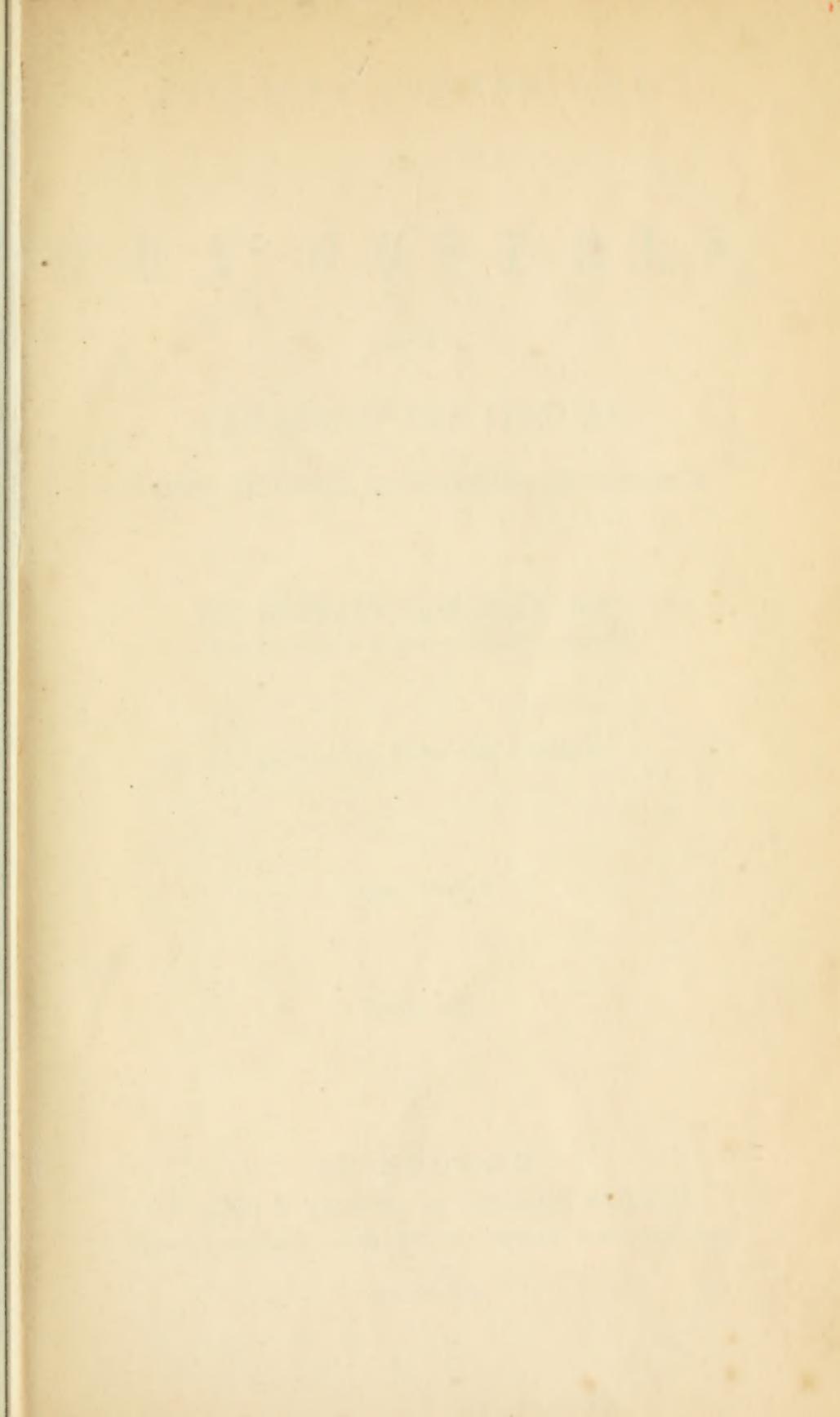


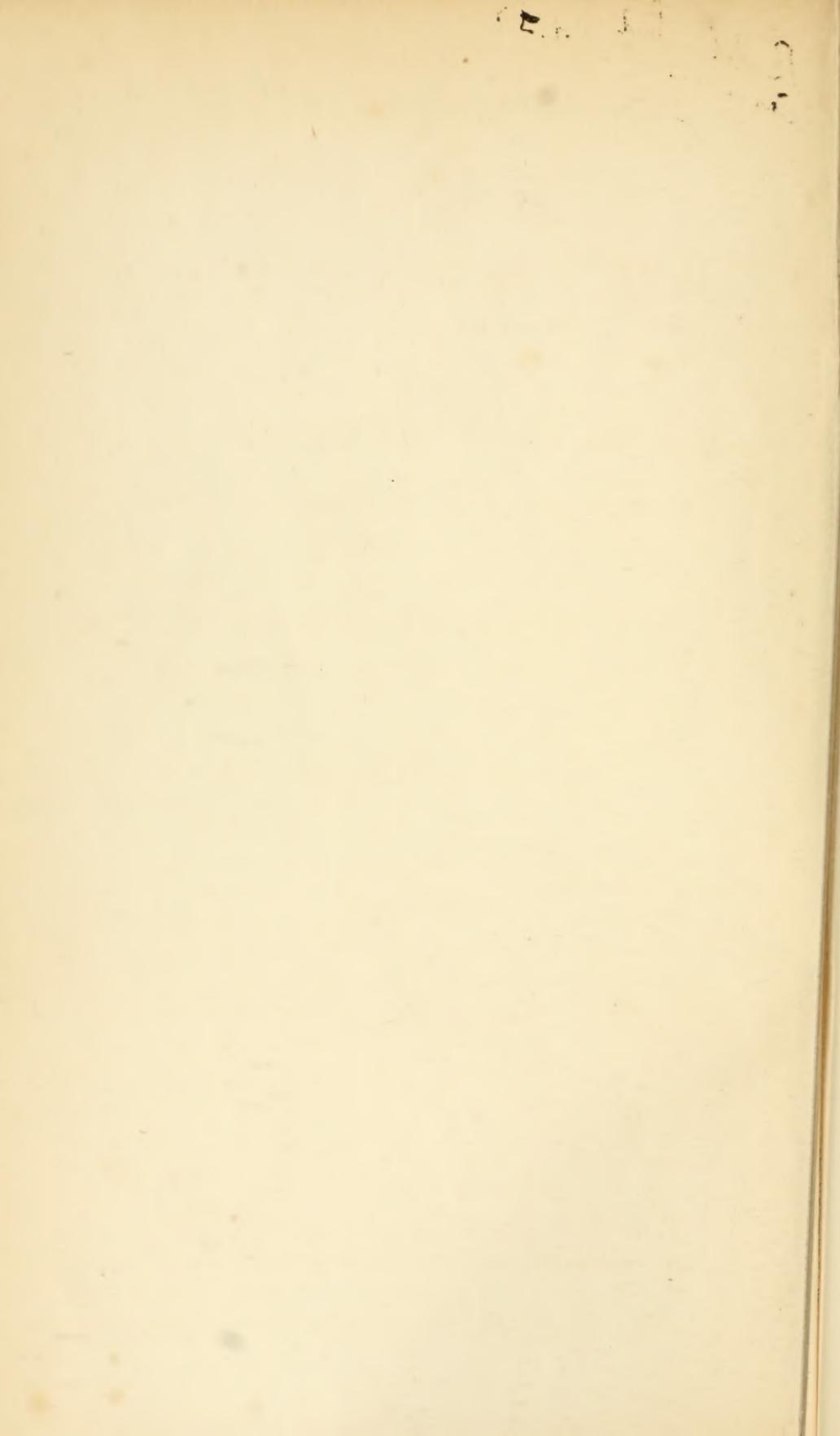


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BIBLICAL COMMENTARY

ON

T H E G O S P E L S,

AND ON

THE ACTS OF THE APOSTLES,

ADAPTED EXPRESSLY FOR PREACHERS AND STUDENTS,

BY HERMANN OLSHAUSEN D.D.,

PROFESSOR OF THEOLOGY IN THE UNIVERSITY OF ERLANGEN.

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# COMMENTARY ON THE GOSPELS.

## C. THIRD SECTION.

### CHRIST'S ENTRY INTO JERUSALEM AND THE DESCRIPTION OF HIS MINISTRY THERE.

(Matt. xxi.—xxv; Mark xi.—xiii; Luke xix. 29—xxi. 38.)

Although in this section it is easy to see that in all the three Evangelists there is chronologically a movement in advance, inasmuch as everything here recorded (even according to the narrative of St Matthew) belongs to the closing period of our Lord's ministry, and although the parallel relationship of the gospels, as mutually supplementing each other, comes unmistakably into view; yet St Matthew even here is so far from renouncing the peculiar character of his writings, that it can be most clearly discerned from the very contents of this section. St Matthew gives, in the first place (xxi. 1-16), an historical introduction, proceeds, however, in the next place to arrange his materials under several general points of view, and, in particular, gives us extended collections of our Lord's discourses and of his parables. From xxi. 17—xxii. 46, St Matthew treats of the efforts made by the Pharisees and Sadducees to lay hold of the Saviour, and the defeat of their impudent and vain attempts. At xxiii. 1—39, there follows a complete account of our Lord's judgment *on* the Pharisees, addressed to his disciples; and finally, in the xxiv. and xxv. chapters, the section is concluded by the discourses of Jesus as to his second coming, and the relations in which men, according to their different positions, stood to that event. Now it is not to be doubted that in these different portions we have only those discourses of our Lord which belong to the last days of his ministry; for it was only at that closing period that Jesus could feel called on to express himself so fully on the subject of his return, and the topics connected with it; and only at that same time when the bitterness of the Pharisees had risen to the highest pitch, is it possible to conceive of such malicious attempts on their part, and such strong declarations against them on the part of the Redeemer.

But assuredly we must not assume that everything given by St Matthew in this section was spoken precisely during the stay of Jesus in Jerusalem; particular parts clearly belong to a somewhat earlier time (comp. especially the parable at Matt. xxv. 14, seqq. which is given earlier by Luke xix. 11, seqq. in the midst of a distinct chronological connexion.<sup>1</sup>) As respects the connexion of St Luke in this passage, I think it, along with Schleiermacher (comp. my remark at Luke ix. 51), extremely probable, that the great narrative of the journey which he has embodied in his gospel extends to xix. 48. But that as Schleiermacher thinks he can shew (p. 250, seqq.) there are plainly to be traced also, in what follows, the joinings together of separate lesser accounts which St Luke has inserted, is what I cannot bring myself to believe. If St Luke really had before him written documents, he has certainly made no further use of them than to make abstracts of them; and even in that case we have his own account from chapter xx. onwards. Meanwhile St Mark, in this section, still entirely preserves his own character as a writer; he follows St Matthew and St Luke alternately, but endeavours by close description, and by preserving separate traits which had escaped the notice of the other, to give life to the narrative.

As regards the *chronology* of this section, we here find once more that little attention is paid to it by St Matthew. He seems to wish, indeed, to connect Christ's entry (xxi. 1) expressly with his leaving Jericho (xx. 29), but in what follows, all notices of the time when events happen are cast into the back ground, if we except his remark as to retirement to Bethany and the return to Jerusalem (xxi. 17, 18.) Passages, however, like Matt. xxii. 46, fall back into such vague generalities, that, altogether apart from the contents of St Matthew's statements, and of the results drawn from a comparison of the other narratives, it is clear that this Evangelist did not set out with the idea of following strictly the order of events and of discourses. The following mention (xxiv. 1) of our Lord's retiring from the Temple is plainly to be viewed merely as a connecting link to introduce the subsequent discourse, so that it is impossible to draw from it the inference that every thing which precedes must have been spoken in the

<sup>1</sup> Even Matt. xxvi. 6, seqq., who is followed also by St Mark, records the account of the supper at Bethany, which we know from John xiii. took place at an earlier period

Temple. Not till Matt. xxvi. 2, does the Evangelist give a fixed date (two days before the Passover.) With this date St Mark (xiv. 1) agrees, as he does also in connecting the entry into Jerusalem (xi. 1), with the leaving of Jericho (x. 40). In regard, however, to the intervening topics, St Mark is more minutely accurate than St Matthew, inasmuch as he gives the journey to Bethany and the return to Jerusalem more distinctly (xi. 11, 15, 19, 27), and also arranges with greater care the individual facts which occurred during these days. St Luke, on the other hand, merely connects the entry of Jesus into Jerusalem, as St Matthew and St Mark also do, with his presence in Jericho (xix. 1, 20), but beyond this gives no more distinct chronological data, using only such general forms of expression as *ἐν τῷ ἑσπέρῳ ἐξήλθεν* (xx. 1<sup>1</sup>), and *ἔγγιζεν ἡ βεθάνη τῶν ἀββυβῶν* (xxii. 1), while St Matthew and St Mark in the parallel passages distinctly mention two days. Hence, without the more detailed accounts of St John, we would have remained entirely in the dark as to the period of the solemn entry of Jesus into Jerusalem, and all that took place immediately before and after it. For, according to St John (comp. the remarks on Luke ix. 51), the Saviour, after His journey to the feast of the dedication (in December), never returned back from Jerusalem to Galilee. He remained rather in Perea (comp. s. 22, 40), and came to Bethany (xi. 7) only for the purpose of raising Lazarus. After that, however, our Lord went to the city of Ephraim (xi. 54, it lay eight miles to the north of Jerusalem), and was found again six days before the Passover (xii. 1), in Bethany, where they prepared for Him a supper. It was on the day following that the entry into the city took place (xii. 12.) It is true that, according to the account of St John, many points still remain undecided, but this very circumstance renders it easier to reconcile his narrative with that of the synoptical gospels. Thus, first, St John is entirely silent as to the length of time Jesus staid at Ephraim, as well as in regard to the road which he took in travelling thence to Bethany. As the synoptical Evangelists merely

<sup>1</sup> Dr Paulus has certainly been inclined to view this passage as containing the mention of a *distinct date*, understanding it to mean on the first week day, i. e. on the first day after a Sabbath (according to the analogy of *μία τῶν σαββάτων*). But the addition of *ἑσπέρῳ*, which, though wanting in some MSS., undoubtedly belongs to the text, at once renders it impossible for us to adopt this hypothesis, which on other grounds has nothing in support of it. Nowhere do we find a week styled *ai neigian*.

record the whole journey of Jesus in the most general way, and particularly as they are silent as to the important events which took place at Bethany, the conjecture already referred to above (at Luke ix. 51) is not improbable (comp. Tholuck on John xii. 1) that Jesus performed short excursions from Ephraim, and even visited Jericho. (See the remarks on Luke ix. 51.) Certainly when one reads the synoptical gospels by themselves (Matt. xxi. 1, Mark xi. 1, Luke xix. 29), the account of the entry sounds as though our Lord had come from Jericho direct to Jerusalem (ὄτε ἤγγισαν εἰς Ἱερουσόλυμα), particularly as, according to St Mark (xi. 11), the entry took place toward the evening, and Jesus, for this reason, set out immediately with the Twelve for Bethany. But a positive contradiction to St John is nowhere to be traced; he merely separates into its minor details what the others shortly compress into a single expression, which, taken by itself, might certainly be understood as meaning that during the interval Jesus had not remained in Bethany. This point, however, is more clearly explained by St John, if we only suppose that Jesus went from Ephraim to Bethany, taking Jericho in his way. For as to the *time of day* when the entry took place, according to the account of St John (xii. 12, on the day after the supper), there is nothing which compels us to transfer it to the morning, and we may therefore take the notice of St Mark (xi. 11), as a more definite explanation of the account of St John, and suppose that it took place in the evening. The subsequent narrative of St John loses its strict chronological character. For the first time, at xii. 36, he mentions a departure of Jesus (but not expressly to Bethany), and then at xiii. 1, St John comes at once to the last supper. Even the accurately marked expression, xii. 1, πρὸ ἧμερῶν τοῦ πάσχα is again rendered indefinite by the vagueness of the narrative, inasmuch as both the day of the passover, and also the day of the entry, may either be included in reckoning the six days, or they may be excluded. Still, however, it is in the highest degree probable that the day of our Lord's arrival was the Sabbath; that in the evening there was prepared for him at Bethany a solemn Sabbath-supper, and then towards the evening of the following day (John xii. 12), that is to say of Sunday, he held his entry into Jerusalem. There is thus, in my opinion, not the slightest ground to suppose with Dr Paulus (ad loc.), and with Schleiermacher (on Luke, p. 240, seqq.), that there was a *twofold* entry, the one on his coming

direct from Jericho to Jerusalem (which is supposed to be recounted in the synoptical gospels), the second, the day after on his coming from Bethany (which is recorded by St John.)<sup>1</sup> For, even the remark that the Saviour must have brought the ass on which he made his entry straight with him from Bethany is without weight, for, the vague expression *εἰς βηθάνη*, at John xii. 14, is at once opposed to this idea; and accordingly at Matt. xxi. 1, there is merely a closer definition given to this *εἰς βηθάνη*, and the remark is made that the ass came from Bethphage. In the accounts of St Mark and St Luke, the conjoining of Bethphage and Bethany certainly seems to indicate that the Evangelists had heard of a stay having been made by Jesus at the latter place, with the details of which, however, they were not acquainted.

### § 1. THE ENTRY OF CHRIST INTO JERUSALEM.

(Matt. xxi. 1—11; Mark xi. 1—10; Luke xix. 29—44; John xii. 12—19.)

Looking now to the Saviour as he enters Jerusalem on his way to that bitter death of the cross, which he knew with certainty was there awaiting him (Matt. xvi. 21; xx. 18), the first question which naturally suggests itself is this: on what grounds did our Lord not refrain on this occasion from going up to the feast? On this point there is enough to be gathered, even from the external circumstances, to shew that the death of Jesus was no self-sought refined act of suicide. For, friends and foes, with equal earnestness, expected his arrival—the former, in the hope of seeing him at least come forth in the fulness of his glory; the latter, in the hope of destroying him, and exposing him as a false Messiah. To have stayed away, therefore, must have appeared prejudicial to his work, and the conviction of this consequently must have impelled him to meet the danger. The precept also of the Mosaic law, that all males should on the high festivals appear in the

<sup>1</sup> Lücke also (comp. on John xii. 12) is opposed to the idea of a twofold entry. He mentions the additional fact (p. 338), that if we suppose the entry repeated on the morning of the second day, no room would remain for the *ἑἵρεσις* and the visit, for, according to Mark xi. 11, it was not till late in the evening that Jesus came to Bethany.

