is in itself (see also on ver. 2), and according to ver. 8, not to be supposed, and is not implied in ver. 7. — Ver. 10. *γάρ*] *justifies* what is said at ver. 9 : with full right do I say that this day is salvation come to this house (the family of this house), etc., *for the Messiah has come to seek and to save that which is lost, i.e.,* those who have incurred eternal ruin. The collective neuter used of persons, as in John xvii. 2; on the thought, see 1 Tim. i. 15. — *ἦλθε*] emphatically placed first; for Jesus declares the purpose of His *appearance*. — *ζητήσαι*] might be suggested by the idea of a *shepherd* (xv. 4); still the text contains no closer reference of that kind. Hence it is rather a general expression of the *seeking of the lost that is solicitous for souls*. Comp. 2 Cor. xii. 14. Moreover, comp. on Matt. xviii. 11.

<sup>1</sup> Tischendorf, namely, has adopted *τὸ ἡμίσεια*, in accordance with B L Q Δ Ν. [But B Q have *ἡμίση*, so W. and Hort.] Certainly in the classical writers *ἡμίσεια* (*scil. μοῖρα* or *μερίς*) is the substantival feminine of *ἡμίσιος*, Thuc. vi. 62. 4; Plat. *Leg.* 12, p. 956 D, *Ep.* vii. p. 347 C; Dem. 430. 8; Lucian. *Herm.* 48; while *τὸ ἡμίση* occurs also at least in Antonin. *Lib.* ii. p. 16; hence it is all the

more probable that Luke wrote it, but it was then changed into *ἡμίσεια*, and finally into *ἡμίση*.

<sup>2</sup> The verb (iii. 14) is construed like *ἀποστραφεῖν τινός τι* (Plut. *Dem.* iv.; Soph. *Phil.* 1207), *ἀπολαύειν τινός τι* (Xen. *Hier.* vii. 9, *Mem.* i. 6. 2; Plat. *Crit.* p. 64 A; Arist. *Nud.* 1281); among the Greeks with *παρά*, Lys. p. 177, 82.

<sup>3</sup> Comp. Kell, *Arch.* § 154. 3.

Ver. 11. As to the relation of the following parable to Matt. xxv. 14-30,<sup>1</sup> see on Matthew; the form in Luke is not the original one; see also Weiss in the *Jahrb. f. D. Th.* 1864, p. 128 ff. [See Note CXLV., p. 518.] — ἀκούοντων δὲ αὐτῶν ταῦτα] *But because they heard this* (ver. 8 ff.), whereby their Messianic anticipations could only be strengthened; see what follows. Not the disciples (Grotius and others), but only those *murmurers*, ver. 7, could be the *subject* — the single plural-subject which preceded. The scene is this — the people in attendance have accompanied Jesus as far as the entrance into the house (as far as into the forecourt), when they also observe how Zacchaeus joyously welcomes Jesus, and they murmur; whereon Zacchaeus speaks the words, ver. 8, and Jesus the rejoinder, vv. 9 and 10. — Both utterances therefore are spoken while they are still at the entrance, so that the murmuring crowd also listens to what is said. The connection is neither disclosed first of all from the contents of the parable (Weizsäcker), nor is it obscure (de Wette, Holtzmann), but it is darkened by the interpreters (see also Schleiermacher). — προσθεῖς] *adding to*, still continuing — a Hebraism, as at Gen. xxxviii. 5, Job xxix. 1, and elsewhere; Winer, p. 416 [E. T. 648]. In pure Greek the expression would run προσθεῖς παραβ. εἰπεν. — εἶπε παραβ.] Comp. xviii. 9. — ἐγγύς] 150 stadia, Joseph. *Bell.* iv. 8. 3. — ὅτι παραχρῆμα κ.τ.λ.] ὑπέλαβον, ὅτι διὰ τοῦτο ἀνεισι νῦν εἰς Ἱερουσαλ., ἵνα βασιλεύσῃ ἐν αὐτῇ, "They supposed that on this account they approached Jerusalem, in order that He might reign in it," Euthymius Zigabenus. — ἀναφαίνεσθαι] *to come to light*. — The people think of the *glorious* setting up of the kingdom believed in by them. This verse, moreover, does not exclude from the connection of Luke the history of the entrance, ver 29 ff., which Marcion rejected. Comp. Hilgenfeld, *Krit. Unters.* p. 466.

Vv. 12, 13. Here is represented a man of noble descent, a nobleman, who journeys into the far country to the governor, who possesses the supremacy, in order to receive, as a vassal, from him regal power over those who have been his fellow-citizens up to that time. [See Note CXLV., p. 518.] This representation is borrowed from the circumstances of governors in Palestine at that time, the kings of which, the Herods, received from Rome their *βασίλεια*; especially the instance of Archelaus, in respect of the fruitless protest raised against him by the Jews (Joseph. *Antt.* xvii. 11. 1), is sufficiently similar, reasonably to derive the parabolic narrative, so far as that part of it is concerned, from the remembrance of that transaction.<sup>2</sup> — εἰς χώραν μακράν] a contrast with the παραχρῆμα, ver. 11, for Jesus must first go into heaven to the Father, but not consequently removing the *Parousia* beyond the duration of the lifetime of the generation (Baur, Zeller), since the reckoning at the return has to do with the same servants. — ἐαυτῷ] he wished

<sup>1</sup> In affinity with the contents of this parable is the word which Christ, according to Clem. *Homil.* ii. 51, iii. 50, xviii. 20, and Apelles in Eplphan. *Haer.* 44. 2, is said to have spoken: γίνεσθε δόκιμοι τραπεζίται, "Become approved bankers." The wide publication of this saying in Christian antiquity (Clem. Alex., Origen, etc.) makes it probable (in

opposition to Lechler, *Apost. Zeit.* p. 458) that it actually was a word of Christ's.

<sup>2</sup> Possibly even the locality suggested to Jesus the reference to Archelaus. For in Jericho stood the royal palace which Archelaus had built with great magnificence, Joseph. *Antt.* xvii. 13. 1.

to receive the kingly dignity *for himself*, although till then there had been another king. — Ver. 13. *ἐαυτοῦ*] *ten slaves of his own*, of whom therefore he might rightly expect the care of his interest. Comp. on Matt. xxv. 14. — *δέκα μνᾶς*] to wit, *to each one*.<sup>1</sup> The Attic mina = 100 drachmas, *i.e.*, according to Wurm, *de ponderum, etc., rationibus*, p. 266, = from 22 thal. 16 grosch. to 24 thal. 3 grosch. Vienna standard money [*scil.* = from \$16.50 to \$17.60]. The small sum astonishes us (even if we should understand thereby *Hebrew* minae; one *מנה* = 100 shekels, 1 Kings x. 17; 2 Chron. ix. 16). Compare, on the other hand, the talents, Matt. xxv. But in Matt. *l.c.* the lord transfers to his servants *his whole property*; here, he has only devoted a *definite sum of money* to the purpose of putting ten servants to the proof therewith, and the smallness of this amount corresponds to what is so carefully emphasized in our parable, *viz.* the relation of faithfulness *in the least* to its *great* recompense, ver. 17, which relation is less regarded in the parable in Matthew; hence in his Gospel (xxv. 21, 23) it is only said *ἐπὶ ὀλίγα* (not as in Luke xix. 17, *ἐν ἐλαχίστῳ*); and the recompense of the individuals is stated indefinitely and in similar terms. The device that the lord took most of his money *with him on the journey* (Kuinoel) explains nothing; but the assumption of a mistake in the translation (Michaelis), whereby out of minae is made *portions* (חֵלְקִים), is sheer invention. — *παραμ.*] *follow commercial pursuits*.<sup>2</sup> — *ἐν ᾧ ἐρχομαι*] *during which* (to wit, during this your *πραγματεύεσθαι*) *I come*, *i.e.*, *in the midst of which I return*. As to *ἐρχ.* in the sense of *coming again*, which the context affords, see on John iv. 16.

Vv. 14, 15. The embassy sent forth after him (*ὀπίσω αὐτοῦ*) goes to the bestower of the kingdom; hence *τοῦτον*; “*fastidiose loquuntur*,” “they speak scornfully,” Bengel. — *οἱ πολῖται αὐτοῦ*] *his fellow-citizens*, Plat. *Protag.* p. 315 C, and frequently; Gen. xxiii. 11. — *οὐ θέλομεν κ.τ.λ.*] not instead of *θέλομεν τοῦτον οὐ βασιλ.* (Markland, *ad Lys.* I. p. 280 f.; Bornemann), but definite rejection: we will not that this man *shall be king*.<sup>3</sup> — Ver. 15. In respect of the form *γνοί* (Lachmann, Tischendorf [recent editors]), see on Mark v. 43. — *τίς τι*] *who gained anything, and what he gained?* [But see critical note.] See on Mark xv. 24. — *διαπραμα.*] not: “*negotando lucratus esset*,” “gained by trading” (Castalio, so usually), but: *had undertaken*.<sup>4</sup>

Vv. 16, 17. *Ἡ μὲν σου κ.τ.λ.*] “*Modeste lucrum acceptum fert herili pecuniae, non industriae suae*,” “He modestly offers the gain as the receipts of his lord’s money, not of his own industry,” Grotius, comparing 1 Cor. xv. 10.<sup>5</sup> — *εὖγε* (see the critical remarks): *well done! bravo!* Comp. on Matt. xxv. 21. — *Since thou in the least hast become faithful* (actually, not: *hast been*), *be thou ruler over ten cities*. Comp. xvi. 10.

<sup>1</sup> An essential variation from Matt. xxv. The equality of the pecuniary sum which is given to all shows that it was not the (very varied) charismatic endowment for office, but the office itself, that was meant to be typified, whose equal claims and duties, however, were observed by the individuals very differently and with very unequal result.

<sup>2</sup> Plut. *Sull.* vii. 17, *Cat. min.* 54; Lucian,

*Philop.* 86.

<sup>3</sup> On *βασιλεύσας* (*Aor.*), see Schaefer, *App. ad Dem.* III. p. 457.

<sup>4</sup> Comp. Dion. Hal. III. 72. Passages where *διαπραγμ.* means *percrutari*, “to investigate,” are not in point here, Plat. *Phaed.* p. 77 D, 95 E.

<sup>5</sup> On *προσεργάσ.*, *has gained to it*, comp. Xen. *Hell.* III. 1. 28.

Ver. 21. As to this apology and its rejection, ver. 22 f., see on Matt. xxv. 24 ff. — *αἰρεῖς* κ.τ.λ.] a closer reference to the meaning of *ἀνδρ. αὐστηρὸς* εἰ, comp. ver. 22, hence no longer dependent on *ἐτι*, *thou takest up what thou hast not laid down*. This is to be left in the generality of its proverbial form as an expression of the unsparingness of the property of others, which, however, is here conceived of not as dishonest, but in stringent vindication of legitimate claims. The servant pretends that he was afraid for the possible case of the loss of the mina; that the rigorous lord would indemnify himself for it from his property. De Wette and Bleek are wrong in reading: *thou claimest back* what thou hast not *entrusted*,—opposed to which is the literal meaning of *αἰρεῖς* and its correlation with *ἐθήκας*. Moreover, ver. 23 is not in harmony therewith.<sup>1</sup> The *austere* character (*αὐστηρὸς*) consists in the regardlessness of the inhumanity, in respect of which is experienced the "*summum jus, summa injuria*." The epithet *σκληρός* in Matthew denotes the same thing, but under a different figurative representation (in opposition to Tittmann, *Synon.* p. 139).

Vv. 23, 24. The question comes in abruptly with *καί*, laying bare the contradiction between the clauses. See Hartung, *Partikell.* I. p. 147. — *ἐπὶ τράπεζαν* (without an article, see the critical remarks), *on a banker's table*. The sign of interrogation is to be placed, with Lachmann and Tischendorf [W. and Hort], after *τράπεζαν*. *καὶ ἐγὼ* (Lachmann, Tischendorf: *καὶ γὰρ*) κ.τ.λ. is then the result which, in the event hinted at by *διὰ τί* κ.τ.λ.,<sup>2</sup> would have followed. — Ver. 24. *τ. παρεστ.*] *i.e.*, the *satellites*, i. 19. — *τὰς δέκα μνᾶς*] *the ten minae* mentioned at ver. 16, therefore not those which *he had from the beginning*, but those which he has *acquired* for himself with the mina that was entrusted to him.

Ver. 25 interrupts the discourse, since at ver. 26 the king (not Jesus) continues, as is proved by ver. 27; hence, with Lachmann and Ewald, ver. 25 is to be put in parentheses, but not, with Bleek, to be set aside as an interpolation. — Ver. 26 justifies (even without *γάρ*, see the critical remarks) the direction contained in ver. 24 by a general principle; but the parenthesis of ver. 25 contains the reason *wherefore* the king added this justification.

Ver. 27. *Πλὴν*] *Besides*—breaking off. The further arrangement of the king turns away now, that is to say, from the slaves just conferred with, and has to do with those *enemies*, ver. 14, about whom the decision is still pending. — *τούτους* (see the critical remarks), although referring to those who were absent, describes them as present in the idea of the speaker and the hearers.<sup>3</sup> — *κατασφάζ.*] *Slay them*; the strong expression is *chosen* as shadowing forth the completeness of the condemnation to everlasting death at the final judgment.<sup>4</sup>

*The doctrine of the parable*, according to Luke's form of it, concerns, on

<sup>1</sup> Comp. rather the injunction in Josephus *c. Ap.* 2: *ὅ μὴ κατέθῃκε τις, οὐκ ἀναρπῆσεται*, and the law of Solon in Diog. Laert. i. 2. 9: *ἂ μὴ ἔθου, μὴ ἀνέλη.*

<sup>2</sup> *ἀν*, see Buttmann, *neut. Gr.* p. 187 [E. T. 216].

<sup>3</sup> Wolf, *ad Dem. Lept.* p. 295; Heindorf, *ad Phaed.* p. 60; Bornemann, *Schol.* p. 120.

<sup>4</sup> Comp. Xen. *Anab.* iv. 1. 23; Herod. viii. 127; Soph. *O. R.* 780; Diod. Sic. xii. 76; 2 Macc. v. 12.

the one hand, the Jewish people that would not receive Jesus as the Messiah (comp. John i. 11) ; and, on the other, the disciples who were to make application of the official charge entrusted to them (the *μῶν* which each had equally received) zealously as far as possible in the interest of the Messiah until His *Parousia*. The Messiah thus appears in a twofold relation : to His perverse people and to His servants. *The latter* are to be called to account at the *Parousia*, and according to the measure of the actual discharge of official duty committed equally to all, will be exalted to a proportionally high degree of participation in the Messianic dominion (comp. Rom. v. 17, viii. 17 ; 1 Cor. iv. 8 ; 2 Tim. ii. 12). This happiness, however, will be so far from falling to the lot of the indolent servant, who in any case is inexcusable,<sup>1</sup> that he was rather to be deprived of the official position of service which he had received, and consequently was to receive no kind of share in the future glory of the kingdom, to which, nevertheless, he also had been appointed. But *the former*, the antagonistic Jews, are to be dealt with by the returning Messiah with the heaviest punishments.

Ver. 28. The narrative is wanting in precision, since, according to ver. 5 f., this *ἐπορεύετο* did not take place till the next morning. — *ἐμπροσθεν*] *He went before* ("præcedebat," Vulg.), i.e., according to the context (ver. 29), *at the head of His disciples*. Comp. Mark x. 32. Erasmus, Kypke, Kuinoel, Ewald, and others have : He went *forwards*, He pursued His journey. This would be the simple *ἐπορεύετο* (xiii. 33 and elsewhere) or *ἐπορ. εἰς τὸ ἐμπροσθεν*.

Vv. 29-38. See on Matt. xxi. 1-9 ; Mark xi. 1-10. Luke follows Mark, yet not without something peculiar to himself towards the end. With Fritzsche, *ad Marc.* p. 794 f., Lachmann, and Tischendorf, we must certainly place the accent thus on the word *ἐλαιών*, *olive-grove, olivetum* ; not as though, if it were *ἐλαιῶν* [Rec., W. and Hort], the article would *in itself* be necessary (after *ἐλαι. ὄρος* would have to be repeated), but because Luke, when he designates the mountain as the "Mount of Olives," constantly has the article (ver. 37, xxii. 39) ; but besides, in Acts i. 12, where he likewise adds *καλούμ.*, he undoubtedly uses the form *ἐλαιών* as a name. Hence, at Luke xxi. 37 also, *ἐλαιών* is to be written. Comp. Joseph. *Antt.* vii. 9. 2 : *διὰ τοῦ ἐλαιῶνος ὄρους*.<sup>2</sup> — Ver. 31. *δτι*] *because*, an answer to *διὰ τί*. — Ver. 33. *οἱ κύριοι*] the actual possessor and those belonging to him. — Ver. 35. *ἐαυτῶν*] they use *their own upper garments* for a riding cushion in their reverence and love for the Lord. So *ἐαυτῶν* serves for a vivid coloring of the narrative. [But see critical note.] — Ver. 37. *ἐγγίζοντος . . . πρὸς τῇ καταβ.*] *πρὸς*, not of the movement *whither* (de Wette), but a pregnant union of the direction (*ἐγγίζ.*) with the *where* (when He approached at the declivity). See generally, Kühner II. p. 316. In Homer *πρὸς* is often found thus with the dative. — *ἤρξαντο*] for this was only the last station of the Messiah's entry. — *τῶν μαθητῶν*] in the wider sense. — *εἶδον*] for all the Messianic mighty works

<sup>1</sup> Ver. 23 serves to mark this inexcusable-ness in the concrete illustration. The text does not give any further verbal interpretation of the banker's counter. Lange, *L. J. II* 1, p. 414, finds that by the *τράπεζα* is depleted

the church or the congregation to which the office might have been given back.

<sup>2</sup> On the *nominalis*, with a verb of naming, see Lobeck, *ad Phryn.* p. 517 ; Fritzsche, *l.c.* ; Bernhardt, p. 66.

which they, as companions of Jesus, had seen. — Ver. 38. ἐν ὀνόμ. κ.] belongs to ἐρχόμεν., according to a frequent transposition.<sup>1</sup> — εἰρήνη κ.τ.λ.] The thought that “*with God is salvation* (which He is now purposing to communicate by means of the Messiah), *and He is praised* (for it) *in the height* (by the angels, comp. ii. 14),” is expressed in a hymnic form by the parallelism: “*Salvation is in the heaven, and glory in the highest.*” Luke gives the acclamation, according to a tradition, which had avoided the Hebrew Hosanna.

Ver. 39 ff. Peculiar to Luke, and as far as ver. 44 taken from tradition. — ἀπὸ τοῦ ὄχλου] *from out of the multitude*, among whom they found themselves. — ἐπιτίμησον] *rebuke* (this crying). — σιωπήσουσιν] (see the critical remarks) indicative after ἰάν, so that the meaning of ἄν clings wholly to the conditioning particle, and does not affect the verb: *if* these become silent. See Klotz, *ad Devar.* p. 474. — οἱ λίθοι κράξ.] The sense is: this outbreak of the divine praise is not to be restrained.<sup>2</sup> See also the passages in Wetstein. — Ver. 41. ἐπ’ αὐτήν] *over it*, comp. xxiii. 28. The direction of the weeping to its object; in the classical writers with a simple accusative, also with ἐπὶ τινι (Rev. xviii. 11). Observe, further, the *audible* weeping of Jesus at the view of Jerusalem, not the silent δακρύειν as at the grave of Lazarus, John xi. 35. [See Note CXLVI., p. 518.] — εἰ ἐγνώσ κ.τ.λ.] *if only thou hadst known and, indeed, in this thy day, what belongs to thy salvation!* [Comp. critical note and rendering of R. V.] Pathetic aposiopesis, and consequently an expression of the *fruitlessness of the wish*.<sup>3</sup> Euthymius Zigabenus aptly says: εἰδῶσαι γὰρ οἱ κλαίοντες ἐπικόπτεσθαι τοὺς λόγους ὑπὸ τῆς τοῦ πάθους σφοδρότητος, “for those wailing are wont to cut short their words through the violence of their suffering.” *What served for the salvation of Jerusalem was the reception of Jesus as the Messiah.* — καὶ σύ] as my μαθηταί. — καὶ γε] *et quidem*. See on Acts ii. 18. — ἐν τῇ ἡμ. σου] *i.e.*, in this day given to thee for thy deliverance.<sup>4</sup> — νῦν δέ] *as*, however, now the circumstances actually are, *but thus*; often thus since Homer after conditional clauses (John viii. 40; 1 Cor. xii. 20). — ἐκρύβη] by divine decree; see John xii. 37 ff.; Rom. xi. 7 f. — Ver. 43. ὅτι ἤξουσιν κ.τ.λ.] *ὅτι* does not introduce *what* has been concealed (this is rather τὰ πρὸς εἰρήνην σου), but it brings a prophetic *confirmation* of the νῦν δέ κ.τ.λ. that has just been said: *for there shall come* (not tarry), etc. The certainty of this miserable future *protes* that what serves for thy salvation has become veiled from thine eyes. Following Lachmann, only a comma is to be placed before ὅτι. In what follows, observe the solemn five-fold repetition of καὶ in the affecting unperiodic discourse. The first takes the place of ὅτε.<sup>5</sup> — χάρακα] masculine: *a palisaded wall*, Polyb. i. 29. 3, viii. 34. 3, x. 39. 1, xviii. 1. 1.<sup>6</sup> As a *feminine*, it is

<sup>1</sup> See Bornemann, *Schol.* p. 121 f.; Kühner, *ad Xen. Anab.* iv. 2. 18. Comp. xxiii. 48.

<sup>2</sup> Comp. Hab. ii. 11; Servius, *ad Virg. Ecl.* v. 28; Chagiga, f. 16. 1: “Ne dicas: quis testabitur contra me? Lapidēs domus ejus . . . testabuntur contra eum,” “Do not say: Who shall testify against me? the *stones* of his house . . . will witness against him.”

<sup>3</sup> Comp. on xxii. 42, and on John vi. 62; Buttmann, *Neut. Gr.* p. 339 [E. T. 306].

<sup>4</sup> Comp. τὸν καιρὸν τῆς ἐπισκοπῆς σου, ver. 44; Ps. cxviii. 24.

<sup>5</sup> xvii. 22, xxiii. 44; Rom. ii. 16; John iv. 21; and see on Mark xv. 25.

<sup>6</sup> On χάρακα βάλλειν, see Plut. *Aem. P.* 17, *Marcell.* 18.

limited by the grammarians to the signification of *vine-prop*, but see Lobeck, *ad Phryn.* p. 61 f. — σοι] Comp. Xen. *Mem.* ii. 1. 14 : ταῖς πόλεσιν ἐρῆματα περιβάλλονται. According to Herod. i. 163, and elsewhere, σέ might also be used. In the Jewish war the rampart was actually erected (hence Schenkel considers this point as vaticinium *ex eventu*), burnt up by the Jews, and replaced by Titus with a wall. See Joseph. v. 6. 2, v. 12. 2 ff. — συνέξουσι] *keep close*, see on Phil. i. 23. — Ver. 44. ἐδαφιοῦσί σε] *they shall level thee* (Polyb. vi. 33. 6), i. e., *make thee like to the ground*.<sup>1</sup> The following κ. τὰ τέκνα σ. ἐν σοί is added by a *zeugma*, so that now ἐδαφίζω has the signification, frequent in the LXX., *to dash on the ground* (Hos. xiv. 1 ; Nah. iii. 10 ; Ps. cxxxvii. 9). The *children* of the city are its *inhabitants*, Matt. xxiii. 37 ; Luke xiii. 34 ; Gal. iv. 25. The city is *figuratively* regarded as a mother, hence τὰ τέκνα are not to be understood (Kuinoel) of the *actual* children (*infantes*). — τὸν καιρ. τ. ἐπισκ. σου] *the time of the solicitude concerning thee*, when God interested Himself for thee by means of the offer of the Messianic salvation through me.<sup>2</sup> ἐπισκοπή in itself is a *vox media*, and in the LXX. and Apocrypha (Wisd. xiv. 11, xix. 15) is frequently also used when God concerns Himself with any one *in punishment*. The word does not occur in the classical writers.

Vv. 45, 46. See on Matt. xxi. 12 f. ; Mark xi. 15–17. Luke proceeds by brief extracts, and, moreover, gives the saying in Isa. lvi. 7 not as Mark gives it, but in the abbreviated form of Matthew. — ἤρξατο] *He began* there-with His Messianic ministry in the temple. Schleiermacher erroneously regards vv. 45, 46 as the concluding formula of the narrative of the journey.

Vv. 47, 48. Καὶ οἱ πρῶτοι τ. λαοῦ] *The worldly aristocracy, yet with special emphasis. — ἐξηκρέματο κ.τ.λ.] the people hung upon Him as they hearkened to Him.* "Populi assiduitas aditum hostibus obstruebat," "The constant presence of the people hindered the approach of His enemies," Bengel.<sup>3</sup>

## NOTES BY AMERICAN EDITOR.

## CXLIII. Ver. 1. διήρχετο.

This imperfect, properly rendered: "was passing through" (R. V.), has not been sufficiently regarded. It indicates that what is narrated afterward took place *while* he was passing through. Hence it is not certain that Zacchaeus lived outside the city on the way to Jerusalem (Meyer), but rather that our Lord met him in the city (ver. 4) ; so Weiss ed. Mey. The use of this tense, in connection with chap. xviii. 35, favors the view that Luke is giving in the two passages the general direction of the journey. (See Note CXLII., p. 507.)

## CXLIV. Ver. 4. εἰς τὸ ἐμπροσθεν.

This reading is probably explained by Weiss ed. Mey. : "to that part of the city lying before Him (not yet passed through by Him), which He had yet to pass through. The Rec. would be simply : he ran before."

<sup>1</sup> Comp. Amos ix. 14 ; also κατασκάπτειν εἰς ἰδαφος, Thuc. iv. 109. 1. Comp. III. 68. 2.

<sup>2</sup> Comp. 1 Pet. ii. 12 ; Prov. xxix. 18 ; Job xxix. 4 ; Wisd. ii. 10, iii. 7 ; Ecclus. xviii. 19 ;

<sup>3</sup> Macc. v. 42, and thereon Grimm.

<sup>3</sup> On ἐκκρέμαμαι with a genitive, comp. Plut. Mar. 12, and the passages in Wetstein. With εἰ, Gen. xlii. 30 ; Plat. Leg. v. p. 781 E.

CXLV. Vv. 11-27. *The Parable of the Pounds.*

Both Meyer and Weiss regard this as a recasting of the parable of the talents (Matt. xxv.) ; the former, however, with Ewald and Bleek, suggesting the mixing of two different parables. The dialogue and main incident in the two parables are the same, but the Evangelists detail particularly the differing circumstances, present very diverse details, and clearly indicate distinct purposes and lessons. Hence Weiss ed. Mey. is compelled to assert a deliberate variation from Matthew on the part of Luke, who, as he thinks, used the same written source. Accordingly this dilemma presents itself : either the parables are different, or the Evangelists not only invented historical setting for our Lord's teachings, but also, to suit their didactic purpose, modified decidedly what they knew to be His teachings. Modern criticism has not as yet compelled us to accept the latter alternative. But Weiss ed. Mey. insists that the principal character (the nobleman) was not introduced by Jesus Himself—that His parables never have such allegorizing features. Yet how naturally, as Meyer remarks, this distinct feature of the parable suggested itself in Jericho.

CXLVI. Vv. 42-44. *The Lamentation over Jerusalem.*

Weiss ed. Mey. thinks "this prophecy takes the place, in a measure, of that contained in the symbolical action of Mark xi. 11-14, with which Mark xi. 19-26 naturally falls out." But he does not indicate whether he regards this passage, which Godet aptly calls "one of the gems of our Gospel," as one of the many inventions of Luke. Ver. 41 fixes the locality. Are we to regard this as another of those transition verses by means of which this Evangelist, according to Weiss, so often weaves in incidents that belong elsewhere? A believing Evangelist who could in literary interest "invent" such a scene would be a moral monstrosity. It is significant that here, at least, such critical surmises are repressed by the pathos of the simple narrative.



## CHAPTER XX.

VER. 1. *ἐκείνων*] is wanting in the authorities of greatest importance. Condemned by Griesb., deleted by Lachm. and Tisch. An addition for greater precision. — *ἀρχιερεῖς*] A E G H K U V Γ Δ Α, min. Goth. Slav. Theophyl. have *ιερεῖς*. Recommended by Griesb., adopted by Matth. and Tisch. The *Recepta* [Treg., W. and Hort, R. V., with \* B C D L, Vulg., Copt.] is from the parallels. — Ver. 3. *ἐνα*] is wanting in B L R \*, min. Syr. Copt. Colb. For. Tol. It stands after *λόγ.* in A K M U\* min. Condemned by Griesb., deleted by Lachm. and Tisch. It is from the parallels, from which also *οὐν* is introduced after *διὰ τε*, ver. 5. — [Ver. 9. Tisch., recent editors, R. V., with \* B C D L, Vulg., Copt., omit *τις*.] — Ver. 10. [Tisch.; Treg., W. and Hort, R. V., with \* B D L, 33, omit *ἐν* before *καὶ ῥῶ.*] — *δῶσιν*] *δώσουσιν* is so strongly attested by A B L M Q \*, min., that it is to be adopted, with Lachm. and Tisch., and *δῶσιν* to be regarded as a grammatical emendation. — Ver. 13. *ιδόντες*] is wanting in B C D L Q \*, min. vss. Ambr., and is condemned by Griesb., deleted by Lachm. and Tisch. [recent editors, R. V.]. The superfluous word was omitted on account of the parallels; there was no reason for its addition. — Ver. 14. *ἐαυτοὺς*] Tisch. has *ἀλλήλους*, following B D L R \*, min. vss. The *Recepta* is from ver. 5 and Mark xii. 7; comp. Matt. xxi. 38. From the parallels also comes *δεῖτε*, which, in accordance with very important evidence, is deleted by Rinck, Lachm. and Tisch. Luke nowhere has the word. — Ver. 19. With Lachm. and Tisch., on preponderant evidence, read: *οἱ γραμμ. καὶ οἱ ἀρχιερ.* — Ver. 20. *εἰς τὸ*] B C D L \* have *ὥστε*, which, with Bornemann, Lachm. and Tisch., is to be adopted; the *εἰς τὸ*, foreign to Luke, is an interpretation. — [Ver. 22. Tisch., recent editors, R. V., with \* A B L, 33, read *ἡμῶς*.] — Ver. 23. *τί με πειράζετε*] condemned by Griesb. and Rinck, deleted by Tisch., following B L \*, min. Copt. Arm. Rightly; it is from Matt. xxii. 18, whence also in C *ἐποκριταί*, too, is interpolated. — Ver. 24. Instead of *δείξατε* Elz. has *ἐπιδείξατε*, in opposition to decisive evidence; it is from Matth. — After *δηνάριον* Lachm. has in brackets *οἱ δὲ ἔδειξαν, καὶ εἶπεν*. Not strongly enough attested by B L \*, min. vss. to appear otherwise than a gloss in accordance with the parallels. — [Tisch., W. and Hort, Weiss, R. V., with \* B L, Copt., read *οἱ* instead of *ἀποκριθέντες*. In ver. 25 the same mss. have *πρὸς αὐτοὺς*, and *τοῖνυν ἀπόδοτε*; accepted by recent editors, the latter by R. V.] — Ver. 27. *ἀντιλέγοντες*] B C D L \*, min. vss. have *λέγοντες*. Approved by Schulz and Fritzsche, *ad Marc.* XII. 8. [Accepted by Treg., W. and Hort, R. V.] An emendation, according to the parallels. — Ver. 28. Instead of the second *ἀποθάνῃ*, B L P \*\* min. vss. (including Vulg. It.) Lachm. have merely *ῥ*. [So Tisch., recent editors, R. V.] An attempt at improvement suggested by ignorance. — Vv. 30, 31. Much confusion among the authorities. Lachm. has retained the *Recepta*, nevertheless he places before *ὡσαύτως* another *ὡσαύτως* in brackets, and throws out the *καί* which Elz. has after *ἐπρά*, with Griesb. and Scholz. I agree with Tisch. in regarding as original the text of B D L \*, 157: *καὶ ὁ δεύτερος καὶ ὁ τρίτος ἔλαβεν αὐτήν· ὡσαύτως δὲ καὶ οἱ ἐπὶ τὰ οὐ*

κατέλ. τέκνα κ. ἀπείθ. [So recent editors, R. V.] Comp. Bornem. in the *Stud. u. Krit.* 1843, p. 136; also Rinck, *Lucubr.* p. 333. To this text the gloss ἐλαβεν αὐτήν was added to ὁ δεύτ.; this occasioned the dropping out of these words in their true place, and there appeared: καὶ ὁ δεύτερος ἐλαβεν αὐτήν κ. ὁ τρίτος κ.τ.λ. Thus still Copt. The deleting of ἐλαβεν αὐτήν in this spurious place, without restoring them again to the genuine one, occasioned the text of D: καὶ ὁ δεύτερος κ. ὁ τρίτος (without ἐλ. αὐτ.). The *Recepta* has grown up out of circumstantial glosses. Even the double ὡσαύτως (A E H V Γ Λ, min. Goth. Syr., taken by Matth. into the text) is a gloss; it was thought to be necessary to complete the simple ἐλαβεν αὐτήν. The καί, which Elz. has after ἐπτά, is indeed defended by Rinck, but decisively condemned by the authorities. A connective addition made from misunderstanding. — Ver. 32 is, as by Tisch., to be read: ὅσπερ καὶ ἡ γυνὴ ἀπέθανεν (Lachm.: ὅστ. ἀπέθ. κ. ἡ γ.). The *Recepta* is from Matth. — Ver. 33. The order of the words: ἡ γυνὴ οὖν ἐν τῇ ἀναστ. (B L), is, with Tisch., to be preferred; it was altered in accordance with the parallels. — [W. and Hort, R. V., with  $\aleph$  D L, 1, 33, Copt., read ἐστὶ instead of γίνεται, and in ver. 34 Tisch., recent editors, R. V., with  $\aleph$  B D L, Copt., Vulg., omit ἀποκριθεὶς.] — Ver. 34. ἐκγυμνάζονται objectionable, since A K M P U Γ Δ, min. have ἐκγαμίζονται, while B L  $\aleph$ , min. Or. Epiph. Nyss. have γαμίζονται. Read the latter, with Lachm. and Tisch. The *Recepta* and ἐκγαμίζονται are glosses to give greater precision. Equally, however, at ver. 35 also is not to be read γαμίζονται, with Matth. Lachm. Tisch. [Treg., W. and Hort, R. V.], in accordance with D L Q R Δ  $\aleph$ , but γαμίζονται, in accordance with B. — [Ver. 36. Recent editors (against Tisch.), R. V., with A B D L, read οὐδέ before γάρ. — Ver. 37. Tisch., Treg., W. and Hort, R. V., with  $\aleph$  B D L, omit τὸν before θεόν the second and third time.] — Ver. 40. δέ] B L  $\aleph$ , min. Copt. Tisch. have γάρ. Rightly; γάρ was not understood. — [Ver. 42. Tisch., Treg., W. and Hort, R. V., with  $\aleph$  B L, Copt., read αὐτὸς γάρ instead of καὶ αὐτός.]

Vv. 1-8. See on Matt. xxi. 23-27; Mark xi. 27-33. Luke follows Mark with some abbreviation, and with some material peculiar to himself, as also in the further portions of this chapter. — ἐν μιᾷ τῶν ἡμερῶν] (without ἐκεῖνον, see the critical remarks) is, as v. 17, viii. 22, an *approximate* statement of the date; the days *in question* are meant, to wit, of the stay in Jerusalem. Schleiermacher is arbitrary in seeing here the beginning of a special document. — ἐπέστησαν] *came upon*. The idea of *suddenness* and *unexpectedness* is not of itself contained in the word, and needed to be expressed,<sup>1</sup> or at least suggested by the context (comp. on ii. 9). — Ver. 2. ἡ] introduces a more definite idea of the point of the question. — Ver. 3. καὶ εἰπατέ μοι καὶ is the simple *and*: I will ask you, *and tell me* (what I shall ask you). Then follows the question itself. — συνελογ.] *they reckoned, they considered*. Only here in the New Testament, frequently in the classical writers. — Ver. 6. πᾶς ὁ λαὸς καταλιθ. ἡμᾶς] a later form of the tradition. The word is not elsewhere retained.<sup>2</sup> It denotes the stoning *down*.

Vv. 9-19. See on Matt. xxi. 33-46; Mark xii. 1-12. [See Note CXLVII., p. 524.] — ἡρξάτο] after that despatch of the members of the Sanhedrin. —

<sup>1</sup> As xxi. 34; Isocr. viii. 41; Philo Flacc. p. 981 C, *al.* in Loesner.

<sup>2</sup> Comp. καταλιθεῖν in Josephus, καταλιθεῖν βολεῖν, Ex. xvii. 4.

πρὸς τ. λαόν] "muniendum contra interpellationem antistitum," "to defend himself against the questioning of the priests," Bengel. Otherwise in Matt. and Mark, according to whom the discourse is addressed *directly* to the members of the Sanhedrim, and these, according to Luke, are also *present* (ver. 19). — Ver. 10. δώσουσιν] (see the critical remarks): see on 1 Cor. ix. 18; Eph. vi. 3. — αὐτῷ] to him, the possessor of the vineyard, by the servants. — Ver. 11. προσέθετο πέμψαι] a Hebraism, Gen. iv. 2, and elsewhere.<sup>1</sup> — Ver. 13. ἰσως] *perchance*. The corresponding German word (*vielleicht*) expresses not mere conjecture, but, although in a still doubting form, his *expectation* ("speciem rationi congruentem," "a hope agreeing with reason," Bengel).<sup>2</sup> Only here in the New Testament. — Ver. 14. ἰδόντες δὲ αὐτόν] with emphasis, corresponding to the previous τοῦτον ἰδόντες. — Ver. 16. εἶπον] Persons from the people in ver. 9, who have comprehended, although dimly, the foreshadowing of evil. — μὴ γένοιτο] (see on Rom. iii. 4), to wit, that the γεωργοὶ lay hands themselves on the son, kill him, and bring about the ἀπολέσει κ.τ.λ. — Ver. 17. οὖν] *what then*, if your μὴ γένοιτο is to be allowed, *what then is this scriptural saying*, etc. It is meaningless, there is nothing in it. — Ver. 19. καὶ ἐφοβ.] *kai, and yet*; comp. on Mark xii. 12. — ἐγνώσαν] *the people*, to wit,<sup>3</sup> whose understanding the passage of Scripture, ver. 17 f., accompanied by the heart-penetrating glance of Jesus (ἐμβλέψας), has opened.