Temple, must have caused Christ to go to Jerusalem, unconcerned for the consequences which this journey might bring upon him. (Ex. xxiii. 17.) But these ideas are by no means sufficient to account for our Lord's giving himself up to death, which his appearance in the midst of his embittered enemies implied. According to his own distinct declarations, the Saviour's death was the act of his own free will (John x. 18, ἐγὼ τίθημι τὴν ψυχὴν μου ἄν' ἑμαυτοῦ.) Acquainted with the Father's decree for the redemption of men, Christ of his own free purpose entered into it, and became obedient to the Father even unto death (Phil. ii. 8; Heb. v. 8.) His going to Jerusalem, therefore, cannot be viewed as standing apart from the necessity of his death itself. According to the predictions of the Old Testament, in which the everlasting counsel of the Father was set forth (Matt. xxvi. 24; Luke xxiv. 26, 27, 46; 1 Cor. xv. 3), it was in *this* way that the Saviour was to be made perfect for himself and for the Church. So long, therefore, as his hour (and the Father's) was not yet come (Matt. xxvi. 45; Mark xiv. 41; John xii. 27; xvii. 1), he avoided all the machinations of his enemies; but when the previously announced will of God (Luke ix. 31) was inwardly and certainly revealed to him, Christ followed it with childlike obedience (not exerting his might for his own deliverance, Matt. xxvi. 53, 54), and gave himself up a ransom for many (Matt. xx. 28.) The act of Jesus, therefore, in going forward to that death which he looked for with certainty in Jerusalem, is to be explained chiefly from the relation in which he stood to the will of the Father, which must by no means be regarded as the will of a vengeful Being, who from mere self-will selected the innocent as a sacrifice in the room of the guilty, but must assuredly be viewed as *the righteous and holy* will of the Father, who found an everlasting redemption in the *equal balancing* of justice and mercy, in such a way, that the righteous one, placing himself, in his free love, on the same footing with the unrighteous, did, by thus going down to their level, bring them up to his own. The will of the Father (as of pure love) therefore was equally the will of the Son, and the struggle at Gethsemane (Matt. xxvi. 39) is merely to be viewed as this will of the Son victorious in his human nature—the completeness of the victory being resisted by the powers of darkness with all their energy.

Another and more difficult point in regard to this occurrence is

the *solemn entry* made by Jesus. By it the Saviour appears to have awakened and nourished those earthly Messianic hopes which on other occasions he combated. The attempt to represent that entry, however, as something accidental, is excluded first by *this* consideration, that it must have been as easy for our Lord to reach the city quietly and unobserved, had such been his object. And in the next place, the Christian mind refuses to ascribe to an accident so important an act in the Saviour's life. The intention of the narrators, moreover, is obviously by no means to represent this transaction as having taken place unintentionally; its connexion with the prophecies of the Old Testament (Matt. xxi, 5; John xii, 14) at once shews that there was an intention to fulfil them. Certainly, however, it is inconceivable that our Lord should have done anything merely for the purpose of fulfilling a prophecy; it must be possible to point out some connexion which the fact has with his person and office, and which forms the deeper foundation on which the prophecy rests. This foundation I find in the whole ordering of our Lord's life on earth. Although he appeared in the form of poverty and humiliation, and although the Jews could discover in him nothing of that external splendour with which they conceived that the appearance of the Messiah would be surrounded, yet even in his outward manifestation there were to be found indications of what his exalted dignity required. This very entry belongs to the number of these indications, and it stands here as the type of what he is one day to do in taking possession of the kingdom of God in glory. Such a type our Lord intended it to be. The disciples at a later period (according to John xii, 16) learned for the first time the meaning of the act, and connected it in consequence with the prophecies of the Old Testament.

As respects the connexion of the three narratives with each other, St Mark once more appears the most complete and minute. He gives us especially the actings of Jesus, subsequently to the entry, with greater detail than St Matthew, who, in his account of them, keeps much more to general terms. Certainly, however, the narrative of St Matthew is enriched by a reference to the Old Testament, which, in the view of the two other Evangelists, was less significant. St Luke also has embodied (xix, 39-44) in his narrative peculiar traits which must have originated with a close observer and near companion of Christ. The passages from the gospel of St John, which run parallel to this and the following

paragraphs of the section on which we are engaged, will be explained here only in so far as they aid our understanding of the synoptical gospels.

Ver. 1, 2. After the Saviour (according to John xii. 1, seqq.) had staid in Bethany, he went by way of Bethphage (Βηθφαγή from Βῆθη figs [Song ii. 13] which grew abundantly there) which was situated in the neighbourhood of Bethany towards Jerusalem. (The joining together of Βηθφαγή καὶ Βηθανία in St Mark and St Luke is a loose statement, which seems to rest on the circumstance that the Saviour had stopped also at Bethany, but certainly that was not during his journey, which rather commenced from that place.) John's account, according to which the men came from Jerusalem to meet Jesus, does not stand opposed to that of the synoptical gospels; it only delineates the scene more fully. Some might have accompanied Christ from Bethany and Bethphage, while others came out of the city to meet him. According to the representation of St Matthew, it admits of no doubt that the two disciples were sent into Bethphage, which lay at the foot of the Mount of Olives ("Ὅρος τῶν ἑλαιῶν, Βῆθη ἑλαιῶν, Zech. xiv. 4, was situated only a few stadia from Jerusalem, and the road to Jericho lay over it.) Here our Lord commanded them to bring him an ass, which they would find there (John xii. 14 has the expression εἰσεῖν ὄνον, which certainly applies to Christ himself, inasmuch as he says nothing of his sending the disciples.) It is a natural and very obvious suggestion here, to suppose that there had been an agreement concerning the ass previously entered into by Jesus, and there is nothing in the Evangelists which expressly contradicts such an idea, although they render it improbable. The word εἰσεῖν used by St John appears to favour the supposition that it had been accidentally found. The idea of the transaction, and probably also the meaning of the narrators, harmonizes better with that account of the matter, according to which the Messiah on his entry found every thing as he wanted it laid to his hand by the care of God, and thus that there was no antecedent agreement in the case. Certainly, however, we must suppose that those to whom the animal belonged were the friends of Jesus. St Matthew, closely following the prophecy (Zech. ix. 9), makes mention of two animals; St Mark and St Luke allude only to the πῶλον, adding, that it never had been rode upon. (Beasts that never had been used were supposed to possess the character of being pure and un-

blemished, for which reason they were carefully made use of for sacrifices, Deut. xxi. 3.) From this addition it clearly follows that it was this animal which was to carry our Lord; the mother may either have been led behind or have followed; but in any case, we may suppose that St Matthew was quite right in his statement, that two animals were brought.

Ver. 3-5. The disciples were enjoined merely to mention our Lord to the possessors of the animals, on which statement they would at once be given up to them. (The expression *ὁ κύριος* presupposes an acquaintance with the person of the Saviour on the part of the owners of the ass [comp. on Matt. xvii. 4.] Here, however, the *ὁ κύριος*, although it has the article, is not to be taken in any higher sense, inasmuch as *ἵμῶν* is merely to be supplied.) St Matthew immediately adds, that this fact had already been made mention of in the Old Testament. (The formula *ὡς περὶ τὸν νόμον* has here certainly, according to the sense of St Matthew, the literal meaning of an intentional fulfilment. Compare on Matt. i. 22.) The passage Zech. ix. 9 stands in a remarkable prophetic connexion. The Messiah is described (ver. 10) as the Prince of Peace to whom the whole earth is subject, and in this character does he make his entry into the Holy City—Jerusalem being viewed as the centre of the spiritual kingdom. Although primarily the account of the entry given by Zechariah appears merely to be figurative (inasmuch as the ass, as the symbol of peace, stands contrasted to the horse, ver. 10, as the symbol of war), yet the guiding hand of Providence loves to reproduce such features with literal accuracy, mingling together things the most exalted and the most minute with the boldest freedom and most careful exactness. As regards the text of the quotation, St Matthew is found once more dealing freely with the passage. The LXX. translate almost literally from the Hebrew *καὶ εἰσελεύσεται ἡ πόλις ὑποταχθεῖσα τῷ κυρίῳ ἰσραὴλ· ἰδοὺ ὁ βασιλεὺς ἐρχεται ἐν δικαιοσύνῃ καὶ σώζων αὐτὴν ἐξ αὐτῆς καὶ ἐπιδηλοῦν ἐπὶ ὄρει ἰσραὴλ καὶ πάλαιον·* The point to which St Matthew gives special prominence respecting Jesus is merely the *ἐξ αὐτῆς*, in order to indicate the character of the gracious dominion of his sceptre, which this whole entry symbolizes. Along with the passage from Zechariah, however, St Matthew seems to have combined another from Isa. lxii. 11, at least the words *εἴπατε τῇ θυγατρὶ Σιών* are borrowed from it.

Ver. 6, 7. The act of bringing the animal itself is described by

St Mark, according to his manner, in full detail; he even observes the way in which it was tied. (*Ἀμφοδος* or *ἄμφιδον* = *ἕβμη*, a street, a road. In the New Testament it occurs only here.) The expression also *τινὲς τῶν ἐμετ' ἐστηκότων* shows great powers of graphic description in things external. (Luke xix. 33 mentions several *υἱοί*, perhaps they may have been sons of the possessor, who came upon the apostles, and who, as such, may also have been called owners of the animal.) When they brought the animals to Jesus, they spread (according to the Oriental custom, instead of a saddle) their clothes upon one of them, and set Jesus on it. (In the text of St Matthew *ἐπεκάλισεν* is certainly the right reading, but the account of St Luke [*ἐπέστρωσαν τὸν Ἰησοῦν*] is undoubtedly to be preferred. In this act of the people they plainly expressed their acknowledgment of Jesus as the Messianic King.—The words *ἐπάνω αὐτῶν* of St Matthew are merely a loose form of expression. The two animals are viewed as taken together, and thus everything which happened to one of them [*πῶλον*] is applied also to the other.)

Ver 8—11. This account of what was done around the person of Jesus before the commencement of the procession is followed by a description of the exulting and triumphant joy which broke forth on the part of the people. They spread their clothes on the road (2 Kings ix. 13, as the token of an honourable reception), and scattered twigs along the way over which Jesus passed. (Instead of *κλάδοι*, St Mark has *στοιβάδες*, from *στόβη*, copsewood, branches. John xii. 13 has the more specific expression *βαῖα τῶν φοινίκων*. See ad loc.) At the same time, however, they received Jesus with salutations addressed to Him as the Messiah. (Luke xix. 37 accurately describes the locality here [it was at the *κατά-λασις τοῦ ὄρους τῶν ἐλαιῶν*], and remarks that the *δυνάμεις* of Jesus were the subject of praise to God. Probably this remark refers primarily to the raising of Lazarus, which, according to John xii. 9, had attracted so many to Bethany.) The words of salutation quoted here are taken from a song of triumph<sup>1</sup> (from Ps. cxviii. 26) which refers typically to the Messiah. (The *קָם מִצִּיּוֹן* is translated by the LXX. *κῶμῃ σῶσον ὁῦ*. St Mark has carried out the expressions, inasmuch as he applies the word *ἐδόξα-γημένως* also to the *βασιλεία*, which is ascribed to David as representative of the royal dignity belonging to the Messiah [Ezek.

<sup>1</sup> As to this see the remarks on Matt. xxi. 42.

xxxiv. 23, 24.] St Luke entirely omits the term *hosanna*, with which his readers were unacquainted. The last clause is difficult—*hosanna ἐν τοῖς οὐρανοῖς*. It is best to understand the expression along with Fritzsche as meaning that the exclamation of hosanna is supposed to be transferred also to heaven, in order to intimate that Jesus was also to be joyfully acknowledged by the heavenly world.) That, however, which the fickle multitude here praised in Jesus they within a few days denied that they could find in him, after having been disappointed in the expected appearance of that outwardly glorious kingdom towards which their carnal hopes were specially directed. The people thus had to acknowledge and salute Jesus of their own free will, as the Messiah, in order that it might afterwards be said that they had rejected their (acknowledged) King.

Luke xix. 39-44 relates other interesting traits of Jesus during his entry. First he mentions a conversation with some Pharisees who, even at this moment, when men were carried away and intoxicated with joy, uttered certain cold reflections against the rejoicings of the people (compare the entirely similar occurrence, Matt. xxi. 15, 16.) Full of chagrin that the people did homage to Jesus, they ventured to ask Jesus himself to repress the shouts of those who hailed him as the Messiah. Our Lord, however, here indirectly acknowledges his own kingly dignity, inasmuch as he declares that it could not be otherwise, and that he must, amidst triumphant joy and the free acknowledgment of his prerogatives, make his entry into the Holy City. (In consequence of the way in which the expression *λαλοῦντες ἑαυτοῖς* refers to Hab. ii. 11, where the stones in the wall and the beams are represented as speaking, it is to be taken literally, and explained from proverbial usage. It is intended to set forth the necessity there was for the loud expression of public joy even on the part of minds the most inanimate, and thus to shew the importance of the moment.) Amidst this general exultation, however, which the Saviour would by no means interfere with, there yet mingled the silent tears of sadness as, descending from the brow of the Mount of Olives, he looked on the Holy City, the *mother* and the *altar* of the saints (Luke xiii. 33.) In mental vision Jesus beheld that same people who now met him with shouts of joy, opening their ears to the hostile influences of the Pharisees, and, by trifling away the opportunity of salvation which had come so near them, preparing for themselves a fearful doom. In the

lively contemplation of these violent contrasts,—the exulting salutation of the rejoicing multitude, and the approaching murderous cry of crucify him,—the peaceful repose of the city as it lay spread out before his view, and the war-storms which were to roll up towards its walls,—the inclination of men (and their need) for the one side, and the power of darkness deciding them to take the other,—amidst such contemplations, feelings the most varied must have filled the Saviour's soul. The relation in which the people stood to his person specially implies the possibility of a free choice on their part *in his favour*, because, without such a possibility, neither the guilt which the people drew down upon themselves by rejecting our Lord, nor their punishment, could have been applicable to them. Certainly, however, Christ puts their guilt here in the mildest form, when he makes it consist in their *not knowing*,<sup>1</sup> or in having their spiritual views so darkened as not to perceive the importance of the moment. (At Acts iii. 17, 1 Cor. ii. 8, this want of knowledge is extended also to the ἄρχαίτες who crucified Jesus. Only, this want of knowledge and blindness must be viewed as also *implying guilt*, inasmuch as it pre-supposes unfaithfulness in the use of the means for enlightening the spiritual perceptions which God had so richly put within the reach of the people. Peculiar to this passage is the expression ἐν τῇ ἡμέρᾳ σου ταύτῃ, instead of which there is given at ver. 44, καιρὸς τῆς ἐπισκοπῆς σου. It expresses the idea that nations (as well as individuals) have in their advancing development moments, on the use or neglect of which their condition, through long periods of time, depends—periods of crisis, as it were, in which the decisive step for good or evil is taken. Through the preceding periods certainly the decision may have been rendered *probable* on the one side or the other (as was the case here with the Jewish people), but every thing would fall under the dominion of stern necessity, should we maintain the absolute impossibility of its being otherwise than it was. The contest between the small number of noble minds among the Jewish people and the great corrupt mass, was brought out to view by the Redeemer appearing in the midst of them. While the former attached themselves to his heavenly appearance, and found in him life and full enjoyment, the latter saw in it the annihilation of their vain hopes

<sup>1</sup> Compare, however, on Matt. xxiii. 38, as to the connexion between the want of *will* and the want of *knowledge*.

and selfish plans. Instead of submitting to self-denial, they offered up the Holy One in sacrifice, and thereby consummated at once their own *destruction* and the *salvation* of the world. (As to *ἡμισυ* = 𐤇𐤃𐤁 comp. on Luke i. 68, 78.) As respects the representation which our Lord gives, ver. 43, 44, of the consequences of such unfaithfulness, and which he sets forth under an external aspect, they will be more fully considered on the parallel passages, Matt. xxiii. 37; Luke xxiii. 27.

## § 2. THE FIG TREE CURSED.

(Mark xi. 11—14.)

In this and the two following paragraphs St Mark shews himself unmistakeably the more correct narrator as respects chronology. He remarks (xi. 11) that the entry of our Lord took place towards evening, and owing to this, after he had visited the Temple, he immediately returned with the Twelve to Bethany. St Matthew, on the other hand, places the driving out of the merchants and the cures (ver. 14) also on the day of the entry, and not till after these does he recount with St Matthew the departure for Bethany (ver. 17.) The account of the Messianic salutation which the children joyously repeated in the Temple agrees, indeed, very well with the day of the entry, but not less so with the following day. The exclamation of the children appears as the *echo* of the people's exulting shout on the preceding day. The unchronological character of St Matthew, however, is peculiarly conspicuous in his account of the withered fig tree. He transfers, indeed, as does St Mark, Christ's visiting the fig tree to the morning of the day after the entry; but his account of the marked fulfilment of the curse pronounced by Jesus, and the conversation as to faith therewith connected, are immediately subjoined by him, while, according to St Mark (xi. 19, 20), a whole day intervened. From such inexactness, however, on the part of St Matthew, we are not to conclude that his statements are not to be depended upon, and that the apostolic origin of his gospel is improbable, but rather that his leading aim was not the description of things external, but the portraying of Jesus and his labours under certain general points of view. As was already

observed above (on Matt. xxi. 1), these historic topics which St Matthew brings together in this section form only an introduction to his lengthened account of the manner in which our Saviour conducted himself towards his powerful enemies. Hastening on to this account, he describes only in general terms those external circumstances which it is the peculiar gift of St Mark fully to portray. St Luke, however, who shows himself elsewhere so exact a narrator of the conversations of Jesus, in their connexion with those incidents in our Lord's life which gave rise to them, here loses all his originality and individual peculiarity, so that there is some foundation for Schleiermacher's conjecture, that the account which St Luke followed lost its graphic descriptiveness with the entry of Jesus into the city, because the narrator had here left his train, and no further sources of information were at St Luke's command.

As respects the curving of the fig tree itself, the narrative of St Mark in particular, and the whole fact as it stands, presents important difficulties. As regards, first, the account of St Mark, there is something strange in the expression, *ὡς γὰρ ἦν καιρὸς ὄβωον* (ver. 13.) For, if we refer the expression *καιρὸς ὄβωον* to the time in which figs ripen, one does not see how the Saviour, if the period generally had not arrived, should have sought figs on the tree. And further, as the fruit of the fig tree is produced at an earlier period than the leaves, and as St Mark expressly tells *ὁβὸν ὄβωον εἰ μὴ πῶλλον*, it appears that the *καιρὸς ὄβωον* must have arrived, for in a fruitful fig tree, if the leaves were already expanded, fruit might certainly have been expected. The difficulty is diminished here if we understand by it that kind of figs which remain hanging on the branches all winter, and are gathered in early spring. In that case the sense of the words would be this—while the common kind of figs were not yet ripe, and the time for gathering them in had not come, Jesus yet perceived that this tree on which he sought for figs belonged to that other kind which here at that time ripe and refreshing fruit, and thus he could rightfully expect figs on the tree. (As to the different kind of figs, comp. Winer in his *Real Lex. sub. voc.*) But, although the circumstance that there was in Palestine a kind of winter figs is of great importance in explaining how Jesus could have sought for that fruit on a tree before Easter, yet the difficult expression *ὡς γὰρ ἦν καιρὸς ὄβωον* is not thereby explained. Equally unsatisfactory are those interpreta-

tions of the passage, according to which *καρπὸς* refers not to the time but to the *place* in this sense, "it was not good ground for growing figs." The simplest explanation of this obscure passage is arrived at by observing that the article is wanting, and that its absence at once precludes all reference to the time of the *ingathering* of figs, for had that been the sense, the expression would have been *ὁ καρπὸς τῶν εἰσῶν*.<sup>1</sup> This circumstance points to that view of the words according to which the expression *καρπὸς* is to be understood as meaning *tempus opportunum*—not the stated and regularly returning period of ingathering, but the *weather* of that particular year. The sense would then be this—it was not a good *season* for figs—the fig trees had not yet borne.<sup>2</sup> There is, however, still greater difficulty involved in the fact itself. It is not possible in any way to see how our Lord could curse an unfruitful fig tree if we look at the fact only *externally*. All our conceptions of the Saviour would be deranged were we to adopt so unfitting an application of his miraculous power. But if we understand the expression *καρπὸς ἐστὶν οὐκ ἔστιν ἐπιπλοῦς καὶ ἡμεῖς οὐκ ἔσμεν ἐπιπλοῦς* as amounting simply to a remark occasioned by the worthless nature of the tree, which was obvious to the view, then, in the first place, the narrative would be aimless, and in the next place, it is impossible to see how such a remark regarding things external could give occasion to the subsequent instructions on the subject of faith (Mark xi. 22, seqq.) To say nothing of the fact that such an exposition obviously does violence to the text, inasmuch as, according to the view of the Evangelist, the withering of the fig tree was the result of a special exercise of power on the part of Jesus (ver. 21, *ἡ σὺν ἧ, ἣν κατηγάσθαι ἐξέλεγεσθε*), it is further true that in the more elevated tone, which the Redeemer strikingly and openly assumed in these latter hours of his life, it was impossible that any observation so inane could find a place. In the delineation, therefore, of the Saviour's character, this fact can find a place as a genuine trait only when

<sup>1</sup> Comp. Matt. xxi. 34, where the fruit season is termed *ὁ καιρὸς τῶν καρπῶν*.

<sup>2</sup> I cannot comprehend how De Wette can allege, in opposition to this view of the words, that it makes the curse appear unfounded. Perhaps he thinks it necessary that all the other trees should have been bearing well, but it is self-evident that, in a purely symbolical transaction, points of this kind are not to be pressed. He further observes, that at the time of the Passover, it could not have been decided whether the figs were to be plentiful. If winter figs be here spoken of, the clause refers to the preceding year.

we regard it as the external representation of an *idea*. (See as to the meaning and importance of many transactions on Luke v. 1, seqq.) As the great and decisive hour approached, the holy soul of Jesus was occupied only with the sins of the people, who at the sublime moment, when all the longings and hopes of their fathers stood fulfilled, remained blind and deaf to the revelation of his glory. He, the Son of their Father in heaven, was come seeking those fruits of true repentance, which the law ought to have produced, but he found them not. As the result of this unfruitfulness, therefore, the penal sentence now took effect after the tree had in vain been cared for by the true Gardener (comp. on Luke xiii. 6)—it must now be rooted out. The whole of this rich combination of ideas lay, as it were, embodied in the apparently insignificant fact; and thus understood, it becomes the symbol of our Lord's relation to the people of Israel and their final doom, which is of extreme importance in connexion with the closing period of Christ's ministry. Only on the supposition that such is the meaning of the transaction do the Saviour's words, which, according to Mark xi. 25, 26, immediately follow the fact, acquire a perceptible connexion with it.

### § 3. THE PURIFICATION OF THE TEMPLE.

(Matt. xxi. 12—16. Mark xi. 15—18. Luke xix. 45—48.)

As respects first the connexion of the synoptical gospels here with John (ii. 12, seqq.), Lücke has come at last to maintain the identity of the fact narrated by the former and the latter. But the transposition of an occurrence which took place at the commencement of Christ's ministry to the conclusion of it, seems to me a thing so improbable, that I could consent to it only in a case of extreme necessity. Such a case of necessity does not seem to me to exist here. For, *in the first place*, granting that the narratives of St Matthew and St Luke are not in this section minutely exact, we must yet all the more decisively maintain that St Mark records the occurrences of that particular day with the most careful detail. The manner in which the narrative of the withered fig tree is set before us is so graphic, that it can only have proceeded from an eye-witness, and the account given by St Mark of the

driving out of the money-changers, has traits so special (ver. 16, 17), that they attest the genuineness of his account. In a narrative such as this, a misunderstanding like the above is not to be thought of. *In the second place*, however, a transaction such as this on the part of Jesus, both at the *commencement* and the *close* of his ministry, so far from seeming extraordinary, is in the highest degree appropriate. Certainly, however, this transaction, as well as the former, must not be looked at merely in its external aspect, but be regarded as the symbol of our Lord's whole ministry. Regarded in its external aspect, the transaction must always have the appearance of being somewhat aimless, for, though the dealers retired for the moment from before our Lord, yet we cannot form any other supposition than that, when he withdrew, they again resumed their unholy traffic, for the priests were not opposed to it. The whole occurrence, however, acquires an ideal meaning if we view it in its external aspect only as a type of our Lord's spiritual labours. The purifying of the house of God, in the spiritual sense of the word, was his peculiar vocation, and this was symbolized at the commencement and close of his labours, by the act of purifying the outer sanctuary. The more special circumstances in the account which St John gives of the act (especially the *συνὴ καθαίρειν ἐν ἁγιαρίῳ*, as to which the synoptical gospels are silent) may have had reference to what the Saviour did at the first purification of the Temple exclusively, for it may be supposed that when he came to repeat the act the multitude at once retired before the well known Prophet.

As respects the transaction itself, however (whether it occurred only once or oftener), in its connexion with the Saviour, the violence which it manifests may seem out of keeping with the gracious character of Jesus. But, inasmuch as love was completely and truly exhibited in the Redeemer, for that very reason there was displayed in him as well its *severity* as its *mildness*. As the latter was manifested toward the humble, so was the former towards the bold and shameless; and as here in *deed*, so in other passages in *word* (Luke xix. 27, Matt. xxiv.), does our Lord express himself as one who shall destroy the adversaries (comp. on John iii. 17, 18.) The circumstance, however, that the effort of Jesus should be effectual for the external purification of the Temple—that for the time at least during which he was present, the turmoil should have been silenced, this is by no means to be explained by any

*special* exercise of our Lord's miraculous power, but from the fact that he was himself a mighty miracle. Lücke (part i. p. 536) has well exposed the utter vanity of the attempt which has been incidentally made to refer this transaction of Jesus to the so-called right of zealots. The only thing which remains to account for the fact is the personality of the Saviour himself. As Jesus by his word, and by the holy impression of his character, disarmed the band (John vii. 46, xviii. 6), so by his holy anger he drove the unholy men from the precincts of the Temple.

Ver. 12. The so-called outer court of the heathen, consisting of a wide-paved space in front of the proper outer court, formed the scene of this transaction. In this space the sellers of animals for sacrifice, and the money changers, had erected their booths (ἑστῆαι), and thus transferred the turmoil of worldly traffic into the immediate neighbourhood of those who were engaged in prayer. (Κόλλουδιον from κόλλος, small coin, change, and then an agio or exchange. John ii. 14 has ἀγριατιστής from ἀγία, small coin, change. Both expressions are parallel to that commonly used, viz. to τραπέζιστας, and occur in the New Testament only in this narrative.) Mark xi. 16 gives in addition the special circumstance that vessels (σκεῦη) were carried hither and thither probably for the accommodation of the sellers, and that this our Lord also prevented.

Ver. 13. All the three Evangelists equally unite in giving, along with this transaction of Jesus, a reference to two passages of the Old Testament, viz. to Isa. lvi. 7, and Jer. vii. 14. Although the natural contrast implied in these passages is so great as easily to have impressed itself on the memory, yet so minute an agreement in the twofold quotation must be held to prove that the different narratives are founded on one and the same original account. Only St Mark gives the words of Isa. lvi. 7 somewhat more fully, inasmuch as he has included also the expression *οἰκὸς τοῦ ἱεροῦ*. Even St Matthew also, in bringing forward these passages, has not applied to them his usual formula *καὶ περὶ αὐτῶν*, and hence we are not to suppose that the words had any special reference to those circumstances which arose in the time of Jesus. They merely oppose the ideal meaning and design of the Temple to the bold abuse of that design as brought about at earlier and later periods by sin (as to *καλεῖσθαι*, see on Luke i. 32.)

Ver. 14–16. Even in the Temple does Jesus still continue his healing labours, dispensing blessings so long as he could during

his appearance on earth, and by his efforts bestowing life on those who did not set themselves in opposition to the blessed influence which went forth from him. But here does St Matthew begin to bring forward the fact, that it was the Pharisaic party which showed itself entirely hardened against all holy impressions. (Only here in the New Testament are the works of Jesus termed *ἔργα* — τῶν ἁγίων.) The account of the continuous assaults of this party on the person of our Lord, forms the leading topic of the whole subsequent narrative of St Matthew. It is here related, first, how the Pharisees (just as at the entry of Jesus, Luke xix. 29), sought to silence the Messianic shout of welcome which the children in their simple joyousness were raising, as an ode to that cry of the multitude that had now died away, and by which they were reminded of a truth offensive to them. The Saviour, however, once more reminds them of a Scripture statement (Ps. viii. 2), in which the age of childhood (ἡλικία τῶν παιδῶν) is represented as also fitted to proclaim the praise of God. The words of St Matthew, moreover, closely follow the LXX. From the application of these words considered in itself, no inference can be drawn absolutely to prove the Psalm to be Messianic, for St Matthew does not intimate here that there was any fulfilment in them. But assuredly the express reference of the Psalm in other passages of the New Testament (1 Cor. xv. 27, Heb. ii. 6, 7), makes it certain that the Messianic exposition of it was that adopted by the apostles. Yet this does not by any means exclude the general reference of it to men as such, but rather does human nature appear in the Messiah (the *ὁμοιωσις τῆς σαρκὸς*) as ideally personified, and hence the human in him is to be viewed as on all sides complete and perfect, while in every individual the human character is set forth only approximately. According to this special reference of the Psalm to the Messiah, the quotation acquires an immediate application to the existing circumstances, which otherwise this passage would not of itself have indicated.

That which St Matthew here sets forth by a special and particular reference, Mark (xi. 18) and Luke (xix. 47, 48) express only as a general idea, but they represent the hostility of the priestly party to Jesus, as restrained by the attachment cherished for his person by the more simple multitude who were more susceptible of noble impressions, but were at the same time exceedingly fickle (Luke, *καὶ οἱ ἄπαιδες ἰζηνημάτων αὐτοῦ ἀκούοντες*.) Not until this attach-

ment was weakened by the insinuations of the Pharisees, did they dare to go forward with their dark plans (comp. Mark xxi. 46, and the parallel passages.)

#### § 4. ON THE POWER OF FAITH.

(Matt. xxi. 17—22; Mark xi. 19—26.)

As was already remarked above, St Matthew does not treat the history of the withered fig tree with minute accuracy, for he makes the Redeemer, on the morning of the day succeeding his entry, go up to the tree in order to seek fruit, and he makes the withering take place immediately on his going up to it (*παρὰ τὴν ἡμέραν ἐξῆς αὐτῆς*), while the more accurate St Mark relates that it was not till next morning that they observed the fulfilment of the Saviour's threatening. But, looking to the whole character of St Matthew as a writer, this is not to be regarded as an historic error, but merely as an abbreviated form of recording the fact. The thing which he had in view was not the transaction in itself as such, but the meaning which it was to bear. It was to prepare his readers for his leading theme, viz. Christ's mode of dealing with the Pharisees. That which at chap. xxiii. is fully expressed in *thought*, is embodied in *fact* by this history of the withered fig tree, viz. the destruction of the Pharisees and of the multitude enthralled by their spirit. That part of our Lord's discourse therefore (such as Mark xi. 25, 26), which did not subserve his object, was left out by St Matthew. St Mark, however, who gives the facts for their own sake, is accurate to the minutest particular. Thus, he even records (ver. 21) that it was St Peter speaking for the body of the apostles who gave occasion to the Saviour's discourse. As respects the account of *πίστις* in our Lord's discourse, all that is needful on that point has been set down at Matt. xvii. 20. To the *πιστεῖν* there stands opposed the *δισκρίβειν* as a state of inward wavering and uncertainty. (Rom. iv. 20, xiv. 23, *δισκρίβειν* τῆ ἀπιστίας. *Δισκρίβειν* denotes primarily to *fight*, to *contend with*, and this meaning is transferred to the state of the soul. Hence *δίσκρησις* is by no means synonymous with *ἀπιστία*, for this latter expression denotes the entire absence of faith, the former merely the

weakness of faith, which cannot attain to complete internal confidence.) Farther, this state is ascribed to the *ναξδία* (as *πίστις* is at Rom. x. 9); for as respects faith, we have not primarily to do with ideas or conceptions which are rather to be viewed as the consequences of it, but with the personality of man in its innermost core. (The state of the soul's dispositions and the will, in so far as it is determined by these dispositions.) At the most, therefore, *ψυχὴ* might here have been put in room of *ναξδία*, in so far as it may be viewed as concentrated in the *ναξδία*, but in no case could *πνεῦμα* or *νοῦς*.

As respects the connexion of the ideas, it is not without obscurity. In the first place, regarding the astonishment with which the disciples viewed this occurrence (Matt. xxi. 20), it may well surprise us after the many extraordinary deeds which they had seen done by our Lord. But just as those whose minds are filled with the sense of the Divine Omnipotence, are struck with astonishment as often as they see it displayed in now and exalted manifestations, so do we see the disciples affected whenever the glory of Christ reveals itself under a new aspect. But the reference to faith does not seem to connect itself appropriately with this astonishment, and with the question *πῶς ἐξήγησάτη ἡ σὺνῆ*. For, were we to understand the reply as meaning, "I perform this through faith, and through faith *you* could do it also," it must be observed that the expression *πίστις* is never used as applicable to the relation in which Christ stood to the Father. The Saviour performs his miracles, not through the power of faith in God, but from the divine power that dwelt in himself. We must therefore merely say, that our Lord meant to lead the disciples away from outward astonishment at the fact, to that which was internal, and refer them to *πίστις* as the source of all power to them for the performance of outward acts. Hence does St Mark rightly begin the discourse with the admonition *ἔρχετε πίστιν Θεοῦ*, by which he meant to turn the attention of the disciples to their inward life of faith as the necessary condition for all outward activity. His referring *πίστις* to God, however, does not exclude faith in himself personally, as the Redeemer God was manifested in him (John xiv. 9), and faith in Christ is faith on God in him (comp. Acts iii. 16, where faith in Jesus healed the sick.) Certainly, however, it is also true that the faith of the apostles would manifest itself by outward *ἔργα* (John xiv. 12; *ὁ πιστεύων εἰς ἐμὲ, μείζονα τούτων ποιήσει*);

and hence the particular form in which the power of faith is here developed.

The representation thus given of faith and its power is followed (Matt. xxi. 22) by the assurance that believing prayer will be heard. The mode of transition in St Matthew permits us clearly to see the connexion of the ideas. Faith is viewed as the principle of the Christian life in general, and is farther set forth as a condition necessary to the satisfying of the most difficult requirements. The overturning of mountains is to be viewed as something arising from circumstances, something necessarily demanded, yet impossible for human power, which becomes as such the object of believing prayer, and by this means the supplicant has conferred on him the powers of a higher world. The thought is merely extended from that which is particular and individual to that which is general (*πάντα ἕα.*) As respects, however, the idea that believing prayer will be heard, St John (xiv. 13; xv. 16; xvi. 24) has given it in its complete form, by adding the clause *ἐὰν ἠρώτησεν ὑμεῖς* (comp. on Matt. xviii. 19): for in that clause the *pure* origin of such prayer is traced to the mind and spirit of Jesus, and in this very *origin* of the supplication there lies the necessity of its *fulfilment*. For, that which God's spirit prompts us to *ask*, he also naturally *bestows*; self-originated prayer cannot arise from *πίστις*. The connexion here obviously again requires that the *πίστις* be not viewed as mere knowledge, but as a state of the soul out of which that knowledge takes its rise. The specific characteristic, however, of this mental state, is susceptibility for those powers of a higher world which lie at the foundation of the whole new life—a life which has *πίστις* for its root. Hence the expression *πάντα ἕα* is only limited by faith, and not by the objects of prayer, inasmuch as, according to the measure of circumstances, things great as well as small, external as well as internal, may be the object of believing supplication.

It would be difficult to tell how the closing verses of St Mark (xi. 25, 26) are to be combined with the context, if the symbolical meaning of the withered fig tree were denied. It would in fact be impossible to explain how these words (which Matt. vi. 14, 15 has given in the Sermon on the Mount, at which passage fuller details may be consulted) could have been inserted here by the Evangelist, since that which goes before and that which follows hang so closely together. The best course would be to reject the verses entirely as

an interpolation. But, adopting the symbolic meaning of the fact, they acquire, in a moral point of view, a beautiful reference. The account of the doom of the Jews, from which the apostles saw themselves exempted, may have produced in them a state of vain self-sufficiency; as *καυχόμενοι* they may perchance have cherished in their hearts unholy irritation (*ὄργη ἐξ ἡγέρων καὶ τιμῆς*) against their brethren, instead of lowly humiliation because of the unmerited grace bestowed upon them. For this reason does the Redeemer exhort them, above all things, to cherish mild and humble feeling as the condition of their *continuance* in grace, and in believing prayer. Thus, as we are not for a moment to imagine that Israel is wholly cast away (Rom. xi.), so the apostles are just as far from being ensured against falling; and to make them fully aware of this insecurity is the object of our Lord in those words.

### § 5. CONVERSATIONS OF THE LORD WITH THE PHARISES.

(Matt. xxi. 23—xxii. 14. Mark xi. 27—xii. 12. Luke xx. 1—19.)

In this section there follows an account of the interviews which the Redeemer had with the hostile sacerdotal order. Their hatred towards the person of the Saviour, and their concern on account of the number of adherents that he found among the people, had risen to the highest degree. Fear alone restrained them from laying violent hands upon him (Mark xi. 18; Luke xix. 47, 48), and they therefore sought to catch him by craft. But the spirit of truth and wisdom enabled him to put all their malice to shame. In the report of these occurrences given by St Matthew, which is very full and minute, two paragraphs are to be distinguished; for in Matt. xxii. 15. ff. the Pharisees, as well as the Sadducees, are represented as making a second attempt. The accurate harmony of all three Evangelists in these statements is, undoubtedly, a very important argument for the correctness of the description. Everything seems to have been transacted in the order in which the history runs; the only difference being, that St Matthew relates more particulars than the others, as he inserts two parables (xxi. 28—32; xxii. 1—14) not found in either of them; while, on the other hand, St Luke is the briefest, it being very seldom (*v. g.* xx. 35, 36) that he makes any additions peculiar to himself, and in

one instance he leaves an event (Matt. xxii. 34-40) altogether unnoticed. Even the verbal agreement of the synoptical writers, in these ensuing sections, is often so great, that we are here tempted to suppose one and the same account as lying at the foundation of all the three. But, compared with St John, the other Evangelists, here taken together, appear external. That spiritual disciple is the only one who permits us, in these latter seasons of the Lord's earthly life, to look into the quiet circle of his followers, and into the loving heart which now disclosed itself to his own without restraint. It may have been too difficult to comprehend the external and the internal parts of the Saviour's life in one representation, especially in its last deeply agitated period; for this reason each was handed down to us separately, but, on that very account, certainly stamped with so much the more genuineness and truth.