Vv. 20-26. See on Matt. xxii. 15-23; Mark xii. 18-17. — παρατηρῶν] *having watched*, so that they had thus further lain in wait for Him after that hour, ver. 19, in order to be able to entrap Him. — ἐγκαθέτου] *people instigated*, secretly commissioned.<sup>4</sup> — ἐαυτοὺς δικαίους εἶναι] *who feigned that they themselves were strict observers of the law*, who, therefore, by the pressure of their own consciences (not instigated by other people), came with the following question. These therefore are such "qui tum, quum maxime fallunt, id agunt, ut viri boni videantur," Cicero, *Off.* i. 13. — ἐπιλάβ.] The subject is the members of the Sanhedrim. — αὐτοῦ λόγον] *in order to take hold of Him on a word*. αὐτοῦ does not depend on λόγον (Kypke, Kuinoel, Bleek), but on ἐπιλάβ., and λόγον is the secondary object.<sup>5</sup> The Vulgate rightly has: "eum in sermone." — ὥστε (see the critical remarks), as iv. 20; Matt. xxiv. 24. — τῇ ἀρχῇ κ. τῇ ἐξουσίᾳ. τ. ἡγ.] *to the supremacy and (and especially) the power of the procurator*. To combine the two ("the supremacy and power of the magistrate," Beza, de Wette, Bleek) is not indeed *forbidden* by the repetition of the article, but it is *opposed* by it, because this repetition would have no motive. — Ver. 21. λαμβάν. πρόσωπ.] *art not a partisan*. See on Gal. ii. 6. — Ver. 22. φόρον] *capitation and land-tribute*, to be distinguished from τέλος, the indirect tribute (the tax on merchandise).<sup>6</sup> Luke uses the *Greek* instead

<sup>1</sup> Comp. on xix. 11, and see Valukenaer, p. 238 f.

<sup>2</sup> See Locella, *ad Xen. Eph.* p. 213; Bornemann, *Schol.* p. 123 f.; Ellendt, *Lex. Soph.* I. p. 885.

<sup>3</sup> See on Mark xii. 12. The reference to the scribes and chief priests involves us in subtleties as in Grotius, Lange, *L. J.* III. p. 494, and others. πρὸς αὐτοὺς refers first of

all to the hierarchs.

<sup>4</sup> Plat. *Arctol.* p. 368 E; Dem. 1488. 1; Polyb. xiii. 5. 1; Joseph. *Antt.* vi. 5. 2.

<sup>5</sup> See Job xxx. 18. Xen. *Anab.* iv. 7. 12: ἐπιλαμβάνεται αὐτοῦ τῆς ἰσχύος.

<sup>6</sup> See Kypke, II. p. 183 f., and already Thomas Magister, p. 900, ed. Bern. Comp. Rom. xiii. 7.

of the Roman word *κῆρσον*, found in Matthew and Mark. — Ver. 28. Observe the careful depicting of the triumph of Jesus. Comp. ver. 89 f.

Vv. 27-40. See on Matt. xxii. 28-38; Mark xii. 18-27. — *οἱ ἀντιλέγοντες*] does not belong by an abnormal apposition to *τῶν Σαδδουκαίων* (thus usually, including Winer, p. 471 [E. T. 582]), but to *τινές*. [See critical note. The reading *λέγοντες* favors the other view.] These *τινές*, namely, *so far as they were τινές τῶν Σαδδουκ.*, are more precisely characterized by *οἱ ἀντιλέγ.* κ.τ.λ.: *People who there concerted together* (participle with article, see Kühner, II. p. 131). — *ἀνάστ. μὴ εἶναι*] On *μὴ* and infinitive after *ἀντιλέγ.*, comp. Xen. *Anab.* ii. 5. 29, and see in general Bernhardt, p. 364; Hartung, *Partikell.* II. p. 168. — Ver. 28. *καὶ οὐτος κ.τ.λ.*] *and indeed shall have died without children*. See Matthiae, p. 1040. — Ver. 29. *οὖν*] for the subsequent procedure took place in consequence of that law. — Ver. 30 f. According to the rectified text (see the critical remarks): *And the second and the third took her; in like manner, moreover, also* (as those three who had taken her and died childless) *the seven* (collectively, comp. xvii. 17) *left behind no children, and died*. Logically *ἀπέθανον* ought to precede, but the emphasis of *οὐ κατέλ. τέκνα* has occasioned the *ἕστερον πρότερον*.<sup>1</sup> — Ver. 34 f. *οἱ υἱοὶ τοῦ αἰῶνος τούτου*] Comp. on xvi. 8. Yet here what is meant is not according to the ethical, but the *physical* idea: *the men of the pre-Messianic periods of the world.* — *οἱ δὲ καταψωθ.* κ.τ.λ.] *but they who* (at the *Parousia*) *shall be counted worthy* (comp. 2 Thess. i. 5) *to become partakers of the future age* (the Messianic period), *and of the resurrection from the dead*. Herein is to be observed—(1) that here is likewise a *πρότερον ἕστερον* (comp. on ver. 31), for the resurrection *discloses* the participation in the *αἰὼν ἐκείνος*; but the context (see also *τῆς ἀνάστασ.* *υἱοὶ ὄντες*, ver. 36) shows that Jesus has in view *only* those *who are to be raised*, apart from those who are *still living* here at the *Parousia*, comp. Rom. viii. 11; (2) according to the connection (*καταψωθ.*, and see ver. 36), the resurrection here meant is defined as *the first*, the *ἀνάστασις τῶν δικαίων* (see on xiv. 14). — The *genitives τοῦ αἰῶν. ἐκ.* and *τῆς ἀναστ.* are governed by *τυχεῖν*.<sup>2</sup> Moreover, comp. the Rabbinical *dignus futuro saeculo* *דַּיִקָּה עוֹלָם הַבָּא*, in Schoettgen and Wetstein. — Ver. 36. With Lachmann, following A B D L P, we must write *οὐδέ*<sup>3</sup> (Winer, p. 484 f. [E. T. 490]; Buttmann, p. 315 [E. T. 368]): *for neither can they die any more*. The immortality of those who have risen again, even if it does not exclude the difference of sex absolutely (comp. Delitzsch, *Bibl. Psych.* p. 459<sup>4</sup>), still excludes marriage among them, since propagation presupposes a mortal race; *ἐνταῦθα μὲν γὰρ ἐπὶ θάνατος, διὰ*

<sup>1</sup> See Kühner, II. p. 629; Bornemann, *Schol.* p. 125.

<sup>2</sup> Comp. Aesch. *Prom.* 230: *τοιούτου τυχεῖν οὐκ ἤξιωσεν*; Winer, p. 537 [E. T. 609].

<sup>3</sup> Comp. the critical remarks on xii. 26 [also critical note in this verse]. The *Recepta οὖν* is to be regarded as a mechanical repetition from what has gone before. Bornemann defends *οὖν* by the supposition that it corresponds with the following *καί*. But in that case *ισάγγ.* γὰρ εἰσι must be

placed in a parenthesis, which, indeed, Lachmann does, although it is nowise notified, not even by the twofold *εἰσι*, whereby the two predicates are emphatically kept apart.

<sup>4</sup> Who nevertheless assumes without proof (p. 102) that Adam's body, before the creation of the woman, was *externally without sex*, and that this also is the case with the bodies of the risen.

τοῦτο γάμος, "for now since there is death, there is therefore marriage," Theophylact. — *ισάγγ.* . . . *ὄντες*] gives the reason of the *οὐδὲ ἀποθανεῖν ἐτι θνήσκειν*; their immortality depends upon their changed nature, which will be—(1) *equality with the angels*; and (2) *sonship of God*. The former in respect of their higher and no longer fleshly corporeality (in opposition to Hofmann, *Schriftbew.* I. p. 816 f.; Delitzsch, and others; comp. on Matt. xxii. 30); the latter plainly not in the moral, but in the metaphysical sense; they, as risen again, have entered into the *participation of divine life and divine glory* (comp. on Matt. v. 9, 45), in respect of which the freedom from death is essential. See on *οἱ τοῦ Θεοῦ*, so far as it is used in Matthew and Luke (in Mark this designation does not occur) of the faithful only in respect of their condition *after the Parousia*, the apt remarks of Kaeuffer in the *Sachs. Stud.* 1843, p. 203 ff. But the expression cannot be borrowed from the Old Testament designation of the *angels* as sons of God (so Wittichen, *Ideen Gottes als d. Vaters*, p. 43), since the risen ones shall only be *angel-like*, not *angels*. — Ver. 37. Observe the special selected word *ἐμήνυσεν*, which denotes the announcement of something *concealed*.<sup>1</sup> — καὶ Μ.] i.e., *even Moses*, to whom ye are nevertheless appealing for a proof of the contrary, ver. 28. — *ὡς λέγει κύριον κ.τ.λ.*] "narrando sc. quod Deus dixerat," "in narrating, namely, what God had said," Grotius. — Ver. 38. *πάντες γὰρ αὐτῷ ζῶσιν*] *for all* (whose God He is) *are living to Him*. The emphasis lies on *πάντες*: *no one* is dead to Him. *αὐτῷ* is the dative of reference: *in respect of Him*, that is, *in relation to Him* who is their God, they are—even although dead in relation to men—*living*.<sup>2</sup> This state of living *actually* has place in the intermediate state of Paradise,<sup>3</sup> where they, although dead in reference to living men, continue to live to God, and therewith is established the future resurrection as the necessary completion of this state of living. The argumentation in Luke is accordingly, by the addition of ver. 38, not different from that in Matthew and Mark, and it takes no inappropriate turn (de Wette), whereby the thought must have suffered (Weizsäcker), but is the same grand application of the divine utterance as in Matthew and Mark (see on Matthew), only enriched by that short explanatory clause *ἀλλὰ ζῶντων*, which was introduced into the tradition,<sup>4</sup> certainly at a later date, but with-

<sup>1</sup> John xi. 57; Acts xxiii. 30; 1 Cor. x. 28; Thuc. iv. 89; Herod. i. 23; Soph. O. R. 103; Plut. Tim. p. 27 B.

<sup>2</sup> 4 Macc. xvi. 25: *οἱ δὲ τὸν Θεὸν ἀποθνῄσκοντες ζῶσι τῷ Θεῷ, ὥσπερ Ἀβραάμ, Ἰσαὰκ, καὶ Ἰακώβ, καὶ πάντες οἱ πατριάρχαι*, "those dying for the sake of God live to God, as Abraham, Isaac, and Jacob, and all the patriarchs," is so far parallel as in that place *ζῶσι τῷ Θεῷ* is likewise said of the state of existence in relation to God in Paradise. Moreover, 4 Macc. vii. 19 belongs to this subject, as being a passage in harmony with the text before us. Comp. Grimm thereupon, p. 332.

<sup>3</sup> The *ζῶσιν* subsists not merely in the view of God, who considers them in refer-

ence to their future resurrection as living, as J. Müller, *v. d. Sünde*, II. p. 397, makes out.

<sup>4</sup> The syllogism of the passage is correctly and clearly expressed in substance by Beza: "Quorum Deus est Deus, illi vivunt, ver. 38; Abrahami, Isaac et Jacobi Deus est Deus, ver. 37; ergo illi vivunt, et quum nondum revixerint corpore, necesse est, ut suo tempore sint corporibus excitatis revivaturi." "Those of whom God is God, live, ver. 38; God is the God of Abraham, Isaac and Jacob, ver. 37; therefore they live, and since they have not yet been revived in body, it is necessary that in due time they shall be revived with animated bodies." On the penetrating and fruitful

out affecting the substance, except in the way of indicating the point of the argument. The *αἰτῶ*, however, cannot without arbitrariness be taken, according to Acts xvii. 28, as though it were *ἐν αὐτῷ* (Ewald : "all men, so far as they have a true life, have it only in God"). — Ver. 40. *γάρ*] (see the critical remarks) gives an explanation as to ver. 39. The tables had been turned ; a few *praised Him*, for any further hostile *putting of questions*, such as might be expected instead of praise, was no more to be thought of. So completely He stood as *victor* there again (comp. on ver. 26). With the narrative of the greatest commandment, Mark xii. 28-34, of which Luke is said to have retained only the beginning and the end (vv. 39, 40), the evangelist has here nothing at all to do (in opposition to Holtzmann). [See Note CXLVIII., p. 524 seq.] There is nothing of a *reminiscence* of Mark xii. 28 (Weiss) in ver. 39 ; there appears no sort of reason to attribute such poverty to Luke.

Vv. 41-44. See on Matt. xxii. 41-46 ; Mark xii. 35-37. *εἰπε δὲ πρὸς αὐτ.*] to the scribes, ver. 39 f., and indeed (otherwise Matthew and Mark) immediately after what is before related. Without reason, Grotius says : *de illis*, "concerning them," as ver. 19.

Vv. 45-47. See on Matt. xxiii. 1, 6, 7, 14 ; Mark xii. 38-40 ; which latter Luke closely follows after he has proceeded with considerable abbreviation in vv. 41-44.

#### NOTES BY AMERICAN EDITOR.

##### CXLVII. Vv. 9-19. *The Parable of the Wicked Husbandman.*

"According to Weiss (*Matt.*, p. 466) the parable was, in its original form and connection with the oldest source, really addressed to the people ; and this could have been in Luke's mind, although he otherwise entirely follows the rich allegorizing representation in Mark, (see, however, ver. 18) ;" Weiss ed. Mey. Ver. 18 is not found in Mark but in Matthew. Moreover, Luke omits some details in ver. 9 found in both the other accounts, and in vv. 11, 12 uses a Hebraism not occurring in them. Precisely such variations are most conclusive against the theory of a common written source. Throughout the entire chapter, despite its general agreement with the parallel narratives of Mark, there are divergences which this theory can only account for by assuming, on the part of the Evangelist, an unwarranted tampering with the statements of his alleged documentary source.

##### CXLVIII. Vv. 40-47. *The Conclusion of the Conflicts in the Temple.*

Luke omits the narrative of the greatest commandment (Mark xii. 28-34), but scarcely because he mentioned it in chap. x. 25 ff. (Weiss ed. Mey.), since this identifies two distinct occurrences (see Mey. *in loco*). Ver. 40 seems rather

exegesis of Jesus which leaves untouched the historical meaning, but is able to develop its ideal contents (comp. Matt.

v. 17), see the apt remarks in Weizsäcker, p. 359 f.

to refer to that conversation with the scribe, which Luke might well indicate without deriving his information from Mark. On the question of our Lord see *Mark*, Note LXXXI., p. 159, and comp. the admirable note of Godet, *Luke*, pp. 439-442, Am. ed. Ver. 45 is peculiar to Luke. In view of the great resemblance between vv. 46, 47 and the parallel passages in Mark, it is difficult to understand why Luke should vary here, if he had Mark before him. Nor are there any indications of abbreviation (from Mark at least) in vv. 41-44, as Meyer intimates.

## CHAPTER XXI.

VER. 2. *Kaf*] bracketed by Lachm. It is wanting in B K L M Q X Π ✠, min. Or. But A E G H S U V Γ Δ A, min. have it after *τῶν*. This is correct. From ignorance objection was taken to this arrangement, and *καὶ* was sometimes placed before, and sometimes was struck out altogether. [Tisch. VIII., recent editors, R. V., omit.] — Ver. 3. *πλείον*] Lachm. and Tisch. have *πλεῖω*, which would have to be adopted if it were not too feebly attested by D Q X, min. — Ver. 4. *τοῦ Θεοῦ*] is wanting in B L X ✠, min. Copt. Syr.<sup>sc</sup> Syr.<sup>sa</sup>. Deleted by Tisch. An exegetical addition. — Ver. 6. After *λίθῳ* Lachm. and Tisch. have *ὧδε*, in accordance with B L ✠, min. Copt. [Tisch. VIII. omits, but W. and Hort, R. V., insert.] Other authorities have it before *λίθῳ*. D, codd. of It. have *ἐν τοίχῳ ὧδε*. An addition from Matthew. — Ver. 8. *οὖν*] is to be deleted, with Lachm. and Tisch., in accordance with B D L X ✠, min. vss. A connective addition. — [Ver. 11. Tisch., recent editors, R. V., with ✠ B L, 33, Copt., read *καὶ κατὰ τόπους*, and recent editors, with B, Vulg., have *λοιμοὶ καὶ λιμοὶ*, regarding the Rec. as a conformation to Matthew. — Ver. 12. Tisch., recent editors, R. V., with ✠ B D L, read *ἀπαγομένους*; and, with ✠ B D, insert *τὰς* before *συναγωγὰς*. — Ver. 13. Tisch., W. and Hort, Weiss, R. V., with ✠ B D, omit *δέ*.] — Ver. 14. The reading *ἐν ταῖς καρδίαις* (Lachm. Tisch.), instead of *εἰς τὰς κ.*, is decisively attested. — [So also *θέτε* (✠ A B\* D L, 33), accepted by Tisch., recent editors, R. V.] — Ver. 15. Elz. Matth. Scholz have *ἀντειπεῖν οὐδέ ἀντιστῆναι*. But instead of *οὐδέ*, A K M R, min. Slav. Brix. Or. Cyr. Didym. Griesb. have *ἢ*. Sometimes with *ἢ*, sometimes with *οὐδέ*, D L ✠, min. Ar. p. Erp. Arm. Slav. Vulg. Or. have the two verbs in the reverse order. Hence Lachm. has *ἀντιστῆναι οὐδέ ἀντειπεῖν*, and Tisch. has *ἀντιστῆναι ἢ ἀντειπεῖν*. [So recent editors (Treg. brackets *ἢ ἀντειπ.*), R. V., on the preponderant evidence.] These variations are to be explained from the fact that *ἀντειπεῖν*, with *ἢ* or *οὐδέ*, on account of the similar beginning of the following verb, was passed over. So according to D, Syr. Pers.<sup>p</sup> Vulg. ms. codd. of It. Cypr. Ang. Rinck. When the passage was restored, the verbs were placed in different order; and instead of *ἢ* after the previous *οὐ*, *οὐδέ* was inserted. Accordingly, read with Griesbach: *ἀντειπεῖν ἢ ἀντιστ.* — Ver. 19. Elz. Matth. Scholz, Tisch. have *κτῆσασθε*. But A B, min. Syr.<sup>sc</sup> Arr. Aeth. Vulg. It. (not Vind. Cant.) Or. Macar. Marcion, according to Tertullian, have *κτῆσασθε*. [So recent editors, R. V.] Recommended by Griesb., approved by Rinck, adopted by Lachm. The *Recepta* is an interpretation of the future taken imperatively. — Ver. 22. Elz. has *πληρωθῆναι*. But *πληροῦναι* is decisively attested. — Ver. 23. *δέ*] deleted by Lachm. and Tisch., following B D L, Arr. It. Theophyl. An addition from the parallels. — After *ὁργή* Elz. has *ἐν*, in opposition to decisive evidence. — Ver. 24. *ἄχρι*] Lachm. Tisch. have *ἄχρις* (Tisch. *ἄχρι*) *οὖν*, on decisive evidence. Luke always joins *ἄχρι* to a genitive. — Ver. 25. [Tisch., recent editors, R. V., with ✠ B D, Copt., read *ἔσονται* instead of *ἔσται*.] — *ἐν ἀπορίᾳ, ἡχούσης*] Griesb. Lachm. Tisch. have *ἐν ἀπορίᾳ ἡχους*, on decisive evidence. The *Recepta* is an interpretation. — Ver. 33. *παρέλθωσι*]



Lachm. and Tisch. have *κατελείπονται*, in accordance with B D L  $\aleph$ , min. Rightly. See on Mark xiii. 31. — Ver. 35. Lachm. and Tisch. place *γάρ* after *ἐπελείσεται*, so that *ὡς παγίς* belongs to ver. 34. Thus B D L  $\aleph$ , 157, Copt. It. Meth. Marcion, according to Tertull. I regard the *Recepta* as being right, as the preceding clause contains a qualifying word (*αἰφνίδως*), but what follows in ver. 35 needed a similar qualification (*ὡς παγίς*). Through mistaking this, and attracting *ὡς παγίς* as a correlative of *αἰφνίδ.* to the preceding clause, *γάρ* has been put out of its right place. [But recent editors, R. V., accept the position *ἐπεισελείσεται γάρ*, which is even more strongly attested than the double compound which Meyer accepts.] Instead of *ἐπελείσεται*, however, read with Lachm. and Tisch., in accordance with B D  $\aleph$ , *ἐπεισελείσεται*. The doubly compounded form disappeared through error on the part of the transcribers, as frequently happened. — Ver. 36. [Tisch., recent editors, R. V., with  $\aleph$  B D, read *δέ*, instead of *οὖν*.] — *καταξ*.] Tisch. has *κατωχύσθη*, following B L X  $\aleph$ , min. Copt. Aeth. Ar. p. Rightly; the *Recepta* is a very old gloss in accordance with xx. 35, comp. 2 Thess. i. 5. — *ταῦτα* is deleted by Matth. and Tisch. But most of the principal mss. (not  $\aleph$ ) and vss. have it. Nevertheless, it remains doubtful whether it is to be read *before* (B D L X, Elz. Lachm.) or *after* *πάντα* (A O<sup>a</sup> M). If *πάντα ταῦτα* *τά* is original, the omission of the superfluous *ταῦτα* is the more easily explained. [Tisch. VIII. restores *ταῦτα*, and with recent editors, R. V., retains the better attested order: *ταῦτα πάντα*, which is found in  $\aleph$  also.] — After ver. 38 four cursives have the section concerning the woman taken in adultery, John vii. 53-viii. 11.

Vv. 1-4. See on Mark xii. 41-44. — *ἀναβλέψας*] previously, xx. 45 ff., Jesus spoke to His disciples surrounding Him; now He lifts up His glance from these to the people farther off, and sees, etc. He must therefore have stood not far from the *γαζοφυλάκ.* — *τοὺς βάλλοντας . . . πλουσίους*] is connected together: *the rich men casting in.* After *πλουσίους* might also be supplied *ὄντας* (Bornemann), in which case, however, the meaning comes out less appropriately, for they were not rich people only who were casting in (comp. Mark. xii. 41). — Ver. 2. *τινα καὶ χήραν* (see the critical remarks): *aliquam, eamque viduam egenam*, "a certain one, and she a poor widow" [but *καὶ* is not well attested].<sup>1</sup> *Kai* is: *and indeed*. — Ver. 4. *οἱτοὶ* refers to the *more remote* subject (Förtsch, *Obs. in Lys.* p. 74; Winer, p. 142 [E. T. 157]). Jesus *points* to the persons in question. — *εἰς τὰ δῶρα*] *to the gifts* (that were in the treasury), not: *quae donarent* (Beza), to which the article is opposed.

Vv. 5-38. See on Matt. xxiv., xxv.; Mark xiii. In Luke a very free reproduction from the *Logia* and Mark. [See Note CXLIX., p. 534.] That this discourse was spoken on the Mount of Olives (Matt. Mark), there is in him no trace. Rather, according to him, it still belongs to the transactions in the temple, which began xx. 1 (comp. ver. 37); hence, moreover, the *ἀναθήματα* are found only in Luke.

Vv. 5, 6. *Καὶ τινὼν λεγ.* κ.τ.λ.] These expressions gave the *occasion* for Jesus to utter the following discourse, and that, as is plain from the dis-

<sup>1</sup> Comp. Plat. *Phaed.* p. 88 D, and thereon Stallbaum.

course itself, to His *disciples* (the apostles also included), to whom, moreover, the *τινές* belonged. — *ἀναθήμασι*]<sup>1</sup> On the many *votive offerings* of the temple, partly also such as the two Herods had given, and even Ptolemy Euergetes, see Joseph. *Bell.* vi. 5. 2 ; *Antt.* xv. 11. 3, xvii. 6. 3 ; *c. Apion.* I. 1064 ; Ottii *Spicileg.* p. 176 f., and generally, Ewald, *Alterth.* p. 81 ff. The most splendid was the golden vine, presented by Herod the Great. See Grotius. For the votive gifts of *Julia*, see in Philo, p. 1036 D. — *ταῦτα δ' θεωρ.*] Nominative absolute.<sup>2</sup>

Vv. 7-10. *Ἐπηρώτ.*] those *τινές*. — *οὖν*] since in consequence of this assurance of thine that destruction shall occur ; *when*, therefore, shall it occur ? — *τί τὸ σημεῖον κ.τ.λ.*] not an incorrect departure from Matt. xxiv. 3 (de Wette), but substantially as Mark xiii. 4, from whom Matthew differs by a more precise statement of the point of the question. — Ver. 8. *ὁ καιρός*] the *Messianic* point of time—that of the setting up of the kingdom. — Ver. 9. *ἀκαταστ.*] *tumults* ; see on 2 Cor. vi. 5. — Ver. 10. *τότε ἔλεγεν αὐτοῖς*] *then*, after these preliminary warnings, entering upon the further description of the impending judgment. Casaubon, following Beza, connects *τότε* with *ἐγερθ.* In that case the insertion of *ἔλεγεν αὐτοῖς* would be absolutely without motive. The motive is found precisely in *τότε*, which, however, notifies simply only a resting-point of the discourse, not “a much later point of time,” to which what follows would belong (Holtzmann, following Köstlin), which variation as to time Luke might have put into the mouth of Jesus as easily as at ver. 12.

Ver. 11. *Ἄπ' οὐρανοῦ* belongs not only to *σημεῖα* (B, Lachmann : *ἀπ' οὐρανοῦ σημ.*), but also to *φόβητρα*, because in the connection the latter needs some qualifying clause. *μεγάλα* belongs to both. Moreover, comp. with reference to this detail which Luke has here, 4 Esdr. v. 4.<sup>3</sup>

Vv. 12, 13. *Πρὸ δὲ τούτων π.*] otherwise in Matthew and Mark. But Luke follows a later modification of the tradition moulded after the result.<sup>4</sup> [See Note CL., p. 534.] In opposition to the words of the passage (for *πρό* means nothing else than *before*, *previously*), but with a harmonistic end in view, Ebrard, *Diss. adv. erron. nonnullor. opinion.* etc., p. 34, says : “persecutiones non post ceteras demum calamitates, sed *inter primas esse perferendas*,” “the persecutions are not precisely after other calamities, but *among the chief ones to be endured*.” — Ver. 13. *εἰς μαρτύριον*] but it shall turn (comp. Phil. i. 19) to you *for a witness*, i.e., not : *εἰς ἐλεγχον τῶν μὴ πιστευσάντων*, “for a proof to those that believe not” (Euthymius Zigabenus), but it will have for you the result *that ye bear witness for me*. The context requires this by means of *ἐνεκεν*

<sup>1</sup> Lachmann and Tischendorf, following A D X M, have the Hellenistic form *ἀναθήμασι* (see Lobeck, *ad Phryn.* p. 249, 445 ; *Paralip.* p. 391 ff., 417, 424). [Treg., W. and Hort, R. V., retain *ἀναθήμασι*.]

<sup>2</sup> See on Matt. vii. 24 ; Bernhardt, p. 69 ; Buttmann, *Neut. Gr.* p. 325 f. [E. T. 379 f.].

<sup>3</sup> On *φόβητρα* (terrific appearances), comp. Plat. *Az.* p. 367 A ; Lucian, *Philop.* 9 ; Isa. xix. 17. As to *κατὰ τόπους*, see on Matt.

xxiv. 7. [See also critical note.]

<sup>4</sup> In respect of this Baur, *Evang.* p. 477 (comp. his *Markuserang.* p. 99 f.), thinks that Luke desires to claim what has been previously said by Jesus “altogether specially for his Apostle Paul.” Comp. also Köstlin, p. 158, and Holtzmann. But then it would have been an easy thing for him to name more specially *Pauline* sufferings. Compare rather Matt. x. 17 f.

τοῦ ὀνόμ. μου, ver. 12, and see ver. 14 f. The matter itself is regarded as something *great* and *honorable* (εἰς μαρτυρίαν δόξαν, "for the glory of the testimony," Theophylact). Comp. Acts v. 41. For the testimony itself, see for example Acts iv. 11 f. The reference to *martyrdom* (Baur, Hilgenfeld, Holtzmann) is opposed to the context and brings in a later *usus loquendi*.

Vv. 14, 15. Comp. xii. 11 f.; Matt. x. 19 f.; Mark xiii. 11 f. — ἐγώ] stands with great emphasis at the beginning, opposed to the προμελετ. ἀπολογ. of the disciples. Bengel well says: "Jesus loquitur pro statu exaltationis suae," "Jesus speaks in the position of His exaltation." — στόμα] a concrete representation of *speech*.<sup>1</sup> — ἀντειπεῖν] corresponds to στόμα, and ἀντιστ. to σοφίαν (comp. Acts vi. 10). — The promise was to be fulfilled by the *Holy Ghost* as the *Paraclete*, John xiv. Comp. Acts vi. 10. But a reference to the fate of *Stephen* (Holtzmann) is not sufficiently indicated.

Ver. 16. Καί] Bengel rightly says: "non modo ab alienis," "not only by strangers." Comp., besides, Mark xiii. 12 f.

Vv. 18, 19. Comp. 1 Sam. xiv. 45; 2 Sam. xiv. 11; 1 Kings i. 52; Acts xxvii. 34. But the meaning cannot be, "ye shall remain *unharméd in life and limb*," against which interpretation the preceding καὶ θανατ. ἐξ ὑμῶν, ver. 16, is decisive, since θανατ. cannot be taken, as by Volkmar, of mere *danger* of death; rather ἀπόληται is to be taken in a *Messianic* sense. Comp. the following κήρσεσθε τὰς ψυχὰς ὑμῶν. Hence: no hair of your head shall be subject to the everlasting ἀπώλεια, i.e., *you shall not come by the slightest harm as to the Messianic salvation*; but rather, ver. 19: *through your endurance* (Matt. x. 22, xxiv. 13; Mark xiii. 13), in these persecutions, *ye shall gain your souls*, whereby is denoted the acquisition of the Messianic salvation; the latter is regarded as the *life*, and the opposite as *death*.<sup>2</sup> The form of the expression θριξ ἐκ τ. κεφ. κ.τ.λ. has therefore a *proverbial* character (Matt. x. 30), and is not to be taken in such a manner as that God would restore again every hair at the resurrection.<sup>3</sup> The omission of the verse in Marcion shows that at an early period there was already found therein a contradiction to ver. 16, as Gfrörer, Baur, Hilgenfeld, and others still find there. This apparent impropriety makes it the more improbable that ver. 18 should be a later addition (Wilke, Baur, Hilgenfeld), perhaps from Acts xvii. 34.

Vv. 20-22. Comp. Matt. xxiv. 15-18; Mark xiii. 14-16. What was to happen πρὸ τούτων πάντων, ver. 12, is now concluded. From this point the discourse continues where it broke off at ver. 12. [See Note CLI., p. 534.] — κυκλουμ.] representing the object as already conceived in the situation and therein perceived (Bernhardy, p. 477; Kühner, II. p. 357), *being surrounded on all sides*.<sup>4</sup> — Ver. 21. οἱ ἐν τ. Ἰουδ.] refers to the *Christians*; this

<sup>1</sup> Comp. Soph. *Oed. R.* 671, *Oed. C.* 665. A kindred idea. Ex. iv. 16; Isa. xv. 19.

<sup>2</sup> Comp. ix. 25, xvii. 33, also ζημιωσθαι τὴν ψυχὴν, Mark viii. 36.

<sup>3</sup> Zeller in the *Theol. Jahrb.* 1861, p. 336; comp. his *Apostelg.* p. 18 f.

<sup>4</sup> Wieseler, in the profound discussion in the *Gott. Vierteljahrscr.* 2 Jahrg. 2 Heft, p. 210, finds in the words κυκλ. ὑπὸ στρατοῦ. κ.τ.λ. an explanation of the βδελύγμα τῆς ἐρημώσεως, Matt. xxiv. 15, which Luke gave for his Gentile-Christian readers. He there-

follows from ver. 20. — αὐτῆς] has reference to *Jerusalem*, as subsequently εἰς αὐτήν. Theophylact : ἐκτραγῶδει οὖν τὰ δεινὰ ἃ τότε τὴν πόλιν περιστήσεται . . . μὴ προσδοκᾶν, ὅτι ἡ πόλις τειχέρας οὐσα φυλάζει αὐτοὺς, "He pictures then tragically the terrible things which will then encompass the city . . . let them not expect that the city when it is besieged will protect them." — ἐν ταῖς χώραις] not in the *provinces* (de Wette), but in the *fields* (xii. 16), in contrast to the city into which one εἰσέρχεται from the country. People are not to do this, but to flee.<sup>1</sup> — Ver. 22. τοῦ πλησθῆναι κ.τ.λ.] a statement of the divine counsel : *that all may be fulfilled which is written*. Without this day of vengeance, an essential portion of the prophetic predictions, in which the desolation of the city and the country is in so many different ways announced as a judgment, must remain unfulfilled. The prophecy of Daniel is, moreover, meant *along with the others*, but not exclusively. Comp. already Euthymius Zigabenus.

Vv. 23, 24. Comp. Matt. xxiv. 19 ff.; Mark xiii. 17 ff., to both of which Luke is related sometimes by abridgment, sometimes by more precise statements *ex eventu*. [But see Note CLI., p. 534.] — Ἐπὶ τῆς γῆς] *on the earth*, without special definition (comp. v. 24, xviii. 8, xxi. 25). The latter is then introduced in the second member (τῷ λαῷ τοῦτῳ) by καὶ (and especially); but μεγάλη belongs to both.<sup>2</sup> — τῷ λ. τ.] dependent on ἔσται. — Ver. 24. στόματι μαχαίρας] *by the mouth of the sword*, Heb. xi. 34.<sup>3</sup> The sword is poetically (Hom. *Il.* xv. 389; Porson, *ad Eurip. Or.* 1279; Schaefer) represented as a biting animal (by its sharpness; hence μάχ. δίστομος, two-edged).<sup>4</sup> The subject of πεσ. and αἰχμαλ. is : those who belong to this people. — αἰχμαλωτ.] According to Joseph. *Bell.* vi. 9. 2, ninety-seven thousand were taken prisoners, and, for the most part, dragged to Egypt and into the provinces. — Ἱερουσαλ.] when conquered and laid waste (ver. 20), in opposition to Paulus, who finds merely the besetting of the city by a hostile force here expressed. — ἔσται πατοῦν. ὑπὸ ἐθνῶν] *shall be trodden under foot of the Gentiles*, a contemptuous ill-treatment; the holy city thus profaned is personified.<sup>5</sup> — ἄχρι . . . ἐθνῶν] *till the times of the Gentiles shall be fulfilled, i.e., till the time that the periods which are appointed to the Gentile nations for the completion of divine judgments (not the period of grace for the Gentiles, as Ebrard foists into the passage) shall have run out*. Comp. Rev. xi. 2. Such

by maintains his interpretation of the βδελύγμα of the Roman standards, and of the τόπος ἅγιος, Matt. l.c., of the environs of Jerusalem. Certainly our passage corresponds to the βδελύγμα τῆς ἐρημίας. In Matthew and Mark. But Luke did not want to explain the expression of Daniel, but instead of it he stated something of a more general character, and that from his later standpoint, at which the time of the abomination of desolation on the temple area must needs appear to him a term too late for flight. We have here an alteration of the original *ex eventu*. [See Note CLI., p. 534.]

<sup>1</sup> But the expressions are too general for a reference directly to the flight of the

Christians to Pella (Volkmar, *Evang. Marcion's*, p. 69).

<sup>2</sup> On the divine ὀργή, which is punitively accomplished in such calamities, comp. 1 Macc. i. 64, ii. 49; 2 Macc. v. 17; Dan. viii. 19.

<sup>3</sup> Thus frequently דָּרְסוּ בָּהּ, Gen. xxxiv. 26; Deut. xiii. 16, and elsewhere. Comp. Eccles. xxviii. 18; Judith ii. 27; 1 Macc. v. 28.

<sup>4</sup> Comp. πολέμου στόμα, Hom. *Il.* x. 8, xix. 318.

<sup>5</sup> Comp. Isa. x. 6; 1 Macc. iii. 45 (see Grimm, *in loc.*), iv. 60; Rev. xi. 2; Philo, *In Flacc.* p. 974 C; Soph. *Ant.* 741.

times of the Gentiles are ended in the case in question by the *Parousia* (vv. 25 f., 27), which is to occur during the lifetime of the hearers (ver. 28) [see Note CLII., p. 534]; hence those *καιροί* are in no way to be regarded as of longer duration,<sup>1</sup> which Dörner, *de orat. Ch. eschatolog.* p. 73, ought not to have concluded from the plural, since it makes no difference with respect to duration whether a period of time is regarded as unity, or according to the plurality of its constituent parts.<sup>2</sup> In opposition to Schwegler, who likewise finds betrayed in the passage a knowledge of a long duration, and therein the late composition of the Gospel; see Franck in the *Stud. u. Krit.* 1855, p. 347 f. Hofmann, *Schriftbew.* II. 2, p. 643, erroneously dates the beginning of the *καιροί ἐθνῶν* not from the taking of Jerusalem, supposing, on the contrary, the meaning to be: till the time, in which the world belongs to the nations, shall be at an end, and the people of God shall receive the dominion. In answer to this, it may be said, on the one hand, that the thought of the *dominion of the world* (according to Dan. vii. 14, 27) is a pure interpolation; on the other, that the *καιροί ἐθνῶν* would be the *καιροί*, which were familiar to all from the prophecies, and which had already begun to run their course, so that at the time of Jesus and long before they were regarded as in process of fulfilment. This is the reason for our having *οἱ καιροί* with the article (comp. xix. 44).<sup>3</sup> By a perverse appeal to history, it has been explained as having reference to the fall of heathenism under Constantine (Clericus), and to the conversion<sup>4</sup> of the heathen-world (see in Wolf; also Dörner, *l.c.* p. 68). Comp. Lange, who suggests withal the thought of the Mohammedans.

Vv. 25, 26. There now follows what should come to pass at the end of the said times of the Gentiles before the *Parousia*. Since Luke, writing in the time in which such *καιροί ἐθνῶν* are still passing, has adopted these also into the prophecy from the tradition expanded *ex eventu*, the *Parousia* in his statement could not be immediately linked on to the destruction of Jerusalem, as was the case in Mark xiii. 24, and still more definitely by means of *εὐθὺς* in Matt. xxiv. 29. [See Note CLIII., p. 535.] In the midst between these two catastrophes actually already came those *καιροί*. — *συνοχὴ ἐθνῶν κ. τ. λ.*] *Distress* (2 Cor. ii. 4) *of nations in perplexity at the roaring of the seas and waves*. Luke alone has this fearful feature. The genitive *ἡχοῦς*<sup>5</sup> (see the critical remarks) indicates that *to which the ἀπορία refers*.<sup>6</sup> Groundlessly Bornemann conjectures *ἐν ἀπειρίᾳ*. The *καὶ* "vocem angustiores (σάλος, breakers) annectit latiori," "joins the more particular word (σάλος, breakers) to the wider one," Kypke. — Ver. 26. *ἀποφνυχ. ἀνθρώπων*.] *while men give up the ghost*<sup>7</sup>

<sup>1</sup> "Non inferitur hinc, templum cultumque umbratillum instauratum iri," "It is not to be hence inferred that the temple and the shadowy worship was to be restored," Bengel. Comp. Calov. *in loc.*, and our remark after Rom. xi. 27.

<sup>2</sup> See, for example, 2 Tim. iii. 1 comp. with iv. 3; 1 Tim. iv. 1; Ecclus. xxxix. 31; 1 Mac. iv. 59; 2 Mac. xii. 30.

<sup>3</sup> Comp. on *καιροί* without the article, Tob. xiv. 5; Acts iii. 20, 21.