Ver. 23-27. The abode of the Redeemer, in the last days before his sufferings, was divided between Bethany—where he endeavoured to ripen, in the circle of his own, the germs of the higher life which he had scattered—and the Temple. Here, in the Father's house, as the appropriate place for the labours of the Son (Luke ii. 49), he went about and distributed his blessings, as he had done before. (Mark xi. 27, ἐν τῇ ἱερῇ περιπατοῦντας αὐτοῦ. Luke xx. 1, διδάσκωντας αὐτοῦ ἐν τῇ ἱερῇ καὶ εὐαγγελιζομένους.) But to the priests, who hardened their hearts, the works of Jesus became the means of condemnation. (John ix. 39, εἰς κόσμον ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, ἵνα οἱ βλέποντες τυφλοὶ γένωνται.) For, instead of yielding to the Spirit of truth, who spoke through him, they banded together to destroy the Witness by whom the truth was declared. At length, one of the ruling party of the priests came up to him, and asked for the authority (ἐξουσία) by which he worked. Although the individuals from whom this question came are described as members of the highest tribunal (οἱ ἀρχιερεῖς, οἱ γραμματεῖς, καὶ οἱ πρεσβύτεροι, compare the remarks on Matt. xxvi. 3), yet no *distinct* intimation is given that these men came, not in their personal capacity, but as a deputation of the college. Hence we cannot regard this occurrence as altogether parallel with that which is related respecting the Baptist (John i. 19), to whom priests came, who were officially deputed to interrogate him in reference to his prophetic office. At the same time, it is not impossible that the persons who questioned the Lord upon

his occasion were expressly delegated by the Sanhedrim, and, if that were the case, it does not appear how this query, as such, can have involved anything false. Indeed, according to the Mosaic law itself, directions were given for the testing of prophets, amongst whom, in the wider sense, the Messiah was to be reckoned as the Prophet of all prophets (Deut. xviii. 18); according to this provision, it was open for every member of the Israelitish people to try the prophet, upon his appearance, by the standard of God's word; how much more was the same thing permitted to that body in which, according to the Mosaic constitution, the political and ecclesiastical jurisdictions were concentrated! (Comp. Deut. xiii. 1, ff.; xviii. 20, ff.; Ezek. xiii. 1, ff.) Thus the reply of Jesus appears somewhat strange, especially if we regard the interrogators as an officially-appointed deputation from the Sanhedrim, or government. For it seems that, if every one (and consequently the Sanhedrim above all) possessed the right to obtain information as to the *ἐξουσία* of the prophet, the Redeemer ought to have answered their inquiry, and not to have perplexed them by putting another question in opposition to it. But this difficulty is removed by the remarks which follow. According to the Mosaic regulations, neither the people, nor a college, nor an individual, were to be placed *above* the rank of the prophet; on the contrary, the prophets themselves were to be the organs of the divine Spirit, and therefore from them the over-ruling influence was to proceed. At the same time, however, the prophet certainly was to be, as it were, controlled by the mass of the people, and by every individual as a member of the mass, in order to guard against abuses of the gift of prophecy. The passages already adduced shew that two cases were possible in which the prophets were not to be obeyed, but were liable to a severe punishment. (Comp. J. D. Michaelis, Mos. Recht. B. 5, s. 181, ff.) The cases were these: either that the prophet himself traced his *ἐξουσία* to another god (for example, to Baal) as the true one; or that, although he appealed to Jehovah, he could not prove his authority by miracle and prophecy. According to the wise appointment of God, no prophet could rise without such evidence of his divine mission. Men, in their state of sinfulness, needed not only the communication of the truth, but also a *testimony* to the truth communicated, *which could not be mistaken*;—and both of these were furnished

by the prophets.<sup>1</sup> Thus no other means of testing the prophet was afforded but to question him respecting the proof of his authority. Hence the Sanhedrists sent to St John the Baptist (John i. 19), and St John explained to them that he was the forerunner of the Messiah, of whose presence amongst the people he prophesied. St John himself also sent to Christ in a time of temptation (Matt. xi, 1, ff.), and so also now the Pharisees make their inquiry, so far as the form is concerned, in proper order. For the words *ἐν ποίᾳ ἐξουσίᾳ* referred to the question, whether the commission of the interrogated prophet to teach was derived from the true God or from a false one; the other words, *τίς σοι ἔδωκε τὴν ἐξουσίαν*, conveyed the query, whether the prophet himself, to whom it was put, professed to have received his appointment immediately from God, or through any medium,—as, for example, the disciples who went about and proclaimed, in the name of Jesus, the approach of the kingdom of God. But with all this outward regularity, the *spirit* of the question proposed by the Pharisees was as impure as its *form* was faultless. They asked it, not from necessity and inward uncertainty respecting the vocation of Christ, for themselves and for the people, but from malice. They had felt the power of the truth that proceeded from him in their hearts; they had seen enough of miracles wrought by him, and they knew that his commission was proved;<sup>2</sup> in spite of this, they represented themselves as uncertain, and sought to involve Jesus in perplexity. But it may be asked, what harm could his question do? Had he replied, *ἐν ἐξουσίᾳ Θεοῦ*, it would not, indeed, have injured him with the people, who were favourably disposed towards him (Matt. xxi. 46), and just as little could the priests have derived, from such an answer, anything by which to condemn him. Doubtless, however, the Pharisees wished to induce him to declare himself to be the *υἱὸς τοῦ Θεοῦ*.<sup>3</sup> This

<sup>1</sup> On this account the Lord said: "If I do not the works of my Father, believe me not. But if I do, believe my works." (John x. 37, 38.) At the same time, these words are not to be taken without the others—"He that is of God heareth God's word" (John viii. 47); for only the *ἔργα* and the *ἀλήθεια*, in connexion, have the power of proof. (Comp. the observations on Matt. iv. 12.)

<sup>2</sup> Comp. John iii. 2, the language of the *ἄρχων* Nicodemus: *οὐδεὶς δύναται ταῦτα τὰ σημεῖα ποιεῖν, ἂν σὺ ποιεῖς, ἰὰν μὴ ᾖ ὁ Θεὸς μετ' αὐτοῦ*. Here the acknowledgment of the truth, in a well-disposed member of the Sanhedrim, is expressed.

<sup>3</sup> As, according to John viii. 17, Christ adduces two witnesses for himself, himself and the Father. The following is to be regarded as the difference between Christ and the prophets:—they acted in the power of God, as filled (at times) by his Spirit; but the

was regarded by the Jews of that day (John x.)—who did not rightly understand the word of God in the Old Testament—as blasphemy against God; and for the purpose of being able to accuse him of this, they fixed upon an apparently legal question, to which they thought an answer might be expected such as they desired. On account of this hypocritical state of mind the Redeemer justly rejected the question,<sup>1</sup> and instead of it, proposed another to them, which, on the one hand, was adapted to awaken in themselves the consciousness of sin, where that was possible—and on the other, to direct the attention of the people to the insincerity of their leaders. The Lord asked them respecting the office of St John. (The peculiar office of St John may be regarded as concentrated in his *βάπτισμα*, that being the form of his ministry.) They had interrogated this messenger of God concerning his office by a formal deputation; he had answered them and given them a *σημεῖον* (τῆς), by which they might test the true divinity of his commission, viz.—*that the Messiah was amongst them* (John i. 26). Now, instead of coming, in accordance with this evidence, to be baptized by John, and earnestly seeking the Messiah pointed out by him, these false shepherds left St John to his fate, and allowed the people, whom they ought to have instructed concerning the visitation of God, to remain there in perplexity. This hypocritical insincerity the Lord exposes. Thus his counter-question is not to be viewed merely as a rejection of theirs, but as conveying a positive censure of the Pharisees. They might answer as they would—their duplicity came to light; for even the *ὅτι Ἰδομεν* was a falsehood, since, after the official despatch of the deputation, they knew perfectly well who he was. Hence he again severely rebukes them for their dissimulation, ver. 32, because they refused the *μετάνοια* and *πίστις* which St John and the Redeemer preached to them, lest they should lose their theocratic power.

Ver. 28—32. The following parable contains within itself its reference to the context (ver. 31, 32), and therefore also its own interpretation. For the purpose of pointing out to the Pharisees,

the Lord acted and wrought in his own name, because he is the permanent revelation of God himself. Thus the Redeemer himself immediately afterwards (in the parable Matt. xxi. 33, ff.) represents his relation to them as that of *ὁ κύριος* to the *δοῦλοι*.

<sup>1</sup> Hengstenberg (Christol. vol. iii. p. 484) truly observes, that in this counter-question the answer to theirs lay concealed; for the Pharisees very well knew what witness John had given of Jesus. (Comp. the remarks on John i. 19, ff.)

in the most striking manner, their insincerity in their trials of the prophets, and to shew them that they sought only such prophets as were like themselves, but by no means true messengers of the holy God, he puts their behaviour to the Baptist, as the professed representative of the *δικαιοσύνη* of the Old Covenant, in contrast with the conduct of the *ἄδικοι* (respecting the antithesis, compare the remarks on Luke xv. 1, ff.), and indicates their different relation to the *βασιλεία τοῦ Θεοῦ* (as a sphere of life already spiritually existing and manifesting itself in operation.) The Lord compares the two classes (just as in Luke xv. 1, ff.) to two sons, whom the father sends into his vineyard. (Comp. the exposition of Matt. xx. 1.) The open *ἄδικία* of the one is soon changed into genuine *μετάνοια* and true inward *δικαιοσύνη* springing from thence; the seeming external *δικαιοσύνη* of the other soon discloses itself as open *ἄδικία*. The call to labour in the vineyard of God was addressed to both parties (figuratively represented by the two sons), not only by means of conscience, but also through the revelation of the law, upon the fulfilment of which the Pharisees (so far as respects the external part of it) entered. The voice of St John was intended as an alarm to *μετάνοια* for both; but one party alone availed themselves of it; the other disregarded it in their *ἀπιστία*. Hence the character of the *τελῶναι* and *πώγαι* is not to be modified; on the contrary, these are named as the representatives of all forms of common worldliness and gross sin. Those who were legally strict scorned the others as the *ἄδικοι*, and regarded themselves as the natural possessors of the *βασιλεία*, from which they thought sinners were excluded. This view of their relation to the kingdom of God is combated by the Redeemer in the words before us. The pride of self-righteousness brings with it an icy coldness and unsusceptibility, more difficult to be won to the kingdom of love, than a mind which, through open sin, is led to the humble consciousness of its misery. The description given of the Baptist (*ἦλθεν ἐν ὁμοίᾳ δικαιοσύνης* scil. *πορευόμενος*), indicates the affinity between the form of his religious life and that in which the Pharisees moved; by which means the guilt of their unbelief appears more heinous. So little were they earnest and strict in their legal *δικαιοσύνη*, that they not only failed to perceive the peculiar new form of life in Christ, and were unable to appropriate it to themselves, but the austere St John made the matter too serious for them. (Comp. the remarks on Matt. xi. 18.)

The expression, *πρὸς ἄγεσθαι ὑμᾶς* (ver. 31), is by no means to be understood as absolutely denying the possibility of Pharisees and Scribes entering the kingdom of God; for in ver. 32, the words *ὑμεῖς δὲ ἰδοῦτε* &c. &c. contain an intimation of the possibility of passing into a different state, although indeed it was to be lamented that such a change had not really taken place. (Comp. the similar representation in the parable, Luke xv. 31, 32. There is no essential difference between the term *μεταμετέσθαι*, employed here, and *μεταίειν*; only, the latter expression is the more profound, since it points to the *νόμος* and the change occurring there.) As regards the criticism of this passage, ver. 29, 30 are, in several Codices (and amongst others in B.), and in several translations, arranged differently; so that it is said of the first son, *ἔγὼ θέλω, καὶ ὅτι ἀπέηλθεν*, and of the other, *ὃ θέλω, ἔπειτα δὲ μεταμετέσθαι ἀπέηλθεν*. This change of order is incompatible with the parable; because, if the first had promised to go, there would have been no reason for sending the other. What has led to the alteration, it is indeed difficult to say. Either it is a mere error of the transcribers, or it has arisen from the relation of the two sons to the Jews and Gentiles, according to which it appeared that the one who represented the Jews should stand first, because they were first called into the kingdom of God. This, evidently, is not the primary sense; but a relation analogous to that between Pharisees and Publicans appears also between Jews and Gentiles; on which account we find ideas occurring (comp. Rom. x. 20, 21) in regard to the Jews and Gentiles, quite correspondent with those expressed as descriptive of the two parties here. Hence, in the subsequent parable (Matt. xxi. 41-43), the Lord passes on to this antithesis which was so obvious. (The parable is true also in respect to *δίκαιος* and *ἄδικος* generally, in all times and under all circumstances. Comp. the observations on Luke v. 31.)

The following parable of the vineyard (Matt. xxi. 33-46) also belongs to this connection, as is shown by the harmony of all the three accounts in the *position* of the parable, as well as in its form. The main difference is, that St Mark furnishes rather more details (xii. 5, 6) in the parabolical narrative itself; whilst he is briefer in the application, where St Matthew and St Luke are more copious. One discrepancy alone is to be observed in this statement, that according to St Matthew and St Mark, this parable was directed to the Pharisees, as was also the subsequent

one (Matt. xxii. 1, ff.); whereas, according to Luke xx. 9, it is addressed to the people. On this very account also, St Luke (ver. 16) has an expression which cannot well be referred to the Pharisees, but is appropriate only to the position of the people. However, since St Luke observes, at the conclusion (ver. 19), that the Pharisees well understood the parable, and were in consequence enraged, the difference between the narrators consists only in this: that, whilst the parables were spoken in the presence of both parties—the people and the Pharisees—St Matthew and St Mark exhibit more prominently their reference to the latter, while St Luke marks chiefly their reference to the former. However, it was intended that both references should be involved, and thus each account served as the complement of the other. The correctness of the position in which the parable, that we are about to consider, occurs, is still further supported by the connexion with what precedes. It immediately follows the foregoing parable, but it cuts far more deeply and keenly. The disobedient persons—who, according to the former parable, hypocritically acceded to the command of the Lord that bade them go and labour—here appear as the murderers of those who went in sincere obedience. As the representatives of the whole people, they are called the *γεωργοί* of the divine vineyard; and now their inquiry after the *ἐξουσία* of the prophets (Matt. xxi. 23)—in which they seemed to express a concern for the cause of God—appears in the most flagrant contrast with the fact that *they* are the very murderers of the prophets, nay, even of the Son of God himself, and the treacherous robbers of his kingdom. Hence, their dissimulation and lust of power are in this parable exposed, and the atrocious results are unveiled. According to the parabolic description, they were inevitably compelled to pronounce their own condemnation and leave the vineyard to be given to *others*. From verse 42 onwards, the Redeemer himself explains the meaning of the parable, and refers them to the prophecies of the Old Testament. The consequence is, that the rejecters of the prophets are proved to be unfit and most culpable examiners; for the very thing which they reject is that which God has chosen.

Respecting the interpretation of the parable as a whole, there cannot be any essential difference of opinion; the relation of the *δούλοι* and of the *υἱὸς* to the *οἰκοδεσπότης*, his *ἀμπέλων* and the *γεωργοί*, cannot be mistaken. But how far the single features may be

applicable, is, in this case, as in that of parables generally, a difficult question. Here no boundary line can be drawn throughout with certainty; for the acuteness of the mind of the expositor, in discerning remote relations, depends upon the degree of his inward development in the spiritual life. At the same time reverence for the word of the Lord naturally leads us to take the greatest possible care that we avail ourselves of the individual features of the parable; for the perfection of the parable depends upon the copiousness of the references included in it. This parable has an Old Testament basis in Isaiah v. 1, ff. on which the Lord has founded a further expansion.

Ver. 33. In the first description, Christ strictly follows Isaiah, and thus at once awakens in his hearers the consciousness that he does not aim at putting forward anything dis severed from the sacred ground of the Old Testament, but rather connects himself with it in the closest manner; by this very circumstance, however, he rebukes his adversaries. The relation of the *ἀναθεσπότης*—the Founder and Lord of the vineyard—to the *κύριος* (ver. 37), clearly shews that the former means God. (Gesenius, in his remarks on Isaiah v. 1, appears to understand the *אֲדֹנָי*, who possesses the *כַּרְמִי*, as signifying Israel; but according to ver. 7, the *אֲדֹנָי הַכַּרְמִי* is the vineyard, and hence *אֲדֹנָי הַכַּרְמִי* is the possessor. Now the first and second *אֲדֹנָי* cannot be referred to different persons; they both relate to God as *אֲדֹנָי*. The prophet, therefore, speaks of God as his friend, and sings the lamentation over the unfruitful vineyard.) But whom does the *ἀμπελών* designate? It is natural, in the first place, to suppose the Jews (Isaiah v. 7); the Pharisees and Scribes being then the *γεωργοί*. But, ver. 43, the vineyard is given to another *ἔθνος*; and if this be regarded as meaning the Gentiles, an incongruity seems to arise—for it surely cannot be said that Israel was transferred to the Gentiles (as *γεωργοί*.) Meanwhile this difficulty vanishes, if we understand, by the *ἀμπελών*, the *βασιλεία τοῦ Θεοῦ*; for, inasmuch as this was at the first identical with Israel the vineyard certainly is also Israel; but that this relation was not a necessary one, was shewn by what took place afterwards. At a subsequent period the kingdom of God was extended to the Gentiles, and the *ἀμπελών* then consisted of believers among Jews and Gentiles. At all events, however, the *ἀμπελών* certainly is viewed as distinct from the *γεωργοί*; the former signifies the mass to be guided and instructed; the latter are the guides and teachers.

The charge of the spiritual instruction and training of the people, under the Old Testament, was in the hands of the Pharisees and Scribes, so that, in the next place, these are to be understood by the γεωργοί. The description of the arrangement of the vineyard may, as a whole, only be intended to express the idea of care and pains bestowed by God in founding his kingdom amongst men; at the same time the φεραγμὸν περιτιθέναι has, after all, a reference to the Mosaic law (called, Ephes. ii. 14, μετέτοιχον τοῦ φεραγμοῦ), of such a special kind that it cannot be regarded as merely incidental.

(Ἀγρός = 𐤀𐤂, wine-press. St Mark has ὑπολήμιον, which means the trough that stands under the wine-press, and collects the wine as it is pressed out. Where the ground was rocky, it was usual to excavate an opening for this purpose in the rock. The word πύργος = 𐤏𐤃𐤁, signifies a small watch-house, which belonged to the complete furnishing of an oriental garden.)

The activity of the Lord which was manifested (ἐπέτωσε) is plainly distinguished from his withdrawalment (ἀπεδήμησεν.) St Luke represents the latter as long continued (χρόνως μακρόν.) This antithesis is obviously intended to denote the different relation of God to the people of Israel in different periods of their history. The time when the law was given from Sinai, when the Lord of the world visibly manifested himself to the people, and made known his sacred commands by Moses, was that in which the whole was planted and arranged. From that time he did not again visit his people in a similar manner; he awaited the development of germs deposited among them under the guidance of the priests, to whom that duty was intrusted.

Ver. 34-36. Still the Lord did visit his people, even during this withdrawalment, by means of his *messengers*. The δούλοι (the prophets) appear as enjoying immediate proximity to the Lord, and only sent for special purposes to the γεωργοί. According to this parable it appears that the purpose was to ask for the fruits. (St Mark and St Luke indicate by their expressions, παρὰ, ἀπὸ τῶν καρπῶν, that the vineyard was to be regarded as let for a part of the produce.) It is by no means to be supposed that by these fruits are meant certain ἔργα, or a state of integrity and rectitude; on the contrary, the reference is to μετάνοια, and the inward desire after that true, spiritual δικαιούνη, which the law could not produce. This, however, does not for a moment imply that the law did not tend to righteous-

ness; it pruned away the gross excrescences of sin, and exposed its internal heinousness. Hence *δικαισσύνη κατὰ νόμον* might come forth, under the Old Testament, as *καρπός*. But it was necessary that this, in order to be satisfactory, should be based upon the need of redemption (Rom. iii. 20). Accordingly here the *δοῦλοι* appear as those who search out their spiritual wants in order that they may satisfy them with the promise of the coming Saviour. But these messengers of grace were persecuted and killed by the unfaithful *γεωργοί*, who had used their vocation for wicked purposes. (Comp. Heb. xi.) In this part of the parable the accounts of the Evangelists are harmonious in everything essential; the only points of difference being the following:—St Matthew reports that several of the *δοῦλοι* came at once, whilst, according to St Mark and St Luke, one is sent after another; two different forms of representation, each of which has its truth. And further, St Mark and St Luke carry the idea of the persecution of God's messengers through a regular gradation, whereas St Matthew treats it in a more simple manner. In St Mark, first the *ἀπίστυλον κενόν* is mentioned, then the *ἀπίστυλον ἠτιμωμένον*, and lastly *ἀπίστυπον*. St Luke, however, does not go beyond the *τραυματίζειν*. (The word *κεφαλαίω* signifies literally to divide into sections = *ἀνακεφαλαίω*; then, to strike on the head, to wound the head. Not = *κεφαλίζω*, to decapitate, as Passow says in his Lexicon.)