<sup>4</sup> Comp. Luther's gloss: "till the heathens shall be converted to the faith, i.e., till the end of the world."

<sup>5</sup> From the nominative *ἡχώ* (not *ἡχος*); hence not to be accented *ἡχους* [Tisch.], but *ἡχοῦς* [W. and Hort].

<sup>6</sup> Comp. Herod. iv. 83: τῶν Σκυθῶν τὴν ἀπορίην; Herodian, iv. 14. 1: ἐν . . . ἀπορίᾳ τοῦ πρακτείου.

<sup>7</sup> Thuc. i. 134. 3; Bion, i. 9; Alciph. Ep. iii. 72; 4 Mac. xv. 15.

for fear, etc. It might be taken, moreover, of mere *faintness* (Hom. *Od.* xxiv. 348), but the stronger expression corresponds more to the progressive coloring of the description. — *αἱ γὰρ δυνάμ. κ.τ.λ.*] not a clause limping after (de Wette), but an energetic declaration coming in at the close as to the cause of these phenomena. See, besides, on Matt. xxiv. 29.

Vv. 27, 28. Comp. on ver. 27; Matt. xxiv. 30; Mark. xiii. 26. — *καὶ τότε*] *and then*; after the previous occurrence of these *σημεῖα*. — *ἀρχομ. δὲ τούτων*] *but when these begin*; these appearances, ver. 25 f. They are therefore not conceived of as of long continuance. — *ἀνακύψατε κ.τ.λ.*] *lift yourselves up*, raise yourselves (till then bowed down under afflictions, ver. 12 ff., comp. xii. 32) erect (hopefully).<sup>1</sup> — *ἡ ἀπολύτρ. ὑμ.*] which shall follow by means of my *Parousia*. Comp. the *ἐκδίκησις τῶν ἐκλεκτῶν*, xviii. 7.

Vv. 29–33. See on Matt. xxiv. 32–35; Mark xiii. 28–31. — *ἀφ' ἐαυτῶν*] “*etiamsi nomo vos doceat*,” “even though no one teach you,” Bengel. Comp. xii. 57; John xviii. 34, xi. 51; 2 Cor. iii. 5. — *γινώσκετε* is indicative in ver. 30, imperative in ver. 31.

Vv. 34–36, peculiar to Luke. *ἑαυτοῖς* has the emphasis; from the external phenomena the attention of the hearers is directed to *themselves*. The *ὑμῶν* placed first contains a contrast with *others* who are in such a condition as is here forbidden.<sup>2</sup> — *βαρῆθῶσιν*] even in the classical writers often used of the psychical oppression that presses down the energy of the spiritual activity by means of wine, sorrow, etc.<sup>3</sup> The *figurative* interpretation (Bleek) of *want of moral circumspection* is arbitrary. Comp. xii. 45; Eph. v. 18. This want is the *consequence* of the *βαρῆθ.*, whereby it happens “that the heart cannot turn itself to Christ’s word,” Luther, *Predigt.* — *μεριμν. βιωτικαῖς*] with cares, “*quae ad victum parandum vitaeque usum faciunt*,” “which have to do with the preparation of sustenance and with the needs of life,” Erasmus.<sup>4</sup> — *αἰφνιδίος*] *as one who is unexpected* (1 Thess. v. 3, often in Thucydides); thus conceived adjectivally, not adverbially.<sup>5</sup> — *ἐφ' ὑμᾶς ἐπιστῇ*] *should come upon you*, which, according to the context, is conceived of as something sudden (comp. on ii. 9). The day is personified. — Ver. 35. *ὥς παγίς γὰρ κ.τ.λ.*] gives a reason for the warning *καὶ (μήποτε) αἰφνιδίος ἐφ' ὑμᾶς κ.τ.λ.* [See Note CLIV., p. 535.] All the more were they to guard against this, as the *Parousia* will come upon all as a snare (Isa. xxiv. 17), thus *unobserved*, and *suddenly bringing destruction on them*. This must arouse you to hold yourselves in readiness for it, because otherwise ye also shall be overtaken and hurried away by this universal sudden ruin. For the figure, comp. Rom. xi. 9. It is a snare which is thrown over a wild beast. — *ἐπεισελεύσεται*] (see the critical remarks) it will *come in* upon all. In the doubly

<sup>1</sup> Comp. Dorville, *ad Charit.* p. 177.

<sup>2</sup> Comp. on these warnings the expression quoted by Justin, *c. Tr.* 47, as a saying of Christ: *ἐν οἷς ἂν ὑμᾶς καταλάβω, ἐν τούτοις καὶ κρινῶ*, “In whatever I shall find you, in these will I also judge you.” Similarly Clem. Alex., *quis dives salv.* 40, quotes it.

<sup>3</sup> Hom. *Od.* iii. 139; Theocr. xvii. 61; Plut. *Aem. P.* 34. See generally, Jacobs, *ad An-*

*thal.* VI. p. 77. On the distinction between *κραιβάλη*, *giddiness* from *yesterday's* debauch, and *μέθη*, see Valckenaer, *Schol.* p. 262.

<sup>4</sup> Comp. 1 Cor. vi. 3; Polyb. iv. 73. 8: *βιωτικαὶ χρεῖαι*; and see Lobeck, *ad Phryg.* p. 355.

<sup>5</sup> See Krüger, § 57. 5, A 4; Winer, p. 412 [E. T. 465].

compounded form (comp. 1 Macc. xvi. 16, often in the classical writers) ἐπί denotes the direction, and εἰς the coming in from without (from heaven). — καθήμενους] not generally : who *dwell*, but : who *sit* (comp. Jer. xxv. 29), expressing the comfortable, secure condition. Comp. on Matt. iv. 16. Theophylact : ἐν ἀμεριμνία διάγοντες καὶ ἀργία, “passing the time in carelessness and idleness.” — Ver. 36. ἐν παντὶ καιρῷ] belongs to δέδμενοι. Comp. xviii. 1, 7. Others, as Luther and Bleek, connect it with ἀγρ. — ἵνα] the purpose, and therefore contents of the prayer. — κατισχύετε] (see the critical remarks) *have the power*; be in the position. So κατισχ. with infinitive, Wisd. xvii. 5; Isa. xxii. 4, and often in the later Greek writers. — ἐκφυγεῖν κ.τ.λ.] *to escape from all this*, etc., i.e., in all the perilous circumstances whose occurrence I have announced to you as preceding the *Parousia* (from ver. 8 onward), to deliver your life, which is to be understood in the higher meaning of ver. 19. — καὶ σταθῆναι κ.τ.λ.] *and to be placed before the Messiah*. This will be done by the angels who shall bring together the ἐκλεκτοὺς from the whole earth to the Messiah appearing in glory. Matt. xxiv. 31; Mark xiii. 27. Nothing is said here about *standing* in the *judgment* (in opposition to Erasmus, Beza, Grotius, Kuinoel, and many others).

Vv. 37, 38. The discourse, begun at xx. 1, with its varied scenes, is now closed. There is even now a general historical communication upon those last days of Jesus in Jerusalem, from which it is plain that according to Luke He still continued to teach in the temple. There is a difference from Matthew (comp. Mark xiii. 1), according to whom He is no longer in the temple when He delivers His eschatological discourse, and does not again set foot in it after xxiii. 39. [See Note CXLIX., p. 534.] — ἐλαιῶν] Thus to be accented in this place also. See on xix. 29. — ἐξερχόμενος] participle *present*, because ἤλθικο (with εἰς, comp. Tob. xiv. 10) is conceived of in the sense of the direction : *going out* (from the temple into the open air) *He went to His nightly abode on the Mount of Olives*. — Ver. 38. ὤρριζε πρὸς αὐτόν] *rose up early to resort to Him*, to hear Him in the temple. Thus rightly Luther (comp. Vulgate), Erasmus, Beza, Bengel, and many others, including Lange, Ewald, Bleek, and as early as Tertullian and Theophylact. Others, including de Wette, have : there *sought Him eagerly*, following LXX. Ps. lxxviii. 34; Eccclus. iv. 12, vi. 36 (not Job. viii. 5). But the context, according to ver. 37, justifies only the above explanation, which, moreover, corresponds to the general classical usage of ὀρρηνύω (for which, according to Moeris, ὀρρηνύω is the Hellenistic form).<sup>1</sup>

<sup>1</sup> See Theocritus, x. 58; Eurip. *Trö.* 182; Luc. *Gall.* 1.; also the LXX. in Biel and Schleusner, *sub voce* ὀρρηνύω; 1 Macc. iv. 52, vi. 33, xl. 57 (ὀρρηνύσαν τὸ πρῶτ' εἰς τὸ πᾶν).

Νασώρ; Evang. Nicod. 15 (ὤρρηνσαν . . . εἰς τὸν οἶκον Νικοδήμου). Comp. in general, Grimm on Wisd. vi. 14.

## NOTES BY AMERICAN EDITOR.

CXLIX. Vv. 5-38. *The Eschatological Discourse.*

On the relation of the accounts see *Mark*, Note LXXXII., p. 167. The report of Luke bears many marks of originality; hence even Meyer must speak of "a very free reproduction from the Logia and Matthew." As to the view that Luke represents this discourse as belonging to the transactions in the temple, Godet remarks: "This opinion does not agree either with vv. 5 and 6, where the temple buildings are contemplated by the interlocutors, which supposes them to be at some distance from which they can view them as a whole, or, with ver. 7, which conveys the notion of a private conversation between the disciples and the Master." It may be asked: How could Luke have such an impression and convey it by his narrative, if he had Mark before him? The latter is most specific in his account of the circumstances. Weiss ed. Mey. divides Luke's account very much as he does that of Mark, but connects vv. 10-19 (in which Luke's account shows great independence) with the first paragraph. Vv. 8-19: The foretokens; vv. 20-24: The conquest of Jerusalem; vv. 25-33: the *Parousia*; vv. 34-38: Hortatory conclusion.

The account of Luke applies most fully to the overthrow of Judaism and is less full in regard to the coming of Christ. See chap. xvii. 20-37, where there is much resemblance to the matter inserted by Matthew and Mark in this discourse. On some of the details comp. *Mark*, Notes LXXXIII.-LXXXVI., p. 168.

CL. Ver. 12. *Πρὸ δὲ τούτων κ.τ.λ.*

Weiss ed. Mey. does not regard this as "a later modification of the tradition moulded after the result," but due to the fact that the persecutions predicted in Mark (xiii. 9-13) had already begun, and hence are placed "before." But the accounts of Matthew and Mark do not contradict that of Luke. Godet's remark applies here: "Can we suppose our Evangelist, to whom Jesus is the object of faith, allowing himself deliberately thus to put words into His mouth after his fancy?" Nor need we take *πρό* in any other than its natural sense in order to reconcile the statements.

CLI. Ver. 20. *Ὅταν δὲ κ.τ.λ.*

Weiss ed. Mey. objects to the view that the discourse broken off at ver. 12 is here resumed. He thinks the resumption does not occur until ver. 25. As to Meyer's view that Luke has altered the original *ex eventu*, this is objected to by Weiss ed. Mey. It rests upon an improper theory as to the date of the Gospel and explains nothing. "If Jesus really predicted, as we have no doubt He did, the taking of Jerusalem, the substitution of Luke's term for the synonym of Daniel might have been made *before* the event as easily as *after*." Godet, *Luke*, p. 449, Am. ed.

CLII. Ver. 24. *ἄχρι οὗ κ.τ.λ.*

On the view that the *Parousia* was predicted as "to occur during the lifetime of the hearers," see *Mark*, Notes LXXXII., LXXXIII., LXXXV., LXXXVI., p. 167 seq. On the use made of this phrase to prove that the Gospel was written *after* the destruction of Jerusalem, see Note III., p. 226.



CLIII. Vv. 25, 26. *Luke's View of the Time of the Parousia.*

The notion that Luke has adopted the times of the Gentiles "into the prophecy from the tradition expanded *ex eventu*" involves a more serious difficulty than that which it proposes to meet. Weiss ed. Mey. objects to Meyer's statement in part, but apparently accepts the later moulding. Now, if Luke had before him, as both these writers hold, the Gospel of Mark, and if, as they hold also, he believed in Jesus as a prophet and Redeemer, they fairly imply that Luke knowingly and deliberately altered a written report of our Lord's sayings to suit his own afterthought respecting its correctness. This is a kind of falsification which, under the circumstances, is worse than falsehood. It is easier to believe that the other accounts admit of an interval (which has occurred) than to believe that Luke writes history in this way.

CLIV. Ver. 35. *ὡς παγίς.*

The better attested reading (see critical note) compels us to join this phrase with the preceding verse; see R. V. Weiss ed. Mey. properly objects to Meyer's statement that the verb *ἐπεισελεύσεται* needs a modal qualification. Standing alone it is more emphatic and gives the reason for watchfulness: "for it *will* come," etc.

## CHAPTER XXII.

[VER. 3. Tisch., recent editors, R. V., with  $\aleph$  B D L, Copt., have the simple form *καλούμενον*. — Ver. 4. Tisch., Treg., W. and Hort, R. V., with  $\aleph$  A B L, etc., omit *τοῖς* before *στρατηγοῖς*.] — Ver. 5. *ἀργύριον*] A C K U X, min. Syr. Slav. Eus. Theophyl. have *ἀργύρια*. See on Mark xiv. 11. — Ver. 6. *καὶ ἐξωμώλ.*] is wanting in Lachm., in opposition to decisive evidence. The omission occurred the more readily that KAI EZ follows, and Matthew and Mark have nothing similar. — Ver. 10. *οὐ*] A K M P R, min. have *οὐ ἐάν*. B C L  $\aleph$ , Vulg. It. have *εἰς ἤν*. So Lachm. and Tisch. As the *Recepta*, according to this, has preponderating evidence against it, while *οὐ ἐάν* is grammatically erroneous (*ἐάν* is from Mark xiv. 14), we must read *εἰς ἤν*, instead of which was placed, in inexact recollection of Mark xiv. 14, *οὐ* (157 : *δπον*). — Ver. 12. *ἀνάγειον* (Elz. : *ἀνώγειον*) is decisively attested. Comp. on Mark xiv. 15. — [Ver. 13. Tisch., recent editors, R. V., with  $\aleph$  B C D L, read *εἰρήκει*.] — Ver. 14. *δώδεκα*] is wanting in B D  $\aleph$ , 157, vss., and is deleted by Lachm. and Tisch. It was written in the margin in agreement with the parallels, and came into the text in some authorities alongside of *ἀπόστ.*, in others instead of it (L X). Comp. also on ix. 1. — Ver. 16. *οὐκέτι*] is wanting in A B C\*? H L  $\aleph$ , min. Copt. Sahid. Vere. Epiph. Marcion. Rejected by Schulz, bracketed by Lachm. [Retained by Tisch., rejected by W. and Hort, Weiss, R. V.] But how easily, being in itself superfluous, it came to be overlooked between *οὐ* and *οὐ*! If it had crept in from Mark xiv. 25, it would rather have found its place at ver. 18. — *ἐξ αὐτοῦ*] *αὐτό* is read by Lachm., in accordance with [ $\aleph$ ] B C? L, min. Syr. Copt. Sahid. It. Vulg. Epiph. [So Tisch. VIII., recent editors, R. V.] The *Recepta* is to be maintained. The accusative was introduced in accordance with ver. 15. Opposed to it, moreover, is the evidence of D, min. Cant., which have *ἀπ' αὐτοῦ*, wherein the preposition was altered in conformity with ver. 18. — Ver. 17. A D K M U, min. Lachm. have *τὸ ποτήρ*. The article forced itself in here from the form used in the Lord's Supper (ver. 20). — [Tisch., recent editors, R. V., with B C L, Vulg., Copt., read *εἰς ταυτοῖς*, instead of *ἐαυτοῖς*, and in ver. 18, with  $\aleph$  B D L, Copt., insert *ἀπὸ τοῦ νῦν* after *πίω*. — Vv. 19, 20. D, with a few early Latin mss., omit from *τὸ ὑπέρ* (ver. 19) to the close of ver. 20. W. and Hort bracket, comp. R. V. marg.] — Ver. 20. *ὡσανν. κ. τ. ποτήρ*.] Tisch. has *κ. τ. ποτήρ. ὡσανν.*, following B L  $\aleph$ , Copt. Sahid.; the *Recepta* is from 1 Cor. xi. 25. — Ver. 22. *καὶ*] Tisch. has *οὐ*, following B D L  $\aleph$ , 157, Copt. Sahid. Rightly; *οὐ* dropped out before *οὐ* (see subsequently on *μέν*), as it is still wanting in Vere. Cant. Or.; and then *καὶ* was interpolated as a connecting particle. — *μέν* is, with Tischendorf, to be placed after *νός*, following B L T  $\aleph$  \*\* (D has it before *ὅ*). The usual position before *νός* is from Matthew and Mark. — In what follows read, with Lachm. and Tisch., *κατὰ τὸ ὡρισμένον πορ*. The arrangement in the *Recepta* is in accordance with the parallels. — [Ver. 26. Tisch., recent editors, R. V., with  $\aleph$  B D L, read *γινέσθω*, which is even more strongly attested in ver. 42.] — Ver. 30. Elz. Scholz have *καθίσταθε*. But Matth. Lachm.

Tisch. [R. V.] have, on preponderating evidence, *καθίστατε* [Tisch. VIII. has *καθίσθετε*, W. and Hort text, with B\* Δ, have *καθίσθετε*]. This was changed, on account of the construction, into the subjunctive, as though dependent on *ἴνα*. — Ver. 32. [Tisch., recent editors, R. V., with B L, Copt., omit *εἶπε δὲ ὁ κύριος*.] — *ἐκλείπη*] Matth. Lachm. Tisch. have *ἐκλείπη*, in accordance with B D K L M U X Ξ, min.; it is accordingly to be preferred. The present offered itself more readily to the transcribers. But *στήρισον* instead of *στήριζον* is decisively attested (Lachm. Tisch.). — Ver. 34. [Tisch., recent editors, R. V., have *οὐ* (instead of *οὐ μή*), with Ξ B L.] — *πρὶν ἢ*] B L T Ξ, min.: *ἕως*. So Lachm. and Tisch. [recent editors, R. V.]. D has *ἕως ὅτου*; K M X, min. have *ἕως οὐ*. Moreover, vss. (Syr. Vulg. It. *al.*) have *donec*. *πρὶν* (Q) and *πρὶν ἢ* (A E G H S U V Γ Δ Λ) were written in the margin from Matthew and Mark. — I regard *ἕως ὅτου* or *ἕως οὐ* as genuine. See on xxi. 24. — *ἀπαρν. μὴ εἶδέναι με*] Lachm. Tisch. have *με ἀπαρν. εἶδέναι*, in accordance with B D L M Q T X Ξ [so Treg., W. and Hort, R. V., but Tisch. VIII. has returned to *ἀπαρν. μὴ εἶδέναι με*]. The *μὴ* was omitted as superfluous, but *μέ* was pushed forwards in accordance with Mark xiv. 30 (see thereupon the critical remarks). — Ver. 35. On decisive evidence *βαλλαντίου* is to be written, and in ver. 36: *βαλλάντιον*. — [Ver. 36. Tisch., recent editors, R. V., with Ξ B D L, Copt., read *δέ* instead of *οὖν*.] — Ver. 37. *ἐτε*] is not found, indeed, in A B D H L Q X Ξ, min. vss. (except Vulg.), but after *δτι* its omission occurred too easily to be rightly suspected, according to Griesbach; rejected, according to Schulz; deleted, according to Lachm. Tisch. [Treg., W. and Hort, R. V., Tisch., recent editors, R. V., with Ξ B D L, Copt., have *τό* instead of *τά*.] — Ver. 42. *παρενεγκύν*] Lachm. has *παρένεγκε* [so Treg., W. and Hort], in accordance with B D, min. Vulg. It. (not Vind. Cant.) Syr.<sup>p</sup> Syr.<sup>c</sup> Or. Dam. Tert. Ambr.; Tisch. has *παρενέγκαι*, in accordance with K L M R Π Ξ, min. Both readings were meant to help out the construction in accordance with Mark xiv. 36. Subsequently is to be written, with Rinck and Tisch., *τοῦτο τὸ ποτήρ*. The order in the *Recepta*, *τὸ ποτ. τοῦτο*, is from the parallels. — Vv. 43 and 44 are bracketed by Lachm. [and by W. and Hort, see R. V. marg.]. They are wanting in A B R T, Sahid. and some cursives; are marked with asterisks in E S V Δ Π, min.; in others with obelisks; in the lectionaries adopted into the section Matt. xxvi. 2—xxvii. 2; and as early as Epiphanius, Hilary, and Jerome their omission in mss. is observed. But they are already acknowledged by Justin. Iren. Hippol. Epiphanius, etc. See Tisch. The verses are genuine. Their omission is the work of the orthodox, to whom their contents appeared objectionable in respect of the divinity of Christ. See already Epiph. *Ancor.* 31. According to Ewald, Luke wrote ver. 44 from the "Book of the higher history" only in the margin, but ver. 43 was excluded by the comparison with Matthew and Mark. — Ver. 47. *δέ*] has so important evidence against it (deleted by Lachm. and Tisch.) that it seems to be a connective addition. — Instead of *αἰτοῖς* Elz. has *αἰτῶν*, in opposition to decisive evidence. A correction. — [Ver. 52. Treg., W. and Hort, with Ξ B D L, have *ἐξήλλατε*, which Tisch. thinks is from the parallel passages.] — Ver. 55. *ἀψάντων*] B L T Ξ, Eus. Tisch. have *περιαψάντων*; the *Recepta* is a neglect of the compound verb, which is elsewhere foreign to the New Testament. — *αἰτῶν* after *συγκαθ.* is, with Lachm. and Tisch., to be deleted as a frequent addition. — *ἐν μέσῳ*] Tisch. has *μέσος*, following B L T, min. The former is an interpretation. — [Ver. 58. Tisch., recent editors, R. V. (Ξ B L) read *ἐφη*.] — Ver. 61. After *φωνῆσαι* Tisch. has

σήμερον, following B K L M T X Π Ξ, min. vss. The omission came from the parallels. [W. and Hort, R. V., with Ξ B L, have *ρήματος*, and, with Tisch., omit *ὁ* before *ἀλέκτωρ*, in ver. 60. The article is found only in min.] — Ver. 62. After *ἐξω*, *ὁ Πέτρος* is to be maintained, against Griesb. and Tisch. [recent editors, R. V.], although it is wanting in important authorities. [Ξ B D L, Copt., etc.] Being troublesome, and not occurring in the parallels, it was passed over. — Ver. 63. Instead of *αὐτόν*, Elz. Matth. Scholz have *τὸν Ἰησοῦν*. The subject was written in the margin because another subject precedes. — Ver. 64. *ἐνυπτον αὐτοῦ τὸ πρόσωπον καὶ* is wanting in B K L M Π Ξ, Copt. Vind. Corb. Ver. Colb. Bracketed by Lachm., deleted by Rinck and Tisch. It is an expansion by way of a gloss, which in D, vss. is not the same, and which the omission of *δέρντες*, ver. 63, drew after it. The glossing process began with the writing on the margin at the first *αὐτόν*: *αὐτοῦ τὸ πρόσωπον*, as 1, 209, vss. still read instead of *αὐτόν*; then *ἐνυπτον* was added in some authorities before, in others after, because *δέρντες* was attracted to what preceded. — Ver. 66. [Tisch., recent editors, R. V., with Ξ B D, Or., read *ἀπὸ γαγον*.] Elz. Lachm. have *ἐαυτῶν*; Matth. Scholz, Tisch.: *αὐτῶν*. [So recent editors, R. V., with Ξ B D L, Or.] The *Recepta* is to be retained in accordance with A Δ, min.: it was not understood. — Ver. 68. Read, with Tisch., simply *ἐὰν δὲ* (even Lachm. has deleted *καὶ*) *ἐρωτήσω, οὐ μὴ ἀποκριθῇτε*, in accordance with B L T Ξ, min. vss. Cyr. The addition *μοι ἢ ἀπολόσσητε* is an unsuitable expansion. — Ver. 69. After *νῦν* is to be added, with Lachm. and Tisch., *δέ*, on decisive evidence. — Ver. 71. The order of the words, *τί ἐτι ἐχ. μαρτ. χρεῖαν*, is to be preferred, with Tisch., following B L T. The order in the *Textus receptus*, *τ. ἐ. χ. ἐ. μ.*, is from the parallels.

Vv. 1, 2. With more detail and definiteness Matt. xxvi. 1–5 and Mark xiv. 1 f. (Luke follows Mark with abbreviation). — *ἐφοβ. γ. τὸν λαόν*] the adherents that Jesus found among the people (xxi. 38) made them afraid; hence they endeavored to discover *ways and means* to remove Him, *i.e.*, *μέθοδον*, *πῶς ἀνελόντες αὐτὸν οὐ κινδυνεύουσιν*, “a plan how they in killing Him will incur no danger,” Theophyl.

Vv. 3–6. See on Matt. xxvi. 14–16; Mark xiv. 10 f. Luke passes over the history of the anointing, having already related an earlier one (vii. 37). — *εἰσῆλθε*] The part played by the devil, who “*sensus omnes occupat*,” “occupies all the senses” (Calvin), is conceived of as an actual *intrusion*, as *εἰσέρχεσθαι* is the word constantly used to express the intrusion of demons into bodies (viii. 30, 32 f., xi. 27). Comp. John xiii. 27 (in regard to John xiii. 2, see on the passage). — *Ἰσκαρ.*] See on Matt. x. 4. — *δύνα ἐκ τοῦ ἁρ. τ. δ.*] familiar to the reader (vi. 16), but a *tragic* addition. — Ver. 4. *τοῖς* [see critical note] *στρατηγοῖς*] *As ὁ στρατηγός* is the chief of all the Levitical temple guards (Acts iv. 1, v. 26; Joseph. *Bell.* vi. 5. 3), *יהושע הכהן הגדול*, probably the leaders of the several guards who were placed under Him are here meant also, consequently the entire Levitical body of officers.<sup>1</sup> — Ver. 5. *συνέθεντο*] The several moments in the incident, as these are accurately traced by Luke, are: (1) Judas opens the correspondence, ver. 4; (2) they are pleased there-

<sup>1</sup> Comp. *χιλίαρχοι*, 3 Esdr. i. 9. See Lightfoot, p. 872.

at ; (3) *they engage*<sup>1</sup> to give him money ; and the last step is, (4) Judas makes his acknowledgment, *promises*,<sup>2</sup> and seeks henceforth a favorable opportunity, etc. — Ver. 6. ἀπερ ὄχλου] *without attracting a crowd*. The opposite is μετὰ ὄχλου, Acts xxiv. 18.<sup>3</sup> The word ἀπερ, frequently occurring in the poets, occurs only here and at ver. 35 in the New Testament.<sup>4</sup>

Vv. 7-13. See on Matt. xxvi. 17-19 ; Mark xiv. 12-16. Luke names the disciples, and makes *Jesus* take the initiative. [See Note CLV., p. 555.] The latter is a quite immaterial difference ; the former is a more precise statement of the later tradition, in respect of which a special tendency is assumed (Baur supposes that the two are intended to represent the Judaism of the older apostles). — ἦλθε] *there came*, there appeared the day. Comp. v. 35, xxiii. 29 ; Acts ii. 20, and elsewhere.<sup>5</sup> — ἡ ἡμέρα] not ἡ ἑορτή again, as in ver. 1, because the latter denotes the whole festival, not the single day of the feast (in opposition to Wieseler, *Synopsis*, p. 397). — Ver. 11. ἐπεῖτε] a future with the force of an imperative : *and ye shall say*. — τῷ οἰκοδεσπότῃ τῆς οἰκ.] See, on such pleonastic combinations, Bornemann *in loc.* ; Lobeck, *Paralip.* p. 536 f. ; also Valckenaer, *Schol.* p. 264 f.

Vv. 14-18. On ver. 14 comp. Matt. xxvi. 20 ; Mark xiv. 17. "Describitur, vv. 15-18, quaedam quasi prolusio s. coenae, coll. Matth. xxvi. 29," "There is described (vv. 15-18) a prelude as it were to the holy supper, comp. Matt. xxvi. 29," Bengel. — Ver. 15. ἐπιθυμία ἐπεθύμησα] *I have earnestly longed*, Gen. xxi. 30. See Winer, p. 413 [E. T. 466]. This longing rested on the fact (see ver. 16) that this Passover meal was actually His last, and as such was to be of special importance and sacredness. Thus He could only earnestly wish that His passion should not begin before the Passover ; hence : πρὸ τοῦ με παθεῖν. — τοῦτο] pointing to : *this*, which is already there. — Ver. 16. οὐκ ἐστὶ κ.τ.λ.] namely, after the present meal. — ἐξ αὐτοῦ] of the Passover. — ἕως δυν κ.τ.λ.] *till that it* (the Passover) *shall be fulfilled in the kingdom of God*. The rationalistic interpretation : "sed aliquando vos in coelo mecum gaudiis propriis ac summis perfruemini," "but you shall hereafter enjoy with me in heaven more intimate and supreme joy" (Kuinoel), is purely arbitrary. Jesus means actually a *Passover* (specifically such a one, not merely the Messianic feasts in general, Matt. viii. 11 ; Luke xxii. 30, xiv. 15) in the Messiah's kingdom, which should hold the same relation to the temporal Passover as that which is perfect (absolute) holds to the inæmplete. This corresponds to the idea

<sup>1</sup> Herod. ix. 53 ; Xen. *Anab.* i. 9. 7, *Hell.* iii. 5. 6 ; Herodian, v. 8. 23 ; Joseph. *Ant.* xiii. 4. 7 ; 4 Macc. iv. 16.

<sup>2</sup> ἐκφυλάττει, *εργονδίζει*, "binds himself;" elsewhere only the simple form is used in this sense, as Plat. *Symp.* p. 196 C ; Jer. xlii. 25 ; Joseph. *Ant.* viii. 4. 3.

<sup>3</sup> Comp. Hom. *Il.* v. 473 : φῆς πον ἀπερ λαῶν πόλιν ἐξίμεν.

<sup>4</sup> Comp. 2 Macc. xii. 15 ; rarely, moreover, in the later Greek prose writers, as Plut. *Num.* xiv. ; Dion. Hal. iii. 10.

<sup>5</sup> Paschke is in error when he says, in the *Theol. Quartalschr.* 1861, p. 410 ff., that ἡλθε

means here : he came *near* ; and that at Matt. xxvi. 17, Mark xiv. 12, τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων means : on the day *before* the Passover. Moreover, Ewald (*Gesch. Chr.* p. 459 f.) decides that, in so far as the words of Luke are concerned (not also of Matthew and Mark), the day *before* the Passover might be meant. But by ἐν τῇ ἡμέρᾳ κ.τ.λ., as well as by the further course of the narrative, the day is definitely enough indicated as the same as in Matthew and Mark. [On the apparent difference as to the date of the Lord's Supper, see Mark, Note XCI., p. 184.]

of the new world (of the ἀποκατάστασις, παλιγγενεσία), and of the perfected theocracy in the αἰὼν μέλλων. Comp. on Matt. xxvi. 29. The *impersonal* view (Paulus, Baumgarten-Crusius), according to which the meaning is said to be: till the establishment of the kingdom shall be brought about, is an evasion opposed to the context. Completely without foundation, moreover, Schenkel says that the *adoption of the Gentiles* into the divine covenant is the fulfilment of the Old Testament Passover. — Ver. 17 f. According to Luke, Jesus, after He had spoken quite at the beginning of the meal the words, vv. 15, 16, receives a cup handed to Him (δεξιόμενος, not the same as λαβών, ver. 19), and after giving thanks hands it to the disciples that they might share it (the wine in it) *among themselves* (observe the emphatic [εἰς ἑαυτοὺς] ἑαυτοῖς), for He assures them that He should certainly not drink, etc. *He therefore*, according to Luke, *declines to drink of the Passover wine*, wherefore also in ver. 18 the absolute οὐ μή, but in ver. 16 the relative οὐκέτι οὐ μή, is used. [See Note CLVI., p. 556.]

REMARK.—Although this refusal to drink the wine, which is not to be explained away, is in itself psychologically conceivable in so deeply moved and painful a state of mind, yet it is improbable in consideration of the characteristic element of the Passover. In respect of this, the drinking of the Passover wine was certainly so essential, and, in the consciousness of the person celebrating the rite, so necessary, that the not drinking, and especially on the part of the Host Himself, would have appeared absolutely as contrary to the law, irreligious, scandalous, an interruption which, on the part of Jesus, can hardly be credible. Since then Mark and Matthew, moreover, have nothing at all about a refusal of the wine, but rather do not bring in the assurance, οὐ μὴ πίω κ.τ.λ., until the conclusion of the meal, Mark xiv. 25, Matt. xxvi. 29; and since Matthew uses the emphatic ἀπ' ἄρτι, wherein is intimated that Jesus had just drunk with them once more,—the narrative of Luke, vv. 17, 18, is to be regarded as not original, and it is to be assumed that Jesus indeed spoke, vv. 15, 16, at the beginning of the meal (in opposition to Kuinoel and Paulus), but that what is found in Matt. xxvi. 29 has been removed back by the tradition on account of the analogy of ver. 16, and placed after ver. 16, beside which ver. 17 easily appeared as a link, without the necessity of attributing to Luke the construction of a piece of mosaic from a twofold source (as Holtzmann wishes to do), especially as ver. 17 is not yet the *cup of the Lord's Supper*. [See Note CLVI., p. 556.] According to Baur, *Evang.* p. 482 f., Luke must have been led by 1 Cor. x., where, moreover, the ποτήριον τῆς εὐλογίας is emphatically placed first, to distinguish two acts in the Lord's Supper (comp. also Ritschl, *Evang. Marcion's*, p. 108), one with the leading idea of κοινωνία, and the other with that of ἀνάμνησις. He must have here represented the first by the help of Matt. xxvi. 29. He must thus probably still have expressly brought in the supposed leading idea of κοινωνία, as Paul also has done in respect of the bread. In general, the use made by Luke of the Pauline *Epistles*, which here even Hilgenfeld (comp. Holtzmann, p. 237) considers as unmistakable, is quite incapable of proof.

Vv. 19, 20. See on Matt xxvi. 26–28; Mark xiv. 22 f.; 1 Cor. xi. 23 ff. Luke agrees with Paul, not, however, repeating, in the case of the cup, the

expression *τοῦτο ποιεῖτε κ.τ.λ.*, which is not found at all in Matthew and Mark. — *τὸ ὑπὲρ ὑμῶν διδόμενον*] *which for your advantage* (to procure your reconciliation and justification, and your Messianic salvation, comp. on Matt. xx. 28) *is given up*. The entire context suggests the qualifying clause *εἰς θάνατον*.<sup>1</sup> — *τοῦτο ποιεῖτε*] to wit, the breaking of the bread after thanksgiving, and the distribution and partaking of the same.<sup>2</sup> [See Note CLVII., p. 556.] — *εἰς τὴν ἐμὴν ἀνάμν.*] *for the remembrance of me*.<sup>3</sup> See Winer, p. 138 [E. T. 153]. It is a mistake to say that this purpose of the Lord's Supper must be appropriate only to the partaking of the *real* body and blood of Christ (see Kahnis, *Lehre v. Abendm.* p. 87). Rather in respect of *such* a partaking that statement of purpose appears too disproportioned and weak,<sup>4</sup> since it would already certify far *more* than the *remembrance*; in opposition to which the idea of the ἀνάμνησις of that which the symbols represent, is in keeping with the *symbolic* character of the celebration.<sup>5</sup> — Ver. 20. *ὡσαύτως*] to wit, *λαβὼν εὐχαριστήσας ἔδωκεν αὐτοῖς. — τὸ ποτήριον*] the cup before them. — *μετὰ τὸ δειπνήσαι*] "*facto transitu ad majora et ultima*," "the transition being made to what was greater and final," Bengel. It was, to wit, the *fourth* cup which made the *conclusion* of the whole meal. See on Matt. xxvi. 27. — *τοῦτο τὸ ποτήριον κ.τ.λ.*] *this cup is the new covenant by means of my blood, i.e.*, it is the new covenant by the fact that it contains my blood, which is shed for your salvation. Comp. on 1 Cor. xi. 25. In the wine which is poured into the cup Jesus sees His (atoning, Rom. iii. 25, v. 8) blood, which is on the point of being shed; and because through this shedding of His blood the new covenant is to be established, he explains the cup, by virtue of its contents, as the new covenant—a *symbolism* natural to the deeply-moved, solemn state of mind, to which no greater wrong can be done than

<sup>1</sup> Comp. Gal. i. 4; Rom. viii. 32; 1 Tim. ii. 6; Tit. ii. 16. In respect of the expression, Wetstein justly compares Libanius, *Orat.* 35, p. 705: *καὶ τὸ σῶμα ὑπὲρ ἡμῶν ἐπέδωκεν*, and similar passages.

<sup>2</sup> On *ποιεῖν*, occupying the place of more definite verbs, which the context suggests, see Bornemann, and Kühner, *ad Xen. Mem.* iii. 8. 2; Schoemann, *ad Is. de Ap. her.* 35.

<sup>3</sup> To lay a contrasted emphasis on *ἐμὴν* (not in remembrance of the deliverance from Egypt; so Lindner, *Abendm.* p. 91 f., and Hofmann, *Schriftbew.* II. 2, p. 218) is mistaken, because not suggested in the context. See Rückert, *Abendm.* p. 200 f.

<sup>4</sup> Kahnis says: "Only when body and blood are *essentially present* and *essentially living* can the remembrance of the death which they have passed through and swallowed up in victory and life be made prominent as a separate point, without giving rise to a feeble and bungling tautology." But the point on which stress is laid in this assertion, "which they have passed through and swallowed up in victory and life," does not in reality appear at all there, but is

added in thought and read into the passage. Rightly does Kelm bring forward in the *Jahrb. f. Deutsche Theol.* 1859, p. 94, that the significance of the last supper as a *remembrance* cannot be maintained together with the orthodox interpretation of the words of institution. He aptly shows that the symbolical understanding of the words of institution, "this is," etc., is the correct one, and comes to the conclusion that the essential actual body was *spiritually* represented by the word to *faith*, but was not *bodily* given in corporeal presence to *every recipient*. Comp. on Matt. xxvi. 28, and on 1 Cor. xi. 24. How even Kahnis subsequently gave up the orthodox doctrine of the Lord's Supper, see in his *Dogmat.* I. p. 618 ff. But how even to this day the Catholics make out the continuity of the sacrifice of Jesus by the priests, see in Döllinger, *Christenth. und Kirche*, p. 38, and Schegg.

<sup>5</sup> Plat. *Phaed.* p. 74 A: *τὴν ἀνάμνησιν εἶναι μὲν ἀφ' ὁμοίων*. Comp. Justin, *Ap.* I. 66, where it is said of the cup: *εἰς ἀνάμνησιν τοῦ αἵματος αὐτοῦ*.

is perpetrated by the controversies about the *est*, which Luke has not at all ! Paul, in 1 Cor. xi. 25, inserts *ἐστίν* after *διαθήκη*, and consequently also, in so far as the passage before us is concerned, forbids the affixing *ἐν τῷ αἵματι μου* to *ἡ καινὴ διαθήκη*, as many of the older (not Luther's) and of the more recent writers (not Kahnis, Osiander, Rückert, p. 232) do. So also even Ebrard (*d. Dogma vom heil. Abendm.* I. p. 113), who, besides, lays an emphasis upon *μου* not belonging to it, at least according to the expression of Luke, when he interprets the passage : "the new covenant made in *my* blood, not in the sacrificial blood of the Old Testament." — *ἡ καινὴ διαθήκη* opposed to the old Mosaic covenant, whose condition was the fulfilling of the law (in the new : faith). See on 1 Cor. xi. 25. — τὸ . . . ἐκχυνόμενον belongs, although in the nominative, to τῷ αἵματι μου, as an exegetical clause. The abnormal use of the case is occasioned by the fact that, according to ver. 19, the idea prevails : that the cup (in respect of its contents) is the blood of the new covenant which is shed. Consequently τὸ . . . ἐκχυνόμενον is applied to τῷ αἵματι μου because τὸ αἷμά μου has floated before the mind of the speaker as the *logical* predicate, even although it did not become the grammatical predicate. Thus the nominative expression more emphatically brings into prominence what is declared of the blood (τὸ . . . ἐκχυν.) than would be the case if it were joined on in the dative. Comp. Jas. iii. 8 (where *μεστὴ τοῦ* is joined to the logical subject *γλώσσα*, which, however, is not the grammatical subject).<sup>1</sup> According to Baur's view, τὸ . . . ἐκχυνόμενον comes back to a very awkward transposition of the words from Matt. xxvi. 28. Comp. also Rückert, p. 208, and Bleek and Holtzmann. Erroneously Euthymius Zigabenus, Calovius, Jansen, Michaelis, and others, including Bornemann, read : "*poculum, quod in vestram salutem effunditur*," "the cup, which is poured out unto your salvation." What is this supposed to mean ? Calovius answers : "Dicitur effusum pro nobis propter sanguinem, quem Christus mediante poculo praebebat," "It is said to be poured out for you on account of the blood, which Christ was proffering by means of the cup." A forcible dislocation which, moreover, occurs in other old dogmatical writers, Chemnitz, Gerhard, and others. See Kahnis, *Abendm.* p. 103. This reference to the cup appeared to give a support to the explanation of the actual blood.

**REMARK.**—In the words of institution all four narrators vary from one another, although not essentially, which serves to prove that a mode of formulating them had not yet taken any fixed shape. Luke agrees the most closely with Paul, which is explained by his relation to him. The Pauline narrative, however, attains great weight, indeed, through his *ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου*, 1 Cor. xi. 23 (see on the passage), and the ministry of the apostle makes it conceivable how his formula might fix itself liturgically ; this, however, does not prevent our recovering the most primitive form of the words of Jesus in the simple narrative of Mark, which gradually underwent expansions. [See

<sup>1</sup> In his *Gr. Bekenntn.* : "for the reason that Christ's blood is there."

<sup>2</sup> Rev. iii. 12, vii. 9 ; Mark xii. 40 ; John i.

14 ; Kühner, § 677 ; Winer, pp. 471, 473 [E. T. 583, 535 f.].



Note CLVIII., p. 556.] Wilke, *Urevang.* p. 142, is wrong in regarding ver. 20 in Luke as a later addition. The first distribution of the cup, ver. 17, does not indeed yet belong entirely to the Lord's Supper, and as yet has no symbolism. According to Ewald (see his *Jahrb.* II. p. 194 f.), the agreement between Luke and Paul is explained by the fact that both have in this particular used one source (the oldest Gospel, probably composed by Philip the evangelist). But in general there is no proof of Paul's having made use of a written Gospel; neither in particular is the passage in 1 Cor. xi. 23, ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου, in any way favorable to that supposition.

Vv. 21-23. Luke has this reference to the traitor (which, according to Luke, diverges from all the rest, without any more precise statement) in a wrong position, where it probably has been placed by way of transition to the following dispute about precedence. [See Note CLIX., p. 556.] According to Matt. xxvi. 21 ff., Mark xiv. 18 ff., it is to be placed at the beginning of the meal, and that in such a manner that the departure of Judas' ensued before the institution of the Lord's Supper; comp. on Matt. xxvi. 25, and see the remark after John xiii. 38. — πλὴν] *notwithstanding*, although my blood is shed for you. Not a limitation of the ἐπὲρ ἐμῶν (Hofmann), but, without such a reflection, a contrast to that love which is on the point of offering its own life. In spite of this πλὴν, which carries on the Lord's discourse, to place the departure of the traitor, even according to Luke, before the Lord's Supper, is only possible to the greatest harmonistic arbitrariness, in respect of which, indeed, the statement that Luke does not relate according to the order of time (Ebrard, p. 522; Lichtenstein, p. 401) is the most convenient and ready resource. — ἡ χεὶρ κ.τ.λ.] *The hand of my betrayer*, etc. It was still on the table (ἐπὶ τῆς τραπέζης), *after the eating of the bread, for the sake of partaking of the cup* (ver. 20), and Jesus mentions the hand as the correlative of the idea παραδιδόναι. There is contained therein a tragic feature. — Ver. 22. οὐδὲν μὲν (see the critical remarks) κ.τ.λ. discloses the objective ground of this mournful experience, ver. 21—to wit, the divine appointment of the death of the Messiah, which none the less (πλὴν οὐαὶ κ.τ.λ.) leaves the person concerned under the imputation (of the subjectively free action). — Ver. 23. συζητεῖν, *to confer, dispute*, and πρὸς ἑαυτοὺς, *among themselves*, as Mark i. 27. — τοῦτο] i.e., the παραδιδόναι. With the emphasis of horror τοῦτο is placed before the governing verb. On πρᾶσσειν of traitorous transactions, comp. Thucyd. iv. 89. 3, 110. 2.

Vv. 24-30. Earlier fragments of discourses (Matt. xx. 25 f., xix. 28; comp. Mark x. 42 ff.), for whose appropriateness in this place the occasion narrated by Luke, ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτ., is neither psychologically probable, nor is it, from an historical point of view, adequately accounted for. [See Note CLIX., p. 556.] Many have considered ver. 24 ff. as giving occasion to the footwashing (Paulus, Kuinoel, Sieffert, Lange, and others, including Strauss), which, however, would have any probability only if Luke placed

<sup>1</sup> According to Schenkel, Jesus allowed Judas to take part in the Lord's Supper, which (he thinks) is a convincing proof

against all external ecclesiastical discipline (even against confession)!

the contest about precedence at the *beginning* of the meal. Nay, the already *past* footwashing, which, according to John, is to be assumed, only makes the situation of this contest about precedence in Luke still more improbable. That, moreover, only *the association of ideas* between the questions of ver. 23 and ver. 24 caused Luke to insert here this contest about precedence (Strauss, I. p. 723 f. ; Holtzmann) is the more unfounded that Luke has already at ix. 46 related one dispute about precedence. Rather, he must have followed a definite tradition, which certainly may have taken its rise from the idea embodied in the story of the footwashing, and may have attracted here into a wrong position what is historically earlier. — δὲ καὶ] *but also*, in addition to that συζητεῖν. — δοκεῖ] *is esteemed*, Gal. ii. 6. Bengel well says : “ Quis sit omnium suffragiis,” “ Who may be with the voice of all.” — μεῖζων] *of higher rank* ; to regard ἐν τῇ βασιλείᾳ τῶν οὐρανῶν as understood (Kuinoel and others) is an arbitrary proceeding, according to Matt. xviii. 1. Comp. on ix. 46 ; Mark ix. 33. — Ver. 25. τῶν ἰθῶν] *of the Gentiles*. — οἱ ἔξουσιάζ. αὐτ.] These are the *magnates* (Matt. xx. 25), rulers of the Gentiles *after* their kings. — εὐεργέται, a title of honor : *benefactors*, i.e., *of great merit* in respect of the state, possibly in respect of the government (Herod. viii. 85).<sup>1</sup> Similarly our “Excellencies.” — Ver. 26. οὐχ οὕτως] It is sufficient to supply ἐστέ (others take ποιεῖτε). See what follows. *Ye are not to be thus*, as that one should let himself be distinguished in rank from the others. — ὁ μεῖζων] not : “ *qui cupit maximus esse*,” Kuinoel, but : *he that is greater among you*, who really is so, let him condescend so as to place himself on an equality with the younger, and claim no more than he. ὁ νεώτερος does not mean *the less*, and does not refer to one in the circle of the twelve, but it means *one who is younger* than the others, and denotes a believing youth. It must be supposed that such were present, performing the *service*. Comp. the parallel διακονῶν. See also Acts v. 6, 10. — ὁ ἡγούμενος] *he who rules*, standing at the head.<sup>2</sup> This use, moreover, is so frequent among the Greek writers,<sup>3</sup> and the designation is so general, that the expression does not need to be derived actually from later times (Lipsius, *de Clem. Rom. Ep.* p. 29). — Ver. 27. To this condescending renunciation *my example* engages you. For although I stand to you in the relation of the ἀνακείμενος to the διακόνους, yet I bear myself in the midst of you no otherwise than as if I were your servant. The reference to the *footwashing*, which has been here assumed (even by de Wette and Bleek), could not be expected by Luke to be discovered by any reader. It is, moreover, superfluous ; for the present repast might of itself give sufficient occasion for the designation of the relation by means of ἀνακίμ. and διάκον., and Jesus was in the highest sense of self-surrender actually the διάκονος of His disciples, as this found its indelible expression just at this time in the distribution of the last supper. Comp. Matt. xx. 28. — ἐν μέσῳ ὑμῶν] *more sig-*

<sup>1</sup> Comp. εὐεργέτην ἀπογραφῆσαι, Herod. viii. 85 ; Thuc. i. 129. 3 ; Xen. *Rep. Ath.* iii. 11 ; Lys. *pro Polystr.* 19. ψηφίσασθαι τινα εὐεργεσίαν, Dem. 475. 10 ; Wolf, *Lept.* p. 282 ; Meier, *de prozonia*, Hal. 1843, p. 10, 15 ; Hermann, *Staatsalterth.* § 116. 6.

<sup>2</sup> Comp. Matt. ii. 6 ; Acts xv. 22 ; Heb. xiii. 7, 17, 24 ; 3 Esdr. viii. 44 ; 1 Macc. ix. 30, and elsewhere.

<sup>3</sup> Dem. 654. 23 ; Soph. *Phil.* 336 ; Polyb. i. 15. 4, 31. 1, iii. 4. 6 ; Herodian, vii. 1. 22 ; Lucian, *Alex.* 44 ; Diod. Sic. i. 72.

nificant (*in the midst of you*) than *ἐν ὑμῖν* ; He did not separate Himself from them as one more distinguished than they. — Ver. 28. *ὑμεῖς δὲ κ.τ.λ.*] in order now, after this humiliation of His disciples' desire of precedence, to induce them to seek their true exaltation, to wit, by means of the assurance of their future dominion and honor in the *kingdom of the Messiah*, He proceeds in such a way as to contrast with *His* relation to *them* (*ἐγὼ δὲ ἐν μισθῷ ὑμῶν*, ver. 27) *their* relation to *Him* (*ὑμεῖς δὲ . . . μετ' ἐμοῦ*), as the recompense of which He then assures to them the Messianic glory : *But ye are they who have continued with me in my temptations*, etc. Erasmus aptly paraphrases the *πειρασμοὺς* : “quibus pater coelestis voluit exploratam ac spectatam esse meam obedientiam,” “with which the Heavenly Father willed that my obedience should be established and proved.” These were the many injuries, persecutions, snares, perils of life, etc. (comp. Heb. ii. 18, iv. 15), for the bitter experience of which neither *πειρασμός* nor *διαμένειν* are expressions too strong (in opposition to de Wette) ; the former in respect of its relative idea being not too strong, nor the latter, if we consider the contrast of the Messianic anticipations of the time. — Ver. 29. *καγὼ*] and *I*, on my part, as a recompense for it. — *διατίθεμαι*] *I ordain* for you (herewith) dominion, as my Father (in His counsel known to me) has ordained for me dominion—both in the kingdom of the Messiah. *βασιλ.* belongs to both verbs, not merely as a parenthesis, so that *ἵνα κ.τ.λ.* contains the object of *διατίθεμαι ὑμ.* (Ewald, Bleek, and others), since ver. 30 contains the idea of the *συμβασιλεύειν*. — *διατίθ.* is not said of *testamentary* appointment,<sup>1</sup> since the same meaning could not be retained in the second member, but in general *dispono*, *I ordain* for you.<sup>2</sup> On the idea, comp. 2 Tim. ii. 12. — Ver. 30. *ἵνα*] purpose of this assignment of dominion. — *ἐπὶ τ. τραπ. μ.*] at the table takes place the eating and drinking. Comp. ver. 21. This is said not merely of the Messianic *Passover* (vv. 16, 18), but of the Messianic table fellowship in general. Comp. xiii. 29 ; Matt. viii. 11. — According to the reading *καθίσσθε* (see the critical remarks), the construction of the *ἵνα* does not run on, but the saying is *promissory* : and *ye shall sit*, etc., whereby this highest point comes forward more emphatically than if the future were made dependent on *ἵνα* (as is done by Buttmann, *Neut. Gr.* p. 202 [E. T. 234]). — *ἐπὶ θρόνων*] *δώδεκα* is not added, as in Matt. xix. 28, on account of Judas. Christ is the divine Lord-superior of the *βασιλεία* till the consummation of all things (1 Cor. xv. 28), and gives to His disciples a share therein.

Vv. 31-34. The conversation with Peter concerning his denial is found in John also at the supper, while Matthew and Mark, on the other hand, place it on the way to Gethsemane. But how possible it is that the momentous word, which had already been spoken at the supper, was returned to again on the journey by night ! so that in this way both narratives are correct in regard to the point of time. [See Note CLX., p. 556.] The words addressed to Peter in ver. 31 f. are peculiar to Luke, and are so characteristic in substance and in form, that they seem to be original, and not the

<sup>1</sup> Er. Schmid, Albertl, Krebs; see Plat.

*Leg.* ii. p. 923 B, E, 923 C; Dem. 1067. 1; Joseph. *Antt.* xiii. 16. 1; Arist. *Pol.* ii. 9.

<sup>2</sup> 2 Chron. vii. 18; Gen. xv. 18; 1 Macc. i.

11; Xen. *Cyr.* v. 2. 9, and elsewhere.

offspring of tradition. The words εἶπε δὲ ὁ κύριος (which, nevertheless, are not found in B L T, Copt. Sahid., and are hence suspicious [see critical note], and deleted by Tischendorf), if they are genuine, separate what follows from what precedes as a special opening of a discourse the occasion of which Luke does not state, and probably, moreover, could not, and hence the question at issue cannot be decided. — Σίμων, Σίμων] *urgently* warning, as x. 41; Acts ix. 4. — ἐξηγήσατο ὑμᾶς] *he has demanded you* (thee and thy fellow-disciples) *for himself, longed for you into his power*, sibi tendendos postulavit; namely, *from God*, as he once did in the case of Job (Job i.).<sup>1</sup> The compound ἐξηγ. refers to the contemplated *surrender* out of God's power and protection.<sup>2</sup> Moreover, the meaning is not to be reduced to a mere "*imminent vobis tentationes*," "*temptations are imminent for you*" (Kuinoel), but the actual *will of the devil* (ὁ γὰρ διάβολος πολλὰς ἐπέκειτο ζητεῖν ὑμᾶς ἐκβαλεῖν τῆς ἐμῆς στοργῆς καὶ προδότας ἀποδείξαι, "*for the devil greatly presses in seeking to cast you out of my love and to prove you traitors*," Theophylact), which is known to Jesus, is by Him declared, and only the *form* of the expression by means of ἐξηγήσατο is, in allusion to the history of Job, figurative, so that the meaning is: The devil wishes to have you in his power, as he once upon a time asked to have Job in his power. — τοῦ σινιάσαι] so far as the ancient Greek writers are concerned, the verb σινιάζω<sup>3</sup> is not to be found; but according to Photius, p. 512, 22, Hesychius, Suidas, and the Greek Fathers,<sup>4</sup> the meaning is without doubt: *in order to sift you* (κοσκινεῖν); σίνιον γὰρ παρὰ τισι καλεῖται τὸ παρ' ἡμῖν κόσκινον, ἐν ᾧ ὁ σίτος τῇδε κάκεισε μεταφερόμενος ταρασσεται, "*for among some that is called σίνιον, which is with us a sieve, into which the wheat is transferred and there shaken*," Euthymius Zigabenus. The *point of comparison* is the ταρασσεῖν *which puts to the test*. As the wheat in the sieve is shaken backwards and forwards, and thus the refuse separates itself from the grains, and falls out; so Satan wishes to trouble you and toss you about (by vexations, terrors, dangers, afflictions), in order to bring your faithfulness to me to decay. — Ver. 32. ἐγὼ δέ] spoken in the consciousness of the greater power which *He* by *His* prayer has in opposition to the demand of Satan. "*Ostenderat periculum, ostendit remedium*," "*He has shown the peril, He shows the remedy*," Maldonatus. — περὶ σοῦ] Comp. previously ὑμᾶς; "*totus sane hic sermo Domini praesupponit, Petrum esse primum apostolorum, quo stante aut cadente ceteri aut minus aut magis periclitarentur*," "*this entire discourse of the Lord truly presupposes, that Peter is first of the Apostles, by whose standing or falling the others would be more or less put to the test*," Bengel. Jesus here means a *more special* intercession than in John xvii. 15. — ἵνα μὴ ἐκλείπῃ κ.τ.λ.] *that thy faith in me cease not*, that thou mayest not be unfaithful, and fall away from me. Jesus knows this prayer is heard, in

<sup>1</sup> A similar allusion to the history of Job may be found in the *Test. XII. Patr.* p. 739: ἵνα τὰ πνεύματα τοῦ Βελιάρ εἰς πᾶσαν πονηρίαν θλίψως ἐξαιτήσωνται ὑμᾶς. Comp. *Const. Apost.* vi. 5. 4.

<sup>2</sup> Comp. Herod. i. 74: οὐ γὰρ . . . ἐξεδίδον τοὺς Ξυῦδας ἐξαιτῶντι Κναφάρει; Plat. *Menex.*

p. 245 B; Polyb. iv. 66. 9, xxx. 8. 6.

<sup>3</sup> Ignatius, *Smyrn. Interpol.* 7, has συνισθῆναι, plainly in reference to the passage before us.

<sup>4</sup> See Sulzer, *Theol.* II. p. 961 f.; van Hengel, *Annot.* p. 31 f.

spite of the temporary unfaithfulness of the denial, the approaching occurrence of which He likewise knows. "Defecit in Petro ἡ ἐνέργεια τῆς πίστεως ad tempus," "There was lacking in Peter 'the inworking of faith' for the occasion," Grotius. Therefore He goes on : *and thou at a future time (καὶ σὺ, opposed to the ἐγὼ δέ), when thou shalt be converted (without figure : resipueris, μετανοήσας, Theophylact), strengthen thy brethren (thy fellow-disciples) ; be their support, which maintains and strengthens them, when they become wavering in their faith.* Even here we have the dignity and duty of the primate, which was not to cease through the momentary fall. For the idea of στήριζειν, see especially Acts xiv. 22.<sup>1</sup> According to Bede, Maldonatus, Grotius, Bengel, van Hengel, *Annot.* p. 1 ff., Ewald, and others, ἐπιστρ. is a Hebraism (צוּר) : *rurus, vicissim*, so that the meaning would be : what I have done to thee, do thou in turn to thy brethren. This is contrary to the *usus loquendi* of the New Testament (even Acts vii. 42, xv. 86). But it is inconsistent with the context when Wetstein takes ἐπιστρ. *actively* : "*convertens fratres tuos*," "*converting thy brethren*," since Jesus has the *fall* of Peter (ver. 34) in His view. — Ver. 38 f. Comp. on Matt. xxvi. 32-35 ; Mark xiv. 20-31. The ἐπιστρέψας provoked the self-confidence of the apostle. — μετὰ σοῦ] stands with passionate emphasis at the beginning ; ἐκ πολλῆς ἀγάπης θρασύνεται καὶ ὑπισχνεῖται τὰ τέως αὐτῷ ἀδύνατα, "from much love he is emboldened and promises what was meanwhile impossible for him," Theophylact. — Πέτρῃ] not Σίμων this time. The *significant* 'name in contradiction with the conduct. — μὴ] after ἀπαρν., as xx. 27.

Vv. 35-38. Peculiar to Luke, from tradition or from some other unknown source. But the utterance itself is in respect of its contents so remarkably significant, that we are bound to hold by its originality, and not to say that it was introduced into this place for the sake of explaining the subsequent stroke with the sword (Schleiermacher, Strauss, de Wette), or the reason why Judas is afterwards represented as appearing with armed men (Holtzmann). [See Note CLXI., p. 556 seq.] — καὶ εἶπεν αὐτοῖς] A pause must be supposed as occurring before what follows, the *connection of the thought* being : not without reason have I uttered words so momentous (vv. 31-34), for now your position, when I am no more with you, will be entirely different from what it was formerly ; there comes for you the time of care for yourselves and of contest ! — ὅτε ἀπέστειλα κ.τ.λ.] ix. 3 ; comp. x. 4. — Ver. 36. οὖν] in consequence of this acknowledgment. [But see critical note.] — ἀράτω] not : "tollat, ut erat gladium," "let him take it that he may buy a sword" (Erasmus, Beza, and others), but : *let him take it up*, in order to bear it. The representation of the thought now refers to the time when ye can no more be unconcerned about your maintenance, but must yourselves care for it in the world which for you is inhospitable. — καὶ ὃ μὴ ἔχων] to wit, βαλλάντιον καὶ πῆραν. The contrast allows nothing else. [See Note CLXI., p. 556 seq.] Hence μάχαιραν is erroneously suggested as implied (Beza, Jansen, Paulus, Baumgarten-Crusius, Lange, Ewald, Bleek, and others), and equally erroneously is the general reference suggested : *he who is without means* (Kuinoel, Olshausen, Schegg).

<sup>1</sup> On the form στήρισον, see Winer, p. 82 [E. T. 80].

Jesus means to say, how far more necessary still than purse and scrip, nay, even more necessary than the upper garment, should now be to them a *sword*, for defence and protection against hostile attacks. But observe in this connection (1) that He wishes for the purchase of the sword, not by those *merely* who have no purse and knapsack, but, on the contrary, whilst He requires it of these, yea, requires it with the sacrifice of the cloak, otherwise so needful, yet He regards it as a self-evident duty on the part of those who have the means for the purchase. The form of His utterance is a parallelism, in which the second member supplements and throws a new light upon the first. (2) Nevertheless Jesus does not desire that His disciples should actually carry and use the sword (Matt. xxvi. 52), but He speaks in such a manner as *figuratively* to represent in what a hostile relation they should henceforth find the world arrayed against them, and what resistance and struggle on their part would now be necessary in their apostolic missionary journeys. That the discourse is in reference to these is clearly proved by βαλλάντ. and πῆραν, in opposition to Olshausen, who perversely allegorizes the whole passage, so that βαλλάντ. and πῆρ. are taken to signify the means for the *spiritual* life, and μάχ. the sword of the *Spirit*, Eph. vi. 17 (comp. also Erasmus). — Ver. 37. A confirmation of the ἀλλὰ νῦν κ.τ.λ. For since, moreover, *that* ("etiamnum hoc extremum post tot alia," "yet this at last after so many others," Bengel) must still be fulfilled on me which is written in Isa. liii. 12 ; so ye, as my disciples, cannot expect for yourselves anything better than what I have announced to you, ver. 36. The cogency of the proof follows from the presupposition that the disciple is not above his master (Matt. x. 24 f.; John xv. 20). On the δεῖ of the divine counsel, comp. Matt. xxvi. 54 (Acts ii. 23), and observe how inconsistent therewith it is to regard the passion of Jesus as a *fortuitous occurrence* (Hofmann). — καὶ μετὰ ἀν. ἐλογ.] καί, and, adopted together with the rest as a constituent part of the passage quoted. The *completion* (the Messianic fulfilment, xviii. 31) of the prophecy began with the arrest (ver. 52), and comprehended the whole subsequent treatment until the death. — καὶ γὰρ τὰ περὶ ἐμοῦ τέλος ἐχει] *for, moreover, that which concerneth me has come to an end; i.e., for, moreover, with my destiny, as with the destiny of him of whom Isaiah speaks, there is an end.* Observe that Jesus did not previously say τὸ εἰς ἐμὲ γεγραμμένον κ.τ.λ. or the like, but τὸ γεγρ. δεῖ τελεσθ. ἐν ἐμοί, so that He does not *explain* the passage immediately of *Himself* (Olshausen), but asserts that it must be fulfilled in *Him*, in respect of which it is plain from καὶ γὰρ κ.τ.λ. that He conceived of *another* as the subject of the first *historical* meaning of the passage (whom? is another question, comp. Acts viii. 34), of whom He was the antitype, so that in Him is found the antitypal historical fulfilment of that which is predicted in reference to the servant of God.<sup>1</sup> Most commentators (Euthymius Zigabenus, Luther, Beza, Calvin, Bengel, and many others, including Kuinoel, Olshausen, de Wette, Bleek) read : *for, moreover, that which is written of me*, like other prophecies, *is about to be accomplished*, as though γεγραμμένα formed part of the sentence,

<sup>1</sup> On τὰ περὶ ἐμοῦ, see Kühner, II. p. 119 ;  
on τέλος ἐχει, Mark iii. 26 ; Plat. Pol. iii.

p. 392 C ; Dem. 932. 4, and the examples from  
Xenophon in Sturz, IV. p. 275.

as at xxiv. 44, or flowed from the context, as at xxiv. 27. Comp. Fritzsche, *ad Rom.* II. p. 380. But what a nugatory argument ! and what is the meaning of the *kai* (which certainly most of them leave wholly unnoticed), since, indeed, it is just the *Messianic* prophecies which constitute the *main substance* of prophecy, and do not come in merely by the way ?—Ver. 38. The disciples, not understanding the utterance about the sword, imagined that Christ required them to have swords actually <sup>1</sup> ready for defence from impending violence. Peter had one of the two swords (ver. 50). They may have been worn on the last journey, or even on account of the risk of these days they may have been first procured with a view to circumstances that might occur. *Butcher's knives* (from the cutting up of the lamb, as supposed by Euthymius Zigabenus, following Chrysostom) they could not be, according to ver. 36, although the word, so early as the time of Homer (Döderlein, *Glossar.* I. p. 201 f.), but never in the New Testament, has this signification. — *ἱκανόν ἐστι*] a gentle turning aside of further discussion, with a touch of sorrowful irony : *it is enough !* More than your two swords ye need not ! Comp. Castalio on the passage. The disciples, carrying out this idea, must have at once concluded that Jesus had still probably meant something else than an actual purchase of swords, ver. 36.<sup>2</sup> The significance of the answer so conceived gives to this view the preference over the explanation of others (Theophylact, Calovius, Jansen, Wolf, Bisping, Kuinoel) : *enough of this matter !* Compare the Rabbinical *נאמ* in Schoettgen, p. 314 ff. Olshausen and de Wette combine the two, saying that Jesus spoke *in a two-fold sense* ; comp. Bleek. Without sufficient reason, since the setting aside of the subject is found also in our view.—Boniface VIII. proves from the passage before us the double sword of the papal sovereignty, the *spiritual* and *temporal* jurisdiction ! “*Protervum ludibrium*,” “*Wanton mockery*” (Calvin).

Vv. 39-46. See on Matt. xxvi. 36-46 ; Mark xiv. 32-42. The originality is on the side of Matthew and Mark. Luke by condensing disturbs the clearness of the single narrative, and mixes up with it legendary elements. — Ver. 40. *ἐν τῷ τόπῳ*] *at the place* whither He wished to go,—*had arrived at the spot*.<sup>3</sup> — *προσεύχεσθε, κ.τ.λ.*] which Matt. xxvi. 41 and Mark xiv. 38 do not insert till later. Luke abbreviates, but to the prejudice of the appropriateness of the narrative. He is not to be supposed capable of having confounded the prayer of Jesus (Matt. xxvi. 36) with that of the disciples (de Wette).—41. *αὐτός*] *He* on His part, in contrast with the disciples. — *ἀπεπάρθη*] *Avulsus est*, Vulgate ; *He was drawn away* from them, not involuntarily, but perchance in the *urgency of His emotion*, which forced Him to be alone, so that He, as it were, was forcibly separated from His disciples,

<sup>1</sup> Schleiermacher even has forced this misunderstanding (*L. J.* p. 417 f.) to a groundless combination ; namely, that Jesus wished the swords for the case of an *unofficial* assault.

<sup>2</sup> Comp. Luther's gloss : “ It is of no more avail to fight with the bodily sword, but henceforth it is of avail to suffer for the

sake of the gospel, and to bear the cross ; for the devil cannot be fought against with steel, therefore there is need to venture all on that, and only to take the spiritual sword, the word of God.”

<sup>3</sup> On *γίνεσθαι* in the sense of *come*, see Nägelsbach, *Anm. z. Ilias*, ed. 3, p. 295.

with whom He otherwise would have remained.<sup>1</sup> It *might* indeed also mean simply : *secessit* (Kuinoel, de Wette, Bleek, and many others); comp. 2 Macc. xii. 10, 17; Xen. *Anab.* ii. 2. 12; but the above view explains the *choice* of the word, which is not elsewhere used in the New Testament for the frequent idea, "He withdrew Himself."—ὥσει λίθον βολήν] *a distance of about a stone's throw*, therefore not so far that He could not be heard by the disciples in the still night.<sup>2</sup>—Ver. 42. εἰ βούλει παρενεγκεῖν κ.τ.λ.] *if Thou art willing to bear aside* (Mark xiv. 36) *this cup from me*.—The apodosis (παρτενευκε) is in the urgency of the mental excitement suppressed by the following thought (comp. xix. 41). The momentary longing after deliverance yields immediately to unconditional submission.<sup>3</sup>—θέλημα] not βουλή or βούλημα, which would not have been appropriate to μου. Comp. on Matt. i. 19; Eph. i. 11.—Ver. 43. *The appearance of the angel*, understood by Luke historically and externally (ὡς ἂν οὐρανοῦ), is by Olshausen (see, in answer to him, Dettinger in the *Tüb. Zeitschr.* 1838, p. 46 f.) erroneously taken as an *internal* phenomenon (but see i. 11, xxiv. 34; Acts ii. 3, vii. 2, 30, ix. 17, xvi. 9, xxvi. 16), and interpreted as signifying an "influx of spiritual powers." But of the *strengthening* itself is not to be made a *bodily* invigoration, as at Acts ix. 19 (Hofmann, *Schriftbew.* I. p. 391; Schegg), but it is to be left as an enhancement of *spiritual* powers,<sup>4</sup> as, according to the just narrated prayerful disposition, the context suggests. His submission to the Father's will, just expressed in the prayer, was the subjective condition of this strengthening, and on this submission being manifested the strengthening was objectively effected by the angel. Thus the narrative of Luke; but the circumstance that neither Matthew (John does not give the narrative of the agony at all) nor Mark relates this singular and remarkable angelic strengthening, although the latter would have had the testimony of *Peter* on his side, authorizes all the more the view of a *legendary* origination of the narrative,<sup>5</sup> the nearer the *decisive* resolve of Jesus (whether regarded in itself, or as compared with the history of the temptation and such expressions as John i. 52) approached to such an increase of strength, which decisive resolve, however, in the tradition took the shape of an external fact perceived by the senses. [See Note CLXII., p. 557.] Dettinger, *l.c.*; Ebrard, p. 528; Olshausen, Schegg; Lange also, *L. J.* II. 3, p. 1430, and others, adduce insufficient grounds in favor of the *historical* view. The older *dogmatic* devices to explain the *manner* in which this strengthening came about, wherein orthodoxy comforted itself with the doctrine of the *κένωσις*, may be seen in Calovius.—Ver. 44. Further particulars. Accord-

<sup>1</sup> Ancient scholium on Soph. *Ai.* 1003, ἀποσπᾶν τὸ βίαιως χωρίζειν τὰ κεκολλημένα. Comp. Acts xxi. 1, and the passages in Kypke, also Pfugk, *ad Eur. Hec.* 225.

<sup>2</sup> On the expression, comp. *II.* xxiii. 529; Thuc. v. 63. 1; LXX. Gen. xxi. 16. On the accusative of measure, see Kühner, § 556.

<sup>3</sup> See Winer, p. 529 [E. T. 600]; Buttmann, p. 339 [E. T. 396].

<sup>4</sup> Theodore of Mopsuestia (ed. Fritzsche,

p. 16) says: δειλιεῖ τὸν θάνατον κατὰ φύσιν ἄνθρωπων καὶ εὐχεται καὶ ἐπισχεύεται ὑπὸ ἀγγέλου. "He fears death according to the nature of men and prays, and is strengthened by an angel."

<sup>5</sup> Gabler in *Theolog. Journ.* I. pp. 109 ff., 217 ff.; Schleiermacher, Strauss, Hase, Thelle, Holtzmann, comp. Bleek, Schenkel, and others.



ing to Luke, the decisive resolve of Jesus : τὸ σὺν γενέσθω, was crowned with the strengthening angelic appearance ; and thus decided and equipped for resistance, He now endured (comp. Heb. v. 7 f., and thereupon Lünemann and Delitzsch) the agony (ἀγωνία, Dem. 236. 19 ; Polyb. viii. 21. 2 ; 2 Macc. iii. 14, xv. 19), which was now beginning, fervently praying (as before the appearance), which agony increased even to the bloody sweat. Luke has conceived the strengthening influence as *increasing as the agony increased*. The *sweat* of Jesus (in the height of the agony) was *like to drops of blood falling down*. This is referred by Theophylact, Euthymius Zigabenus, Grotius, Calixtus, Hammond, Michaelis, Valckenaer, and most of the later commentators, including Paulus, Kuinoel, Olshausen, Bleek, merely to the *size and consistence* of the drops of sweat.<sup>1</sup> Thus in a naturalistic direction the point of comparison found in αἵματος is robbed of its characteristic importance, and Luke would have concluded his description, rising to a climax, with nothing but this : and Jesus fell into the most violent sweat ! No ! αἵματος only receives its due in being referred to the *nature* of the sweat, and this nature is viewed as foreshadowing the coming bloodshedding. Hence also the strongly descriptive word θρόμβοι is chosen ; for θρόμβος is not simply a *drop* (σταγὼν, στάλαγμα), but a *clot of coagulated fluid* (milk and the like), and is often used especially of coagulated *blood*.<sup>2</sup> Consequently that sweat of Jesus was indeed no mass of blood (opposed to which is ὡσεὶ), but a *profusion of bloody sweat*, which was mingled with portions of blood, and as it flowed down appeared as clots of blood trickling down to the ground.<sup>3</sup> So in substance most of the Fathers, Erasmus, Calvin, Calovius, Wolf, Bengel, and others, including Strauss, Ebrard, Schegg. As to the *historical character* of the matter, it would come under the same judgment as that of the angelic strengthening, were it independent of the analogies of sweat of blood elsewhere occurring.<sup>4</sup>— Ver. 45. ἀπὸ τῆς λύπης] *by reason of the sorrow* in which they were. An attempt to explain the strange sleep which had overmastered the whole band of disciples. Is it, however, sufficient ? Hardly in this case, where in the chilly night of spring (John xviii. 18) Jesus was so near, and was in a situation exciting the deepest interest and the most intense participation in the sympathy of His disciples. In itself there is justice in the observation that continuous deep grief relaxes into sleep.<sup>5</sup> Calvin suggests *Satanic* temptation as the cause first of this sleep, and then of the blow with the sword.

Vv. 47-53. See on Matt. xxvi. 47-56, Mark xiv. 43-52, in both of which

<sup>1</sup> So also Dettinger, *l.c.*, and Hug, *Gutachten*. II. p. 145. Comp. Lange, II. 3, p. 1433.

<sup>2</sup> Aesch. *Eum.* 184 ; *Choeph.* 533, 545 ; Plat. *Cril.* p. 120 A : θρόμβον ἐνέβαλλον αἵματος ; Dioscor. 13 : θρόμβοις αἵματος. See Jacobs, *ad Anthol.* VII. p. 379 ; Blomfield, *Gloss. Choeph.* 533.

<sup>3</sup> Justin, c. Tr. 103, relates from the ἀπομνημονεύμασι simply : ἐν ἰδίῳ ὡσεὶ θρόμβοι κατεχέιτο. Therein is found no essential va-

riation from the passage before us. For θρόμβος, even in the classical writers, is used without αἵματος of a coagulated mass of blood. See Blomfield, *l.c.*

<sup>4</sup> Aristotle, *H. A.* III. 19 ; Bartholinus, *de Cruce*, pp. 181 ff., 193 ff. ; Gruner, *de J. C. morte vera*, pp. 33 ff., 109 f. ; Loenartz, *de sudore sanguin.*, Bonn 1850.

<sup>5</sup> See examples in Pricaeus, *ad Apukj. Metam.* p. 600 f., and Wetstein.

the linking on of what follows by means of ἐν αὐτοῦ λαλ. is better suited to the sense. Luke in this part uses in general less original sources. — ὁ λεγόμενος. [Iotid.] *who is called Judas*. Comp. ver. 1; Matt. ii. 23, xxvi. 3, 14, xxvii. 33, and elsewhere. — εἰς τῶν δώδεκα] as ver. 3. — προήρχετο αὐτοῖς] See on Mark vi. 33. — Ver. 48. φίληματι] placed first for emphasis; φίλον ἀσπασμῷ ἐχθροῦ ἔργον τὴν προδοσίαν μὲνεις; “with the salutation of a friend dost thou join this betrayal, the deed of an enemy?” Theophylact. That the kiss was *concerted* with the enemies (Mark xiv. 44) Luke leaves to be gathered only mediately from the words of Jesus. — Ver. 49.<sup>1</sup> εἰ πατάξομεν κ.τ.λ.] *whether we shall smite by means of the sword?* Comp. xiii. 23; Acts i. 6, and elsewhere. See on Matt. xii. 10 and on Luke xiii. 23. Grotius says rightly: “Dubii inter id, quod natura dictabat, et saepe inculcata patientiae praecepta dominum quid faciendum sit rogant. At Petrus *non expectato Domini responso* ad vim viarcendam accingitur,” “Doubting between this which nature dictated, and the precepts of patience so often inculcated, they ask the Lord what should be done. But Peter, *without awaiting the Lord’s answer*, is prepared to hinder force by force.” — Ver. 50. τὸ δεξιὸν] as also John xviii. 10 has it. — Ver. 51. ἔατε ἕως τοῦτου] is a prohibitory summons to the disciples: *sinite usque huc* (Vulg.), which Augustine, *de cons. ev.* iii. 5, aptly explains: “*permittendi sunt hucusque progredi*,” “they were to be permitted to proceed thus far.” Let them go so far as even to take me prisoner!<sup>2</sup> Grotius, Bengel, Wetstein, Kuinoel, Olshausen, Bleek [Weiss ed. Mey.], and others have explained: *cease* (comp. Acts v. 38; Hom. *Il.* xxi. 221, *al.*)! *so far!* (not farther! comp. Lev. xxvi. 18; Job xxxviii. 11). To this it stands opposed that herein is found no disapproval of the blow with the sword, but only the prohibition to go any further; and, moreover, this not at all negatively expressed, as it would have most obviously occurred by means of some such expression as μὴ πῶρ’ ἄνωγ’ or the like. Others take the words as an address to those who were *taking Him prisoner*, and thus τοῦτου either as *neuter* and *temporal*: “*missum facite me usque ad id tempus*, quo vulnus illius hominis sanavero,” “*let me go until I shall have healed the wound of this man*,”<sup>3</sup> or τοῦτου as *neuter*, indeed, but *local*: *let me go thither* where the wounded man is (Paulus), or τοῦτου as *masculine*: *let me go to this man* in order to heal him (Stolz, Baumgarten-Crusius). Against these views the objection is that the context in the word ἀποκριθεὶς shows nothing else than a reply to the disciples, as Jesus does not turn to His enemies till ver. 52. — καὶ ἀψάμ. κ.τ.λ.] On account of ἀφείλεν, ver. 50, this is to be referred to the place and the remains of the ear that had been cut off; and ἰάσατο αὐτόν to the healing of the wound (not: replacing of the ear). With desperate arbitrariness Paulus says that He touched the wound in order to examine it, and told the man what he must do to heal it! Luke alone records the healing; and it can

<sup>1</sup> Vv. 49-51, as also already at vv. 35-38, was objectionable to Marcion, and was omitted in his gospel. See Volkmar, p. 69 f. Hilgenfeld decides otherwise in the *Theol. Jahrb.* 1853, p. 240 f., where he, indeed, likewise concedes the genuineness, but supposes that the deletion may have happened in

the Romish Church even before Marcion.