Ver. 37, 38. Up to this point the parable referred rather to the past; now it relates to the future, and acquires a prophetic signification. The *δοῦλοι* are contrasted with the *υἱός*, whom the Lord of the vineyard sent last (*ἔσχατον*, Mark xii. 6), but at whose appearing the sin of the *γεωργοί* manifested itself in its most heinous form. From lust of power they murdered the Son also, that they might appropriate the possession. Here the Lord tells them what the Pharisees previously wished to ascertain, that he was the only-begotten Son of the Father, the true heir of the kingdom of God. This, however, he communicated in such a manner that they could not pervert his declaration to their wicked designs, but were compelled by it to pronounce their own condemnation.

(The designations of the Son as the only [*ἕνα υἱόν ἔχων* = *μονογενής*] and the beloved [*ἀγαπητός* = *ἠγάπητος*] are intended to strengthen the contrast between him and the *δοῦλοι*, and have reference to the peculiar relation of Christ as the Son of God to the

Father. To Christ as such the *κληρονομία* belongs, as *הַמַּלְכוּת הַשָּׁמַיְמָה* in the highest sense. This heavenly kingdom, indeed, never can be taken from the Son of God; but the impure representatives of the Mosaic theocracy, blended by their impurity, imagined that they could secure the stability of their external kingdom, the design of which was to prepare the way for the heavenly kingdom about to be founded on the earth; and therefore they killed the Saviour, whose spirituality was in direct opposition to their worldliness. Concerning *ἐντροπέσθαι*, comp. the remarks on Luke xviii. 2.)

Ver. 39. All the three Evangelists uniformly state that the Son was put to death, *ἔξω τοῦ ἀμπελῶνος*. Here it is very natural to suppose a parallel with the Redeemer, of whom Scripture expressly says that he was led forth without the gate (comp. John xix. 17; Heb. xiii. 12, 13.) It is true the metaphor does not appear perfectly consistent, because the *ἀμπελῶν* does not mean Jerusalem, but the whole theocratic constitution. However, Zion was a type of the theocracy, and the idea represented by the act of leading out of the gate, (as in the Pentateuch expulsion from the camp) is no other than that of exclusion from the people of God and from their blessings. Hence we may regard this feature also of the parable as containing a prophetic intimation.

Ver. 40, 41. The case is precisely similar in reference to the *coming* of the Lord of the vineyard, which is mentioned only by St Matthew. The reference of the expression to the appearing of Christ seems unsuitable, because it is not the Son whom St Matthew represents as returning, but the Father, who (according to ver. 33) is Lord of the vineyard. But the hidden Father, who is himself invisible, always reveals himself in the Son; as on Sinai, in the pillars of cloud and fire, he made himself known in the eternal Word, so he manifests himself at the end of the days in the glorified Redeemer. Thus the reference, in the coming of the Lord of the vineyard, to the return of Christ, is perfectly admissible; only, there is an omission of one particular point, viz. that, in the Son, the Lord will manifest himself to his adversaries. If, however, the word *ὅταν ἔλθῃ ὁ κύριος* be regarded as relating to the destruction of Jerusalem, the case remains the same; since this judgment upon Israel is a type of the *παρουσία* of the Son (comp. the remarks on Matt. xxiv. 1.) With the punishment of the old *γεωργοί* will then be associated the selection of others, who promise to accomplish the purposes of the owner. (The phrase, *κακούς*

κακῶς ἀπολέσαι, is a mode of expression not uncommon with the profane writers. Comp. the passages in Wetstein.) According to Luke xx. 16, the people (to whom, according to ver. 9, the parable was addressed) understood very well the feature which represented that the vineyard would be given to other husbandmen; and expressed, in a simple and natural manner, the wish that such a judgment upon Israel might be averted. (The *μὴ γένοιτο* corresponds with the Hebrew *לֹא יִבְרַח*.) The Pharisees, however (Matt. xxi. 41), answered quite in harmony with the spirit of the parable. Since it cannot be supposed that the meaning of the parable escaped them, their agreement with it only shews a craftiness, which led them to affect ingenuousness where they dared not offer contradiction. The form of the conversation, as St Matthew gives it, is quite in accordance with this view; for here the Redeemer openly declares that which they, with feigned simplicity, pretended not to have understood. St Mark and St Luke give the sequel in an abbreviated shape, presenting only the reference to the same passage of the Old Testament in the form of a question; whereas St Matthew connects with it the explanation of the parable.

Ver. 42, 43. The passage to which the Redeemer refers is taken from Ps. cxviii. 22, 23. St Matthew and St Mark here exactly follow the LXX. St Luke does not give the quotation so perfectly. We have already seen (Matt. xxi. 9) that the Jews applied this Psalm to the Messiah. (Comp. de Wette on Ps. cxviii., who also finds, in the use of words from this Psalm, at the entrance of Jesus, an intimation that it was interpreted as Messianic in the time of Christ.) Here the Saviour confirms this view, since he applies words from this Psalm to himself. The Psalm, in the primary sense, describes a victorious king, who, in the power of Jehovah, triumphs over all his enemies. (It is difficult to define the particular king referred to, but the Psalm cannot, in any case, belong to the time of the Maccabees [as de Wette thinks probable], because the collection of the Psalms was certainly finished at an earlier period.) But in this victory of the pious ruler, there is reflected the most sublime conquest of the loftiest of all Princes. The same verses of this Psalm are quoted also in Acts iv. 11; Ephes. ii. 20; 1 Pet. ii. 6. The passage here quoted has in its bearing a close connexion with the parable. With a mere change of metaphor (comp. the remarks on Matt. xvi. 18), the *οἰκοδομοῦντες* answer to the *γεωργοί*, the *λίθοι* to the servants of the Son, the

ἀποδοκιμάζειν to the ἀποκτείνειν. There is but one point of difference, viz. the simile of the Psalmist expressly adds to the ἀποδοκιμάζειν the fact that that which was rejected is *chosen*; an idea of which the previous parable gave only a slight hint, in the judgment inflicted by the Father. (Κεφαλή γωνίας corresponds with the Hebrew קַיִן עֹשֶׂה, corner-stone, the support of the whole building.) In the concluding words of the verse, this election of that which was refused by men, is ascribed to the Lord, and extolled as worthy of wonder. The life of David, as a type of the Messiah, was in consistency with this thought. (The feminine forms αὐτή, Δαυμαστή, are to be explained according to the Hebrew, where the neuter is expressed by the feminine. The word αὐτή is equal to הִיא, and the following Δαυμαστή is formed after αὐτή. In the version of the Seventy, this peculiarity frequently occurs; for example 1 Sam. iv. 7; Ps. xxvii. 4.) St Matthew here adds a reference to the parable, which indicates its interpretation. (The words διὰ τοῦτο seem to stand only in a loose connexion with what precedes; they serve to unite with that the idea [which, although not expressed, is necessarily involved in the simile], that the οἰκοδομοῦντες who rejected the costly stone, were themselves rejected.) The ἀμπέλων now plainly appears as the βασιλεία τοῦ Θεοῦ, which is thus recognised as already existing—in its germ—in the Old Testament. The duties and cares associated with the awakening and quickening of the heavenly life in mankind, which, up to the time of Christ, had been devolved upon the Jews, should now be committed to an ἔθνος yielding true fruits. The singular here indicates that we are not to understand, by this term, the Gentiles strictly (ἔθνη = עַמִּים); although, at the same time, they are not to be regarded as excluded. This ἔθνος is the community of believers, consisting in part of Jews, but principally of Gentiles. To these the βασιλεία was henceforth to be intrusted, and thus they would take the place of Israel according to the flesh. The words, δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς, thus understood, have their exact and literal signification. What could not be said of any one Gentile nation—that it would certainly bring forth the true fruits—is perfectly applicable to the community of believers, whose nature it is to produce the genuine fruits of faith.

Ver. 44. The words of this verse appear only to have been received into the text of St Matthew from that of St Luke. For although the number of the critical authorities who omit the verse

in St Matthew, is not very great, yet it is so utterly unsuitable in the connexion, that thereby it becomes probable that it is just the few authorities which have preserved the correct reading. If the words in St Matthew be genuine, they ought at least to be placed before ver. 43; but how such a change in the position of the verses can have arisen in the manuscripts, it is impossible to shew.

As to the meaning of this verse; it expresses the punishment of the perverse *ἀποστόμους*. The metaphor of the *λίθος* is retained in allusion to the passage already cited (from Ps. cxviii.), and this stone is described as bringing destruction. This description is supported by passages, such as Isaiah viii. 14, 15, Dan. ii. 45. In the first part of the verse, the stone appears as occasioning the fall, and the destruction thence resulting, through the act of him who falls (similarly Luke ii. 34); in the second part, inversely, the stone is represented as destroying by its own movement.

(Under the figure of a piece of rock which—without being touched—loosens itself and hurls itself down, shattering everything it encounters, Daniel [loc. cit.] describes the destructive power of the kingdom of God and its representative, the Messiah, put forth against the world of evil.—*συνθλάω*, to smash, to dash to atoms.—*ἀκαθάρω* literally to purify the corn, from *καθαίρε*, then to separate, to divide, to sever generally. This is the only place in the New Testament where these two expressions occur.)

Ver. 45, 46. This threatening rebuke the Pharisees, of course, well understood; but as they would not yield to it in true conversion, it excited their bitterest anger. Still, so long as the people adhered to Christ, and regarded him as a Prophet, they could not venture upon any violence. (Comp. Luke xix. 47, 48; Mark xi. 18.)

Chap. xxii. 1. The narratives of St Mark and St Luke here conclude the conversation of the Redeemer with the Pharisees, and immediately commence the accounts of the new attempt which they made, in order to catch the Lord in his words. St Matthew, on the contrary, adds another parable; and this again is expressly understood as addressed to the Pharisees (*τάλην εἶπεν αὐτοῖς*.) The parable of the banquet harmonizes well in one part with the context; for the murder of the *δοῦλοι* evidently refers to Matt. xxi. 35, and the calling of the *πρωτοί* (ver. 10), as plainly to the *τελειῶται* and *πρώται* (ver. 31.) On the other hand, however, another part

of the parable is not applicable to the Pharisees, namely, that which speaks of the one guest who did not wear a wedding garment; and besides this, as the form of the conclusion (ver. 45, 46) appears to close the conversation, it may be doubted whether St Matthew is correct in placing the parable here. This doubt would seem confirmed by a comparison of St Luke (xiv. 16, ff.), who has inserted, in his account of the journey, a parable very similar to ours, and which there stands in a distinct connexion. At the same time, as we have already remarked, the parable in St Luke also contains so many points of difference from that which St Matthew here introduces, that we cannot suppose a mere change of form, from one to the other, by means of tradition. For, if such a conjecture were entertained, it would be necessary to regard the account of St Matthew as containing the result of the transformation; but St Matthew's mode of description is so peculiar, that we cannot possibly trace it to the vagueness of tradition. Moreover, since in the connexion of St Matthew there is no lack of references to what has preceded, it may be the most probable supposition that a parable delivered by Christ, at an earlier period, is here again brought forward with somewhat free alterations. Nor are these modifications—especially the paragraph which cannot be applied to the Pharisees—by any means out of place; for the concluding part of the parable has its relation to the disciples, who must be regarded as listening to Jesus along with the Pharisees. (Luke xx. 9, 16.) It was most appropriate that the followers of the Lord should be reminded, by this solemn admonition, of the importance of close union to him; since the rebuke addressed to the Pharisees might so easily lead them to self-complacency. Then, the only remaining difficulty is that which we find in the foregoing form of conclusion, Matt. xxi. 45, 46. It cannot be denied that this would stand better at the end of the parable (xxii. 14); we may suppose, however, that there was an interruption in the conversation of Christ with the Pharisees, and that the parable of the marriage-feast did not come immediately after the preceding, although it was sufficiently near to render the references to that intelligible. This hypothesis would satisfactorily explain the previous conclusion.

The parable now before us, like that of the vineyard, has also its Old Testament foundation. In Zephan. i. 7, 8, Prov. ix. 1, ff. the Divine wisdom is represented as preparing a feast and

inviting guests to partake of it.<sup>1</sup> Similar allegories have been formed, after these passages of the Old Testament, by the Rabbins. (Compare the passages in Lightfoot and Meuschen.) According to the remarks already made, the parable of St Matthew consists of two parts, which have entirely different relations; the first part is parallel with the parable of the *ἀμπιπέλιον*, and, like that, relates to the Pharisees (the *καλλημένοι* are = the *γεωργοί*, and the *δοῦλοι* stand in the same relation to them, as in the previous parable, where they represent the prophets); the other, on the contrary, has reference to those who have complied with the invitation, namely the *μαθηταί*. As regards the latter, the sincerity of the Lord's love is specially conspicuous. He did not aim at establishing a party, at drawing adherents or at retaining them; hence he exhibited even towards his own followers the full significance of the kingdom of God, at the risk of their forsaking him. (Comp. John vi. 67.)

Ver. 2. In the several parables addressed by the Saviour simultaneously to the Pharisees, to the people who were favourable towards him, and to his disciples, the several ideas which he sought to impress on their hearts, became more and more distinctly marked. According to the parable of the vineyard (Matt. xxi. 37), Christ was designated as the Son of the Lord of the vineyard: here he is expressly called the Son of a King, to whom, as such, royal dignity and power belong. That which St Luke (xiv. 16) stated in general terms, *ἀδελφοί; τίς ἐπιλαίει δεῖσθαι μέγα*, is here more strictly defined. The person who gave the entertainment was *βασιλεύς*; the entertainment was a marriage feast. This last expression is very full of meaning. The accession of the Prince to his throne is frequently described as a marriage with his people; and the whole appearance of Jesus in his humanity may be viewed as a similar installation into his kingdom, of which the entrance of Christ into Jerusalem was only the outward representation. According to the *usus loquendi* of Scripture, the accession of Christ to the throne of the kingdom of God is the visit of the bridegroom to the bride. (Compare the observations on Matt. ix. 15; John iii. 29.) This mutual mixing of the two metaphors is to be retained here; for those who are invited are, in one sense,

<sup>1</sup> In the first passage we find something akin to Matt. xxii. 12, where one of the guests is spoken of as *ἐν ἐξοχῇ ἵματι ἵματι γάμου*. The strange garment is called, Zephani. i. 8, *בְּרִיטָה*.

the subjects of the person who invites, while, in another sense, they are intended to constitute the bride of the bridegroom. Hence the disobedience of the persons invited to the command of the king is, viewed in another light, also adultery; love to the world instead of love to God.

Ver. 3-6. Accordingly, it is in perfect keeping with the other features of the parable, that the *γάμοι* of the Son are the season of highest joy (to those who follow the *εὐχολογίαι*), but at the same time also an occasion for decision. The invitation involves the challenge to discard all other love and to be united, in obedient affection, with the true Lord alone. The *δοῦλοι*, as distinct from the parties invited, signify (as in the foregoing parable) the prophets, who, as members of the nation, are themselves invited, but stand in such close connexion with the Lord, that they are regarded as belonging to him. So far, however, as others are distinguished from the *πεπληρωμένοι* (ver. 9), the reference is not to all men, but to the *εὐχολογίαι* (ver. 14, where the expression is repeated in a literal sense.) These *εὐχολογίαι* may be, in different senses, either the Pharisees, in opposition to the *σελιτζῆται* and *πίστῆται* (Matt. xxi. 31), or, the Jews in opposition to the Gentiles. Here, according to the nearest context, the former sense prevails. The description of the disobedience manifested by the individuals invited is very much stronger in St Matthew than in the parallel passage of St Luke, where the parable is narrated in harmony with the milder opposition. Here again the mission of the *δοῦλοι* takes place at intervals, and with a gradation in the designation of the sin committed by the disobedient (as above, Mark xii. 4), in order to intimate that the general call (addressed by means of the connexion with nation and class) is, by the appointment of God, brought home specially to every individual. (The oriental custom of repeated invitations to great feasts, furnished an appropriate figure by which to convey these sentiments.) The words *ὅσα ἤθελον* (ver. 4) are followed by the expression, *ἀμελήσαντες ἀπηλθόν* (ver. 5), and finally, in a gradation, we have the statement, *ὑβρίσαν καὶ ἀπέπεισαν*. The first expression conveys only the disinclination of the will, the second implies a slighting disregard of the divine call, the last denotes actual resistance. "Ἀγίστων here stands, in the wider sense, for meal generally, = *δελτινον*. It has been adopted in this signification by the Rabbins. (Comp. Buxtorf. lex. s. v. *יִצְרָאֵל*.) The expression *αἰτιστά* = *αἰτευτά*, means fatted beasts in general,

except oxen, which are mentioned as the ornaments of a splendid entertainment. The prepared supper is a metaphor, denoting the spiritual preparation of mankind for the reception of the Redeemer.

Ver. 7. Whilst St Luke (xiv. 24) only adds the threatening that none of those who had been invited should taste the supper, St Matthew describes the punishment of the disobedient (who represent primarily the Pharisees) in the most fearful terms. (Similarly as in the foregoing parable, Luke xviii. 20.) The king, upon seeing his favour abused, appears as the Ruler who severely punishes the violation of his will; the persons who were invited appear in the relation of subjects, and are therefore treated as rebels.

Ver. 8-10. The rejection of those who were first invited to the prepared feast, is followed (as Luke xiv. 21) by the invitation of others; a circumstance in which we find a parallel with the transference of the vineyard to other husbandmen. (Matt. xxi. 41.) St Matthew, indeed, merely mentions the dispatch of the servants; but, according to his account also, the effect is the same as in the other case, viz. the filling up of the places. This supply of the vacancies, occasioned through the absence of the rejected guests, by others who were not in the first instance appointed to those positions, is the same idea as St Paul illustrates (Rom. xi.) where he represents the cast-off Jews as severed branches of the olive tree, into whose places others (the *ἐπιζῶντα τῶν ἑθνῶν*) were grafted. The statement of St Matthew that *καλεῖται καὶ ἄλλοι* were called (comp. Matt. xiii. 47) is far more expressive than the representations of St Luke. The latter describes those who were called as *καλεῖται* only, and not as, in part, *καλεῖται*. This term points to the sequel, in which the wickedness of some among the called is exhibited. (This is the only instance in which the expression *διεξῆλθε τῶν ἁδῶν* occurs in the New Testament. *Διεξῆλθε* literally signifies a passage; in connexion with *ἁδῶν* it probably means the intersection of one street by another; thus *compitum*, where men are accustomed to congregate.)

Ver. 11-13. This second part of the parable, as we have already observed (on ver. 1), does not admit of any reference to the Pharisees. It could not possibly be said of them that they participated in the marriage; they were the very men who did not obey the call. The design of the Redeemer, in these words, was to give his disciples (who, as such, may be regarded as called, instead of the persons first invited) an exhortation to earnestness.