<sup>2</sup> Comp. Luther, Maldonatus, and others; recently also Hofmann, *Schriftbew.* II. 2, p. 437, and Schegg.

<sup>3</sup> Bornemann, so also Hammond, Kypke, de Wette, Lange, II. 3, p. 1461, III. p. 512.

the less be cleared of the suspicion of being a legendary accretion,<sup>1</sup> like vv. 48, 44, that even John, who narrates the blow with the sword so circumstantially, says nothing about it. [See Note CLXIII., p. 557.] — Ver. 52. *πρὸς τοὺς παραγενομ. κ.τ.λ.*] These chief priests, etc., were therefore, according to Luke, associated with that *δῆλος*, ver. 47. Inappropriate in itself, and in opposition to the rest of the evangelists. An error on the part of tradition, probably through confusion with John xviii. 20 f. Comp. on Matt xxvi. 47, 55. Ebrard, p. 532, is in error when he says that Luke is speaking of those *who had just then newly approached*. So also Lange. Opposed to this is the *aorist* participle. — Ver. 53. *ἀλλ' αὐτῇ κ.τ.λ.*] informs us of the reason that they had not laid hands on Him sooner in spite of His daily association with them: *But this* (the present hour) *is your* (that which is ordained for you for the execution of your work, according to divine decree) *hour, and (this, this power in which ye now are acting) the power of darkness, i.e., the power which is given to darkness* (in the ethical sense, the power opposed to the divine *ἀλήθεια*, opposed to *φῶς*). Observe the great emphasis on the *ἰμῶν* by being placed so near the beginning of the clause. The expression *τοῦ σκότους*, not *τῆς ἀμαρτίας* (so Kuinoel and Olshausen explain it), not *τοῦ διαβόλου* (so Euthymius Zigabenus, Calvin, Grotius, Bengel, Baumgarten-Crusius, and others), is *chosen* in reference to the actual *night*, which it *was* at this time; but it is not the actual darkness of night that is *meant* ("only the darkness gives you courage and power to lay hold of me," de Wette [Weiss ed. Mey.], comp. Neander, Bleek, and older commentators), for this quite commonplace thought would declare nothing on the *destiny* of that hour and power.

Vv. 54-62. See on Matt. xxvi. 57 f., 69-75; Mark xiv. 53 f., 66-72. Jesus is led into the house of the high priest, in the court of which (vv. 61, 63), according to Luke, who follows a diverging tradition, He is kept and subjected to mockery till daybreak (ver. 66), when the Sanhedrim comes together. According to Matthew and Mark, the Sanhedrim assemble immediately after the arrival of Jesus, and examine Him. The two narratives cannot be reconciled, but the preference is to be given to Luke in so far as he agrees with John. [See Note CLXIV., p. 557.] See below on *τοῦ ἀρχιερ.* Moreover, Luke is not self-contradictory (in opposition to Strauss), as the chief priests and elders mentioned at ver. 52 are to be regarded only as individuals, and probably as deputed by the Sanhedrim. — *τοῦ ἀρχιερ.*] As Luke did not regard Caiaphas (the general opinion), but Annas, as the officiating high priest (see on iii. 2 and Acts iv. 6), the latter is to be understood in this place. Comp. Bleek, *Beitr.* p. 39 ff., and Holtzmann. [But see Note XXXIV., p. 302 seq.] Luke, indeed, thus falls into a new variation from Matthew, but partially comes into harmony with John so far, that is, as the latter likewise represents Jesus as brought at first to Annas, and so far also as in Luke and in John the denials occur in the court of *Annas*. But of a *trial* before Annas (John xviii. 19 ff.) Luke has nothing, yet it finds its historical place naturally enough immediately after *εἰς τὸν οἶκον τοῦ ἀρχιερ.*, when the prisoner, as may be supposed, was announced. Wieseler

<sup>1</sup> Comp. Strauss, II. p. 461; Baumgarten-Crusius, Holtzmann, and others.

also, *Synopse*, p. 405, comes to the result that Luke xxii. 54-65 belongs to what occurred in the house of *Annas*, but comes to it in another way. Comp. on iii. 2. — Ver. 55. *περιαψάντων*] (see the critical remarks) *after they had kindled around* (Phalaris, *Ep.* p. 28), *i.e.*, had set it in full blaze. The insertion of *αὐτῶν* was not needful, Kühner, *ad Xen. Anab.* i. 2. 17. — Ver. 56. *ἀνέσασα*] after she had *looked keenly* upon him, iv. 20, and very often in the Acts of the Apostles. See Jacobs, *ad Anthol.* VI. p. 259. — Ver. 58. *ἕτερος*] A variation from Matthew and Mark. For Luke does not think of a maid; rather he distinguishes the interrogator here as *masculine*, by *ἕτερος* and *ἀνδρωπε*, from the female questioner of ver. 56 f.; hence Ebrard (comp. Wetstein) is wrong in contenting himself with the indefinite sense, "*somebody else*." — Ver. 59. *ἄλλος τις*] several, according to Matthew and Mark. As to the variations of the four Gospels in the account of the denials, see in general on Matt. xxvi. 75, Remark. — Ver. 61. According to Luke, therefore, Jesus is *still also in the court*, and, down to ver. 66, is kept there in custody (ver. 63). Certainly it is psychologically extremely improbable that Peter should have perpetrated the denials in the presence of Jesus, which, moreover, is contrary to the other Gospels. But a reconciliation of them with Luke is impossible; and, moreover, the assumption that Jesus looked upon Peter as He was led from Annas to Caiaphas and passed close by the disciple in the court (John xviii. 24, so Olshausen, Schweizer, Ebrard), is inadmissible, as, according to John, it is already the *second* denial that occurs about the same time as this leading away of Jesus, but according to Luke, ver. 59, there is an interval of about an hour between the second and third denial. [See Note CLXV., p. 557.] — *ἐπέβλεψε*] What a holy power is in this silent glance, according to the narrative of Luke!

Vv. 63-65. See on Matt. xxvi. 67 f.; Mark xiv. 65. [See Note CLXVI., p. 557 seq.] Luke follows an entirely different tradition—different in respect of the time, the place, and the persons who were engaged in the mockery. The same characteristic ill-treatment (smiting—demand for prophecy), the original connection of which is in Matthew and Mark (in opposition to Schleiermacher), had arranged itself variously in tradition. Against the supposition of many times repeated mockery must be reckoned the identity and peculiarity of its essential element (in opposition to Ebrard and others). — *δέπειν* and *πατεῖν* are distinguished as to *scourge* (Jacobs, *Del. Epigr.* vi. 68) and to *smite in general*.

Vv. 66, 67. [See Note CLXVII., p. 558.] According to Luke, the *Sanhedrim* now first comes together after daybreak, and Jesus is led in for trial. *Where* it assembled Luke does not say, and there is nothing therefore opposed to our finding in this place the leading away from the court of Annas (see on ver. 54) into the house of Caiaphas (John xviii. 24). The trial itself, as to its matter, is plainly the same which Matthew—although immediately after the bringing in of Jesus—makes to be held in the house of Caiaphas. See Matt. xxvi. 59 ff. Luke relates the matter and proceedings in a merely summary and imperfect manner. — *τὸ πρεσβυτέριον κ.τ.λ.*] *the elders of the people*, (the) *chief priests, and scribes*. These are the three constituent elements of the Sanhedrim. Comp. ix. 22, xx. 1. On *πρεσβυτέριον*, denoting

the elders as a corporation, comp. Acts xxii. 5. By the non-repetition of the article the three parts are bound into a unity, in respect of which the difference of the gender and number is no difficulty,<sup>1</sup> especially in respect of the collective nature of *πρεσβυτέρων*. See in general, Krüger, § 58. 2. 1; Winer, p. 115 f. [E. T. 126 f.]. — *ἀνταγων*] The subject is the assembled members of the Sanhedrim who had caused Him to be brought up. *ἀνα* indicates a locality *situated higher*, as contrasted with the court of Annas, in which locality the Sanhedrim were met. [But see critical note.] — *εἰς τὸ συνέδρ. ἑαυτῶν*] *into their own concensus, into their own council gathering*, in order now *themselves* to proceed further with Him.<sup>2</sup> [See critical note.] — Ver. 67. *εἰ σὺ κ.τ.λ.*] may mean: *If thou art the Messiah, tell us* (Vulgate, Luther, and most commentators), or: *Tell us whether thou art the Messiah* (Castalio, Bornemann, Ewald, and others), or: *Is it the case that thou art the Messiah? Tell us* (Erasmus). The first is the simplest, and corresponds to the purpose of framing the question so as to elicit an affirmative answer.

Vv. 68, 69. Matthew and Mark have not the evasive answer, ver. 68; and the explanation of Jesus: *ἀπὸ τοῦ νῦν κ.τ.λ.*, does not come in there till after the distinct affirmation. Their narrative has the advantage of internal probability. Luke has worked up the material more catechetically. — *ἐὰν δὲ καὶ ἐρω.*] *but in case I also* (should not limit myself merely to the confession that I am He, but also) *should ask*, should put before you questions which are connected therewith, *ye would certainly not answer* (see the critical remarks). — *ἀπὸ τοῦ νῦν δέ*] "*Ab hoc puncto, quum dimittere non vultis. Hoc ipsum erat iter ad gloriam.*" "*From this point, when you will not let me go. This very thing was the way to glory,*" Bengel. On the position of *δέ*, see Klotz, *ad Decar.* p. 378 f. Moreover, see on Matt. xxvi. 64; yet Luke has avoided the certainly original *ὁψέσθε*, and thus made the utterance less abrupt.

Vv. 70, 71. *Ὁ υἱὸς τ. Θεοῦ*] This designation of the Messiah is suggested by *ἐκ δεξιῶν* . . . Θεοῦ, in recollection of Ps. cx.; for "*colligebant ex praedicato ver. 69,*" "*they concluded from the statement of ver. 69,*" Bengel. And their conclusion was right. — *ὅτι ἐγὼ εἰμι*] *ὅτι*, argumentatively [so R. V. marg. and Am. text], comp. John xviii. 37; *ἐγώ*, with emphasis, corresponding to the *σύ* of vv. 67 and 70. — *παρρησίας*] that He gives Himself out to be the Messiah.

## NOTES BY AMERICAN EDITOR.

## CLV. Ver. 8. Πέτρον καὶ Ἰωάννην.

It is altogether unnecessary to suppose these names are inserted from "later tradition," and impossible to discover any "special tendency." As leaders of the Apostles and the most confidential friends of Jesus, it was natural that these two should be sent on this occasion (so Weiss ed. Mey.).

<sup>1</sup> Comp. Plato, *Pol.* vi. p. 501 D: τοῦ ὄντος τε καὶ ἀληθείας ἑραστάς; Soph. *Oed. C.* 880: πατρίδα τε τὴν σὴν καὶ φίλους.

<sup>2</sup> Comp. the use of *συνέδριον* of the Am-

phictyonie council, also of the Roman and the Carthaginian Senate (Polyb. xl. 6. 6, 1. 11. 1, 81. 8).

CLVI. Ver. 14. *Luke's Account of the Lord's Supper.*

In view of the great divergence from Mark in order and details, Weiss ed. Mey. regards Luke's account as derived from his peculiar "source," aside from the Pauline tradition (1 Cor. xi. 24, 25). He does not agree with Meyer in regard to the removal of what is contained in Matt. xxvi. 29 to an earlier place, but thinks "this improbable feature only arose through the linking of Mark xiv. 25 with the representation of his other source." But since the passage does not assert, and by no means necessarily implies, that Jesus did not Himself partake of this Passover cup (ver. 17) before the institution of the Supper, the improbability of which Meyer and Weiss speak furnishes an argument, not against Luke's accuracy, but against their gratuitous implication.

CLVII. Ver. 19. *τοῦτο ποιεῖτε.*

Weiss ed. Mey., with over-refinement, infers from the absence of *λάβετε* or *φάγετε* that *τοῦτο* here cannot refer to the partaking of the bread, but only to the breaking and distribution, probably to the repetition of the words of institution.

CLVIII. Vv. 19, 20. *The Form of Institution.*

It is impossible to reconcile Paul's statement with the theory that he made use of a written Gospel; there is no evidence that Luke copied his form from 1 Cor. From these points Godet argues in favor of the originality of the general form given by Paul and Luke. See his *Luke*, p. 467, Am. ed.

CLIX. Vv. 21-30. *The Order of Events.*

Godet accepts the order of Luke, and places the incident narrated in vv. 21-30 *after* the Supper. This, however, is not only contrary to the order of Matthew and Mark, but unlikely for other reasons. The mention of the traitor (vv. 21-23) is most naturally placed at the beginning of the institution, and the "contention" (vv. 24-30) can scarcely be placed after the washing of the disciples' feet, which preceded the announcement of the betrayal. Hence the chronological order would be: vv. 24-30 (followed by John xiii. 2-20); vv. 21-23, vv. 19, 20. So Meyer, apparently. Weiss ed. Mey. regards vv. 24-30 as the strife about rank from the oldest source, which occurred in Galilee (chap. ix. 46), transferred by Luke to this place. But this is very improbable. It is difficult to account for the obvious displacement on any theory. That this dispute might have occasioned the foot-washing is very probable, even though Luke gives no hint of the latter.

CLX. Vv. 31-34. *The Prediction of Peter's Denial.*

It is quite probable, especially in view of John xiii. 36-38, that the denial of Peter was twice predicted, both in the room and on the way to Gethsemane. Weiss ed. Mey. thinks there is no ground for accepting a repetition, though he does not make evident which position he deems more correct.

CLXI. Ver. 36. *ὁ μὴ ἔχων κ.τ.λ.*

The R. V. renders this in accordance with Meyer's view, but in the margin has: "Or, and he that hath no sword, let him sell his cloak and buy one."

This marginal rendering is based on the following improbable punctuation : *ἔχων, πωλησάτω τὸ ἱμάτιον αὐτοῦ καὶ ἀγορησάτω, μάχαιραν* (see Scrivener's Greek Test., with variations of Rev. Vers., Cambridge, 1881). As regards the entire paragraph, Weiss ed. Mey. thinks its basis is from the oldest source, but would not exclude the suggestions of Schleiermacher and Holtzmann, which Meyer rejects.

CLXII. Vv. 43, 44.

Meyer rightly accounts for the omission of vv. 43, 44 in some manuscripts as "the work of the orthodox, to whom their contents appeared objectionable in respect of the divinity of Christ." But this is an argument against his assumption of the "legendary" character of a part of the contents. Tradition does not invent incidents that show weakness in a hero (so Godet). Weiss ed. Mey. apparently disapproves of this suggestion of Meyer, as well as of the notion that in ver. 45 the sleep of the disciples is not sufficiently accounted for.

CLXIII. Ver. 51. *καὶ ἀψάμενος κ.τ.λ.*

Meyer regards the naturalistic explanation of Paulus as involving "desperate arbitrariness," but relegates this incident to the region of legend, because Luke alone records it. Yet the silence of John proves nothing against it; and the act is in every respect a probable one, especially since the disciples were left unassailed. The objection to the mention of "the chief priests" in ver. 52 is equally groundless. It is quite probable that some of them followed the band that took Jesus.

CLXIV. Vv. 54-62. *The Denial of Peter and the Trial.*

Against Meyer's view of the discrepancy between Luke and the other Synoptists, which even Weiss ed. Mey. disapproves, see *Mark*, Note XCIII., p. 184 seq., and Godet, *Luke*, pp. 479-481, Am. ed. The assumption of Meyer in regard to Luke's regarding Annas as officiating high-priest (see Note XXXIV., p. 302 seq.) creates the variation from Matthew of which he speaks.

CLXV. Ver. 61. *καὶ στραφεὶς ὁ κύριος κ.τ.λ.*

Weiss ed. Mey. finds no contradiction to John in the view that Jesus looked upon Peter as He was led from Annas to Caiaphas, but sees no indication of it here. He omits Meyer's remark about the impossibility of reconciling the other accounts with that of Luke. The Evangelist does not say that Jesus remained in the court, and the view that Annas and Caiaphas lived in the same house, that Jesus was led through the court from a hearing before one to the more formal examination before the other, accounts for all the statements made by four independent witnesses. The variations of the Evangelists here seem conclusive against every theory of interdependence.

CLXVI. Vv. 63-65. *The Mockery of Jesus.*

Probably this continued for some time, and hence the variation in position found in the accounts. That it was repeated on distinct occasions is unlikely. But the peculiar taunt (ver. 64, comp. Matthew and Mark) suggests that an

examination preceded which gave the cue to the attendants. The identity of the mockery therefore involves a repetition of the trial; see Note CLXVII. Weiss consistently opposes the notion that Luke represents the court of Annas as the scene of vv. 54-65.

CLXVII. Vv. 66-71. *The Trial of Jesus.*

Meyer identifies these verses with Matt. xxvi. 57-66; Mark xiv. 53-64. But both of the latter indicate that the Sanhedrim reassembled in the morning (Matt. xxvii. 1; Mark xv. 1), which is quite likely, since the night examination was not strictly legal. Weiss ed. Mey. finds in Luke's account of the trial so much that is his own as to suggest the use of his "peculiar source." See the dialogue in vv. 68, 69, where Meyer thinks "Luke has worked up the material more catechetically." The answer of ver. 68 (peculiar to Luke) seems rather to suggest that the case had already been decided at the night session, hence it was needless to say anything more. The correct reading in ver. 66 (*ἀπῆγαγον*, "was led away") disposes of Meyer's notion that Jesus was led up to a higher locality (*ἀνῆγαγον*). His interpretation of *ταυτῶν* is superfluous. The word is obviously due to a transcriber's error. See critical note on both points.



## CHAPTER XXIII.

VER. 1. Elz. has ἡγαγεν. But ἡγαγον is decisively attested. — Ver. 2. After *ἔθνος* we find ἡμῶν in the more important authorities. So Lachm. and Tisch. As no reason occurred for adding it in the way of gloss, it has more probably been passed over as superfluous. — [Tisch., recent editors, R. V., with  $\aleph$  B L, Vulg. Syrr., insert *καὶ* before *λέγοντα*, and also in ver. 5 before *ἀπερέμμενος*, with the same authorities, except the Vulg.] — Ver. 6. *Γαλιλαίαν* is wanting in B L T  $\aleph$ , Copt. Tisch. Passed over as superfluous and troublesome. [Rejected as a gloss by W. and Hort, Weiss, R. V.] — Ver. 8. *ἐξ ἱκανοῦ* *ἐξ ἱκανῶν χρόνων* (B D L T  $\aleph$ , Lachm. Tisch. [recent editors, R. V.]) and *ἐξ ἱκανοῦ χρόνου* (H M X, min. Vulg. It.) are expansions in the way of gloss. — *πολλά* is wanting in B D K L M [T II]  $\aleph$ , min. vss. Condemned by Griesb., deleted by Tisch. An addition to make the statement more precise, which some cursives have after *αὐτοῖς*. — Ver. 11. *περιβ. αὐτόν* *αὐτός* is wanting in B L T  $\aleph$ , 52, Vulg. codd. of It. Bracketed by Lachm., deleted by Tisch. A superfluous exegetical addition, instead of which R S U I, min. have *αὐτῷ*. — [Ver. 12. Tisch., recent editors, R. V., with  $\aleph$  B L, Vulg., read *Ἡρώδης καὶ ὁ Π.*] — Ver. 15. *ἀνέπεμψα γὰρ ὑμᾶς πρ. αὐτόν* B K L M II  $\aleph$ , min. vss. have *ἀνέπεμψεν γὰρ αὐτὸν πρὸς ὑμᾶς* (B : *ὑμᾶς*). An alteration in accordance with ver. 11. [Tisch., W. and Hort., R. V. (Eng. text, Amer. marg.), follow  $\aleph$  B, etc. ; Treg. text, Amer. Rev. text, retain Rec.] There are yet other attempts at improvement in the authorities. — After ver. 16 Elz. Scholz have (ver. 17) *ἀνάγκην δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἐπορτὴν ἓνα*. This is wanting in A B K L T II, Copt. Sahid. Verc., and does not occur in D, Aeth. Syr.<sup>ca</sup> till after ver. 19. There are many variations also in the details. An old gloss. Condemned also by Griesb., bracketed by Lachm. and [omitted by] Tisch. [VIII.]. — Ver. 19. Instead of *βεβλήμ. εἰς τ. φ.* Tisch. has *βληθεὶς ἐν τῇ φυλακῇ*, in opposition to preponderating evidence ; and the aorist participle is not appropriate grammatically (comp. Buttmann, *Neut. Gr.* p. 265 [E. T. 309 f.]). [Recent editors, R. V., accept the more difficult reading, with B L T.] — Ver. 20. *οὖν* Lachm. and Tisch. have *δέ*, on decisive evidence. — [W. and Hort, Weiss, R. V., with  $\aleph$  B L, Copt., add *αὐτοῖς*, after *προσεφώνησεν*.] — Ver. 21. Elz. Scholz have *σταύρωσον, σταύρωσον*. But B D  $\aleph$ , Or. Eus. Cyr. have *στανρον, στανρον*, which Griesbach approved (as *perispomenon*), Lachm. and Tisch. adopted (as *paroxytone*). The *Recepta* is from Mark xv. 13 f. ; John xix. 6, 15. — Ver. 23. *καὶ τῶν ἀρχιερ.* bracketed by Lachm., condemned also by Rinck, deleted by Tisch. It is wanting in B L  $\aleph$ , 130, *al.* Copt. Sahid. Vulg. codd. of It. [Rejected by W. and Hort, Weiss, R. V.] But for what purpose should it have been added? It would be far easier to overlook it as superfluously straggling after *αὐτοῖς*. — Ver. 24. *ὁ δέ* Lachm. and Tisch. have *καὶ*, in accordance with B L  $\aleph$ , 157, It. The *Recepta* is from Mark xv. 15, whence also, and from Matt. xxvii. 26, *αὐτοῖς* (ver. 25) came in, which Elz. reads after *ἀπέλ. δέ*. — [Tisch., recent editors, R. V., with  $\aleph$  B D, omit *τὴν* before *φυλακὴν* in ver. 25.] — Ver. 26. *Σίμωνος κ.τ.λ.* Lachm. and Tisch. [recent editors, R. V.] have *Σίμωνα τῶν*

*Κυρηναῖον ἐρχόμενον*, on important evidence indeed [N B C D L, 33]; but the parallels suggested the accusative. Elz. has τοῦ before *ἐρχ.*, in opposition to decisive evidence. — Ver. 27. αἱ καὶ] Lachm. has merely αἱ. Since the authorities against καὶ are decisive (A B C\* D L X, min. Syr. Copt. Sahid. Arm. Vulg. It. Theophyl.), it is to be deleted, and to be explained from αἱ having been written twice, or as an arbitrary addition, from the well-known usage in Luke. In N αἱ καὶ is wanting. — Ver. 29. [Tisch., recent editors, R. V., with N B C, insert αἱ before *κοιλίας*.] — *ἐθήλασαν*] B C\* L N, min. It. have *ἐθρεψαν*, to which, moreover, C\*\* D approach with *ἐξέθρεψαν*. *ἐθρεψ.* is to be adopted, with Lachm. and Tisch. The *Recepta* is an interpretation. — [Ver. 33. Recent editors, R. V. (against Tisch.), read *ἦλθον*, with N B C L, Vulg.] — Ver. 34. ὁ δὲ Ἰησοῦς . . . ποιοῦσιν] bracketed by Lachm. [W. and Hort, suspected by Weiss, omitted R. V. marg.] The words are wanting in B D\* N\*\* 38, 435, Sahid. Cant. Ver. Verc. Variations in details. An ancient omission, according to the parallels, which have not this prayer. It bears, moreover, the stamp of originality in itself; it is also attested by Clem. *Hom.* xi. 20, and belongs to the peculiar features of the history of the passion which Luke has retained. — *κλήρον*] Tisch. has *κλήρους*, following A X, min. Syr.<sup>1st</sup> Slav. Vulg. It. Aug.; the singular [Rec., Treg. text, W. and Hort, R. V.] is from the parallel and Ps. xxii. 19. — Ver. 35. The καὶ after δέ is wanting in D N, min. Vulg. It. Eus. Lachm. Tisch. The subsequent *σὺν αὐτοῖς* is wanting in B C D L Q X N, min. Syr. Pers.<sup>p</sup> Ar.<sup>p</sup> Erp. Copt. Aeth. Cant. Ver. Colb. Corb. Rd. Bracketed by Lachm.; *σὺν αὐτοῖς* is to be deleted; it was added in order, according to the parallels, to allow the mocking by the people also to take place; καὶ, however, is to be maintained, partly on account of its preponderating attestation, partly because it suggested the addition of *σὺν αὐτοῖς*, but appeared inappropriate without this addition. — Ver. 36. καὶ] after *προσερχ.* is, on preponderating evidence, with Tisch. (Lachm. has only bracketed it), to be deleted. A connective addition. — Ver. 38. *γεγραμμένη*] Since B L N, Copt. Sahid. have not this at all, while A D Q have *ἐπιγεγρα.* (so Lachm.), and C\* X, min. have *γεγρ.* after *αὐτῷ*, the word is, with Tisch., to be deleted as an exegetical addition. — *γράμμασιν* . . . 'Εβρ.] is wanting in B C\* L, Copt. Sahid. Syr.<sup>1st</sup> Verc. Deleted by Tisch., by Lachm. only bracketed. It is a very ancient addition from John xix. 20. — *οὗτος ἐστίν*] is wanting in C, Colb., and is found in others, sometimes with (D, 124, Cant. Corb.), sometimes without *ἐστίν* (B L N, Verc.), not until after *Ἰουδαίων*; hence there is a strong suspicion of its being a supplement. Lachm. and Tisch. [recent editors, R. V.] have ὁ βασιλεὺς τ. Ἰουδ. οὗτος, although Lachm. brackets οὗτος. — Ver. 39. εἰ σὺ εἶ] Tisch. has οὐχὶ σὺ εἶ, according to B C\* L N, vss.; the *Recepta* is from ver. 37, whence also the *λέγων*, which precedes these words, and which is wanting in B L, has intruded. — [Ver. 40. Tisch., recent editors, R. V., with N B C L, Copt., have *ἐπιτιμῶν αὐτῷ ἔφη*.] — Ver. 42. *κύριε*] is wanting in B C\* D L M\* N, min. Copt. Sahid. Syr.<sup>1st</sup> Cant. Verc. Or. (once). Bracketed by Lachm., deleted by Tisch. An addition, which Q, Corb. Brix. Syr.<sup>2nd</sup> Hil. have before *μνήσθ.*<sup>1</sup> [W. and Hort text, R. V. marg., with B L, Vulg., have *εἰς τὴν βασιλ. σ.*] — Ver. 44. *ἦν δέ*] Lachm. Tisch. have καὶ ἦν ἡδὴ, in accordance with sufficient evidence. Both the insertion of δέ and the omission of ἡδὴ were occasioned by the parallels. — Ver. 45. καὶ ἔσκοτ. ὁ ἥλιος] appeared unsuitable after ver. 44, and was

<sup>1</sup> Still in connection with this deletion of the *κύριε* is to be read previously with

Tisch., following B C\* L N\* Copt. Sahid.: καὶ ἐλεγεν Ἰησοῦ. [So recent editors, R. V.]

therefore in C\*\* ? 33 (not by Marcion, according to Epiphanius) omitted (which omission Griesb. commended), while others put in its place, as a gloss on what precedes, τοῦ ἡλίου ἐκλείποντος (B) or ἐκλειπ. (C\* L N, min. vss. Or. ; so Tisch.). [W. and Hort, R. V., follow B, but Weiss agrees with Tisch., who, with recent editors, R. V. (N B C L, 1, 33), reads ἐσχίσθη δέ, and in ver. 46 τοῦτο δέ instead of καὶ ταῦτα.] — Ver. 46. παραθήσομαι] παρατίθεμαι (commended by Griesb., adopted by Lachm. and Tisch.) is decisively attested. The *Recepta* is from LXX., Ps. xxxi. 5. — [Ver. 47. Tisch., recent editors, R. V., read ἐδόξαζεν, with N B D L.] — Ver. 48. θεωροῦντες] Lachm. and Tisch. have θεωρήσαντες, which is founded on B C D L R X N, min. Colb. — A has omitted θεωρ. τ. γ. The aorist is logically necessary. — After τῶπρ. Elz. Scholz have ἐαντῶν, in opposition to A B C\* D L N, in spite of which authorities Lachm. has nevertheless retained it. A superfluous addition, instead of which U X Γ have αὐτῶν. — Ver. 49. αὐτοῦ] Lachm. and Tisch. have αὐτῷ, which is sufficiently attested by A B L P, 33, 64, for αὐτοῦ to be traced to the inaccuracy of the transcribers. Before μακρ. Lachm. Tisch. [W. and Hort, Weiss, R. V.] have ἀπό, in accordance with B D L N. From the parallels. — [Tisch., recent editors, R. V., with N B C L, have the present participle, συνακολουθοῦσαι.] — Ver. 51. Elz. Scholz have ὅς καὶ προσεδέχετο καὶ αὐτός. But B C D L N, 69, Copt. codd. of It. have merely ὅς προσεδέχετο. So Lachm. Tisch. From Matthew and Mark was written on the margin sometimes only καί, sometimes καὶ αὐτός, both of which readings are combined in the *Recepta*. There are many other variations, which together make the *Recepta* so much the more suspicious. — Ver. 53. Lachm. Tisch. have deleted the first αὐτό, in accordance, indeed, with B C D L N, min. Vulg. It. (not Ver.) ; but being superfluous, and being regarded as awkwardly in the way, it was easily passed over. [Rejected by recent editors, R. V.] — ἐθηκ. αὐτό] Lachm. and Tisch. have ἐθηκ. αὐτόν, in accordance with B C D N, Vulg. It. Copt. Rightly ; αὐτό is a repetition from what precedes. — [Recent editors, R. V., with A B L, 1, have οὐδεὶς οὐδέπω, while Tisch., with N C, has οὐδεὶς οὐδέπω, the Rec. reversing the order. The first is to be preferred.] — Ver. 54. παρασκευή] Lachm. Tisch. have παρασκευής, in accordance with B C\* L N, min. Vulg. codd. of It. Copt. Sahid. Since even the evidence of D is not in favor of the *Recepta* (it has πρὸ σαββάτου), the authorities in favor of the genitive are all the stronger, especially as παρασκευή was easily regarded by the transcribers as a name. Hence the genitive is to be preferred. — The καί before σάββ. is, with Lachm. and Tisch., in accordance with B C\* L N, min. vss., to be retained. It slipped out in consequence of the omission of the entire clause κ. σάββ. ἔπεφ. (so still D, Colb.), and then was restored without the superfluous καί. — Ver. 55. Elz. Scholz have δὲ καὶ γυναῖκες. Certainly erroneous, since the decisive authorities have sometimes left out καὶ altogether (so Tisch.), sometimes have instead of it αἱ (so Lachm.). The latter is right. From δὲ αἱ arose the δὲ καὶ so frequent in Luke. But the article is necessary, in accordance with ver. 49. — [Tisch., W. and Hort, R. V., with N B L, place αὐτῷ after Γαλιλαίας.]

Vv. 1-3. Comp. on Matt. xxvii. 2, 11 ; Mark xv. 1, 2. Luke relates the special charge, ver. 2, very precisely.<sup>1</sup> The preliminary investigation of the case before the Sanhedrim, xxii. 66 ff., had yielded the result, that

<sup>1</sup> Marcion, as quoted by Epiph., has enriched the accusation with two points more, namely, after τὸ ἔθνος ἡμῶν : καὶ κατα-

λύοντα τὸν νόμον κ. τοὺς προφῆτας, and after βασιλ. εἶναι : καὶ ἀποστρέφοντα τὰς γυναῖκας κ. τὰ τέκνα.

Jesus asserted that He was the Messiah. This they now apply in presence of the political power to the political (anti-Roman) side. — ἤρξαντο] Beginning of the accusation scene. — διαστρέφ.] *perverting, misleading.*<sup>1</sup> — τὸ ἐθν. ἡμ.] *our nation*, John xi. 50. — κωλύοντα] *mediately, to wit, by representing Himself, etc.*<sup>2</sup> — Χριστὸν βασιλέα] *a King-Messiah*. [See Note CLXVIII., p. 569.] βασιλέα is added in connection with the *political* turn which they gave to the charge.

Vv. 4, 5. In the avowal itself Pilate finds the sign that *nothing blame-worthy*, etc.,—to him it is the expression of the fixed idea of a harmless visionary. — ἐπίσχυον] is not, as there is no object in connection with it, to be taken actively (they *strengthened* their denunciation); but, with the Vulgate, Luther, Beza, and many others: *they grew stronger*, i.e., *they became more emphatic, more energetic*. Comp. Diod. v. 59; 1 Macc. vi. 6, and the correlative κατίσχυον, ver. 23. Both kinds of usage are frequent in the LXX.—ἀνασείει] Observe, on the one hand, the *present*, denoting such a *persistent* urgency; and, on the other, the stronger and more direct expression than ver. 2 (διαστρέφ.) now used: *he stirs up.*<sup>3</sup> [See Note CLXIX., p. 569.] — ἀρξάμ. κ.τ.λ.] as Matt. xx. 8. [See critical note.]

Vv. 6, 7. Pilate was glad to seize the opportunity, when he heard the name of Galilee (ἀκούσας Γαλιλ.), instead of defending the guiltless, to draw himself out of the business at first, at least by a preliminary reference to the judgment of Herod,<sup>4</sup> which might cause him possibly to be transported to Galilee, and so he might be relieved of the transaction. Herod Antipas was tetrarch of Galilee and Peraea. Comp. iii. 1. — ἀνέπεμψεν] *he sent Him up*,—as the word, moreover, is used among the Greeks of the sending of delinquents to a higher judicature.<sup>5</sup> In the same manner ἀνάγειν; comp. on Acts xxv. 21; but at ver. 11 it is: *he sent back* (Philem. 11).

Vv. 8, 9. The frivolous tetrarch, in an unkingly manner, on the assumption that he had only either to accept or to reject Him,<sup>6</sup> immediately upon the sight of Jesus begins to rejoice at the satisfaction of his curiosity. — ἦν γὰρ θέλων κ.τ.λ.] *for from a long time he had been desirous*. — On ἐξ ἱκανοῦ, comp. the Greek neutral expressions: ἐκ πολλοῦ, ἐκ πλείστου, ἐξ ὀλίγου, ἐξ ἐκείνου, and the like; ἐφ' ἱκανόν, 2 Macc. viii. 25.—ἀκούειν] *continually*. — ἤλπιζε κ.τ.λ.] “ut oculos et animum re nova pasceret more aulae,” Grotius. — οὐδὲν ἀπεκρίνατο] is to be explained from the nature of the questions, and from Jesus seeing through Herod's purpose. — αὐτὸς δέ] *But He on His part*.

Vv. 10–12. Εἰστήκεισαν] *they stood there*. They had brought Him to Herod. — ἐνθόνως] *with passionate energy.*<sup>7</sup> — Ver. 11. Prudently enough

<sup>1</sup> Comp. Polyb. v. 41. 1: ἀφίστασθαι καὶ διαστρέφειν; Eccles. xi. 34.

<sup>2</sup> Thus, according to the *Recepta. λέγοντα*. Still the reading καὶ λέγοντα (B L T & vss.) is, with Tischendorf [see critical note], to be preferred, in which the two points κωλύοντα κ.τ.λ. and λέγοντα κ.τ.λ. are put forward independently. How easily the αὐτὸς might drop out after δίδοναι!

<sup>3</sup> Mark xv. 11; Polyb. *Fr. Hist.* 66; Wes-

selling, *ad Diodor.* I. p. 615.

<sup>4</sup> Scarcely merely for the sake of learning the *opinion* of Herod (Ewald), for this is not made self-evident by the simple ἀνέπεμψεν; nor, moreover, for the sake of learning the truth from Herod (Neander).

<sup>5</sup> Comp. Polyb. i. 7. 12, xxix. 11. 9.

<sup>6</sup> Comp. Schleiermacher, *L. J.* p. 436.

<sup>7</sup> Comp. 2 Macc. xii. 28; Acts xviii. 28, often in the Greek writers.

Herod does not enter into the charges,—frivolously enough he thinks that justice will be done to the obstinate enthusiast as to a fool, not by means of investigation and punishment, but by contempt and mockery. [See Note CLXX., p. 569.] — *σὺν τοῖς στρατεύμασιν αὐτοῦ*] These *troops* are the *body of satellites* by whom He is surrounded. — *ἰσθῆτα λαμπρ.*] a *gorgeous robe*, which is not to be defined more strictly. A *toga candida* (Polyb. x. 4. 8, x. 5. 1), which Beza, Kuinoel, Lange, and others suppose, is less in accordance with the situation, in which Jesus was to be caricatured, not as a *candidate*, but as a *king*. As such He was to appear again before Pilate *splendidly* clothed (but whether actually in *purple* or not is not expressed in the word).<sup>1</sup> Bengel, moreover, aptly remarks: “Herodes videtur *contentim* voluisse significare, se nil metuere ab hoc rege,” “Herod appears to have wished to signify *contemptuously*, that he feared nothing from this king.” — Ver. 12. *ὄντες*] along with *ὑπάρχειν*, for the sake of making the situation more strongly prominent.\* — *πρὸς ἑαυτούς*] not *ἀλλήλους* this time, simply “ut varietur oratio,” “that the discourse may be varied,” Kühner, *ad Xen. Mem.* ii. 6. 20. The cause of the previous enmity is unknown; possibly, however, it had originated from disputes about jurisdiction, since that consideration of Herod's jurisdiction (of the *fori originis*), even although Herod prudently made no further use of it, but sent back the accused, brought about the reconciliation. According to Justin, *c. Tr.* 103, Pilate sent Jesus to Herod to *please him* (*χαριζόμενος*).