As regards the simile, it is evident that allusion is made to the eastern custom observed at feasts, of distributing costly garments. According to this usage, the want of the garment required at the feast was *criminal*, even in the case of the poorest individual, since he must have rejected the one offered him, and self-complacently deemed his own good enough. Now if we analyse the metaphor, we find that the garment (as an external decoration) signifies the internal adornment of the soul, which we may denominate by one expression, the *δικαιοσύνη*. (Isaiah lxi. 10 has the same figure לְבָשׁוּתֵי צֶדֶק Comp. Rev. xix. 8. The use of the word *ἐκδόσασθαι* in the New Testament, with *χριστόν, νέον ἀνδραποῦν, ἀγάπην*, Rom. xiii. 14, Gal. iii. 27, Col. iii. 10, 12, ff., Ephes. iv. 24, has reference to the same comparison.) Hence this inward righteousness is not represented as anything acquired or self-produced, but as something given, imparted, the non-appropriation of which (resulting from inward self-complacency and vanity, as if self were sufficient) is the very ground of rebuke. Where this righteousness is wanting, there the necessary consequence is removal from the *φῶς* of the *βασιλεία* into the *σκότος*. (Concerning the words, *σκότος ἐξώτερον* *κ. τ. λ.*, compare the remarks on Matt. viii. 12.) According to this the *κλήσις* does not by any means appear as *gratia irresistibilis*, but as laying claim to free, spontaneous choice. Even in the case of those who follow the call, sin may remain in the depth of the soul, unless the man wholly yields in humble obedience, and along with the invitation, receives also the ornament of righteousness offered by the free grace of God. In adopting this interpretation, one difficulty only is encountered; namely, how this parable is to be reconciled with that of the ten virgins (Matt. xxv. 1, ff.) According to the latter, it appears that not only no one without the wedding-garment—without the array of the divine righteousness—but no one remaining without the necessary oil of the Spirit, can come into the kingdom of God; whilst, according to that which is now before us, the *πονηρός* (ver. 10) is admitted into the kingdom of God. It would, indeed, be the shortest method to say that these features are not to be pressed; but they stand in such intimate connexion with the whole substance of the parable, that if such points are to be put aside as incidental, the entire representation becomes vague. If, however, we only distinguish the varied relations in which the kingdom of God is presented, this difference between the descriptions acquires its significance. In the passage,

Matt. xxv. 1, ff., the βασιλεία τ. Θ. is treated of in reference to its complete manifestation at the Parousia of the Lord; this involves the idea of the κρίσις for the kingdom of God, by means of which all impurities are separated from it. In our parable, on the contrary, the subject of discourse is the coming of the kingdom of God among men, as it was introduced by the first appearance of the Lord on earth; in this sense we may apply the parable of the net, in which good and bad fish are included (Matt. xiii. 47, ff.) Thus, the fact of being in the external kingdom of God does not by any means, in itself, furnish either the right or the certainty of belonging to his internal kingdom. As there was a Judas amongst the disciples, and a Ham in the ark, so in all places and times, while the kingdom of God is in the course of its secret development in the αἰὼν ὧπτις, a πωηζόμενος appears in the circles of believers that are formed from time to time. Whether the Redeemer, in this parabolic representation, thought particularly of Judas, it is hard to affirm, although it cannot be positively denied.

Ver. 14. According to Matt. xxii. 14, the Redeemer concludes this parable also (compare the remarks on Matt. xx. 16) with the saying, πολλοὶ εἰσι κλητοί, ὀλίγοι δὲ ἐκλεκτοί. which here requires a closer consideration. As to the meaning of κλητοί, the foregoing parable shews plainly enough that the term is identical with κεικλήμηναι (ver. 3.) All, therefore, who are reached by the invitation of the prophets to enter the kingdom of God, are therein included. Whether they obey the call (κληθεὶς ἀγα, 2 Tim. i. 9) or not, is not implied in the word κλητοί; on the contrary, the parable of the marriage feast sufficiently proves that there are persons called who do not obey the call. At the same time, the term κλητοί is in some instances applied, especially by the Apostle Paul, strictly to those who have complied with the call and entered the church of God (Rom. i. 6, 7, viii. 28; 1 Cor. i. 24; Jude ver. 1.) (St Paul also employs the word κλητοί in reference to the calling of an individual to a special work in the kingdom of God; for example, Rom. i. 1; 1 Cor. i. 1, κλητὸς ἀποστόλος; but this signification needs no further remark here.) In many passages of Scripture (Luke xviii. 7; Matt. xxiv. 22, ff.; Rom. viii. 33; Col. iii. 12; Tit. i. 1; 1 Pet. i. 1, ii. 9) ἐκλεκτοί stands quite parallel with κλητοί, as a general designation of the members of the church, in opposition to the world. The expression is, in this sense, synonymous with ἀγαί, which also, in itself, conveys only the

fact of separation from a multitude. In a special sense, however, it is applied to angels (1 Tim. v. 21), to Christ (Luke xxiii. 35), and to individual members of the church. In these instances it appears to have a more limited meaning than *κλητοί*, because, while all *ἐκλεκτοί* are necessarily *κλητοί*, all *κλητοί* are not *ἐκλεκτοί*. This signification occurs, not only in the saying now before us, but in Rev. xvii. 14, and probably Rom. xvi. 13. It might be thought that the peculiarity of the *ἐκλεκτοί* is a richer endowment with gifts, and hence the appointment to a greater work; in which case, as in the parable of the servants (Matt. xxv. 14. ff.), for example, those to whom more talents were given than to the other, would be *ἐκλεκτοί*. Or, according to the parable before us, we might understand this term as designating those who sincerely avail themselves of the *κλησίαν*, in opposition to those who either despise or neglect it; or else, while apparently receiving it, do not properly employ it. But the words *πολλοί εἰσι κλητοί* seem to imply that there are others who are *not* called (the Evangelist does not use the expression *οἱ πολλοί*, which might be taken as bearing much the same signification with *πάντες*, comp. Rom. v. 15 with xviii. 19); while, at the same time, the fact of not being called is only to be viewed as a relative thing (comp. the remarks on Matt. xx. 28), since Scripture knows nothing of any positive decree excluding individual men from the kingdom of God, but, on the contrary, plainly teaches the universality of God's grace (1 John ii. 2; 2 Pet. iii. 9.) It is true, indeed, that the calling of one people takes place *at an earlier period* than that of the other; and, among the same people, one individual is called *before* another,<sup>1</sup> so that thus far, those who are called may be distinguished from those who are not called, (but are to be called.) Hence the vocation, as such, admits of no *merit*; it is a gift of the free grace of God; while, on the other hand, *guilt* is involved in its rejection. The guilt of the many *κλητοί* is intimated in the second part of the statement, *ὀλίγοι δὲ ἐκλεκτοί*. It does indeed appear that, since the use made of the *κλησίαν* is here pointed out as the peculiarity of the *ἐκλεκτοί*, the term is not appropriate; it seems as though the more correct expression would be *πιστοί*, in order to mark the self-activity of man. But the improvement of the *κλησίαν* is also traced to an *ἐκλογή*, for the purpose of

<sup>1</sup> This difference in the calls was represented in the parable, Matt. xx. 1, ff.

showing that faithfulness itself is only an effect of grace, since the activity on the part of man can only operate negatively, and always requires a positive power (namely, the divine) to supply its deficiency. The statement *itself* naturally partakes of the variable applicability of its *parts*; and hence we must explain the circumstance that here it has reference to the unfaithfulness of those who did not embrace the *εὐαγγέλιον* addressed to them; whilst in Matt. xx. 16, it was applied to those different relations to the kingdom of God, the distribution of which depends upon God's free grace.

§ 6. NEW CONVERSATIONS OF JESUS WITH THE PHARISEES  
AND SADDUCEES.

(Matt. xxii. 15—46; Mark xii. 13—37; Luke xx. 20—44.)

All the three Evangelists agree in the statement that the Pharisees, soon after the first conversation, made a fresh attempt to embarrass the Redeemer by difficult questions, so as to compromise him in the eyes of the people, and thus draw away the affection which they entertained for him. Here the accounts are in such exact harmony with each other (the only point of difference being that St Luke omits the parallel to Matt. xxii. 34, ff.; comp. the remarks on Matt. xxi. 23), as to leave no doubt that the reports were given in chronological order; especially as the internal character of the conversations is quite suited to the last days before the sufferings of the Lord. The increasing malignity of the Pharisees led them to make use of the most difficult cases, that they might put Jesus to the proof, and, if possible, entangle him in his words. The love of Christ, which, in contrast with such daring sin, rose to its highest pitch, is manifested by the following discourses in its gentle form of compassion, sympathizing with blindness, and labouring to remove it, not less than in its holy ardour.

Ver. 15, 16. We have here a positive statement of that which was at least not definitely expressed at the commencement of the first conversation between Jesus and the Pharisees (Matt. xxi. 23)—that the persons who interrogated Christ were expressly delegated by the Sanhedrim for that purpose. The Pharisaic party, who ruled the Sanhedrim by their influence, made the formal

resolution to entrap Christ, through their deputies, by means of artful questions. (Παγιδέσω = ἀγρέσω, as if to catch in a net.) In order, however, to conceal their plan, they sent some of their pupils (Matt. xxii. 16), taking care to select those who knew how to present the appearance of a character deserving respect, as if they came, from deeply felt desire, to ask the opinion of the Saviour in a difficult case, in which they desired to know what was right. (Luke xx. 20, therefore, calls them very significantly ὑποκριόμενοι ἑαυτοῦς δικαίους εἶναι, and Jesus subsequently, on the same account, calls them ὑποκριταί. An ἐγκάθετος is a way-layer, lying in ambush [comp. Job xix. 12.] In Sirach viii. 14, the phrase occurs, ἐγκαθίσεν ὡς ἐνεδρον τῷ σέματι τινος, which is quite analogous to our passage.)

It is singular, however, that St Matthew and St Mark agree in stating that the Pharisees had united with the Herodians. These adherents of the Herodian family generally, and of Herod Antipas in particular (Mark iii. 6), who, moreover, may have been the immediate attendants of the Tetrarch—for he happened to be present in Jerusalem at the feast of the Passover (Luke xxiii. 7)—entertained political opinions altogether different from those of the Pharisees. The latter were necessarily opposed to the Romans in all their tendencies, and desired the establishment of an independent Jewish power, because that would afford them greater certainty of exercising the influence which they assumed; and, through their efforts, the mass of the people also were, in the highest degree, prejudiced against the Roman dominion. On the other hand, the family of Herod, with its adherents, had an interest in the very continuance of Roman government; for, by this means, they were protected in the possession of their power; and hence they permitted to themselves all oppressions, confidently trusting in the Roman legions, who stood in readiness to defend them against every outbreak of rebellion. It was upon the union of these two parties that their plan was laid. As Herod and Pilate became friends when the object was to put the Holy One of God to death (Luke xxiii. 12), so also did the Pharisees and Herodians. The deputies of the two political parties were at once to supply the witnesses by whom, whatever might be his answer, he should be ruined. It is true, a declaration *against* the Romans would have won the attachment of the people still more; but the Herodians would then have had occasion to accuse him before the

Pagan authorities (Luke xx. 20, τοῦ παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἑξουσίᾳ τοῦ ἡγεμῖνος), which the Pharisees certainly above all things desired. If, on the contrary, Jesus simply declared himself *in favour* of the Romans, then the Pharisees hoped to draw away from him the sympathies of the people, and to be able to imprison him without fear. Hence they seek to inveigle the Redeemer by insidious language, while they hypocritically praise his truth and self-possession. But he who knew what is in man (John ii. 25), perceived their *πανουργία*, as St Luke says, xx. 23. (Instead of *πρόσωπον λαμβάνειν* = פָּנָיִם נִסְתָּרִים, St Matthew and St Mark have *εἰς πρόσωπον βλέπειν*, and this does not correspond with פָּנָיִם נִסְתָּרִים, Numb. xxiv. 1, which the LXX. correctly translate by ἀποστρέφειν τὸ πρόσωπον. It is better to compare לִבְּרָא פָּנָיִם, which is generally used in the good sense, to regard any one with favour. Even this phrase, however, does not exactly answer to the phrase βλέπειν εἰς πρόσωπον; it would rather be necessary that the words should run: פָּנָיִם לִבְּרָא פָּנָיִם.—an expression which does not occur.)

Ver. 17–22. The way in which the interrogators intended that the Lord should be perplexed, is evident from what has preceded. But two questions now present themselves. *In the first place*, how did Christ view the relation of the Jewish people to the Romans and their representative, the Emperor? The inquiry ἑξέσται δοῦναι κῆρσον Καίσαρι, ἢ ὀ, plainly indicates a reference to the views of the Jewish ultra-liberals, of whom the well-known Judas of Galilee (comp. Joseph. Arch. xviii. 1, ff. and Acts v. 37) is to be regarded as the fanatic chief. This man represented the freedom to which he believed the Jewish people called, as consisting in entire exemption from external imposts and contributions to the support of worldly government, their contributions being due only to God—that is, to the Temple and its Pharisaic officials. There was not the slightest ground for the support of this fanatical opinion in Scripture; for the Jews always had paid taxes to their sovereign, *in addition* to the Temple dues; and Palestine had also had to raise its tribute as a province of Babylon or Syria. Moreover, the passage Deut. xvii. 15, does not in itself forbid that a stranger (גֵּרִי מֶמֶלֶךְ) should reign over Israel;—indeed, the prophets incessantly foretold that the unfaithful people would be subjected to foreign rule;—the passage only prohibits the Jews from *themselves choosing* a foreigner as king, while it was quite possible that God might, as a punishment, cause them

to be brought under the dominion of a stranger. Hence it is evident that Jesus could not, by any means, coincide with the ultra party; because their rebelliousness was a horrible fruit of sin. According to the command of God, even an illegitimate and unjust government must be obeyed when it is once established (Rom. xiii. 1.) At the same time, however, Jesus was thereby no friend to the Romans (represented by the Herodians); for, on the one hand, they had assumed the power over Judæa by gross deeds of violence, and, on the other, their whole political constitution was unholy, and directly opposed to every thing divine. But the Lord saw in their dominion over Israel the judgment of God, and therefore viewed it as a scourge (like Nebuchadnezzar and his Chaldeans in days before) held in God's hand. And, although this instrument was indeed repugnant, yet the holiness of him who used it—the Lord of heaven and earth—demanded reverence. Now, according to the prophecies, even Israel was, as a punishment, not only to be without a king (of its own), but, at one time, without sacrifice, altar, ephod, and sanctuary (Hos. iii. 4.) It is true that, if the whole people of Israel had embraced the Lord in genuine faith, then it might be supposed that (according to the Philonean mode of representation) the whole nation—through the inward power of the holy life, which would have been developed within it—would have overcome its conquerors; but the Lord, at this time, knew too certainly that the Jews were rushing to their own destruction (Luke xix. 42, ff.), and saw in the Romans the instrument of God for the correction of this blinded people. Thus, when the interrogators of the Redeemer propounded to him their opposite opinions—as contraries between which, they thought, he would inevitably be obliged to choose—he took no part with either. In his higher and holy view of things, he acknowledged what was true in the sentiments of both parties, but he could not be bound by opposite views, above which he rose so far.

The next question then is, How did the Saviour, with prudence, make known his sentiments? He did not give forth abstract thoughts respecting the political relations of peoples and states, but conveyed his instruction by means of the sight of the actual material object which represented the particular point in question. He requested the ordinary coin in which the tax (*census*) was paid (hence νόμισμα κήνσου, Matt. xxii. 19), namely a denarius, to be pro-

duced. (*Δραχμῶν*, like *ση.σσς*, was adopted from the Latin language into the Greek; the coin [see Matt. xviii. 28] was worth about three Saxon groschen.) This bore the image and name of Cæsar, and therefore its use involved the silent acknowledgment of the influence of the Emperor, and with him, of the Romans. (Comp. the passages in Lightfoot and Wetstein in loc., which lay down the principle, “He whose likeness is borne by the coin is lord of the land.”) But this acknowledgment expressed, on the one hand, the consciousness of guilt, and, on the other, submission to the will of God; and, therefore, all this could lead to no other conclusion than that, when so much had preceded, nothing but what existed (the payment of tribute to the Emperor) could follow. This idea, however, involved the other—that, in the first instance, they ought not to have appropriated the money of the Emperor (but rather have striven after a more solemn and holy object), and then there would have been no necessity for giving to the Emperor what, according to the law of justice, was the Emperor’s.

After having directed the thoughts of the interrogators to the facts of their present position, and having thus awakened the sense of guilt and the consciousness of deserved punishment, Jesus led their minds from that which was temporal to things eternal, and to their duties respecting them. To refer the words *τὰ τῶ Θεοῦ τῶ Θεῷ* to the Temple-tax (of half a shekel, Exod. xxx. 12), gives an erroneous view of the whole narrative. For, on the one hand, it would not appear what occasion there could be for wonder in the answer—“both must be paid, the tribute to the Romans and the tax to the Temple;”<sup>1</sup> and, on the other, the Pharisees might have made a fine handle of such a reply, in order to stigmatize Jesus among the people as a deserter to Rome, since he certainly stated that the tax or census must be paid. The word of the Lord is full of spirit and life only when it is spiritually apprehended. Jesus contrasts God, as the heavenly Sovereign—the King of all kings—with Cæsar, as the highest possessor of worldly dominion. The latter, in accordance with his character, claims nothing but what is temporal and earthly (Mammon), which he only whose heart clings around it, hesitates in giving back to its

<sup>1</sup> The peculiarity in the procedure of the Saviour would, in that case, have consisted, not in the sentiment expressed, but in the *exhibition of the coin*; whereas, according to Luke xx. 26, the object of marvel was the *answer*.

fountain. But God, as Spirit, requires that which is spiritual—the heart and the whole being. The inward man belongs to God (as that which is outward belongs to the world, and to Cæsar as its representative), for he bears the *εικόνη τοῦ Θεοῦ* indelibly impressed upon him, and whatsoever has come from God must return to him. Now, these hypocrites resorted to the Lord, to ascertain how they should act towards Cæsar; but to learn how their immortal souls might be brought to God—to reveal which was the very design of the Saviour's coming—they sought not. This striking contrast, drawn in the power of the Spirit, and spoken with the conquering glance of truth, came home with such power to their consciences, that they stood self-convicted of their own insincerity; they experienced the profound truth of the sublime sentiment uttered by the Lord; they felt that their question would have been frivolous even if it had proceeded from hearts well-disposed,<sup>1</sup> but that now it was wicked, because it came from hearts full of hypocrisy. They may have been sensible that the answer, *ἀπὸδοτε τὰ Καίσαρος τῷ Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ*, may be said to involve the law and the prophets (Matt. xxii. 40); for we cannot conceive of any divine law which is not included in the one part or the other of this sentiment; because, to leave what is sinful to the world, and to give that which is eternal to God, is the whole secret of godliness. (Comp. about this passage Rom. xiii. 7, where St Paul seems to have had it in his view.)

Ver. 23. According to Matt. xxii. 22, the Pharisees now withdrew, and on the same day (*ἐν ἐκείνῃ ἡμέρᾳ*, ver. 23)—but after an interval—the Sadducees came to Jesus. But, as the Pharisees are mentioned again subsequently (Matt. xxii. 34–41), the word *ἀπῆλθον* doubtless can relate only to those among them who had been expressly deputed; it is likely that others remained. According to St Mark and St Luke, the question of the Sadducees immediately follows the preceding, and hence the interval of which St Matthew speaks is, probably, to be regarded as but very brief. The accounts of the three Evangelists respecting the conversation

<sup>1</sup> Claudius, in his ingenious remarks on the history of the tributary Penny (*Geschichte vom Zinsgroschen*, B. ii. S. 141), very justly says, “The whole question, generally, respecting the justice or injustice of the tribute-money was very absurd, and amounted to just as much as if an adulterer should ask whether it were right to pay the legal penalty fixed against adultery.” The instance of *adultery* is selected with great appropriateness, for the Jews had committed this very crime, in their unfaithfulness towards the Lord.

of Jesus with the Sadducees, harmonize in all essentials; the only difference being that St Mark, according to his mode, gives a somewhat more extended report, although without adding any peculiar feature. St Luke, on the contrary, gives the answer of Christ far more fully than either of the others, and communicates therein some peculiar points.

As regards the relation of Jesus to the Sadducees, the Redeemer evidently acknowledges in them a certain goodness of disposition; they were far from the malignity and shamelessness of the Pharisees, but only because they had less interest in doctrinal subjects and ecclesiastical affairs. Their god was the belly, and since their wealth placed them in a position to indulge their lusts to the full, their whole activity was concentrated upon temporal things. The debased condition into which they had sunk, while giving themselves up to the pursuit of pleasure, naturally led them to overlook everything higher, and, in regard to knowledge, they were far behind the Pharisees. They denied the resurrection,<sup>1</sup> and even the reality of the spiritual world<sup>2</sup> (Acts xxiii. 8); and (like Philo), among the Old Testament Scriptures, they attached more importance to the Thorah than to the Prophets. (Joseph. Arch. xviii. l. 4. Bell. Jud. ii. 8, 14.) Hence, while Christ declares that they have no knowledge of divine things (Matt. xxii. 29), he does not refuse to instruct them; the goodness of their disposition rendered it possible that the words might find entrance to their hearts—a result far less to be anticipated in the case of the vain, high-minded Pharisees.

Ver. 24–28. The question which they propose to Christ obviously proves the shallowness of their arguments. The tale which they relate (merely a fictitious one) probably formed one of the most striking arguments which they were able to adduce against the *ἀδόξαις*, the object of their polemic attack; and for this reason it may have appeared to them worth while to try its effect with the famous Prophet of Nazareth. The whole fiction was founded upon the Mosaic law, Deut. xxv. 5, ff. concerning the marriage of the brother-in-law, which, indeed, occurs as in use before the time of

<sup>1</sup> St Mark and St Luke expressly add—for the sake of those readers who might not be Jews—that the Sadducees denied the resurrection.

<sup>2</sup> How they may have explained the appearances of angels in the Pentateuch, is indeed doubtful. Neander (Kirch. Gesch. Th. i. s. 55) conjectures, with reason, that they regarded these appearances merely as manifestations of God himself which were impersonal, and on that account transitory. (Compare also Dr Paulus on Luke xx. 27.)

Moses, Gen. xxxviii. 6. (The citation is given merely from memory, and hence each of the Evangelists quotes it differently.) The design of this Mosaic regulation was simply to preserve the families (and this was the purport also of the laws respecting heiresses—comp. the remarks on the genealogical tables containing the lineage of Jesus), the number of which was connected with the inheritance in the land of Canaan. On this account, likewise, the first-born was regarded as the heir of the deceased (comp. Michaelis Mos. Recht. Th. ii. s. 194), and treated as his genuine descendant.

(The word *ἐπιγαμίζεσθαι*, Matt. xxii. 24, literally signifies to ally one's self by marriage, from *γαμίζεσθαι*, which denotes all relationships by marriage, as brother-in-law, son-in-law, father-in-law. This is the only place where it occurs, and it corresponds with the Hebrew *קָנַח*, which usually means to perform an obligatory marriage. Instead of *ἀναστήσει σπέρμα*, the original text has *קָנַח וְיָרֵשׁ אֶת־הַיְתָום*; the LXX. also have retained the word *σπέρμα*. *σπέρμα* corresponds with the Hebrew *זָרָה* in the ordinary signification, posterity.)

Ver. 29, 30. The Lord, in his reply, in the first place (according to St Matthew and St Luke) reproves the unbelief of the Sadducees, and then (according to the more copious account of St Luke) gives the most distinct declaration on the particular case before him. Christ describes the error of the Sadducees as ignorance of the Scriptures and of the *δύναμις τοῦ Θεοῦ*. That we are not to understand the latter expression as referring to a mere *knowledge* of the divine omnipotence, which can raise the bodies of the dead, is evident from the idea itself. Indeed, the general doctrine of the almighty power of God was not contested by the Sadducees; they only maintained that the raising of the dead should not be regarded as forming a part in the operations of the omnipotent divine energy. The knowledge of the *δύναμις* of God is not distinct from *γινώσις* generally; for we cannot conceive of one attribute of God without the other; all must be viewed as inseparably connected in the divine essence. And just in like manner, the phrase *εἰδέναι τὰς γραφάς* must not be taken as signifying an acquaintance with the historical sense of the Scriptures; for it is quite as incredible that the Sadducees should have mistaken this, as that they denied the omnipotence of God. On the contrary, the expression denotes an apprehension of the spiritual contents of the

Scriptures; and since this presupposes Spirit—and that, divine Spirit, which no one can have without the *γνώσις τοῦ Θεοῦ*—the knowledge of Scripture is related to the knowledge of God, as the effect to the cause. *Because* they do not know God, they do not understand that which is divine in the Scriptures, knowing only what is external, and not having organs for the apprehension of anything beyond. (Respecting the *ψυχικῆς* [Jude ver. 19, *πεινάου μὴ ἔχων*], comp. 1 Cor. ii. 14, where it is said, *ὡς θεύεται τὰ τὸ πνεύματος τοῦ Θεοῦ*.)

In the next place, in regard to the question itself, the Lord unequivocally replies that the life of those who are raised from the dead will be entirely different from earthly life, and hence the difficulty suggested by his interrogators falls to the ground. Now, in this passage, we have, chiefly, an express confirmation of the *διάστασις*, which, it is to be observed, we must distinguish from the immortality of the soul. Of the latter, the Scriptures never speak; on the contrary, God is called *ἀθάνατος ἔχων τὴν ἀθανάσιαν* (1 Tim. vi. 16.) It is true, the doctrine of Scripture recognises an individual continuance of the *ψυχῆς*, but it always views the separation of the *ψυχῆς* from the *σῶμα* by death as something disturbing, so that even in the case of believers, whose *πνεῦμα* and *ψυχῆς* live in the light of God, the perfection of the *σῶμα* also is earnestly desired. (Rom. viii. 32, *ἡμεῖς ἀπεκρίθημεν τῆν ἀποθέσειν τοῦ σώματος ἡμῶν*.) Hence, the unclothing of the body—the condition of the life of the *ψυχῆς* without its organ—is by no means an advanced state for men; according to the principle—“corporeity is the end of the works of God,” everything seeks its corresponding body. The body of the resurrection is a true *σῶμα*, but that *σῶμα* is *πνευματικόν* (1 Cor. xv. 43, 44.) The Redeemer thus describes the corporality of those who are raised from the dead; for he denies, in their case, the *γαμῆν* (as regards men) and *γαμίζεσθαι* (= *γαμιώσασθαι* or *ἐγαμιώσασθαι*, in application to women, to be married); whereas both these belong to the *σῶμα ψυχικόν*, according to its nature. Instead of *σώματα*, the Lord mentions (in St Luke) *αἰὲν ὄντες* and *ἐκείνης* (respecting these terms, compare the remarks on Matt. xii. 31), as the regions of existence to which the *σῶμα ψυχικόν* and *πνευματικόν* respectively belong. The expression *αἰὲν ἐκείνης* is here equal to *βασιλεία τοῦ Θεοῦ*, and denotes the state in which the divine *πνεῦμα* rules; on which account also, mention is made of being worthy of this *αἰὼν*. Wherein this consists, and how it is attained, we are

not here informed ; but a general view of the doctrines contained in the Scriptures leads to the conclusion, that πίστις must be regarded as susceptibility for χάρις, or the condition of worthiness ; in the sight of God, nothing affords worthiness but that which is divine, that which proceeds from himself. (“ Before God nothing avails, but his own image.”) The proposition thus stated by the Lord as a doctrine, is supported in what follows (Luke xx. 36) by proofs. It is true, the clause with the second γὰρ (ισάγγελοι γὰρ εἰσι), contains only a subordinate argument, since its immediate reference is to the preceding words, ἀποθανεῖν οὐδέτι ὀνόμαται ; but it has also an indirect reference to the main thoughts of the passage. As regards the argumentative force of the first clause, there can be no doubt that this lies in the idea of propagation, involved in the expressions γαμεῖν and γαμίσαισθαι. This is appointed by God only for the period during which humanity is in the course of its development ; with its perfection, which will exclude every form of θάνατος, propagation also will cease. It may justly be deduced from this train of thought, that, according to the meaning of Christ, the σῶμα πνευματικόν will be modified in like manner, and thus the difference of sex will not again appear in those who are raised from the dead. This, however, can be affirmed with respect only to that which is physical ; so far as the difference of the sexes is manifested also in the psychological nature, there is no ground for the idea that it will be abolished in the resurrection ; for there is no necessity whatever to suppose such an intimate mutual connexion between the physical and the psychological as would render it impossible to conceive of the one without the other. But although this passage does not express so much, it does not exclude the conjecture, that, in those who are raised from the dead there may be such a union of the sexes as existed before the formation of the woman (Gen. ii. 21.)

In regard to the remaining words of this important verse, it may be remarked that the clauses, ισάγγελοι γὰρ εἰσι and καὶ υἱοὶ εἰσι τοῦ Θεοῦ are quite parallel, and serve as complements to each other ; but both stand in casual relation to the last words, τῆς ἀναστάσεως υἱοὶ ὄντες—“ Because they are children of the resurrection, they are ισάγγελοι.”—Hence, in the expression, υἱοὶ τῆς ἀναστάσεως (the antithesis is חַיִּים 2 Sam. xxii. 5), = υἱοὶ τῆς ζωῆς, the word ἀνάστασις is to be taken as emphatic, like John xi. 25, where Christ says, ἐγὼ εἰμι ἡ ἀνάστασις, the absolute life which conquers

death, and in whose nature those who are raised from the dead, have part. On account of this participation they are called *ἀγγέλων* (ἄγγελοι, ἄγγελοι, the ordinary name of angels, comp. the remarks on Luke i. 35), and *ισάγγελοι*. (This is the only instance in which the expression occurs in the New Testament.) The angels are here evidently viewed as *πνεύματα* (πνεύματα), who partake of the nature of God, the original Spirit; and, with their spiritual nature, those who rise from the dead (clothed with the *σῶμα πνευματικόν*) are described as in kindred relationship. Although this idea may be referred primarily to the words, *ὡς ἂν ἀποθανεῖν δύνανται*, so that spirituality appears as the element which imparts immortality; yet a further reference to the more remote words, *ὅτι γαμοῦσιν κ. τ. λ.* is not excluded. The world of angels (as *κόσμος ἡγετίς*) excludes the idea of development, and hence that of propagation, it being associated only with the *κόσμος αἰσθητός*, to which man belongs by virtue of his *σῶμα ψυχικόν*; and accordingly the connexion might also be taken as follows, *ὅτι γαμοῦσιν, ὅτι ἐκγαμίσκονται, ισάγγελοι γὰρ εἰσι*.

Here, however, it would appear as if prophetic passages—for example, Isaiah lxx. 20, 23, in which mention is made of propagation in the *βασιλεία τοῦ Θεοῦ*—were contradictory to the words of the Redeemer.<sup>1</sup> Indeed, it does not appear how this contradiction is to be reconciled without the supposition of a twofold resurrection (comp. the remarks on Luke xiv. 14); while, if this supposition be adopted, such passages are easily explained. In that case, those living in the *βασιλεία* must not, by any means, be regarded as having *all* risen from the dead (comp. Rev. xx. 8); and accordingly descriptions like those in Isaiah lxx. 20, 23, must be referred only to those who have not risen (and consequently still belong, in part, to the *κόσμος*.) An argument of considerable weight, in proving that the authors of the New Testament (and even the Lord himself) taught a twofold resurrection, viz. that of the just, and the general resurrection, is furnished by the distinction that appears also in our passage between the expressions *ἀνάστασις τῶν νεκρῶν* and *ἐκ νεκρῶν*.<sup>2</sup> The origin of the phrase *ἀνάστασις ἐκ νεκρῶν*

<sup>1</sup> It is probable that such passages of the Old Testament formed the foundation on which these Rabbins rested their notions, who dreamed of marriages among the subjects of the resurrection. But it was by no means a general Pharisaic opinion, that propagation would take place among those who rise from the dead; men of spiritual dispositions taught the contrary, according to Scripture.

<sup>2</sup> The phrase *ἀνάστασις ἐκ τῶν νεκρῶν* never occurs. On the contrary, 1 Cor. xv. 12, 13, 21, we have *ἀνάστασις νεκρῶν*

(Matt. xvii. 7; Mark ix. 9, 10, xii. 25; Luke xx. 35; Acts iv. 2; Gal. i. 1; 1 Cor. xv. 12, 20; 1 Pet. i. 3), would be inexplicable, if it were not derived from the idea, that out of the mass of the νεκροί some would rise *first*. It is true that most of the passages adduced relate to the person of the Redeemer, to which the expression ἐγείρασθαι ἐν νεκροῖς certainly has its peculiar application);<sup>1</sup> but in the passages, Mark xii. 25; Luke xx. 35, the words ἀνάστασις ἐν νεκροῖς are used by the Lord himself, in reference to the act of the resurrection, and we are therefore compelled to allow it its force in the present case also. Nor is it anything strange that the degrees in the resurrection are in many instances not distinguished, that under the single term ἀνάστασις, both are comprehended (Matt. xxii. 23, 28, and parallels, John xi. 24; Acts xxiii. 8), and that in ἀνάστασις τῶν νεκρῶν the ἐν νεκροῖς is understood (Matt. xxii. 31; Acts xvii. 32, xxiii. 6; 1 Cor. xv. 12, 42, 52); for the general includes the special, and, on the same principle, the prophets of the Old Testament associated the first and second advents of Christ.

Ver. 31, 32. At the conclusion of the conversation, the Saviour, after having described, as far as the matter under inquiry was concerned, the nature of those who participate in the resurrection, adduces a further argument for the doctrine of the resurrection from the Scriptures. The prophets would have furnished the Lord with far more decided proofs of this doctrine (comp. Isaiah xxvi. 19; Ezek. xxxvii. 1, ff.; Dan. xii. 2, ff.); but since the Sadducees acknowledged only the Pentateuch, Jesus confined himself to that. (The passage quoted is Exod. iii. 6 [15]. It is cited only according to the sense; it does not exactly agree either with the LXX. or with the original text). In the Pentateuch the horizon certainly appears limited to this life, and *express* references to the state after death are altogether wanting. But from this circumstance we can form no conclusion as to the individual opinions of Moses, and the most spiritual men of the nation; it merely indicates the view which was within the reach of the *mass* of the people. In their state of spiritual infancy, it was necessary, in treating of reward as well as of punishment, to point them to earthly things; for they were incapable of contemplating any

<sup>1</sup> There is only one passage (Rom. i. 4), in which the expression ἀνάστασις νεκρῶν is applied to the person of Jesus; but in this instance it requires a special consideration drawn from the context.

others as real. And although there are intimations of a life after death in the Pentateuch,<sup>1</sup> from which we may, with certainty, deduce the existence of the idea of continuance after death among the enlightened men of the Mosaic age; yet, the life after death, in the *Sheol*, appears a joyless thing, and hence the view taken of it in the Pentateuch is altogether different from the descriptions of the New Testament (John xi. 25, 26; Phil. i. 23). This very disparity, however, perfectly proves the truth of the representations of Scripture in reference to the various degrees of the development of mankind with which its various parts are in harmony. In a state of childhood the predominance of sense over spirit is undeniable; and in like manner, until the appearance of him who is himself the life and the resurrection—until the reception of his life and light—the view that the life after death is joyless and gloomy, is perfectly natural. Hence, if Moses, and the other authors of the Old Testament, had described the life of the  $\psiυχ\acute{\eta}$  when divested of the  $\sigma\acute{\omega}\mu\alpha$ —as St Paul describes it—as a state to be earnestly desired, their representation would not have been natural. The New Testament description of the state after death is suited only to believers, whose  $\psiυχ\acute{\eta}$  is illumined by the  $\sigma\acute{\omega}\mu\alpha$  of Christ, and prepared to be received into his presence. Even in the case of believers, however, the condition without  $\sigma\acute{\omega}\mu\alpha$  is still only a state of transition (although relatively blissful); they wait for the  $\alpha\pi\omicron\lambda\upsilon\tau\eta\sigma\iota\varsigma\ \tau\omicron\upsilon\tau\omicron\ \sigma\acute{\omega}\mu\alpha\tau\omicron\varsigma$  (Rom. viii. 23; 2 Cor. v. 4). It may be said, therefore, that not merely the *doctrine* of the state after death, but the *state itself*, is viewed as progressive; for even if the *continuance of the substance* of the soul is the same in all the steps of development, yet the *degree of consciousness* in that continuance is modified according to the degree of consciousness, in general, that has been attained; and, as in the individual, so in the mass.

It appears strange, however, that the Lord founds the proof of the  $\alpha\pi\omicron\lambda\upsilon\tau\eta\sigma\iota\varsigma$ , which he draws from the Pentateuch, on the passage, Exod. iii. 6. That in doing this, he merely followed a Pharisaic custom of arguing from this passage for the resurrection,<sup>2</sup> or that

<sup>1</sup> See the account of Enoch (Gen. v. 24) and the formulae  $\tau\omicron\upsilon\tau\omicron\ \beta\eta\tau\omicron\ \tau\omicron\upsilon\tau\omicron\ \eta\epsilon\tau\omicron\ \tau\omicron\upsilon\tau\omicron\ \beta\eta\tau\omicron$  which by no means denote merely burial, but signify, to be gathered together in *Sheol* (comp. Gesenius in his Lexicon), of which mention is made, Gen. xxxvii. 35; xlii. 38; xliv. 29; Numb. xvi. 30.

<sup>2</sup> Whether Rabblins of an earlier period employed Exod. iii. 6 in the same manner

he wished not so much to argue as to dazzle by an ingenious thought which he connected with the language of Scripture, it would be difficult for a Christian consciousness to admit. Undoubtedly the Redeemer recognised in the words of Moses<sup>1</sup> an internal, doctrinal meaning; on which account (according to St Matthew and St Mark) God is spoken of as the author of the idea. This quotation is not for a moment to be regarded as a mere formula, selected because Moses had introduced God as speaking in the first person; but as an assertion of the divinity of the writings of Moses himself. For the supposition that Moses would have represented God as speaking, if he had not spoken, must be rejected as something utterly untenable; and hence it is certain that the Lord cannot have appealed to anything of that kind. Indeed such a mode of using the divine name would be quite as contrary to the command, "Thou shalt not take the name of the Lord thy God in vain," as to the precept respecting prophets (Deut. xviii. 20).