REMARK.—The narrative of the sending to Herod (comp. Acts iv. 27) has the stamp of originality, and might as an *intertide*, having no bearing on the further course of the history, easily disappear from the connection of the tradition, so that its preservation is only due to Luke's investigation; and even John, in his narrative of the trial before Pilate, leaves it entirely out of consideration. He leaps over it after the words: *ἐγὼ οὐδεμίαν αἰτίαν εὐρίσκω, ἐν αὐτῷ*, xviii. 38 (not after ver. 40, Tholuck, Olshausen), and hence makes Pilate immediately connect the words of ver. 39, which in the narrative of Luke correspond to the words of ver. 16. But not as though John had not known the intervening incident (de Wette; a conclusion in itself wholly improbable, and going much too far; such, for example, as might be applied equally to the Lord's Supper, to the agony in the garden, etc.); but, on the contrary, in accordance with the freedom of his peculiar composition, since *all* the evangelists did their work *eclectically*. Lightly Strauss, II. p. 500, satisfied himself with the conjecture that the “anecdote” arose from the endeavor to place Jesus before all possible judgment-seats in Jerusalem. Baur, however (*Evang.* p. 489), derives the narrative from the endeavor to have the innocence of Jesus attested as conspicuously as possible in the anti-Judaic interest, to lay the guilt on Judaism, and to relieve Pilate as much as possible from the burden (so also Schenkel, p. 405); comp. Eichthal's frivolous judgment, ii. p. 308.

Vv. 13-16. *Καὶ τοὺς ἀρχόντ.*] and in general the members of the Sanhedrim. Comp. xxiv. 20. — Ver. 14. *ἐγὼ*] *I, for my part*, to which afterwards corre-

<sup>1</sup> Comp. Xen. *Cyrop.* ii. 4. 5.

\* See Dissen, *ad Dem. de Cor.* p. 258 f.

sponds ἀλλ' οὐδὲ Ἡρώδης. — ἐνώπιον ἡμῶν] having examined Him *in your presence*, according to ver. 8; but there is a variation in John xviii. 33 f. — οὐδὲν . . . αἰτιον ὧν κ.τ.λ.] *I have found nothing in this man which could be charged upon him, of that which ye* (οὐδὲν ὧν = οὐδὲν τούτων, ᾧ) *complain of against him.*<sup>1</sup> — Ver. 15. ἀλλ' οὐδὲ Ἡρώδης] *scil. εἶπεν κ.τ.λ., nor has even Herod* (who yet knows the Jewish circumstances so accurately), etc.<sup>2</sup> [See Note CLXXI., p. 570.] — καὶ ἰδοὺ κ.τ.λ.] *Result of what was done in presence of Herod, which now appears*; hence ἐστὶ πεπραγμένον, which does not mean: *has been done by Him*; but: *is done by Him.* — Ver. 16. The chastisement (what kind of chastisement is left indefinite) is here merely *thrown out* as a satisfaction; hence there is no essential variation from John xviii. 39, and no confusion with John xix. 1–4. Comp. also on Matt. xxvii. 26. Bengel rightly says: “Hic coepit *nimum concedere* Pilatus,” “Here Pilate begins to *concede* too much;” and thereby he had placed the attainment of his purpose beyond his power. Μαλακὸς δέ τις ὁ Πιλάτος καὶ ἥκιστα ὑπὲρ ἀληθείας ἐνστατικὸς· ἰδεδοῖκε γὰρ τὴν συνοφαντίαν, μήπως διαβληθῇ ὡς τὸν ἀντάρτην ἀπολίτ-σας, “But Pilate is somewhat cowardly and very little concerned about truth; for he had showed sycophancy, lest he should be accused of having released the one they opposed,” Theophylact.

Vv. 18–23. A condensed account down to the final condemnation, ver. 24 f. — Αἰρε] *e medio tolle*,—a demand for His death.<sup>3</sup> — ὅστις] *quippe qui*, not equivalent to the simple *qui*, but: a man of such a kind that he, etc. — ἦν βεβλήμ.] not a paraphrase of the pluperfect, but denoting the *condition*. [See Note CLXXII., p. 570.] — Ver. 20. προσεφώνησε] made an address. Comp. Acts xxi. 40. — Ver. 21. σταίρου] Imperative *active*, not *middle*; *paroxylone*, not *perispomenon*. — Ver. 22. γάρ] as Matt. xxvii. 23. — Ver. 23. ἐπέκειντο] *they pressed, they urged*, instabant, Vulg. Comp. v. 1; 3 Macc. i. 22, often thus in the classical writers. — κατίσχυνον] *they became predominant, they prevailed.*<sup>4</sup>

Vv. 24, 25. Ἐπέκρινε] *he pronounced the final sentence.*<sup>5</sup> — ἀπέλυσεν κ.τ.λ.] a tragic contrast. Comp. Acts iii. 14.

Vv. 26–32. Luke proceeds in a very abbreviating fashion, yet with intercalations of original matter, down to ver. 49. The observation ἐρχομ. ἀπ' ἁγροῦ belongs (as Ebrard at an earlier period also supposed, but now, on Olshausen, ed. 4, p. 52, questions), as does ver. 56, to the synoptical traces of the working day. See on Mark xv. 21. [Comp. *Mark*, Note XCVII.] — The following saying of Jesus to the women is preserved only by Luke, extremely appropriate to the love and fervor at the threshold of death, and certainly from an original tradition. — Ver. 27. κ. γυναικῶν] *of women also*, not ministering female friends, but other women; and, indeed, according to ver. 28, from the city, as the female sex is accustomed in general to be

<sup>1</sup> On αἰτιον, *guilty, punishable*, comp. vv. 4, 22; on κατηγορ. κατὰ τίνος, very rare in the Greek writers, see Xen. *Hell.* i. 7. 6: τῶν τε κατηγορούντων κατὰ τῶν στρατηγῶν. Wolf, *ad Dem. Lept.* p. 213.

<sup>2</sup> Comp. C. F. A. Fritzsche, in *Fritzschior. Opusc.* p. 178.

<sup>3</sup> Comp. Acts xxi. 36, xxii. 22; Dion Hal. iv. 4, and elsewhere.

<sup>4</sup> Comp. Polyb. vi. 51. 6, xx. 5. 6; Matt. xvi. 18.

<sup>5</sup> Plat. *Leg.* vi. p. 768 A; Dem. 1477. 22, and elsewhere; 2 Macc. iv. 48; 3 Macc. iv. 2.

very sympathizing and tender at executions ; *ἐκόπτ.*, as viii. 52. — Ver. 28 f. The address is : that they were not to weep *over Him* (for He was on His way to meet a glorious future) ; nevertheless *over themselves* they ought to weep, etc., for (see ver. 29) over them was impending a terrible future (the destruction of Jerusalem). The contrast of emphasis lies upon *ἐπ' ἐμὲ* and *ἐφ' ἑαυτὰς* ; by the position of the one at the end and of the other at the beginning, and the consequent juxtaposition as closely as possible of the two expressions, the emphasis is strengthened. — *μακάριαι*] The maternal heart, in truth, feels, besides its own suffering, still more keenly the sufferings of beloved children, Eur. *Andr.* 395.<sup>1</sup> — Ver. 30. The mountains and hills were to—such is the wish of those who are in despair—not perchance *hide* them from the calamitous catastrophe and place them in security (comp. Isa. ii. 19, 21), but, as the words themselves (comp. with Hos. x. 8 ; Rev. vi. 16) indicate, the destructive landslip which covers them was to *take them away* by *sudden death* from the intolerable evil. — *ἄρξονται*] *an outbreaking* of the greatest anguish. The subject is the people in general (the Jews), not the *steriles*, “barren” (Bengel). — Ver. 31. Reason on which this announcement of evil was based, ver. 29 f. “If they thus treat the guiltless and the righteous, what shall happen to the godless (to themselves) ?”<sup>2</sup> This last saying of Jesus, vv. 28–31, is one great memorial more, at once of His self-denial and of His sinless consciousness, as well as of His certain insight into the counsel of the divine retribution, which now allows itself no longer to be averted, but to be even once more *announced* with the pain of rejected love, and not to be withheld. — Ver. 32. *κακούργοι*] defining more closely the *ἕτεροι δύο*. Comp. ver. 33.<sup>3</sup>

Vv. 33, 34. *Κρανίον*] A Greek translation of *Γολγοθᾶ*, a *skull*, so named from its *form*. See on Matt. xxvii. 33, and Ewald, *Gesch. Chr.* p. 485, who discovers in the name Golgotha the hill named *Gareb* in Jer. xxxi. 39. — Ver. 34. In *ἀφ' ὧν αὐτοῖς* Jesus refers to *His enemies*, who indeed were the sinning subjects, not to the *Roman soldiers* (Michaelis, Paulus, Kuinoel, Ewald, Wittichen, following older commentators, and as early as in Euthymius Zigabenus), who discharged the office of executioners only involuntarily and morally uninterested therein ; so that in their case there could be no allusion either to imputation or to forgiveness. The *mockery* of the soldiers (Paulus, Kuinoel, Bleek also) is in respect of the crucifixion purely an invention. But in respect of the *crucifixion* (*τί ποιοῦσι*) is the prayer uttered in which from the innermost heart of Jesus breathes the deepest love which regards the crime in the mildest light, not indeed removing, but extenuating<sup>4</sup> the guilt, as a result of the want of knowledge of the nature of the deed (for they were slaying the *Messiah* of the people, whom they, however, had not recognized as such), and consequently the deed was capable of for-

<sup>1</sup> On *ἰθρῆσαν* (see the critical remarks), comp. Aesch. *Choeph.* 543 : *μασθὼν . . . ἰμὸν θρεπτήριον*.

<sup>2</sup> On the figure of the *green* (Ps. i. 5) and the *dry trees*, comp. Ezek. xxi. 8 ; *Sanhedr.* f. 93. 1.

<sup>3</sup> See Bornemann, *Schol.* p. 147 f. ; Winer,

p. 469 [E. T. 530] ; Krüger, *Anab.* i. 4. 2.

<sup>4</sup> Comp. J. Müller, *v. d. Sünde*, i. p. 285 ; Schleiermacher, *L. J.* p. 453 f. Against the opinion of Buttmann in the *Stud. u. Krit.* 1860, p. 353, see Graf in the same, 1861, p. 749 ff.

givenness. Even this prayer is a relic of the Crucified One, which Luke alone has preserved for us from a written or oral source. In Acts iii. 17, vii. 60, its echo is heard. Comp. 1 Cor. ii. 8, and the same prayer of the dying James in Eusebius, ii. 23. — διαμερίζου.] at the division. — κλήρους (see the critical remarks) : *lots*. Comp. on Mark xv. 24.

Vv. 35–38. According to the corrected text (see the critical remarks), it is not in Luke the people that mock (comp., on the other hand, Matt. xxvii. 39 f.; Mark xv. 29 f.), for they rather stand there as spectators, but the members of the Sanhedrim. δὲ καὶ refers merely to the ἐκμνηστήριζεν of the ἀρχόντες. To the standing by and looking on of the people (not further sympathizing) is added, *however, also mockery* on the part of the *members of the Sanhedrim*. On ἐξεμνκτ. comp. Ps. xxii. 8, and see on xvi. 14. — οὗτος] *this fellow!* with scornful contempt. — ὁ τοῦ Θεοῦ ἐκλεκτός] ix. 35. — Ver. 36 is not a misunderstanding of Matt. xxvii. 48 (de Wette [so Weiss ed. Mey.]), but something special which the other evangelists have not got. A mocking *offer*, not an actual giving to drink; for here the offer was *not* made by means of a sponge, so that naturally Jesus *could not accept* the drink. The proceeding was a grim joke! — Ver. 38. ἐν' αὐτῷ] *over Him* on the cross. The supplementary statement of the *title on the cross* (see on Matt. xxvii. 37) explains the fact that the soldiers scoffed at Him as the *King of the Jews*.

Vv. 39–43. Εἰς] A difference from Mark xv. 32 and from Matt. xxvii. 44; see on the passages. — οὐχὶ (see the critical remarks) οὐ εἰ ὁ Χρ. is a jeering question, *Art thou not the Messiah?* — Ver. 40. οὐδὲ φοβῆ σὺ] not : *Dost not even thou fear* (de Wette, Bleek, following the Vulg., Grotius, Lange, and others, that would be οὐδὲ σὺ φ.)? but : *Hast thou no fear<sup>1</sup> at all on thy part before God*, since thou art in the same condemnation (as this Jesus whom thou revilest)? This similarity of position in suffering the judicial condemnation of the cross is the reason wherefore he ought at least to be afraid before God, and not continue to practise blasphemous outrage. — Ver. 41. οὐδὲν ἀτοπον] *nothing unlawful*; see in general, Lünemann on 2 Thess. iii. 2. The very general expression marks the innocence so much the more strongly. — Ver. 42. *Think on me* (to raise me from the dead, and to receive me into the Messiah's kingdom) *when Thou shalt have come in Thy kingly glory* (as Matt. xvi. 28). The promises of Jesus in regard to His *Parousia* must have been known to the robber,—which might easily enough be the case in Jerusalem,—and does not actually presuppose the instructions of Jesus; yet he may also have heard Him himself, and now have remembered what he had heard. The extraordinary element of the agonizing situation in the view of death had now as its result the extraordinary effect of firm faith in those promises; hence there is no sufficient reason on account of this faith, in which he even excelled the apostles, to relegate the entire history into the region of *unhistorical legend*<sup>2</sup> (Strauss, II. p. 519; Zeller in his *Jahrb.* 1843, I. p. 78; Schenkel, Eichthal), in which has been found in the

<sup>1</sup> To say nothing, moreover, of penitent humility and resignation.

<sup>2</sup> For *apocryphal fables*, which subsequent-

ly linked themselves thereto, see Thilo, *ad Evang. Infant.* 23, p. 143.



different demeanor of the two robbers even the representation of the different behavior of the Jews and Gentiles towards the preaching of the crucified Christ (Schwegler, II. p. 50 f.). Others (Vulgate, Luther, and many others, including Kuinoel and Ewald) have taken *ἐν* in a pregnant sense as equal to *εἰς* [so B L, Vulg., W. and Hort, R. V. marg.], which is erroneous, since Jesus Himself establishes His kingdom; but to conceive of the *supramundane* kingdom (Euthymius Zigabenus, Grotius, Bornemann) brings with it the supposition, which in Luke is out of place, that the robber has heard the saying of Jesus at John xviii. 36. — Ver. 43. *σήμερον*] does not belong to *λέγω σοι* (a view already quoted in Theophylact, and rightly estimated by the phrase *ἐκβιάζονται τὸ ῥῆμα*), in respect of which it would be idle and unmeaning (this also in opposition to Weitzel in the *Stud. u. Krit.* 1836, p. 957), but to what follows. The Lord knew that His own death and the robber's would take place *to-day*. In the case of the robber it was accelerated by means of breaking the legs. — On the classical word *παράδεισος*, "park," see Poppo, *ad Xen. Cyr.* i. 3. 14. The LXX. Gen. ii. 8 f. give this name to the dwelling-place of the first pair; the blessedness of this place, however, very naturally occasioned the naming, in the later Jewish theology, of the portion of *Hades* in which the souls of the righteous after death dwell till the resurrection, paradise.<sup>1</sup> In the answer of Jesus there was probably not implied a divergence from the kind and manner in which the petitioner conceived to himself the fulfilment of his petition (Schleiermacher), but it presented simply and without veil, as well as in the most directly comforting form, the certainty of his petition being granted, since if his soul came into paradise, participation in the resurrection of the just and in the kingdom of the Messiah could not fail him. Hofmann, *Schriftbew.* II. 1, p. 488, rationalizes the idea of paradise. Where the blessed communion of man with God is realized, there, he says, is paradise. This abstraction is surely erroneous, for this reason, that according to it the risen souls must be in paradise, which is nowhere taught—they are in Messiah's kingdom. By *μετ' ἐμοῦ* Jesus expresses definitely His *descensus ad inferos*,<sup>2</sup> in respect of which the fact that here circumstances required the mention of *paradise* only, and not of Gehenna, does not exclude what is contained in 1 Pet. iii. 18 f., as though we had here "a passage contradicting the analogy of doctrine" (de Wette).<sup>3</sup>

Vv. 44-46. See on Matt. xxvii. 45, 50 f.; Mark xv. 33, 37 f. According to Luke, the connection of events was as follows: It was already about the sixth hour, when there is darkness over the whole earth till the ninth hour (yet the sun is still visible),—then the sun also vanishes in darkness [opposed by the correct reading, see critical note]—the veil is rent—Jesus utters His last cry, and dies.—*καὶ* as xix. 43: Mark xv. 25. [But see critical note.] — *τὸ πνεῦμά μου*] *my spirit*, comprehending the whole spiritual

<sup>1</sup> Comp. also the Book of Enoch xxii. 9 f. Not to be confounded with the heavenly paradise, 2 Cor. xii. 4; Rev. ii. 7. See on xvi. 23; Lightfoot and Wetstein on the passage.

<sup>2</sup> König, *Lehre von d. Hölle* f. p. 45 ff.; Güder, *Lehre v. d. Erscheinen Jesu Chr. unter d. Todten*, p. 38 ff.

<sup>3</sup> See, on the other hand, also West in the *Stud. u. Krit.* 1858, p. 252 ff.

nature, contrasted with the dying body ; Acts vii. 59.<sup>1</sup> — Ver. 46. *εις χειράς σου κ.τ.λ.*] from Ps. xxxi. 6, which words Jesus makes His own, *committing His spirit wholly to the disposal of God* ; and this perfect surrender to God, whose control extends even to Hades (xvi. 22 ; Wisd. iii. 1 ; Acts ii. 27), is not out of keeping with ver. 43. — This prayer is to be placed *after* the *τετέλεσται* of John xix. 30, and corresponds to the *παρέδωκεν τὸ πνεῦμα* of John. Probably, however, the idea *παρέδωκεν τὸ πνεῦμα* was only by the more accurately explaining tradition moulded into the definite words, as Luke has them. [See Note CLXXIII., p. 570.]

Vv. 47-49. See on Matt. xxvii. 54-56 ; Mark. xv. 39-41. *τὸ γινόμενον*] *that which had happened*, namely, how Jesus had uttered the last loud cry, and had expired. Comp. Mark xv. 39, whom Luke follows. To refer it still further back (even to include also what is narrated in ver. 44 f.) is forbidden by the *ἐσχίσθη κ.τ.λ.*, to which *ιδὼν* cannot also refer. The plural expression, however, *τὰ γινόμενα*, ver. 48, has a wider reference, since, in accordance with *συμπαραγ. ἐπὶ τ. θεωρίαν ταύτ.*, it must include the entire process of the crucifixion down to ver. 46. — *ἐδόξασε τ. θεόν*] *i.e., practically*, by His confession, which redounded to the honor of God. Comp. John ix. 24. In this confession, however, *δίκαιος* (instead of *the Son of God* in Mark and Matthew) is a product of later reflection. [See Note CLXXIV., p. 570.] — *ἐπὶ τὴν θεωρίαν ταύτ.*] objectively : *ad hoc spectaculum*, as *θεωρία* (occurring only here in the New Testament) is often applied by Greek writers to plays, public festivals, etc. — *τύποντες τὰ στήθη*] *grief* (viii. 52, xviii. 13). According to Luke, the people did not, indeed, join in the mockery (ver. 35), though they probably chimed in with the accusation and the demand for His death (vv. 4, 5, 13, 18, 21, 23), and hence they prove themselves the *mobile vulgus*. The *special circumstances* had made them change their tune. — Ver. 49. *πάντες οἱ γνωστοὶ αὐτῷ*] those, to wit, who were present in Jerusalem. Luke alone has this statement, which, however, is so summary that even by the expression *ἀπὸ μακρόθεν* it does not contradict the narrative of John xix. 25. — *γυναικες*] viii. 2 f. — *ὀρώσαι τ.*] belonging to *εισότηκεισαν*.

Vv. 50-56. See on Matt. xxvii. 57-61 ; Mark xv. 42-47. Luke follows Mark with abbreviations, although with some peculiarities. — *ὑπάρχ.*] belonging to *βουλ.* — *δίκαιος*] *justus*, in the narrower meaning ; see the following parenthesis. It is a special side of *ἀγαθός* (*excellent*). — Ver. 51. *οὐκ ἦν συγκ.*] *was not in agreement* with their decision. Comp. on ver. 19.<sup>2</sup> — *κ. τῇ πράξει*] *and to the practice*, the evil act.<sup>3</sup> — *αὐτῶν*] *τῶν βουλευνῶν*, as is implied in *βουλευτής*, ver. 50, Winer, p. 132 [E. T. 146]. — Ver. 52. *οἶτος*] recapitulating, Kühner, II. p. 330. — Ver. 53. *λαξευτῷ*] *hewn in stone* (Deut. iv. 49), therefore neither dug nor built. — *οὐ οὐκ ἦν κ.τ.λ.*] Comp. xix. 30 ; a more definite mode of expressing the *καινῷ* in Matthew. Comp. John xix. 41.<sup>4</sup> — Ver. 54. *And it was the preparation day* (the day of preparation for the Sabbath, *πρόσαββατον*). Even here (comp. on Mark xv. 42) no trace of a festival

<sup>1</sup> Comp. in general, Hahn, *Theol. d. N. T.* I. p. 410.

<sup>2</sup> As to *συγκατατίθεμαι*, *assentior*, see Locella, *ad Xen. Eph.* p. 200.

<sup>3</sup> See on Rom. viii. 13 ; Col. iii. 9. Comp. Xen. *Anab.* vii. 6. 17.

<sup>4</sup> In respect of the emphatically cumulative negatives, see Winer, p. 443 [E. T. 499].

day is to be found in the day of Jesus' death. Comp. vv. 26, 56. — *ἐπέφωσκε*] elsewhere of the breaking of the *natural* day (of the day *light*; see Matt. xxviii. 1); but here of the *legal* daybreak, which began with sunset. Not an *inaccuracy* of expression, in which only prevailed the idea of the *beginning* of the day, but according to the Jewish mode of expression, which still, moreover, gave to the legal beginning of the day, at the closing in of *night*, the name of *לילה*, on account of the lighting of the lamps, which the natural evening made necessary.<sup>1</sup> That this mode of designation specially applied to the beginning of the *Sabbath*, on account of the *Sabbath* lights (see Lightfoot, Zeger, Clarius, Wetstein, Kuinoel, Bleek, and others), cannot be proved. The *imperfect* means: *it would begin*, was on the point of beginning. See Bernhardt, p. 373. — Ver. 55. *κατακολουθ.*] *following after*, going after from the place of the cross, ver. 49, to the place of the grave, ver. 53. In the New Testament the word is found again only in Acts xvi. 17; comp. Jer. xvii. 16; Polyb. vi. 42. 2; Long. iii. 15. The meaning: "as far as *down there into the grave*," is an addition of Lange's; in *κατά* is found the idea of going *after*. — Ver. 56. *μέν*] to which corresponds the *δέ*, xxiv. 1; hence at the end of the chapter only a comma is to be placed. — According to Mark, they did not buy the spices till later. See on Mark xvi. 1. [See Note CLXXV., p. 570.] In Luke there is no offence against the Jewish observance (Schenkel), which assuredly was well enough known to him, but there is a trace of the working day in the tradition which he follows.<sup>2</sup> Ebrard on Olshausen, p. 53 f., gives explanations which are only evasions, but which are of the less importance, as in this place Luke, with his inconsequent notice, stands alone.

## NOTES BY AMERICAN EDITOR.

CLXVIII. Ver. 2. *Χριστὸν βασιλέα*.

Weiss. ed. Mey. prefers the rendering "Messiah, a king;" comp. R. V. text. The margin of the R. V., "an anointed king," gives a very improbable interpretation.

CLXIX. Ver. 5. *καθ' ὅλης τ. Ἰουδαίας*.

In chap. iv. 44 the reading of the more ancient manuscripts indicates a ministry extending throughout all Judaea. Otherwise Luke does not refer to any labors in Judaea proper. The statement here is an incidental confirmation of John's narrative. It moreover suggests the wisdom of not assuming, as some modern critics do, that the Evangelists narrated all they knew of Christ's labors. Comp. Meyer's remark, p. 563.

CLXX. Ver. 11. *Herod's Disposal of the Accusation*.

Weiss ed. Mey. infers from ver. 15 that Herod "had at least declared to Pilate that he had found no fault in Jesus, and thus appears to revenge himself for his disappointed hopes (ver. 8), or for the contempt he encountered in the obstinate silence of Jesus (Godet)." But see next Note.

<sup>1</sup> See the passages from the Rabbinical writers in Lightfoot, p. 832 f. Comp. *Ev. Nicod.* 12.

<sup>2</sup> Comp. on ver. 26; John xviii. 28, xlii. 29; Bleek, *Beitr.* p. 137.

## CLXXI. Ver. 15.

The reading of Tisch. (see critical note) is rendered in the R. V. "for he sent Him back to us." Pilate thus infers from the sending back that Herod deemed Jesus innocent. For this reason the reading is the less difficult one, since nothing is said of Herod's examining the case. If it is accepted, it disposes of the suggestion of Weiss (see Note CLXX.).

## CLXXII. Ver. 19. ἦν . . . βληθεὶς ἐν τ. φυλ.

Meyer rejects the above well-supported reading as ungrammatical. But, as Meyer indicates in the case of the other reading, the participle and the verb need not be taken together periphrastically. The participle simply tells that he was cast into prison to account for his being there (ἦν). So Weiss ed. Mey. Buttmann's objection (see critical note) fails to recognize this view of the construction, which is strictly grammatical. The preposition ἐν has then a pregnant force, since it suggests where he was as well as where he had been cast.

## CLXXIII. Ver. 46. εἰς χεῖράς σου κ.τ.λ.

Weiss ed. Mey. takes a somewhat different view of the origin of this saying. Its accuracy need not be doubted. It is as likely that John simply narrated as fact what really was put into words by our Lord, as that Luke followed a "more accurately explaining tradition."

## CLXXIV. Ver. 47. δίκαιος ἦν.

The accounts of Matthew and Mark are probably more accurate, but δίκαιος is scarcely "a product of later reflection" (Meyer), or a toning down because the term "Son of God" seemed inappropriate in the mouth of a heathen (Weiss ed. Mey.). In view of all that the centurion must have known of the accusation against Jesus, the term used "implies something more" (Godet).

## CLXXV. Ver. 56. καὶ τὸ μὲν σάββατον κ.τ.λ.

The R. V. properly joins this clause with chap. xxiv. 1. Luke has, in the previous clause, mentioned the buying of the spices; but he often carries out one source of thought and then begins anew with something which preceded. His account does not necessarily imply that the spices were bought *before* the Sabbath.

CHAPTER XXIV.<sup>1</sup>

VER. 1. The reading *βαθώς* (Lachm. Tisch.), instead of the *Recepta* *βαθός*, is so decisively attested by A B C D  $\aleph$ , etc., that the adjective form *βαθός* must appear as the alteration of ignorant transcribers. — *καὶ τινες σὺν αὐταῖς*] is wanting in B C\* L  $\aleph$ , 33, Copt. Aeth. Vulg. It. (not Brix.) Dionys. Alex. Eus. Aug. Suspected by Griesb., deleted by Lachm. and Tisch. A supplementary addition, in accordance with ver. 10, for which occasion seemed the rather to be given that Luke neither mentions Salome (Mark xvi. 1) in this place nor at ver. 10. D has further expanded the addition. — Ver. 3. Instead of *καὶ εἰσελθοῦσαι* is to be read, with Lachm. and Tisch., on preponderating evidence, *εἰσελθοῦσαι δέ*. The former is from Mark. — [W. and Hort bracket *τοῦ κυρ. Ἰησ.*, omitted in D, Latt.; so R. V. marg.] — Ver. 4. *ἐσθήσασιν ἀστρ.*] Lachm. Tisch. [recent editors, R. V.] have *ἐσθήτι ἀστραπτοσθ.*, in accordance with B D  $\aleph$ , Syr. al. Vulg. It. Eus. But the accustomed singular expression easily forced itself in. — Ver. 5. *τὸ πρόσωπον*] *τὰ πρόσωπα* is attested by a preponderance of authorities. So Tisch. It is the more to be preferred in proportion as the singular suggested itself the more readily to the transcribers. — [Ver. 6. W. and Hort bracket *οὐκ ἔστιν . . . ἡγέρθη*, omitted in D, Latt., R. V. marg. — Ver. 7. Tisch., Treg., W. and Hort, R. V., with  $\aleph$ \* B C\* L, place *ὅτι δεῖ* after *ἀνθρώπων*. — Ver. 9. D, Latt. omit *ἀπὸ τ. μνημ.* (so R. V. marg.), bracketed by W. and Hort.] — Ver. 10. Elz. Lachm. Tisch. have *ἦσαν δέ*; Griesb.: *ἦν δέ*, on too feeble evidence. The words are wanting altogether in A D  $\Gamma$  and a few vss. The connection has not been apprehended, and for the restoration thereof, sometimes *ἦσαν δέ* has been omitted (in order to connect it closely with what has preceded), sometimes *αἱ* has been intercalated afterwards (before *ἔλεγον*), sometimes both have been done. This *αἱ* is, with Lachm. Tisch., on decisive evidence, to be deleted. — After the second *Μαρία* is to be inserted *ἡ*, with Lachm. and Tisch., on preponderating evidence. — [Ver. 11. Tisch., Treg., W. and Hort, R. V., with  $\aleph$  B D L, Vulg. Copt., have *τ. ρήματα ταῦτα*.] — Ver. 12 is wanting in D, Syr.<sup>Jer</sup> Cant. Ver. Verc. Rd. Rejected by Schulz and Rinck. [Tisch. VIII.] Bracketed by Lachm. [Treg., W. and Hort; doubted by Weiss, omitted in R. V. marg.] But even if the great attestation is not in itself sufficient to justify a decision in favor of its genuineness (comp. on vv. 36, 39, 51 f.), still an interpolator from John xx. 5 ff. would have mentioned not only Peter, but also the *ἄλλος μαθητής* (comp. ver. 24); and the words *ὁδόνια, παρακίπτειν*, and *ἀπῆλθε πρὸς ἐαυτ.* (John, *loc. cit.*) might, indeed, have been suggested to Luke from a source emanating from a Johannine tradition; on the other hand, it is just the incompleteness of the notice, as well as the want of agreement in the contents with ver. 24, that would furnish a very obvious occasion for objection and for deletion. [It may be added that in this chapter D has a number of omissions, see notes throughout, which indicate that the scribe had a defective copy.] *Κείμενα* is suspicious, as it is wanting in B  $\aleph$ , min. Copt. Sahid. Syr.<sup>sc</sup> Eus.; in other authorities it is placed after *μόνα*. — [Ver. 17. Tisch., recent editors, R. V., with  $\aleph$  A\* B L, Copt., read

καὶ ἐστάθησαν σκυθρωποί.] — Ver. 18. [Recent editors, R. V., with  $\aleph$  B L, read *ὀνόματι*, instead of *ὃ ὄνομα*.] Elz. Lachm. have *ἐν Ἱερουσ.* But decisive authorities are in favor of *Ἱερουσ.* simply (Griesb. Matth. Scholz, Tisch.); *ἐν* is an exegetic insertion. The exceedingly weakly attested *εἰς*, which nevertheless Griesb. has commended, proceeds from the last syllable of *παρουκίς*. — Ver. 21. After *ἀλλά γε* read, with Lachm. and Tisch., *καί* (B D L  $\aleph$ ), which disappeared because it could be dispensed with. — [Tisch., W. and Hort, Weiss, R. V., with  $\aleph$  B L, Copt., omit *σήμερον*.] — Ver. 22. Tisch., recent editors, R. V., with  $\aleph$  A B D L, read *ὀρθριναί*. — Ver. 24. Treg., W. and Hort, R. V., with B D, Vulg., omit *καί*, after *καθώς*. — Ver. 27. Tisch., recent editors, R. V., with  $\aleph$  B L, read *διερμηνεύσεν*.] — Ver. 28. *προσπεποιήτο* A B D L  $\aleph$ , min. have *προσπεποιήσατο*. Commended by Griesb., adopted by Lachm. Tisch. [recent editors, R. V.]. A correction, in accordance with the preceding and following aorists. — Ver. 29. After *κέκλυκεν* is to be adopted *ἰδὼν*. It is found in B L  $\aleph$ , min. Arr. Copt. Syr. Slav. ms. Vulg. It., was easily passed over by occasion of the following *ἡ ἡμερα*, and perhaps if it had been added, would rather have been annexed to the foregoing *ὅτι πρὸς ἑσπ. ἐστὶ*. — Ver. 32. *καὶ ὥς* Lachm. and Tisch. have merely *ὥς*, in accordance with B D L  $\aleph$  33, also codd. of It. Ambr. Aug. Or. (which, however, omit *ὥς ἐλ. ἡμ.*). Rightly; *καί* was inserted for the connection, and in several versions even supplanted the *ὥς*. — [Ver. 33. Tisch., recent editors, R. V., with  $\aleph$  B D, 33, have the simple form *ἡθροισμένοις*.] — Ver. 36. Tisch., recent editors, R. V., with  $\aleph$  B D L, omit *ὁ Ἰησοῦς*.] — After *εἰρήνη ὑμῖν* Lachm. has in brackets *ἐγὼ εἰμι, μὴ φοβείσθε*, following G P, min. vss. Ambr. Aug. An addition from John vi. 20. But, moreover, the preceding *κ. λέγ. αὐτοῖς εἰρ. ὑμῖν*, although it is wanting only in D and codd. of It. (deleted by Tisch.), is extremely open to the suspicion of being added from John xx. 19. [Retained by Treg., bracketed by W. and Hort.] See also Lachm. in the *Stud. u. Krü.* 1830, p. 843. A reason for its omission, if it had been original, would be hard to perceive. — Ver. 38. Instead of *ἐν ταῖς καρδίαις* B D, codd. of It. *al.* Lachm. and Tisch. have the *singular*; the plural is an amendment. — Ver. 39. *αὐτὸς ἐγὼ εἰμι*] Several different arrangements of the words occur in the mss. and vss. Lachm. and Tisch. have *ἐγὼ εἰμι αὐτός*, in accordance with B L  $\aleph$  33. — Ver. 40 is wanting only in D, codd. of It. Syr.<sup>ca</sup> but is deleted by Tisch. [bracketed by recent editors], and comes under the same suspicion of being added from John (xx. 20) as the words *κ. λέγ. αὐτ. εἰρ. ὑμ.*, ver. 36. — Ver. 42. *καὶ ἀπὸ μελισσ. κηρ* suspected by Griesb., deleted by Lachm. Tisch., in accordance with A B D L II  $\aleph$ , Cant. Clem. Or. Eus. Epiph. Ath. Cyr. An ancient omission on the part of a transcriber, probably only occasioned by *καὶ . . . καὶ*. The peculiarity of the food betrays no interpolation; *καὶ ἄρτον* or *καὶ ἄρτον* (comp. John xxi. 9) would rather have been added. [Treg. brackets the phrase; W. and Hort, Weiss, R. V. text, omit. — Ver. 44. Tisch., recent editors, read *πρὸς αὐτούς*, with  $\aleph$  B L, 33, Vulg., and add *μον* after *λόγοι*, with A B D L, 33.] — Ver. 46. *καὶ οὕτως ἑδεῖ*] is wanting in B C\* D L  $\aleph$ , Copt. Aeth. Arr. codd. of It. Fathers. Suspected by Griesbach and Rinck, bracketed by Lachm., deleted by Tisch. An addition in the way of gloss. — Ver. 47. [Tisch., W. and Hort, Weiss, R. V. marg., with  $\aleph$  B, Copt., read *εἰς*, instead of *καί*, before *ἀφαισιν*.] — *ἀρξάμενον*] The reading *ἀρξάμενοι* in B C\* L N X  $\aleph$  33, Copt. Aeth. Tisch. is to help out the construction, in connection with the omission of *δέ*, ver. 48 (which Tisch., following B C\* L  $\aleph$ , has deleted). [Recent editors have *ἀρξάμενοι*, W. and Hort marg., R. V. marg., joining with

ver. 48; they also omit *δέ*, and Tisch., W. and Hort, with B D, Aug., omit *εἶπε* in ver. 48; Treg. brackets, Weiss suspects it. — Ver. 49. Tisch., with  $\aleph$  D L, Vulg., reads *καὶ ἐγώ*, instead of *καὶ ἰδοὺ ἐγώ*; with recent editors,  $\aleph$  C B L, 33, substitutes *ἐξαποστείλλω* for the simple verb; and with recent editors,  $\aleph$  B C D L, Copt. and Vulg., omits *Ἱερουσαλήμ*. — Ver. 50. Tisch., recent editors, with  $\aleph$  B C L, 33, omit *ἐξω* and substitute *πρὸς* for *εἰς*.] — Ver. 51 f. The omission of *καὶ ἀνεφέρτε εἰς τ. οὐρανόν*, and at the same time of *προσκυνήσαντες αὐτόν* in the same set of authorities (D, Cant. Ver. Verco. Corb. Rd. Aug.), throws on both (the former is wanting also in  $\aleph^*$ ) the grave suspicion (comp. on vv. 36, 39) of being added for the sake of completeness. [W. and Hort bracket both clauses, R. V. marg. omits.] — Ver. 53. In a few authorities *αἰνοῦντες καὶ* is wanting (which Griesb., in accordance with B C\* L  $\aleph$ , Ar. p., regards as suspicious) [W. and Hort, Weiss, R. V., omit *αἰνοῦντες καὶ*.]; in others *καὶ εὐλογοῦντες* (which Tisch., in accordance with D, codd. of It. Copt. Aug., has kept out). The *Recepta* is to be maintained, since *αἰεῖν τ. Θεόν* is especially frequent in Luke, but neither *αἰνοῦντες* nor *εὐλογοῦντες* offered occasion for an addition by way of gloss. But *κ. εὐλ.* might easily drop out in consequence of the homoeoteleuton in *αἰνοῦντες* and *εὐλογοῦντες*.

Vv. 1-12. Comp. on Matt. xxviii. 1-8; Mark xvi. 1-8. — The question of the special *sources* from which Luke has taken the considerable portion that is peculiar to him in the account of the resurrection (Griesbach: from the mouth of the Joanna named by him alone, ver. 10), as well as in all that still follows that account, cannot be decided; but assuredly he did not as yet know the conclusion of Mark as it now stands. — *βαθὺς* (see the critical remarks): the adverb<sup>1</sup> of degree is immediately annexed to a substantive. See on 2 Cor. xi. 23. Hence: *deep in the morning*, i.e., in the first morning twilight.<sup>2</sup> — Ver. 2. *εὔρον δὲ κ. τ. λ.*] agrees as little as Mark xvi. 4 with the narrative of the rolling away of the stone in Matt. xxviii. 2. — Ver. 4. *ἐν τῷ διαπορ. αὐτ. περὶ τούτου*] *while they were in great perplexity concerning this*.<sup>3</sup> In the New Testament only in Luke. Still Lachmann and Tischendorf [recent editors, R. V.] have the simple form *ἀπορεῖσθαι* (B C D L  $\aleph$ ), but this easily crept in through neglect of the compound form. Also ix. 7, Acts ii. 12, the reading *ἠπορεῖτο* occurs. — *ἐπ' αὐτ.*] as ii. 9. — *ἄνδρες*] The angels (ver. 23) are designated according to the *form of the appearance* which they had in the view of the women.<sup>4</sup> Comp. Acts i. 10; Mark xvi. 5. And their clothes had a *flashing* brightness (*ἀστραπτ.*). — Ver. 5. *τί ζῆτε κ. τ. λ.*] indicating the groundlessness of their search. — *τὸν ζῶντα*] denotes Jesus not as *Him who is Himself the life* (Olshausen, Baumgarten-Crusius, following John i. 4), nor yet the *conquering* life (de Wette), but, according to the context, quite

<sup>1</sup> *βαθὺς* might, it is true, be also the *genitive of the adjective* (see generally, Lobeck, *ad Phryn.* p. 246 f.). Thus Bleek, Buttmann, and Schegg. Only no certain instance of such a genitive form occurs in the New Testament.

<sup>2</sup> Comp. Plat. *Crit.* p. 43 A, *Prot.* p. 310 A. The opposite is: *ὁ ἑσπερος ὁρῶς*, Theocr. xlv. 63.

<sup>3</sup> Comp. Plat. *Phaedr.* p. 237 A, *Soph.* p. 217

A, *Tim.* p. 40 B.

<sup>4</sup> Schleiermacher makes out of this, *persons commissioned* by Joseph of Arimathea. By means of such, Joseph had had the body of Jesus brought away from the grave, in which it had been provisionally laid. See *L. J.* p. 471. At an earlier period Schleiermacher made another shift, but not a better. See Strauss in Hilgenfeld's *Zeltchr.* 1863, p. 386 ff.

simply *Him who is alive*, and no νεκρός. Comp. ver. 23. — μετὰ τῶν νεκρῶν] the grave is in general conceived of as the place where the dead are, where, therefore, he who is sought, is sought among the dead. Ver. 6 f. ὡς ἐλάλ.] ix. 22, xviii. 32 f. The reference to Galilee (Matthew and Mark) Luke could not adopt; see vv. 49, 50. — τὸν υἱὸν τοῦ ἀνθρ.] The designation of Himself previously used by Jesus. After the resurrection He no longer calls Himself by this name. Comp. ver. 26. ἀνθρώπ. ἀμαρτ.] heathens. Comp. xviii. 32; Gal. ii. 15. Otherwise Matt. xxvi. 45. — Ver. 8. It is psychologically improbable that the remembrance occurred to them now for the first time and at the prompting of the angel, if Jesus actually foretold His resurrection in terms so definite. But see on Matt. xvi. 21. — Ver. 9. κ. πᾶσι τοῖς λαοῖς] who adhered to the company of the disciples as followers of Jesus. — Ver. 10 f. According to the corrected reading (see the critical remarks), ἦσαν δὲ . . . Ἰακώβου is a supplementary enumeration of the most eminent of the women who brought the tidings; after which by means of καὶ αἱ λοιπαὶ κ.τ.λ. the same bringing of the tidings is related also of their female companions, and then by καὶ ἐφάνησαν κ.τ.λ. the narration is further continued. *There were, however* (these women who returned and announced, etc.), *Mary Magdalene and Joanna and Mary the mother of James, moreover* (καὶ), *the rest of the women with them told this to the apostles, and their words appeared to them as a fable, and they believed them not.* [See Note CLXXVI., p. 590.] As to *Mary Magdalene* and *Mary the mother of James*, see on Matt. xxvii. 55 f.; as to *Joanna*, on Luke viii. 3. — ἐφάνησαν] the plural of the verb with the neuter plural (see, in general, Winer, p. 456 [E. T. 514]) denotes here the declarations of the several individual persons.<sup>1</sup> — ῥῆγος] a foolish rumor, trick.<sup>2</sup> — Ver. 12. The disciples did not believe the women, but Peter, hasty and impetuous as he was, desired to inform himself by his own sight about this enigmatical state of affairs. To take ἐδραμεν as a pluperfect (Paulus) is on account of βλέπει impossible; a perverted system of harmonizing, in which even Calvin led the way. Of the ἄλλος μαθητής of John xx. 3, Luke says nothing, but, according to ver. 24, does not exclude him. The account is vague in the connection of its several parts,<sup>3</sup> as even ver. 34 presupposes something that is not related. — παρακίψ.] stooping down into the grave, John xx. 5, 11. — μόνα] so that thus the corpse was gone.<sup>4</sup> — πρὸς ἑαυτ.] not : with Himself

<sup>1</sup> See Kühner, *ad Xen. Mem.* iv. 3. 12.

<sup>2</sup> Plat. *Protag.* p. 347 D, *Hipp. maj.* p. 804 B: λήρου καὶ φλυαρίας; Xen. *Hist.* iv. 8. 15; Arist. *Plut.* 23, and elsewhere; Soph. *Trach.* 435: ληρεῖν ἀνδρὸς οὐχὶ σώφρονος.

<sup>3</sup> Since vv. 24 and 34 presuppose what nevertheless is not previously narrated, it is certainly to be assumed that vv. 1-12 and ver. 13 ff. have been taken from two distinct sources, which Luke in his working up has not sufficiently compared together. There has not been wanting here, moreover, the supposition of a tendency. According to Baur (*Theol. Jahrb.* 1853, p. 61), the scene at Emmaus is to put in the background the manifestation which was made only to

Peter.

<sup>4</sup> That the grave was empty is so decidedly and clearly in the whole of the New Testament (in opposition to Weizsäcker, p. 573) the correlative of the resurrection of Jesus (see also Rom. vi. 4; Col. ii. 12), that it is not at all to the purpose when Keim (*Geschichtl. Chr.* p. 134) adds to the expression of his belief in an appearance of Jesus in glorified corporeality, "it makes no matter whether the grave was empty or not." Keim, moreover, contends with force against the visionary view of the resurrection. See against this kind of view, also Gebhardt, *D. Aufersteh. Christ.* 1864, p. 18 ff.; Düsterdieck, *Apol. Beitr.* I. p. 8 ff.; Weiss



(as Mark xiv. 4 ; Luke xviii. 11), so that it would belong to *θανυμάζων* (Luther, Castalio, Grotius, Wolf, Schegg, and others, following the Vulgate), in which case, however, it would be superfluous, and its position before *θανυμάζων* would have no motive ; but it belongs to *ἀπῆλθε* : to *his home*, i. e., *πρὸς τὴν ἐαυτοῦ διαγωγὴν*, Euthymius Zigabenus. Comp. John xx. 10. Examples in Kypke, I. p. 337. — *θανυμάζ.* τὰ γεγονότα] *συνήκε γὰρ, ὅτι οὐ μετετέθη ἡ γὰρ ἂν μετὰ τῶν ὁθνίων μετετέθη*, Euthymius Zigabenus.<sup>1</sup> Comp. John xx. 7 f.

Vv. 13, 14. *The journey to Emmaus*, peculiar to Luke. Mark xvi. 12 is a meagre intimation of the same history from another source. — *ἦσαν πορ.]* were on the way. — *ἐξ αὐτῶν]* in general : of the followers of Jesus, *ἐκ τῶν ὄλων μαθητῶν*, Euthymius Zigabenus. They did not belong to the *twelve* (see ver. 33) ; whether they were of the *seventy* (Jerome, Euthymius Zigabenus, and others) cannot be determined. In other respects they are perfectly unknown. Luke, ver. 18, *names* only the one (Κλεόπας is the same as Κλεόπατρος, distinct from the Hebrew name Κλωπᾶς, John xix. 25, or *Alphaeus*), and that, indeed, accidentally, because he introduces him actually *speaking*. In this way it is left in doubt whether he knew the name of the other or not (Ambrose calls him *Ammaon*). From the fact of his not being named, there is neither to be concluded a greater (Bornemann) nor a less (Kuinoel) degree of knowledge regarding him ; and who he may have been is not at all to be conjectured, although *Nathanael* (so Epiphanius), *Bartholomew*, *Peter*, or another *Simon* (Origen, Cyril), nay, in spite of i. 2, *Luke* himself (in Theophylact, so also Lange, I. p. 252), and even, conjecturally (Holtzmann), the younger *James*, as having made the journey with his father Alphaeus (but in 1 Cor. xv. 7 the Lord's brother is meant)—have been guessed. — *Ἐμμοσίς]* in Josephus, *Bell.* vii. 6. 6. *Ἐμμοσίς*, a village, also according to Josephus 60 stadia (7½ geographical miles) in a north-western direction from Jerusalem—not to be confounded, as has often been done since Eusebius and Jerome (Robinson, *Pal.* III. p. 281 f.), with the *town* of Emmaus, 1 Macc. iii. 40, ix. 50, in the plain of Judaea, which since the third century after Christ has been named Nicopolis, and is 176 stadia from Jerusalem.<sup>2</sup> Zschokke, *D. neutest. Emmaus*, 1865, following tradition, is again in favor of the present village of *Kubeibeh*, and that on the ground of

in the *Stud. u. Krit.* 1866, p. 173 f.; Uhlhorn, *D. modernen Darstell. d. Leb. Jesu*, 1866, p. 115 ff.

<sup>1</sup> Even this simple observation of Euthymius Zigabenus is sufficient to show that every other cause by which the corpse may have disappeared from the grave, apart from His resurrection, is inconceivable. Schenkel, indeed (in his *Zeitschr.* 1865, 5), when he defines the resurrection as "*the real mysterious self-revelation of the personality of Christ emerging living and imperishable from death*," uses for this purpose no grave, since he makes the personality of Christ emerge only from *death*, not from the *grave*. But the certainty that Christ came forth from the *grave* is at the founda-

tion of *every* mention of the resurrection throughout the whole New Testament, in which reference, especially also the moral idea of *συνδάνεσθαι* and *συνεγείρεσθαι* Χριστῷ (Rom. vi. 4 ; Col. ii. 12, iii. 1 ; Eph. ii. 6) is of importance.

<sup>2</sup> Hence we find, in some mss. (including *ℳ*) and *vss.*, the reading *ἐκ τῶν ἐξήκοντα*, which Tisch.<sup>sup.</sup> [not Tisch. VIII.] on insufficient evidence prefers. Even Arnold expresses himself as not averse to identifying it with Nicopolis. See, in general, Ritter's *Palestine*, XVI. pp. 512, 545 ; Arnold in Herzog's *Encykl.* III. p. 778 f.; Thrupp in *The Journal of Classical and Sacred Philology*, 1860, p. 263 ff.

the more recent measurement of the distance from Jerusalem. Others : *Culonieh* ; others : *Kurjat et Enab*.—Ver. 14. κ. αὐτοί] *and they*, on their part, said, in view of the appearance of Jesus to them, ver. 15 f.—περὶ πάντων τῶν συμβεβηκ. τούτων] vv. 1–12. In their subsequent discourse with the unknown one at ver. 18 ff. they are more prolix.<sup>1</sup>

Vv. 15, 16. καὶ αὐτός] *kai* is the usual form after ἐγένετο (comp. ver. 4 ; see on v. 12), and αὐτός, *He Himself*, of whom they were speaking. — ἐγγίσας] probably overtaking them from behind. — κρατοῦντο κ.τ.λ.] *they were held so so that they knew Him not*. Examples of κρατεῖσθαι of organs of the body : *impediri, quominus vim et actionem sibi propriam exserant*, “to be hindered from showing the power and action proper to them,” see in Kypke. The expression itself, which indicates a peculiar external influence, not to speak of its telic connection, as well as the correlative διανοιχθῆσαν κ.τ.λ. in ver. 31, should have prevented their failure to recognize Him from being attributed to an unfamiliar dress of Jesus, and to an alteration of His countenance by the tortures of crucifixion ; or, on the other hand, to the disciples’ own dejection (Paulus, Kuinoel, Lange, and others). The text represents only a *wonderful divine* effect. The matter is otherwise represented in Mark xvi. 12, where Jesus appears ἐν ἑτέρῳ μορφῇ.

Vv. 17, 18. *What are these discourses that ye in turn throw out to one another as ye walk, and are of gloomy countenance ?* Instead of καὶ ὄντες σκυθρωποί, the address passes over into the finite verb, bringing out this characteristic more emphatically, Matthiae, § 632 ; Kühner, § 675. 4. After *kai* we are not to supply τί (Beza). The relative clause οὗς ἀντιβάλλ. πρ. ἄλλ. corresponds to the idea of συζητεῖν (disputare). [See Note CLXXVII., p. 590.] — σὺ μόνος παροικεῖς κ.τ.λ.] *Dost thou alone dwell as a stranger in Jerusalem, and hast not learned, etc. ?* In respect of this question of surprise, it is to be considered — (1) that the destiny of Jesus is so entirely the only thought in the soul of the two disciples, and appears to them now so absolutely as the only possible subject of their conversation and their sadness, that *from their standpoint* they instantly conclude from the question of the unknown one that he cannot at all *know* what has come to pass, since otherwise he would not begin by *asking* of what they speak and why they look sad ; (2) that μόνος belongs to παροικεῖς and καὶ οὐκ ἔγνως ; so that thus παροικεῖς Ἱερ. καὶ οὐκ ἔγνως (there is no comma to be placed before *kai*), *taken together*, constitute the ground of their question, whether it is he alone in whose experience this is the case. Hence it is wrong to take *kai* in the place of a relative. Comp. John vii. 4. [See Note CLXXVIII., p. 590.] — παροικεῖν Ἱερουσ. may either mean : *dwell as a stranger in Jerusalem* (thus often in the LXX. ; usually with ἐν, but also with the accusative, Gen. xvii. 8 ; Ex. vi. 4), or : *dwell near, at Jerusalem* ;<sup>2</sup> thus Ἱερουσ. would be in the *dativa*. The former view is the usual and the correct one (comp. Heb. xi. 9 ; Acts vii. 6, xiii. 17 ; 1 Pet. i. 17, ii. 11), since the disciples might recognize the unknown, perchance, as a *foreign pilgrim to the feast* (even from his dialect), but not as a *dweller in*

<sup>1</sup> On δμῶν = διαλέσθαι, comp. Xen. Anab. iv. 8. 2.

<sup>2</sup> Grotius, Rosenmüller, and, with hesita-

tion, Bleek ; comp. Xen. *De redit.* i. 5 ; Isocr. *Panegy.* 162 ; Thuc. iii. 93 ; Lucian, *D. M.* ii. 1.

the vicinity of Jerusalem. Ungrammatically,<sup>1</sup> Theophylact, also Zeger and others, have taken *παροικεῖν* as simply to *dwell*; and Castalio, Vatablus, Clarius, and Kuinoel have taken it in the figurative sense of *ξένον εἶναι*, and *hospitem esse*: "de iis, qui quid agatur ignorant, art thou then alone so strange to Jerusalem?"

Vv. 19-21. Ποῖα] *scil.* οὐκ ἔγνω γενόμενα κ.τ.λ. The *qualitative* word of interrogation presupposes things of a *special* kind which must have happened; προσποιεῖται ἀγνοίαν, Euthymius Zigabenus. — οἱ δὲ εἶπον] Probably here also Cleopas was the speaker, and the other added his own assent to what was said. — ὃς ἐγένετο] not: who *was* (thus usually), but: who *became*, whereby the idea *se praestitit, se praebuit* (see Kühner, *ad Xen. Anab.* i. 7. 4), is expressed. — ἀνὴρ προφ.] an honorable expression, Bernhardt, p. 48. — δυνατὸς ἐν ἔργῳ κ. λόγῳ]<sup>2</sup> ἐν marks the *sphere* wherein, etc. Comp. Acts xviii. 24, vii. 22; Judith xi. 8; Eccclus. xxi. 8. In the classical writers the mere dative of the instrument is the usual form.<sup>3</sup> In this place ἐργῳ is put first as containing the first ground of acknowledgment of the Messianic dignity. Comp. Acts i. 1; John x. 38; Acts x. 38. — ἐναντίον κ.τ.λ.] *i.e.*, so that He represented Himself as such to God and the whole people. — Ver. 20. ὅπως τε] *et quomodo*, "and in what way," still depending on the οὐκ ἔγνω of ver. 18, which is mentally supplied as governing τὰ περὶ Ἰησοῦ κ.τ.λ. On εἰς κρίμα θανάτου, *to the condemnation of death*, comp. xxiii. 24. — καὶ ἐσταύρωσαν] for it was *their* work that He was crucified by the governor. Comp. Acts. ii. 23. — Ver. 21. ἡμεῖς δὲ ἡλπίζομεν] *but we*, on our part, *were entertaining the hope* (observe the *imperfect*), etc. This hope, demolished by the crucifixion, how soon was it again inflamed! Acts i. 6. — αὐτὸς] *He*, and no other—λειτουργῆσαι] according to the politico-theocratic idea of the national Messiah. Comp. Acts i. 6, and see Theophylact. — ἀλλὰ γε] *but indeed*, although we cherished this hope.<sup>4</sup> — καὶ] (see the critical remarks): *besides*. — σὺν πᾶσι τοῖς σὺν denotes the accompanying circumstance: *with all this, i.e.*, with the having undergone all this fate, namely, of being delivered up and crucified (ver. 20).<sup>5</sup> — τρίτην ταύτην ἡμέραν ἀγχι σήμερον] The subject is *Jesus*, who immediately before was the subject emphatically made prominent.<sup>6</sup> τρίτην ταύτην ἡμέραν is equivalent to ταύτην τρίτην οὖσαν ἡμέραν, or ταύτην, ἡ τρίτη ἐστὶν ἡμέρα.<sup>7</sup> Hence: *But indeed, besides all this, He passes this present day as the third since*, etc. In this case, it is true, σήμερον is superfluous, but it corresponds

<sup>1</sup> Not to be supported by passages such as Gen. xxiv. 37; Num. xx. 15; Ps. xv. 1, etc. 6, where the LXX. have translated צו" and צו" by terms more specific than the original.

<sup>2</sup> Comp. Thuc. i. 139. 4, where Pericles is called λέγειν τε καὶ πράσσειν δυνατὸς.

<sup>3</sup> See Bornemann, *Schol.* p. 159. See examples of both arrangements: ἐργῳ κ. λ. and λόγῳ κ. ἔ., in Lobeck, *Paralip.* p. 64 f.; Bornemann, *ad Xen. Mem.* ii. 3. 6; Pfugk, *ad Eur. Hec.* 373.

<sup>4</sup> See Hermann, *ad Eur. Ion.* 1345, *Praef.* p. xx.; Kühner, *ad Xen. Mem.* i. 2. 13. On the immediate juxtaposition of the two par-

titles, a usage foreign to the older Greek writers, see Bornemann, *Schol.* p. 160; Klotz, *ad Devar.* pp. 15 f., 25; Stallbaum, *ad Plat. Rep.* i. p. 331 B.

<sup>5</sup> Comp. Neh. v. 18; 3 Macc. i. 22; and see, generally, Ellendt, *Lex. Soph.* ii. p. 763.

<sup>6</sup> Comp. Beza, Kypke. ἀγεῖν, of time: *to spend*; as e.g. δέκατον ἔτος ἀγεῖν, *to be in the tenth year*, and the like, does not belong merely to the later Greek. Sophocles, *El.* 258, has: ὅποια νοεῖς ἡμέρας δοκεῖς μ' ἀγεῖν: *What kind of days thinkest thou I am spending?* Compare the passages in Kypke.

<sup>7</sup> See Kühner, *ad Xen. Anab.* iv. 7. 5. Comp. iii. 5. 9.

to the painful excitement of the words. [See critical note ; the word is to be omitted.] Comp. Mark xiv. 29. ἀγεί has been ungrammatically taken as *impersonal*: *agitur* (Grotius, Bengel, Rosenmüller, Kuinoel, de Wette, Baumgarten-Crusius, Ewald, Buttmann, Bleek, and others); while others grasp at arbitrary modes of supplying the subject, as ὁ χρόνος (Camera-rius), Θεός (Heinsius), ὁ ἥλιος (Er. Schmid, Heumann). Bornemann regards Ἰσραήλ as the subject: "Is dies, *quem Israel hodie celebrat*, tertius est, ex quo," "This day, *which Israel to-day celebrates*, is the third, from which," etc. But the context leads us neither to Israel nor to the mention of the celebration of the festival.

Vv. 22, 23. Nevertheless on this frustration of our hopes the following also has occurred, which has again aroused them, and still (ver. 24) has left them till now unfulfilled. — ἐξ ἡμῶν] *from our company*, ὡς ἡμεῖς πισταί, Euthymius Zigabenus. — ὀρθρίαι] an Attic form, instead of which, however, the later ὀρθριναί<sup>1</sup> is preponderatingly attested, and is, with Lachmann and Tischendorf, to be preferred. [See critical note.] — καὶ μὴ εἶρ.] καὶ . . . ἦλθον, instead of carrying on the participial expression in conformity with γινόμεναι, continues with greater emphasis in an independent sentence. — καὶ ὀπτασίαν κ.τ.λ.] καὶ : *and moreover*, besides the fact that they found not the body. — οἱ λέγοντων] *indicative*, the direct vision mingling in a lively manner with the *oratio obliqua*.<sup>2</sup>

Ver. 24. Τινές] therefore not merely Peter, ver. 12. But did Luke conceive these several persons as having gone *together*? Probably, according to the analogy of ver. 22. Moreover, comp. on ver. 12. — οὕτω καθὼς κ.τ.λ.] namely, that the corpse was not in the grave. — αὐτὸν δὲ οὐκ εἶδον] but *Him*, *Him* who yet, according to that angelic assurance narrated by the women, was to live, *Him they saw not*; a tragical conclusion!

Vv. 25, 26. Αὐτός] *He on His part*, after the disciples had thus helplessly expressed themselves. — ἀνόητοι (Rom. i. 14; Gal. iii. 2 f.), *without intelligence*, refers to the *understanding*, and βραδείς τῇ καρδίᾳ to the *whole internal living activity*, in respect of which (dative) its *dulness*, i.e., its deficiency in the proper susceptibility and fixedness of purpose, is reproved. σκληροκαρδία, Mark xvi. 14, is stronger.<sup>3</sup> — τοῦ πιστεῖν] a genitive of nearer definition dependent on βραδείς (see Winer, p. 290 [E. T. 324]); *slow to believing confidence in*.<sup>4</sup> — πᾶσιν] not merely referring to a single thing. There was wanting to them the faith *without exception*, otherwise they would have recognized even the *suffering and death* of the Messiah as prophesied, and have rightly discerned them; ἐστὶ γὰρ πιστεῖν καὶ μερικῶς καὶ καθόλου, "for these a believing both partial and entire," Theophylact. — Ver. 26. *Must not the Messiah*, etc., namely, according to the prophetically announced divine decree. Comp. ver. 44 ff. — ταῦτα] with emphasis: *this*, which He, to wit,

<sup>1</sup> See Sturz, *Dial. Mac.* p. 186; Lobeck, *ad Phryn.* p. 51.

<sup>2</sup> Bornhardy, p. 299; Reisch, *Conject.* p. 226 f.

<sup>3</sup> On βραδύς as *tardus*, "slow," in the *spiritual* sense, comp. *Il. x.* 226; Plat. *Defin.* p. 415 R: δυναμδία βραδυτης ἐν μαθησει. Theophr. *Mor. not.* 14: ἡ βραδυτης τῆς ψυχῆς. The op-

posite: ἀγχιῶνς, Plat. *Phaedr.* p. 239 A; Dlog. Laert. vii. 93; also δέξ, Plat. *Rep.* vii. p. 526 B.

<sup>4</sup> On πιστεῖν ἐνί with a dative, comp. Matt. xxvii. 42; Rom. ix. 33, x. 11; 1 Tim. i. 16; 1 Pet. ii. 6.

had in fact suffered, and which causes you to be so cast down. — καὶ εἰσελθ. εἰς τ. δόξαν αὐτοῦ] not as though He had already by the resurrection in itself, and before the ascension, attained to His δόξα (for His heavenly condition is not until His glory after death, see ix. 26, xxi. 27; Phil. ii. 9 f.; 1 Pet. i. 21; 1 Tim. iii. 16; John xx. 17, xvii. 5, and elsewhere), but out of the foregoing ἐδεῖ, δεῖ is here to be supplied: *and must He not attain unto His glory?* Wherefore, on the one hand, those sufferings needed first to precede; and, on the other, He must be again alive. The definite εἰσελθ. εἰς τ. δόξ. is not to be evaporated into the general “attain His destination” (Schleiermacher).<sup>1</sup>

Ver. 27. Καὶ ἀπὸ πάντων τ. προφ.] ἀρξάμενος is to be conceived of *successively*: *He began from Moses, and when He had finished with him, from all the prophets*, taking them one by one in succession, consequently making of each one of them a new commencement of His διερμηνεύσεις. Thus the reproach of a *careless* (Winer), *inexact* (Buttmann, Bleek), or *defective* (de Wette) mode of expression (Acts iii. 24) becomes, to say the least, unnecessary. What *special passages* Jesus referred to, Luke unfortunately does not tell us. Theophylact adduces many, and specially Jacob Capellus, from Gen. iii. 15 down to 2 Chron. Comp. also Erasmus, *Paraphr.*<sup>2</sup> — διερμηνεύεν] *He interpreted*,<sup>3</sup> to wit, by explanation according to their destination referred to Him, i.e., having their fulfilment in Him. [The imperfect was substituted as more suitable, see critical note.] — τὰ περὶ αὐτοῦ] scil. γεγραμμένα, implied in γραφαῖς; otherwise, xxii. 37.

Vv. 28, 29. Ἐσχηματίζετο πορρωτέρω πορεύεσθαι ὡς ἀπλῶς συνοδοιπόρος, “He was assuming to go further as simply a fellow-traveller,” Euthymius Zigabenus. He desired to prompt the *invitation*, which was a matter of *decorum*, but knew that it would follow. Comp. Mark vi. 48. The *imperfect* προσποιεῖτο (*He feigned*, gave Himself the air) and then the *aorist* παρβιάσαντο: a lively representation. — πορεύεσθαι] not: that He *is constrained* or *wishes* to go farther, but we must conceive that for appearance’ sake He actually began to move forward. — Ver. 29. On παρβιάσ., *they constrained*, to wit, by means of urgent entreaty.<sup>4</sup> They felt their holiest interests engaged to this stranger (ver. 32). That these two disciples *dwelt* in Emmaus is possible, but follows just as little from μείνον μεθ’ ἡμῶν (comp. τοῦ μείναι σὺν αὐτοῖς) as from εἰσελθε. For to the latter expression is not to be supplied εἰς τὴν οἰκίαν αὐτῶν, but from ver. 28: εἰς τὴν κώμην; that invitation, however, does not of necessity mean: *stay in our lodging*, but may just as well signify: *stay in our company, pass the night with us in the house of our host*. Comp. John i. 39 f.

Ver. 30. Jesus proceeds not as a *guest*, but as the *master of the house*, according to His accustomed manner in the circle of His disciples; thus, it is

<sup>1</sup> As to supplying the verb in another tense, see Bornemann on xxiv. 27, *ad Xen. Apol.* § 26; and, generally, Krüger, § 62. 4. 1; also Nägelsbach, *Anm. s. Illas*, ed. 3, p. 76.

<sup>2</sup> In respect of the prophecies bearing upon the sufferings of the Messiah, see, in

general, Hengstenberg, *Christol.* III. 2, p. 18 ff.

<sup>3</sup> Acts ix. 36; 1 Cor. xii. 30; 2 Mac. i. 36; Polyb. iii. 22. 2.

<sup>4</sup> Comp. Acts xvi. 15; Gen. xix. 3; also ἀναγκάζειν, xiv. 23; Matt. xiv. 22.

true, that does not appear *by which* they recognize Him, but probably it is the external situation, corresponding to the opening of their eyes that now follows, which enhances the certainty and the impression of the recognition. Comp. ver. 35. — εὐλόγησε] “Tres, qui simul comedunt, tenentur ad gratias indicendum,” “Three who eat together are bound to give thanks,” Berac. f. 45, 1. It is the master of the house giving thanks before the meal. It is quite arbitrary for most of the church Fathers (Augustine, Chrysostom, Theophylact, and many others) and Catholics (so also Sepp, not Schegg, but Bisping) to decide *that Jesus celebrated the Lord's Supper*,<sup>1</sup> from which even the ἐν τῷ κατακλιθ. ought to have guarded them, since this in fact points to the time before the proper beginning of the meal (*as they reclined*). Comp. on iii. 21.

Ver. 31. Αὐτῶν δὲ διηνοίχθησαν οἱ ὀφθαλμοί] is the opposite of οἱ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο, ver. 16. As the latter, so also the former, according to Luke, is to be referred to extraordinary *divine causation*. [See Note CLXXIX., p. 590.] This is opposed to the view (Paulus, Kuinoel, and others) that the disciples, only by means of the accustomed breaking of bread and giving of thanks by Jesus, wherein they had more attentively considered Him and had seen His pierced hands, arrived at the recognition of Him who until then had been unknown to them. Comp. on ver. 30. — αὐτῶν] with lively emphasis placed first. What *Jesus* did is previously described. — ἀνοίγειν] (more strongly διανοίγειν) τοὺς ὀφθαλμούς, which is often used of the healing of blind people,<sup>2</sup> describes in a picturesque manner the endowing with a capacity, bodily or spiritual, of *recognizing what before was unknown*.<sup>3</sup> — ἄφαντος ἐγένετο ἀπ' αὐτῶν] *He passed away from them invisibly*.<sup>4</sup> Luke intends manifestly to narrate a *sudden invisible withdrawal effected through divine agency*; hence those do wrong to his intention and to the expression who, like Kuinoel, make out of it only a *subito ab iis discessit*, so that this departure would not have been observed till it occurred (Schleiermacher, *L. J.* p. 474). Beza well says that Luke has not said αὐτοῖς, but ἀπ' αὐτῶν; “ne quis existimet praesentem quidem Christum cum ipsis mansisse, sed corpore, quod cerni non posset,” “lest some should suppose that Christ indeed had remained with them, but in a body which could not be perceived.” The Ubiquists supported the doctrine of the invisible presence of Christ's body by the passage before us. Comp. Calovius. — On the word ἄφαντος—which is very frequent in the poets, but only rarely used in prose, and that of a late period, and, moreover, is not found in the LXX. and the Apocrypha—instead of the classical prose word ἀφανής, see Wesseling, *ad Diod.* iv. 65.

<sup>1</sup> The Catholics make use of vv. 30 and 35 as a defence of their *Eucharistia sub una specie*, “under one element.” See the *Confut. Confess. Aug.* II. 1. Even Melancthon does not refuse to explain the passage before us of the Lord's Supper, disapproving, nevertheless, of the conclusion drawn from it: *unam partem tantum datam esse*; “quia partis appellatione reliquum significatur communi consuetudine sermonis,” “that

one part only is given;” since by the naming of a part the rest is signified by the common custom of speech,” *Apol.* x. 7, p. 234.

<sup>2</sup> Matt. ix. 30, xx. 33; John ix. 10, 14, 17, x. 21, xl. 37.

<sup>3</sup> Gen. iii. 5, 7, xxi. 19; 2 Kings vi. 17, 20; comp. Acts xxvi. 8.

<sup>4</sup> Comp. on γινεσθαι ἀπό τινος, to withdraw from any one, Xen. *Mem.* i. 2. 25; Bar. iii. 21.

Vv. 32, 33. Οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν ἐν ἡμῖν ;] *Was not our heart on fire within us ?* The *extraordinarily lively emotions* are, as in all languages, represented under the image of burning, of heat, of being inflamed, and the like.<sup>1</sup> Hence the meaning : *Was not our heart in an extraordinarily fervent commotion ?* Comp. Ps. xxxix. 4 ; Jer. xx. 9. Quite naturally the two disciples abstain from explaining more fully the excitement of feeling that they had experienced, because such an excitement, comprehending several affections, rises into consciousness, as divided into its special elements, the less in proportion as its experiences are deep, urgent, and marvellous. The connection of the question with what precedes is : "Vere Christus est, nam non alia potuit esse causa, cur in via eo loquente tantopere animus noster inflammaretur," Maldonatus. — ὡς δέησεν κ.τ.λ.] without *kai* (see the critical remarks) adds the special to the general *asyndetically*, in which form that which is urgent and impressive of the recollection expresses itself. — Ver. 33. αὐτῇ τῇ ὥρῃ] Certainly after such an experience the meal of which they had intended to partake was immediately given up. They had now no more irresistible necessity than that of *communicating* with their fellow-disciples in Jerusalem, and "jam non timent iter nocturnum, quod antea dissuaserant ignoto comiti, ver. 29," "now they do not dread the night journey, from which they had previously dissuaded their unknown companion, ver. 29," Bengel.

Vv. 34, 35. Λέγοντας] belongs to τοὺς ἐνδεκα καὶ τοὺς σὺν αὐτοῖς, who in a body met them as they arrived with the cry : ἡγήρθη ὁ κύριος κ.τ.λ. On the discrepancy with Mark xvi. 13, see on the passage.— ἡγήρθη and ὤφθη are placed first with triumphant emphasis, as contrasted with what is narrated at vv. 11, 12: The appearance to *Peter*, which Luke has not related further (but see 1 Cor. xv. 5), took place in the interval, after what is contained in ver. 12. "Apparitiones utrimque factae, quibus se invicem confirmabant illi, quibus obtigerant," "The appearances took place to both parties, and those to whom they had happened mutually confirmed each other with them," Bengel. — Σίμων] at that time the name which was still the general favorite in the circle of the disciples. According to Lange's fancy, the apostle after his fall laid aside his name of Peter, as a priest his consecrated robe, and an officer his sword. Jesus Himself named him, indeed, before, and after his fall, almost exclusively *Simon*.<sup>2</sup> In Luke xxii. 34, Πέτρος has a special significance. — Moreover, ver. 34 ought to have forbidden the assumption that Luke distinguishes the two disciples who went to Emmaus above the apostles (Hilgenfeld).— Ver. 35. καὶ αὐτοὶ] and they on their part, as contrasted with those who were assembled.— ἐν τῇ κλάσει] not : in the breaking, but at the time of the breaking. See on ver. 31. [But see Note CLXXIX., p. 500.]

Vv. 36, 37. Αὐτὸς ἔστη ἐν μέσῳ αὐτῶν] *He Himself stood in the midst of them.* These words point to the fact that Luke, who already at ver. 31 has related also a sudden disappearance and vanishing of Jesus, conceived of a *marvellous, instantaneous appearance of the Risen One in the circle of His disciples*,

<sup>1</sup> Wetstein and Kypke in loc.; Musgrave, *ad Soph. Aj.* 473.

<sup>2</sup> Matt. xvii. 25; Mark xiv. 37; Luke xxii. 31; John xxi. 15;

and this is confirmed by the narrative in John xx. 19 of the appearance of Jesus within closed doors. The subsequently (ver. 37) related impression upon those who were assembled is, moreover, easily explained from this fact, although they had just before spoken as specified at ver. 34. — ἐν μέσῳ] “id significantius quam in medium.” Bengel. — εἰρήνη ὑμῖν] *Peace to you!* The usual Jewish greeting שָׁלוֹם לָכֶם, x. 5. — Ver. 37. πνεῦμα] a departed spirit, which, having come from Hades, appeared as an *umbra* in an apparent body; the same that Matthew, xiv. 26, calls φάντασμα.

Ver. 38. *Wherefore arise thoughts in your heart? i.e., wherefore have ye not immediately and without any consideration (see on Phil. ii. 14) recognized me as the person I am?*

Ver. 39. In the *first* half of the verse Jesus desires to remove from His disciples their *consternation*, and that by means of their being required to convince themselves that it is *He Himself* (no other); in the *second* half He desires to oppose the notion of a πνεῦμα, and that in such a way that they should be persuaded that it is *He bodily*. The two parts of ver. 39 correspond, that is to say, to the two parts of ver. 38. — τὰς χειράς μου κ. τ. πόδας μ.] These, pointed to as a proof that it is *He Himself*, must afford this proof by the traces of the crucifixion, namely, by the wounds of the nails in the hands and feet (as to the nailing of the feet, see on Matt. xxvii. 35). Comp. John xx. 20.<sup>1</sup> According to Paulus and de Wette, Jesus pointed to His hands and feet as the *uncovered* parts, in order to oppose the notion of a spirit. In this way αὐτὸς ἐγὼ would have to be understood of the *reality*, not of the *identity* of His appearance. But the hands and the feet were seen even without special pointing to them; the latter presupposes a characteristic to be recognized by closer inspection. Even this characteristic, however, could not prove the *reality* (since it might appear as well in a φάντασμα or εἰδωλον), but probably the *identity* though apart from the reality, for which latter the conviction was to be added by means of touch. — ὅτι] is in both cases: *that*. [See Note CLXXX., p. 591.]<sup>2</sup>

Vv. 41–43. Ἐτι] in the sense of *still*; see Schneider, *ad Plat. Rep.* p. 449 C. — ἀπὸ τῆς χαρᾶς] *on account of the* (presently experienced by them, comp. xxii. 45; Acts xii. 14; Matt. xiii. 44) *joy*. That a great and happy surprise keeps back and delays the full conviction of the truth of the happy event itself, is a matter of psychological experience.<sup>3</sup> — εἶπεν αὐτοῖς ἔχετε κ.τ.λ.] πρὸς πλείονα πίστιν καὶ βεβαιωτέραν ἀπόδειξιν τοῦ μὴ δοκεῖν φάσμ., “For greater faith and firmer demonstration of not being an apparition,” Euthymius Zigabenus. — καὶ ἀπὸ μελισσ. κηρίου] *and (some) of a bee's honeycomb (favus)*. μελισσίου is added as a distinction from any other kind of honey. The word, however, does not elsewhere occur, but μελισσαῖος (Nicander, *Th.*

<sup>1</sup> Without reason Schleiermacher says of these wounds: “they may have been two or four” (p. 447). He has indeed taken up a position of great indifference about the question whether Jesus was actually or only apparently dead (in respect of which he sophistically misuses Acts ii. 27); but still a merely apparent death does not come to

the same thing, and it is only opposed to the (true) view of the resurrection that the disciples took *internal* for *external* phenomena. See especially p. 471.

<sup>2</sup> On σάρκα κ. ὁστέα οὐκ ἔχει, comp. Hom. *Od.* xi. 219.

<sup>3</sup> Liv. xxxix. 49: *Vix sibimet ipsi prae nec opinato gaudio credentes.*



611); 1 Sam. xiv. 27 : κηρίον τοῦ μέλιτος. On διδόναι ἀπό, comp. xx. 10. — Ver. 43. ἔφαγεν] in respect of which what had already gone before (vv. 39, 40) must keep at a distance the idea of a merely *apparent* eating, such as is attributed to angels, Tob. xii. 19 (comp. Gen. xviii. 8, xix. 3). Comp. Acts x. 41.

Ver. 44. Ἐπεν δὲ αὐτοῖς] after the eating; a continuation of the same scene. According to the simple narrative, it is altogether unwarrantable to place an interval between these two passages.<sup>1</sup> [See Note CLXXXI., p. 591.] No impartial reader could do this, and how easy would it have been for Luke to give a hint to that effect! — οὗτοι οἱ λόγοι κ.τ.λ.] *these* (namely, that I—as ye have now convinced yourselves—after my sufferings and death have actually arisen) *are the words* (in their *realization*, namely) *which I spoke to you while I was yet with you*, to wit, *that all things must be fulfilled*, etc. (the *substance* of the λόγοι). [See Note CLXXXII., p. 591.] Jesus assuredly often actually *said* this to them, according to the substance generally.<sup>2</sup> — ἐτι ὡν οὖν ἦν.] for by death He was *separated* from them, and the earlier association with them was not, moreover, now again after the resurrection restored.<sup>3</sup> — ἐν τῷ νόμῳ Μ. κ. προφ. κ. ψαλμοῖς] certainly contains in itself that which is essential of the Jewish tripartite division of the Canon into *law* (תּוֹרָה), *prophets* (נְבִיאִים), and *Hagiographa* (כְּתוּבִים). Under the *law* was reckoned merely the Pentateuch; under the *prophets*, Joshua, Judges, 1st and 2d Samuel, 1st and 2d Kings (שְׁמוֹנֶה עָשָׂר נְבִיאִים), and the prophets properly so called, except Daniel (דָּנִיֵּאל נְבִיאִים אֲחֵרִים); under the *Hagiographa*, all the rest of the canonical Scriptures, including Daniel, Esther, Ezra and Nehemiah (the two reckoned together as one book), and Chronicles.<sup>4</sup> Yet, according to the use of προφ. and ψαλμ. elsewhere

<sup>1</sup> But to say, with Ebrard, p. 596, that the passage vv. 44-49 depicts in general the whole of the teaching communicated to the disciples by Christ after His resurrection, is just as marvellous a despairing clutch of harmonistics. So also older harmonists, and even Grotius. Wieseler, in the *Chronol. Synopse*, p. 428 f., like Bengel and others, places between ver. 43 and ver. 44 the *forty days*, after the lapse of which ver. 44 ff. is spoken on the day of the ascension. But his proof depends on the *presupposition* that in the Gospel and in Acts i. Luke must needs follow the *same* tradition in respect of the time of the ascension. The separation of ver. 44 from what precedes ought not only to have been prevented by the use of the δὲ (comp. on ver. 50), but also by the use of the οὗτοι, referring as it does to what goes before. Lange, *L. J.* II. 3, p. 1679, represents ver. 43, beginning with τότε διήνοιξεν κ.τ.λ., as denoting the forty days' ministry of Jesus begun on that evening; for he maintains that the unfolding of the knowledge did not occur in a *moment*. But why not? At least there needed no longer

time for that purpose than for the instructions of ver. 27. Rightly, Hofmann, *Schriftbew.* II. 2, p. 5, declares himself opposed to separations of that kind; nevertheless, he afterwards comes back to a similar arbitrary interpolation of the forty days in vv. 45-49. If the place for the forty days has first been found here, there is indeed sufficient room to place the direction of ver. 49, καθίσαι ἐν τῇ πόλει κ.τ.λ., first *after the return* of the disciples from Galilee, as Lange does; but Luke does not, since he here absolutely excludes a withdrawal on their part to Galilee. Ewald rightly recognizes (*Gesch. des Apost. Zeitalt.* p. 93) that Luke limits all appearances of the Risen One to the resurrection Sunday. So also, impartially, Bleek, Holtzmann.

<sup>2</sup> Comp. xviii. 31 f., xxii. 37; Matt. xxvi. 56, and elsewhere.

<sup>3</sup> Grotius well says: "nam tunc tantum κατ' οἰκονομίαν illis aderat," "for now He was only present with them κατ' οἰκονομίαν."

<sup>4</sup> See Bava Bathra f. xiv. 2; Lightfoot, p. 900.

(comp. xx. 42) from the mouth of Jesus, it is not to be assumed that He by these two designations intended to express that definite literary historical extent of the  $\text{נְבִיאִים}$ , and the whole of the Hagiographa. He means the *prophets proper* who have prophesied of Him (ver. 25), from whom He certainly; moreover, did not think Daniel excluded (Matt. xxiv. 15); and by  $\psi\alpha\lambda\mu.$ , the *actual* Psalms in the *accustomed* sense as that portion of the Scripture in which, besides the law and the prophets, the Messianic prophecy is chiefly deposited. Moreover, observe the non-repetition of the article before  $\pi\rho\omicron\varsigma$ . and  $\psi\alpha\lambda\mu.$ , whereby the three portions appear in their *connection* as constituting one whole of prophecy.

Vv. 46, 47. *Kai o\tau\omega\varsigma t\eta\varsigma* being deleted (see the critical remarks), the passage reads : *for thus it is written that the Messiah should suffer and rise again, etc., and that there should be announced, etc.* By means of  $\delta\tau\iota$  Jesus adds the circumstance in the way of motive, on account of which He opened their  $\nu\omicron\iota\varsigma$ , etc. [see Note CLXXXII., p. 591] ;  $\omicron\iota\tau\omega$ , however, has its reference in these instructions just given : *in the manner, in such a way* as I have just introduced you into the understanding of the Scripture. What follows, being conceived under the form of *doctrinal positions* ("the Messiah suffers," etc.) as far as the end of ver. 47, is then *the Messianic summary* of Old Testament prophecy. —  $\epsilon\pi\iota\ \tau\hat{\omega}\ \delta\omicron\nu\omicron\mu.$   $\alpha\iota\tau\omicron\iota$ ] *on the foundation of His name*—on the confession of this name, to wit, by which the whole evangelic agency is supported—depends the announcement of repentance and forgiveness, as far as concerns their specific purpose and their characteristic nature. Comp. Acts. iii. 16, iv. 17 f.; v. 28, 40. —  $\alpha\rho\epsilon\lambda\acute{\alpha}\mu\epsilon\nu\omicron\nu$ ] for which Erasmus and Markland conjectured  $\alpha\rho\epsilon\lambda\acute{\alpha}\mu\epsilon\nu\omicron\nu$ ,<sup>1</sup> is the *impersonal accusative neuter* : *incipiendo*, "beginning" (Herodotus, iii. 91, and thereon Schweighäuser), *i. e.*, *so that it* (the office of the  $\kappa\eta\rho\nu\chi\theta\eta\nu\alpha\iota$ ) *begins*, *i. e.*, *from Jerusalem* (Ast, *Lex. Plat.* I. p. 288).<sup>2</sup> —  $\alpha\pi\delta\ \text{Ἱερουσα.}$ ] as the metropolis of the whole theocracy. Comp. Isa. ii. 3, xl. 9, and elsewhere ; Acts i. 8 ; Rom. xv. 19. —  $\epsilon\iota\varsigma\ \pi\acute{\alpha}\nu\tau\alpha\ \tau\hat{\alpha}\ \tau\epsilon\theta\eta\kappa\eta$ ] *among all nations*, Matt. xxviii. 19.

Ver. 48.  $\text{Ἔστε}$ ] indicative. —  $\tau\omicron\iota\tau\omega\upsilon$ ] is arbitrarily referred only to the sufferings and the resurrection (so also Kuinoel and de Wette). It must belong to all the *three* points previously mentioned. Hence : "But it is your business to testify that according to the prophecies of Scripture the Messiah actually suffered, and is risen again, and repentance and forgiveness are announced on the ground of His name," etc. Of the former two points the apostles were eye-witnesses ; of the last, they were themselves the first executors, and could therefore in their office testify of their experience that according to the prophecies of Scripture is announced, etc.

Ver. 49. Encouragement to this calling of bearing witness by assurance of the sending of the Spirit, and they were not to leave Jerusalem until after they had received this mission. Comp. Acts i. 4. They were therefore soon to receive it, and not before their reception of it to enter upon their calling.

<sup>1</sup> As D actually reads. Other attempts at improvement :  $\alpha\rho\epsilon\lambda\acute{\alpha}\mu\epsilon\nu\omicron\nu$ ,  $\alpha\rho\epsilon\lambda\acute{\alpha}\mu\epsilon\nu\omicron\varsigma$ . In respect of  $\alpha\rho\epsilon\lambda\acute{\alpha}\mu\epsilon\nu\omicron\varsigma$ , followed by Ewald, see the critical remarks. [See Note CLXXXIII.,

p. 591.]

<sup>2</sup> See Winer, p. 550 [E. T. 634] ; Bornemann, *Schol. in loc.* Comp. Buttmann, *Neutest. Gr.* p. 321 [E. T. 374 f.].

— ἐγώ] *it is I who send*. The *present* of the near and certain future. Moreover, this assurance has as its presupposition the approaching ascension. Comp. John vii. 39, xvi. 7, 13–15; Acts ii. 33. — καθίσαιτε κ.τ.λ.] In respect of the difference of the evangelical traditions about the place of sojourn of the risen Lord and His disciples, see on Matt. xxviii. 10. On καθίζειν, *to remain*, to abide in peace, comp. Acts xviii. 11. — Jesus characterizes *the gifts of the Holy Ghost* by the expression τὴν ἐπαγγελίαν τοῦ πατρὸς μου (Acts i. 4), *so far as God promised the bestowal thereof by prophetic prediction*.<sup>1</sup> The pouring out of the Spirit is the *realization* of the promise of the Father. — ἐως οὐ ἐνδύσασθε δύναμιν ἐξ ὑψους] *till ye have been endued with* (definitely; hence without δύς) *power from on high* (*vim coelitus suppeditatam*, “power supplied from heaven”), to wit (comp. Acts i. 8), *by the Holy Spirit*. The power is *distinct* from the Spirit Himself, i. 35. The metaphoric use of ἐνδύεσθαι and other verbs of clothing, to denote spiritual relations into which man is translated or translates himself,<sup>2</sup> is not a Hebraism, but is also frequently found in the classical writers.<sup>3</sup> — ἐξ ὑψους] comp. Eph. iv. 8.

Ver. 50. Ἐξήγαγε κ.τ.λ.] namely, from Jerusalem (vv. 33, 49), and that after the scene just related (vv. 36–49). Observe in respect of this—(1) that this ἐξήγ. κ.τ.λ. does not agree with Acts x. 40, 41, because Jesus had openly showed Himself. (2) The immediate linking on by δέ, and therein the absence of any other specification of time, excludes (compare also the similar circumstance in Mark xvi. 19, 20) decisively the *forty days*, and makes the ascension appear as if it had occurred on the day of the resurrection.<sup>4</sup> The usual naïve assumption is nothing else than an arbitrary attempt at harmonizing: οὐ τότε ἀλλ’ ἐν τῇ τεσσαρακοστῇ ἡμέρᾳ μετὰ τὴν ἀνάστασιν· τὰ γὰρ ἐν τῷ μέσῳ παρέδραμεν ὁ εὐαγγελιστής, “not then but on the fortieth day after the resurrection; for the evangelists passed over what intervened,” Euthymius Zigabenus.<sup>5</sup> Luke himself could neither *wish* to leave the reader to guess this, nor could the reader *guess* it. [See Note CLXXXIV., p. 591 seq.] That Luke also in other places goes on with δέ without any definite connection (in discourses: xvi. 1, xvii. 1, xviii. 1, xx. 41; in events: xx. 27, 41, 45, xxi. 1; de Wette, comp. Ebrard) in such an extension as this (according to de Wette, he *forgot* in ver. 50 to specify the late date), is an entirely erroneous supposition. There remains nothing else than the exegetic result—that a *twofold* tradition had grown up—to wit—(1) that Jesus, *even on the day of the resurrection*, ascended into heaven (Mark xvi., Luke in the Gospel); and (2) that after His resur-

<sup>1</sup> The discrepancy, apparent indeed, though too much insisted on by Strauss, II. p. 645 ff., between the passage before us and John xx. 22 f. is perfectly explained when it is observed that in this passage *the communication of the Spirit* κατ’ ἐξουσίαν, which was the substance of the *prophetic promise*, is meant, and that this which was to follow *at Pentecost* does not exclude an earlier and preliminary communication. Joel iii. 1, 2; Isa. xlv. 1 ff.; Ezek. xxxvi. 27, xxxix. 29. Comp. Acts ii. 16 ff.; and on Eph. i. 13; Gal. iii. 14.

<sup>2</sup> Comp. also Rom. xiii. 14; Gal. iii. 27; Eph. iv. 24; Col. iii. 12.

<sup>3</sup> See Kypke, I. p. 345. Comp. 1 Macc. i. 28; Ecolus. xxvii. 8; Test. XII. Patr. p. 587. So the Latin *induere*, Liv. iii. 33; Quint. i. 1, and elsewhere; and the Hebrew שָׁבַע, Judg. vi. 34; 1 Chron. xii. 18.

<sup>4</sup> Comp. Zeller, *Apostelgesch.* p. 77 f.; Schliefmacher, *L. J.* p. 463.

<sup>5</sup> Comp. Theophylact, Kulnoel, Ebrard, and many others, including Gebhardt, *Auferst. Chr.* p. 51 f.

rection *He abode still for a series of days* (according to the Acts of the Apostles, forty days) *upon the earth* (Matthew, John). Luke in the Gospel followed the *former* tradition, but in the Acts *the latter*. Hence we may infer in regard to the latter account, either that he did not learn it until after the compiling of his Gospel, or, which is more probable, that he adopted it as the correct account. As to the variation in the traditions regarding the *locality* of the appearances of the risen Lord, see on Matt. xxviii. 10. — *ἐξω*] with verbs compounded with *ἐκ*.<sup>1</sup> — *ἕως εἰς Βηθ.*] *as far as to Bethany*; not necessarily into the village itself, but (comp. Matt. xxi. 1) as far as to the part of the Mount of Olives where it enters into Bethany. [See critical note, and Note CLXXXV., p. 592.] Comp. Acts i. 12. — *ἐπάρας τ. χεῖρας*] the gesture of blessing, Lev. ix. 22.

Ver. 51. *Ἐν τῷ εὐλογ.*] therefore still *during* the blessing,—not immediately after, but actually engaged in the discourse and attitude of blessing on parting from them. According to the usual reading: *διέστη ἀπ' αὐτῶν κ. ἀνέβη εἰς τ. οὐραν.*, *He separated Himself from them*, and (more specific statement of this separation) *was taken up into heaven*. The passive voice does not require us to assume that there were *any agents* to carry Him up (according to de Wette, probably *angels* or a *cloud*). The *imperfect* is pictorial. Luke thinks of the ascension as a *visible* incident, which he has more fully represented at Acts i. According to Paulus, indeed, κ. ἀνέβη εἰς τ. οὐρ. is held to be only an *inference*! Moreover, if the words κ. ἀνέβη εἰς τ. οὐρ. are not genuine (see the critical remarks), then the ascension is certainly *meant* even by the mere *διέστη ἀπ' αὐτῶν*; but here it is not yet definitely *indicated*, which indication, together with the detailed *description*, Luke reserves for the beginning of his second book,—till then, that *διέστη ἀπ' αὐτῶν* was sufficient,—the matter of fact of which was already incidentally *mentioned* at ix. 51, and was elsewhere *familiar*.<sup>2</sup>

REMARK. [See Note CLXXXVI., p. 592 seq.] — On the subject of the *ascension*<sup>3</sup> the following considerations are to be noted:—(1) Considered in general, it is incontestably established as an *actual fact* by means of the testimony of the New Testament.<sup>4</sup> For, besides that in the passage before us it is historically narrated (comp. with Acts i. and Mark xvi.), it is also expressly predicted by

<sup>1</sup> See Lobeck, *ad Aj.* p. 334, *ad Phryn.* p. 10; Bornemann, *Schol.* p. 106.

<sup>2</sup> On *διέστη*, *necessit.*, comp. Hom. *Il.* xii. 86, xvi. 470; Valckenaer, *Schol. in loc.*

<sup>3</sup> Heaven is not herein to be taken in the sense of the omnipresence of the courts of God, as the old Lutheran orthodoxy, in the interest of the doctrine of Christ's ubiquity, would have it (thus also Thomasius, *Christi Pers. u. Werk*, II. p. 282 ff.), or of the unextended ground of life which bears the entire expanse of space (Schoeberlen, *Grundl. d. Heils*, p. 67), but *locally*, of the dwelling-place of the glory of God; see on Matt. vi. 9; Mark xvi. 18; Acts iii. 21. Erroneously, likewise in the sense of ubiquity, says Gess, *Pers. Chr.* p. 265: "Where Jesus, according to

His divinity, chooses to be essentially present, *there He will also be according to His human corporeality*." No; according to the New Testament view, it must mean: *He there effectuates this His presence by the Holy Spirit in whom He communicates Himself*. See, especially, John xiv.-xvi.; Rom. viii. 9, 10. A becoming bodily present is a marvellous exception, as in the case of Paul's conversion, see on Acts ix. 3. Calvin, *Inst.* II. 16, rightly designates the being of Christ in heaven as a *corporalis absentia*, "bodily absence," from the earth.

<sup>4</sup> Against the denial of the capability of historical testimony to prove the actuality of miracles in general, see, especially, Rothe, *zur Dogmat.* p. 84 ff.

Jesus Himself, John xx. 17 (comp. as early as the suggestion in vi. 62); it is expressly mentioned by the apostles as having happened<sup>1</sup>; and it forms—and that, too, as a *bodily* exaltation into heaven to the throne of the glory of God—the necessary historical presupposition of the whole preaching of the *Parousia* (which is a real and bodily return) as of the resuscitation of the dead and transformation of the living (which changes have their necessary condition in the glorified body of Him who is to accomplish them, viz. Christ, 1 Cor. xv. 5 ff., 8, 16, 22, 23; Phil. iii. 20, 21, and elsewhere). (2) But the idea of a *visibly, yea, sensibly glorious event* must the rather be considered as an addition of subsequent tradition which grew up as a reflection of the idea of the *Parousia*, Acts i. 11, since only Luke, and that certainly merely in the Acts (Mark not at all, xvi. 18), expressly relates an event *of that kind*; but the first and fourth evangelists, although John had been an eye-witness, are wholly silent on the subject (including John vi. 62), which they hardly either morally could have been or historically would have ventured to be, since such a highest and final external glorification would have incontrovertibly made good, even from a literary point of view, the forcible impression which that event would have necessarily produced upon the faithful, and would have just as naturally and incontrovertibly put forward this most splendid Messianic *σημεῖον* as the worthiest and most glorious copestone—the *return* to heaven corresponding to the heavenly *origin*. The reasons by which it has been sought to explain and justify their silence<sup>2</sup> are nothing more than forced, feeble, and even psychologically untenable evasions. [See Note CLXXXVII., p. 593.] Comp. Strauss, II. p. 657 f. (3) The *body of the risen Lord* was not yet in the state of glorification (it has flesh and bones, still bears the scars of the wounds, is touched, breathes, eats, speaks, walks, etc., in opposition to Theophylact, Augustine,<sup>3</sup> Krabbe, Ewald, Thomasiaus, Keim, and the old dogmatic writers); but, moreover, no longer of the same constitution as before the resurrection (Schleiermacher), but, as Origen already perceived, in a condition standing midway between<sup>4</sup> mundane corporeality and supramundane glorification—and immortal (Rom. vi. 9, 10). Although, on account of the want of any analogy within our experience, such a condition of necessity does not admit of a more exact representation, yet still it explains in general the sort of estrangement between the risen Lord and His disciples,—the partial doubt of the latter as to His identity, His not being hindered by the crucifixion wounds, His marvellous appearance and disappearance, and the like; moreover, by the consideration that Jesus rose again in a *changed* bodily constitution, the *physiological* scruples which have been raised against His rising from not merely apparent death are removed. The actual *glorification* whereby His body became the *σῶμα πνευματικόν* (1 Cor. xv. 45–47),

<sup>1</sup> Acts ii. 32, 33, iii. 21; 1 Pet. iii. 22; Col. iii. 1 ff.; Eph. ii. 6, iv. 10. Comp. Acts vii. 56; 1 Tim. iii. 16; Heb. ix. 24.

<sup>2</sup> See e.g., in Flatt's *Magaz.* VIII. p. 67; Olshausen; Krabbe, p. 532 f.; Hug, *Gulacht.* II. p. 254 ff.; Ebrard, p. 602; Lange, II. p. 1703 ff.

<sup>3</sup> "Claritas in Christi corpore, cum resurrexit, ab oculis discipulorum potius abscondita fuisse, quam defuisse credenda est," "It is to be believed that the splendor of the body of Christ, after He had risen, was con-

cealed from the eyes of the disciples rather than that it was lacking," Augustine, *De civ. Dei*, xxii. 9.

<sup>4</sup> Comp. Martensen's *Dogmat.* § 172; Schmid, *Bibl. Theol.* I. p. 118; Hasse, *Leben d. verk. Erbs.* p. 113, who, however, mingling truth and error, represents the resurrection body of Christ already as *σῶμα πνευματικόν* ("a confluence of spirit and body," p. 123). More accurately, Taute, *Religionsephileosophie*, 1832, II. 1, p. 340 ff.

the *σῶμα τῆς δόξης αὐτοῦ* (Phil. iii. 21), first began in the moment of the ascension, when His body was transformed into the spiritual body, as they who are still living at the time of the *Parousia* shall be transformed (1 Cor. xv. 51, 52), still with this difference, that the body of the latter up to that moment is still mortal (1 Cor. xv. 53), whereas the body of Christ, even from the time of the resurrection, was immortal; hence also an appeal to the marvellous healing power of Jesus, which was powerfully exercised on Himself (Hase, *L. J.* § 118), is here insufficient and inapplicable. The perfecting of this glorification of the body of Christ is not to be regarded as a matter to be perceived by the senses, since in general a glorified bodily organ does not fall into the category of things perceptible by human sense. The same is the case with the taking up of the glorified Christ into heaven, which, according to the analogy of Luke xxiv. 31, is perhaps conceivable in the form of a *vanishing*. (4) Of the two traditions which had grown up in regard to the *time of the ascension* (see on ver. 50), in any case the one bearing that after His resurrection Jesus still abode on earth for a series of days, is decidedly to be preferred to the other, that even as early as the day of resurrection He also ascended. And this preference is to be given on the preponderating authority of John, with which is associated also Paul, by his account of the appearances of the risen Lord, 1 Cor. xv. 5-7,<sup>1</sup> and the notices of Acts x. 41, xiii. 31.<sup>2</sup> Still there must remain a doubt therein whether the definite specification of *forty days* does not owe its origin to *tradition*, which fixed the *approximate* time (comp. Acts xiii. 31) at this sacred number. The remarkable testimony of Barnabas, *Ep.* 15 (*ἀγομεν τὴν ἡμέραν τὴν ὁγδόην εἰς εὐφορίαν, ἐν ᾗ καὶ ὁ Ἰησοῦς ἀνέστη ἐκ νεκρῶν καὶ φανερώθηκεν ἀνέβη εἰς τοὺς οὐρανούς*),<sup>3</sup> in no way agrees with the forty days.<sup>4</sup> (5) If the appearances of the risen Lord are transferred as products of the imaginative faculty into the *subjective* region (Strauss, Holsten, and others), or if, in spite of the unanimous attestation of the third day as being that on which they first began, they are viewed as spiritual visions of the glorified One in the deepest excitement of aspiration and prayer (Ewald, *Gesch. d. Apost. Zeitalt.* p. 68 ff.); then, on the one hand, instead of the resurrection, in the sense of the New Testament, as an historical starting-point, there remains only the personal continuance of the exalted One

<sup>1</sup> Although at 1 Cor. xv. it is not possible definitely to recognize whether *all* the appearances, which are specified before ver. 8, occurred *before* or *after* the ascension. Very little to the point, moreover, does Strauss (*Christus des Glaubens*, p. 172) lay stress on the fact that Paul knows nothing of "*touching and eating proofs*." These, indeed, did not at all belong to the purpose and connection of his representation, as little as in the Acts at the narrative of the conversion of Paul "*broiled fish and honeycomb*" could find a place.

<sup>2</sup> But to seek to make out an agreement between the narrative of Luke about the appearances of the risen Lord with that of Paul (see e.g. Holtzmann) can in no way be successful.

<sup>3</sup> ["We celebrate with joy the eighth day, on which Jesus both rose from the dead and having manifested Himself ascended

into the heavens."]

<sup>4</sup> It may be supposed, with Weisse, that the ascension was here placed on the *resurrection* Sunday, or, with Ebrard, Lange, and many others, that it was *generally* placed on a Sunday. In respect of the latter supposition, indeed, the number forty has been given up, and it has been taken as a round number and increased to forty-two. But if, with Dressel, *Patr. Ap.* p. 36, a point be put after *νεκρῶν*, and what follows be taken as an independent clause, this is a very unfortunate evasion, by means of which *καὶ φανερώθηκεν κ.τ.λ.* is withdrawn from all connection, and is placed in the air. Not better is Gebhardt's notion, *Auferst. Chr.* p. 52, that Barnabas, in mentioning also the ascension, did not intend to make *specification of date* at all for it. [See Note CLXXXVIII., p. 593.]

(Schenkel) ; and, on the other hand, the ascension does not appear as an objective fact, but just as nothing more than the end of that powerful excitement, and this must carry with it the conclusion that from him to whom He in such wise appeared, the glorified One vanished again tranquilly into His everlasting glorification with God (Ewald, *l.c.* p. 95 ff.). Every spiritualizing of those appearances into internal experiences, "into glorifications of the image of His character in the hearts of His faithful people" (Schenkel), and the like, must convert a strange, widespread fanaticism into the fruitful mother of the mighty apostolic work, and into the foundation of the ecclesiastical edifice, but must regard the Gospel narratives on the matter as products and representations of self-deceptions, or as a kind of ghost stories,—a view which the narratives of the Apostle John in reference thereto most decisively forbid. Comp. on Matt., Remark after xxviii. 10. This, withal, is opposed to the generalization of the concrete appearances into continued influences of the Lord, who still lived, and of His Spirit (Weizsäcker), in which for the ascension, as such, there is left nothing historical. Weisse's view, moreover, is absolutely irreconcilable with the New Testament narratives, *identifying as it does the ascension with the resurrection*, so that, according to apostolic view, the fact was no going forth of the body from the grave, but the taking up of the soul (with a spiritual corporeality) out of Hades into heaven, whence the exalted One announced Himself in visions.<sup>1</sup> To make out of the ascension absolutely the *actual death* which Jesus, being awakened from apparent death, soon after died (Paulus), could only be attained at the height of naturalistic outrage on the New Testament, but is not avoided also by Schleiermacher in his wavering expressions. The *mythical* construction out of Old Testament recollections (Strauss), and the directly hostile crumpling and destruction of the Gospel narratives (Bruno Bauer), amount to subjective assumptions contradictory of history ; whilst, on the other hand, the revival of the Socinian opinion of a *repeated ascension*<sup>2</sup> depended on erroneous interpretations of single passages (especially John xx. 17). Finally, the abandoning of all attempts historically to ascertain the fact (de Wette on ver. 53) does justice neither to the accounts and intimations of the New Testament itself, nor to the demands which science must make on the ground of those intimations.

Ver. 52. *Kai αὐτοί*] *and they* on their part, after the Lord was separated from them (and was taken up into heaven). To the *ἀνεβήκεν εἰς τ. οὐρ.* corresponds in this place the equally suspicious *προσκυν. αὐτόν* (see the critical remarks on ver. 51 f.), which is referred to Him who was exalted to heavenly dominion. — *μετὰ χάριτος μεγάλης*] at this final blessed perfecting of their Lord Himself (John xiv. 28), and at the blessing which they had just re-

<sup>1</sup> See also Weiss, *Evangelienfrage*, p. 272 ff.; Gebhardt, *Auferst.* *Utr.* p. 72.

<sup>2</sup> Kinkel in the *Stud. u. Krit.* 1841, p. 507 ff. Comp. moreover, Tante, *Religionsphilosophie*, II. 1, p. 380 ff., according to whom the resurrection of Christ is said to have been His first descent out of the intelligible region of the existence of all things, but the ascension His last resurrection appearance, so that resurrection and ascension

are so related to one another as special epoch-making appearances of the Lord before the brethren after His death. With such extravagant imaginations of historical details of faith is the *philosophy of Herbart*, even against its will, driven forth far beyond the characteristic limits which by *Herbart himself* are clearly and definitely laid down.

ceived from Him. "Praeludia Pentecostes," "The prelude of Pentecost," Bengel. "Corpus suum intulit coelo, majestatem suam non abstulit mundo," "He carried His body into heaven, He did not carry away His majesty from earth," Augustine.

Ver. 53. *Καὶ ἦσαν διὰ παντός ἐν τῷ ἱερῷ*] *κατὰ τοὺς καιροὺς δηλονότι τῶν συνάξεων, ὅτε εἶναι ἐν αὐτῷ ἐξῆν*, "namely, at the seasons of assembly, when it was allowable to be in it," Euthymius Zigabenus. The popular expression *διὰ παντός* is not to be pressed (comp. ii. 37), hence it does not exclude the coming together in another locality (Acts i. 13, ii. 44) (in opposition to Strauss).<sup>1</sup> Moreover, after the pouring forth of the Spirit, they continued as pious Israelites daily in the temple, Acts ii. 46, iii. 1. [On the correct form of the verse, see critical note.]

#### NOTES BY AMERICAN EDITOR.

##### CLXXVI. Ver. 10. *ἦσαν δὲ . . . καὶ αἱ λοιπαὶ κ.τ.λ.*

The correct reading, as Meyer indicates, divides the women into two parties. This serves to confirm the theory that they were in two parties when they came to the sepulchre, and that the Evangelists speak of two visits, besides the separate appearance to Mary Magdalene; see *Inter. Rev. Com. Luke*, p. 352.

##### CLXXVII. Ver. 17. *καὶ ἐστάθησαν σκυθρωποί.*

The above reading, which Meyer does not notice, is abundantly attested (see critical note), and, as the more difficult one, is to be accepted. The question breaks off at *περιπατοῦντες*, and the abrupt statement: "And they stood still, looking sad" (R. V.), corresponds with the sudden halt as they walked.

##### CLXXVIII. Ver. 18. *ὃν μόνος παροικεῖς κ.τ.λ.*

The view of Meyer would be best expressed thus in English; "Art thou the only one sojourning in Jerusalem and not knowing," etc. The R. V. text is indefinite, and the margin is not so good an interpretation as that of Meyer. The A. V. is obviously inexact.

##### CLXXIX. Vv. 31-35. *The Recognition at Emmaus.*

Weiss ed. Mey. properly lays more stress than Meyer upon the external aids to recognition on the part of the disciples, without denying the "divine causation." The invitation to remain was not, he thinks, merely a matter of decorum, but was called forth by our Lord, that it might be a token of their desire for further intercourse. There must have been many things to aid the recognition when once their eyes were opened. Weiss admits a sudden remarkable disappearance, but finds no evidence of a "withdrawal effected through divine agency." Yet it must have been supernatural, probably through Christ's own agency. Weiss, with good reason, renders: *ἐν τῇ κλάσει*, "in the breaking," since the recognition took place during this act and was in some proper sense causally connected with it.

<sup>1</sup> Comp. Lechler, *Apost. u. Nachapost. Zettl.* p. 281.



CLXXX. Ver. 39. *ὅτι πνεῦμα κ.τ.λ.*

Weiss ed. Mey. renders *ὅτι* in this clause "because" (so R. V. "for"). Meyer's view is forced.

CLXXXI. Vv. 44-49. *Time of these Sayings.*

That Luke in his Gospel follows a tradition which placed the Ascension on the day of the Resurrection (Meyer) seems altogether improbable (see Note CLXXXIV., below). But there is an obvious difficulty in determining where the interval of forty days (Acts i. 3) should be inserted. Ver. 44 seems to be directly connected with ver. 43 (on the day of the Resurrection), and ver. 49 is not only directly connected with the Ascension, but forbids a departure from Jerusalem. Nor is there in vv. 45-48 any indication of a change of scene, though *τότε* in ver. 45 may refer to a *period* of instruction following the discourse on the evening of the Resurrection day. Certainly Acts i. 3 asserts a *course* of instruction. We may regard vv. 45-49 as a summary of this teaching, or insert the forty days between vv. 44, 45. Either seems to involve less exegetical difficulty than the separation of vv. 43, 44 or vv. 49, 50. Any view, even that which, according to Meyer, is "a despairing clutch of harmonistics," seems more credible than one which implies that Luke attempted to write the history of our Lord without knowing that He did *not* ascend to heaven on the day of the Resurrection.

CLXXXII. Ver. 44. *οἱ τοι οἱ λόγοι κ.τ.λ.*

Weiss ed. Mey. suggests that this phrase "can point forward to the following expositions of Scripture (ver. 45): When I said to you that the Scripture must be fulfilled, I meant as follows." In ver. 46 he properly takes *ὅτι* as recitative (so R. V.), not as introducing a motive (Meyer).

CLXXXIII. Vv. 47, 48. *ἀρξάμενοι ἀπὸ Ἱερουσαλὴμ. ὑμεῖς ἔστε κ.τ.λ.*

The correct text is difficult to determine; the better attested readings are given above, though *ἔστε* is wanting in B and D. The harsh anacoluthon in *ἀρξάμενοι* leads some to join that clause with ver. 48 (so R. V. marg.), but if *ἔστε* is wanting this is impossible. If *ἀρξάμενοι* is joined with what precedes, the nominative refers to the persons who should preach (namely, *ὑμεῖς*), indicated in the next clause.

CLXXXIV. Ver. 50. *The Time of the Ascension.*

Weiss ed. Mey. fails to see why ver. 50 "does not agree with Acts x. 40, 41," and omits Meyer's statement under (I). Meyer's assumption, that Luke here follows a tradition which placed the Ascension on the day of the Resurrection, he regards as less credible than the usual view indicated by Euthymius Zigabenus. Luke, reserving the particulars of the Ascension for his second treatise, connects a hint of it with what precedes, without any definite specification of time (as he frequently does).

But Meyer's view is altogether improbable. 1. Luke was with Paul shortly after the latter wrote First Corinthians (Acts xx. 6). 2. In that Epistle the Apostle shows his knowledge of an interval between the Resurrection and the Ascension (1 Cor. xv. 5-7). 3. It is psychologically impossible that Paul did not inform Luke on this point (comp. Acts xiii. 31). 4. If Luke investigated

his subject he must have discovered the facts before he wrote the Gospel and not afterwards. 5. Luke frequently passes on with one topic, irrespective of direct chronological sequence, and then resumes; comp. i. 80; iii. 18-20, which speaks of John's imprisonment, while ver. 21 reverts to the baptism of Jesus; iv. 44, which is a very marked instance, if the reading *Ἰουδαίας* be accepted; xxii. 18, 19, where the expression of desire suggests the account of the institution, other topics being reserved for subsequent narration (vv. 21-30); see the list of passages where *δέ* is used without definite connection (p. 585). Even in the fuller account of the Ascension (Acts i. 4-11) Luke writes as if it occurred in Jerusalem itself; only in ver. 12 does he locate it on "the Mount called Olivet."

It may be added that the late date assigned to the Gospel by Meyer makes his theory even more improbable. See also Meyer, *Acts*, p. 37, American edition.

CLXXXV. Ver. 50. *ἕως πρὸς Βηθανίαν.*

The correct reading (see critical note) is properly paraphrased in the R. V., "until they were over against Bethany." The apparent divergence from Acts i. 12 is thus removed. But Meyer is less strict than usual when he allows the same sense to the *Rec.* reading (*εἰς*).

CLXXXVI. Ver. 51. *The Ascension.*

Weiss ed. Mey. has discarded nearly one half of Meyer's extended "Remark" on the Ascension. He retains the parts numbered (1) and (5) respectively (the former asserting the fact of the Ascension, the latter objecting to the "subjective" theories of the occurrence); but for the intervening matter (in which Meyer hints that the account in Acts i. 11 is an addition of later tradition, that the body of the Lord was not yet glorified, that the period of "forty days" is also due to tradition), Weiss substitutes his own remarks (here given entire):

"The representation which is made of this fact [namely, the Ascension] will indeed vary according to the conception one has of the resurrection of Jesus and of the appearances of the Risen One. According to the biblical view the Resurrection is a proceeding from the grave in a glorified body, such as is alone qualified for the heavenly life. From this it follows that Jesus from His resurrection onward has entered into the glory of the heavenly life (Luke xxiv. 26, 44), and that too in a glorified body. His appearances to the disciples, so far as they bore a character appealing to the senses, were *σημεῖα* (John xx. 30) *τεκμήρια* (Acts i. 3), through which Jesus must assure them, who had known Him in earthly life, of the identity of His person and the corporeality (i.e., the reality) of His resurrection; in fact, He appears to be no longer bound by the conditions of this earthly life (Luke xxiv. 31, 36, 51) and cannot be seen in His glorified body as such. These appearances, which still belong essentially to the close of His earthly labors, may be reckoned as still a part of the earthly life of Jesus, as He Himself (John xx. 17) represents Himself as still in the act of returning home; as a matter of fact they are appearances of the Christ who has already entered upon the full divine glory and authority (comp. Matt. xxviii. 18), on which account they are also in no way distinguished by Paul from that which occurred to him (1 Cor. xv. 5-8), although the latter, as affecting one who had not known Jesus in the flesh, could assume another form. Certainly those appearances must have had a definite close, at which Jesus said to His disciples

that He would no longer appear to them, that His earthly labors had an end ; since otherwise the discontinuance of further appearances must have remained unintelligible to them and have shaken their faith in His resurrection and exaltation. Whether at that last separation He, through a sensible sign, as narrated in Acts i. 9, gave His disciples the assurance that He would henceforth be permanently removed into the heavenly life, and whether the time of these appearances continued precisely forty days (Acts i. 3), depends on the question of the historical character of that narrative, which has nothing to do with the question of the reality of the Ascension, i.e., of the exaltation into heaven of Him who had risen in a glorified body."

Meyer's view, according to Weiss, seeks to unite antitheses which exclude each other, and "is opposed to the biblical representation of the Resurrection, namely, the transformation (1 Cor. xv. 52 ff.), with which this glorification is already of itself included." Comp., against Meyer, the very candid article of Dr. T. D. Woolsey, *Bibliotheca Sacra*, Oct. 1882 ("The End of Luke's Gospel and the Beginning of the Acts").

CLXXXVII. *The Silence of Matthew and John.*

On the assumed difference between the Gospels in regard to the Ascension, growing out of the silence of Matthew and John, comp. Godet, *Luke*, pp. 514-517, Am. ed.

CLXXXVIII. *The Testimony of the Epistle to Barnabas.*

The passage Meyer cites may either mean that the Ascension took place on the first day of the week, or more probably it joins the Resurrection and Ascension as one fact, the glorification beginning with the rising from the dead. This accords with the view of Weiss (see Note CLXXXVI., p. 592), who however, omits as irrelevant the citation and Meyer's argument connected with it. It is worth noticing here that Barnabas was with Paul at Antioch in Pisidia, when the latter, according to Acts xiii. 31, asserted publicly that Jesus "was seen for many days of them that came up with Him from Galilee to Jerusalem, who are now His witnesses unto the people." It is therefore improbable that Barnabas (if, as is by no means likely, he wrote the Epistle bearing his name) could have placed the actual Ascension on the day of the Resurrection. Moreover, the statement of Paul on that occasion seems to oppose directly Meyer's theory respecting a twofold tradition.



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