If, then, it be the intention of Christ to acknowledge in this passage the word of God, as that from which he argues in support of divine truths necessarily must be (for that which is divine can be proved only by what is divine)—the question is, what meaning the Redeemer finds in the words quoted. Now, here all depends upon the signification of the name, God of Abraham, Isaac, and Jacob. If it denoted nothing else than the idea of protection, goodwill, then it would not appear why we should not find in the Scripture the names, God of Adam, of Moses, of David, or other holy men—which is not the case. Similarly in the New Testament, the name, God of Jesus Christ,<sup>2</sup> occurs (Rom. xv. 6; Ephes. i. 3); but not, the God of Peter, of Paul; nor would we be allowed to say, the God of Luther or of Calvin. This *usus loquendi*, which certainly is not accidental, indicates a more pro-

as Jesus does here, is uncertain. The way in which Rabbi Manasse applies it, in his work on the resurrection from the dead, admits of the conjecture that he knew the Christian interpretation. (Comp. Schöttgen on the passage).

<sup>1</sup> The manner in which St Luke (xx. 37) quotes the words of the Lord, refers the citation decidedly to Moses; and this, at any rate, renders it necessary to regard Moses as the author of the substance of the Pentateuch.—The words ἐπὶ τῆς βάρου are to be taken, both in St Mark and in St Luke, as meaning—"in the section where the appearance of God in the bush is the subject of discourse."

<sup>2</sup> In order to point out the specific relation of Christ to God, it is always added, the God and *Father* of Jesus Christ.

found idea, lying at the foundation of the name, and which the Lord, in the instance before us, wishes to bring out. The God of Abraham and the God of Jesus is the one true God of heaven and earth; but, as far as the chief forms of his manifestation are concerned, he has revealed himself to men, in these individuals, in different modes. Abraham is regarded, in this name (and similarly in the expression  $\alpha\lambda\lambda\alpha\pi\omicron\varsigma$  'Αβραάμ, Luke xvi. 22), as the father and representative of the whole pre-Christian life; Jesus Christ as the father and representative of the whole Christian world, which has received his life into itself. Hence, the formula  $\Theta\epsilon\acute{o}\varsigma$  'Αβραάμ,  $\Theta\epsilon\acute{o}\varsigma$  'Ιησοῦ Χριστοῦ relates to the peculiar position of Abraham and Christ towards mankind universally; according to which, both are the progenitors of the people of God—the former, of Israel according to the flesh, the latter, of the spiritual Israel.—The addition of the name, “God of Isaac and God of Jacob,” as it appears to me, was designed to indicate that the genuine character of the Abrahamitic life was transmitted only through Isaac, (not through Ishmael) and through Jacob, (not through Esau); both, therefore, are to be viewed as one with the ancestor Abraham. The name, God of Noah, might be applied in a similar manner, were it not that Noah must be considered the representative, not so much of sanctified humanity, as of a general mass, holy and unholy. His son Shem, however, certainly bears the character which marks the representative of saints, and accordingly, *in one instance* (Gen. ix. 26), the name  $\text{שֵׁם}$  occurs in reference to him; and on account of the similarity of the positions occupied by Abraham and Shem, this expression is to be taken as identical in meaning with the designation  $\text{אֱלֹהֵי אַבְרָהָם}$ . From *such* a signification of the name, the Lord could well draw his conclusion. The relation of God to Abraham had not passed away, but was permanent; on this account God continuously designated himself, in the one form of his manifestation, by the name, God of Abraham; and for the same reason, the name required the continued existence of him with whom the peculiar relation, whence it proceeded, was formed.

Accordingly, the expression  $\Theta\epsilon\acute{o}\varsigma$  νεκρῶν, ζώντων (without an article), is not to be referred to the *mass* of the dead or of the living, but to the Patriarchs who are mentioned, and should be rendered, “God is not a God of dead persons—since he still calls himself the God of Abraham, after Abraham’s death—but of those who are living.” Then the idea added by St Luke (xx. 38) is strik-

ingly appropriate, πάντες γὰρ αὐτῷ ζῶσιν. For, after the relation of God to the saints has been pointed out—as it is expressed in the name—attention is directed inversely to *their* relation to God. As God is *their* God (Heb. xi. 16)—having, as it were, given himself to them for a holy possession—so they give themselves again to him as an entire offering. Thus the mutual operation of love is here viewed as the peculiarity of the eternal life. God is in them and they are in God; and in this union they have the ἀθανασία of Him who alone essentially possesses it (1 Tim. vi. 16). Hence it is clear that πάντες does not relate to the mass of men (for although all live *through* God, all do not live *to* God, nor walk before God), but only to the spiritual seed of Abraham. In these verses there seems then to be a play upon the words νεκροί and ζῶντες—the former comprehending not merely those who are corporeally dead, but those who are spiritually dead, and, as such, separated from God; while the living include those who are spiritually alive, and, at the same time, those who live continuously. It is true, it might then follow that those who are spiritually dead are dead in themselves;<sup>12</sup> whereas even the wicked will rise again (John v. 29). Nor is this conclusion, in fact, unscriptural; for the very ἀνάστασις of the wicked delivers them over to the θάνατος δεύτερος (Rev. xx. 6, xxi. 8). The scriptural ideas of θάνατος and ζωή are exceedingly profound and spiritual; and on this characteristic, the peculiarity of their use is founded (comp. the remarks on John i. 3). Death has no reference to the annihilation of the substance, which can never take place; consequently, the death of the soul does not involve the cessation of its existence; on the contrary, it denotes only the state of the creature in separation from the fountain of life, the Source of Being. The union of the soul with the absolute Life alone secures its true ζωή, the consummation of which is the ζωοποίησις τοῦ σώματος. It is only when the words which the Lord addressed to the Sadducees are thus understood, that they are apprehended in their full signification. (On this subject, compare my Festprogramm: antiquiss. eccl. patrum de immortalitate animæ sententiæ. Regiom. 1827, printed in the opusc. theol. Berol. 1833).

<sup>1</sup> That is, altogether dead, without any element of life. Tr.

<sup>2</sup> The case is similar in the passage, John xi. 25, where the words, ὁ πιστεύων εἰς ἐμὲ, καὶ ἂν ἀποθάνῃ, ζήσεται, involve the antithesis; he that believes not in me, is in the power of θάνατος.

Ver. 33. The sublime thoughts expressed in the words of the Lord touched not only the more susceptible mass of the people, but (according to St Luke) even some of the better disposed Pharisees. They exclaimed καὶ ὡς εἶπας, when they saw that Jesus agreed with their views in opposition to the Sadducees, and so ably supported them. As St Luke here concludes his narrative of the attempts of the Jews to entrap Jesus, he here introduces the phrase, ἀναίτι ὁ ἐπισημαίνων ἐπισημαίνει αὐτὸν αὐτῶν, which St Mark (xii. 34) and St Matthew (xxii. 46) do not employ till afterwards.

Ver. 34, 35. The following account of a Pharisee, who asked Jesus respecting the greatest commandment, is omitted by St Luke, but given by St Mark with a minuteness which alone places the whole event in its true light. The very brief statements of St Matthew would make it appear that the interrogator had evil designs in his conversation with the Redeemer,—which, according to St Mark, was by no means the case, for Jesus manifested an affection for him, and praised him (Mark xii. 34.) But to conclude, from this difference between the accounts, that the Evangelists refer to two entirely distinct facts, is not at all admissible; for, in the first place, if that hypothesis were correct, two very similar events must have occurred *at the same period*; and, secondly, the discrepancy between the two narratives is only apparent, and occasioned by the brevity of St Matthew. If the words περιελάζων αὐτὸν (Matt. xxii. 35) be only taken as expressive of a well-meaning *inquiry* after the opinion of Jesus, rather than in a malevolent sense, the difference between the accounts is easily reconciled. Nor is there any greater necessity to adopt the view that this interrogator must have belonged to the sect of the Sadducees or the Karaites, because he manifested so little enmity towards Jesus, and publicly applauded him. For, as to the Karaites, it can not only not be proved, but it is in the highest degree improbable, that they existed in the time of Christ. And, as regards the Sadducees, it certainly is true that the comprehensive word νομίως, like γραμματεὺς, may signify a Sadducee; but in St Mark the expression περιελάζων εἰς τῶν γραμματέων so closely follows the preceding statement in Luke xx. 39, and the words ἀκούσας αὐτῶν συζητοῦστων, εἰδὼς ὅτι καλῶς αὐτοῖς ἀπεκρίθη so obviously point out the author of the question as one of those who had heard the immediately preceding conversation, that, according to St Mark, we can regard him only as a Pharisee; for it cannot be

supposed that any but the Pharisees would have praised the answer of Jesus respecting the resurrection of the dead, as agreeing with their own opinions. In St Matthew, indeed, this close connexion does not occur; but, instead of this, he expressly mentions the Pharisees, and speaks of the interrogator as one of that party. (The expression εἷς ἐξ αὐτῶν can refer only to the Φαρισαῖοι συναχθέντες.) Now, since it is natural to suppose that among the Pharisees there were minds of a nobler and more susceptible kind than others, and the words of Jesus may have produced a powerful impression upon the interrogator, there is no reason why this individual should not be regarded as a member of the Pharisaic sect. In reference to his person, the more minute statements of St Mark are certainly to be taken as correct, and hence it must be admitted that he was a hearer of the previous conversation with Jesus. Nor does the account of St Matthew contain anything directly contradictory to this. The language, ἀποδάσσετε ὅτι ἐφίμωσεν (from φιμός, the curb or muzzle; figuratively to make dumb, to put to silence) τοῦ Σαδδουκαίου, may refer to the immediate hearing of the unanswerable discourse of Jesus; and the words συνήχθησαν ἐπὶ τὸ αὐτό do not necessarily imply a change of time and place. These words may be understood as relating to the separate conference of the Pharisees in the presence of Jesus, whom we must regard as surrounded by crowds of people of all descriptions.<sup>1</sup> The mass of the Pharisees engaged in it, were, we may naturally suppose, animated by a very unholy and hostile spirit; but, nevertheless, there may have been amongst them a single individual who remained accessible to nobler sentiments. (Respecting the expression, συναχθεῖσθαι ἐπὶ τὸ αὐτό, comp. Schleusner in his Lexicon to the LXX. [vol. i. p. 501.] Like Ἔ, it refers not only to place, but also to oneness of disposition. Comp. the version of the LXX. Ps. ii. 2.)

Ver. 36. The question which the Pharisee proposed to Jesus, ποῖα ἐντολὴ μεγάλη ἐν τῷ νόμῳ, was founded on the distinction made, by this sect, between great and little commands (comp. the remarks on Matt. v. 19.) There may have been special circumstances which rendered it desirable for the Pharisee to ascertain the opinion of Jesus as to the most important part of the law; but it is

<sup>1</sup> In like manner we must take the words, Matt. xxii. 41, συναγμένον δὲ τῶν Φαρισαίων, which do not suppose any local removal of Jesus, but a gathering together in his presence.

also probable that he was actuated by a personal sense of the importance of the question, as the fine observation inserted by St Mark (xii. 33, 34), from the lips of the scribe, seems to indicate. At all events the question contained nothing insidious, for the Pharisees, who exhibited the most open diversity of opinion, called so many different commands the greatest (for example, circumcision, observance of the Sabbath, and the like), that the mention of this or that command could in no way have exposed Jesus to injury.

With regard to the *form* of the query, it may be observed that the word *μεγαλήν*, in St Matthew, is certainly to be taken as superlative; *one ἐπιολή* (the form under which the *νόμος*, for a particular case, is represented) is viewed in contrast with the others (as the minor ones.) The Redeemer, in his reply, unites *μεγαλήν* and *πρώτην* (Matt. xxii. 38); although St Mark has the latter alone (xii. 29). In this expression there is a play upon the two significations—of pre-eminence, and priority in the order of the commands. In the question, the term *πρώτην* can primarily mean only *pre-eminent*; but Jesus calls the pre-eminent command the first, and thus the words are founded upon the idea, “that command which, according to the arrangement of God, is placed *first in order*, is also the *first in importance*.” (In St Mark *πρώτην* is followed by the addition of *πρώτων*,—a reading certainly preferable to *πρώτην*, which plainly betrays itself as a correction. *Πρώτων* is best taken as a neuter, which serves to strengthen *πρώτην*.)

Ver. 37, 38. Jesus, in his reply, directs the mind from the variety of individual commands to the unity of the *principle*, the possession of which involves the fulfilment of them all. He cites the words Deut. vi. 5, in which the acknowledgement of the one true God, and the duty of loving him, are expressed. St Mark has quoted the passage more fully, and even inserted the confession of the unity of God in the discourse. Although these first words of the Old Testament command do not necessarily belong to the connexion of the conversation, yet they are by no means inappropriate, as they are repeated (ver. 32), according to the account of St Mark, by the interrogator. The *unity* of God, which involves the fact that he is incomparable, contains the decisive reason why he is to be loved unreservedly,—because everything worthy of love is in him.

The Evangelists differ (comp. the remarks on Luke x. 27) in a

peculiar manner from the Hebrew text, and from the LXX. in the use of the synonymes *καρδία*, *ψυχὴ*, *σύνεσις*, *διάνοια*. It is not probable that the reading of the LXX. which translates  $\text{לֵב}$  by *σύνεσις*, should, by an oversight, have given rise to the term *διάνοια*, and that then *ισχύς* was added; because St Mark (xii. 32), instead of employing the word *διάνοια*, uses *σύνεσις*, which cannot have originated in a permutation. It appears to me more likely—as I have already stated, in the remarks on Luke x. 27—that the peculiar mode in which this passage of the Old Testament is treated, was derived from the free translation of St Luke, and passed into St Matthew and St Mark. In regard to the several expressions, the term  $\text{לֵב}$  according to the original text, relates to the activity of the will, to which the *ισχύς* in St Mark is also to be referred, while *διάνοια* = *νοῦς* denotes the reflective, and *ψυχὴ* the sensitive principle in man; so that the words express the great maxim, “Man ought to devote all his powers and faculties which are derived from God, to God, in love.” The substitution of *σύνεσις* for *διάνοια*, by St Mark (xii. 32), as a designation of the thinking principle, merely serves to give prominence to the understanding over the reason; and hence the meaning is only somewhat modified. But it is difficult to keep the ideas conveyed by the terms *καρδία* and *ψυχὴ*—which are collocated by St Mark as well as St Matthew—properly separate from one another. Commonly, in the language of the New Testament, the *καρδία* is nothing else than the organ through which the *ψυχὴ* is manifested; and, so far, the two expressions are parallel. But here it is necessary to draw a distinction, for the sake of avoiding a tautology. Probably *καρδία* may here be understood as prominently designating the principle which desires, and *ψυχὴ* as that which feels;<sup>1</sup> and in this case *ισχύς* must be so fixed in its relation to *καρδία*, that it denotes the expression of the will. Now, when the Lord designates love to God as the greatest or first commandment, it is evident that his intention is not to place it as one amongst several others, and to ascribe to it merely a signification higher in degree. On the contrary, the love of God is the command of all commands, and the whole law is only an expansion of the words *ἀγαπήσεις κύριον τὸν Θεόν σου*. And if, in the language of the Old Testament, the love of God is *required*, under the form of a command (which appears contrary to its nature,

<sup>1</sup> Compare the particulars in my dissertation *De naturæ humanæ trichotomia*, in the *Opusc. Theol.* pag. 135 sqq.

since it is most free in its action), the reference here (comp. the remarks on Luke vii. 48) surely is not to a pathological love, but to a purely spiritual love, which rests in the unreserved *surrender* of the whole being, and of all the faculties, to their exalted object. Man, as such, carries in himself the ability for such a surrender; it is true this ability is not to be conceived of as *without* grace, but *with* it and *in* it; and the divine command, "Thou shalt love me," at once has its fulfilment where there is no resistance.<sup>1</sup> Hence, while the fact that man *does not love* is a matter of guilt, his *loving* God involves no merit—on the contrary, the purer and the more intense this love becomes, it is grace more entirely which produces it in him. At the same time, of course, love manifests itself in degrees. In the Old Testament, where the command makes its first appearance, it means chiefly external obedience; in the New Testament, where it appears in its perfection, it involves that obedience which is internal, and the surrender of the whole nature to the Author of our being. It is only in the latter sense that ἀγάπη completely casts out φιλοῦς (Rom. viii. 15), for it is assimilation to the object loved.

Ver. 39. It is singular that the Saviour appears to connect with this one command a *second*, and yet immediately does away with the order of precedence, by saying that the latter is *like* (ὡς) the former. He does not, however, by any means intend here to name another command, but only to describe love in its whole extent. The expression ἀγαπήσαι νόμον might easily have been misunderstood as if Jesus assigned the first importance to religious duties, such as prayer, sacrifice, fasting, and the like; whereas he wished it to be understood that he did not mean by the required ἀγάπη certain external or internal ἔργα, but a state of mind which is the fountain of all good works. In order, therefore, to prevent such misapprehensions, he adds the command to love our neighbour. As the love of God comprehends the commands of the first table, so the love of our neighbour comprehends those of the second table, but both are in reality perfectly one, since none can be conceived of without the others. The only difference is that love to God is the root, and love to our neighbour is the manifestation; whilst love to God, on the part of man, appears negative (John iv. 10), love to his neighbour appears positive. The precise definition of love to our

<sup>1</sup> Comp. the profound saying, 1 Cor. viii. 3, "If any man love God, the same is known of him."

neighbour, added in the words ὡς σεαυτὸν, is not intended to denote its strength, so much as its purity. For he who commands us to *hate* our own life (Luke xiv. 26), could not make false self-love the standard of love to our neighbours; genuine love to our neighbour, according to the degree of its development, acts towards another as it does to self—it hates what is evil just as much in the neighbour as in self, and in both it loves only that which is of God.<sup>1</sup> Pure love, therefore, according to the words of Scripture, “Hate the evil and love the good” (Amos v. 15; Rom. xii. 9), contains the element of severity as well as that of tenderness. Love thus viewed is the ἀνακεφαλαιώσις of all commands, the one thing needful (Rom. xiii. 9.)

Ver. 40. The Redeemer (according to St Matthew, who has preserved in this verse a profound thought, which belongs to the completion of the conversation) views love in the same relation to the whole of the divine revelation. Love includes everything that God requires on the part of man. (The word κερμαῖσαι quite corresponds with the Latin *pendere*, in the signification to be dependent upon anything.) As the world and man in it exist only through love, so God desires nothing but love—it is the πλῆρωμα τοῦ νόμου (Rom. xiii. 10.) The νόμος and the Prophets are by no means to be understood as meaning merely the Old Testament, as if the New Testament contained something else besides love; on the contrary, in its purity as the divine law, and as such (although only in the germ), it comprehends also the New Testament life. Hence, love appears as that which is all-sufficient, in all degrees of development in the moral life; in the highest as well as in the lowest, nothing exceeds it, for *God is love* (1 John iv. 8), and no one can love *out of* God, or *beside* God, but only *in* God. (Respecting the relation of love to faith, the remarks on Luke vii. 48 may be compared.) According to the concluding words in St Mark, the interrogator rightly apprehended the rich meaning of the language of the Lord. He confessed that Jesus had spoken

<sup>1</sup> Accordingly the expression is unsuitable when it is stated that the command to love God means, “to love God *above all*.” God is thus placed in a false relation to creatures. Man ought not to love God *more* than creatures, but he ought not to love, at all, creatures as such, in their separation from God; he should love *all* in God and *God* in all. In like manner, man ought to love himself only *in* God (according to the true idea of himself), not according to his character as a creature in a state of defection from God; such love is sin and the root of all sinful actions, and, for this reason, its end must be death (Luke xiv. 26.)

the truth; there is only one God; for this reason he is incomparable, and man must surrender himself to him without reserve. Of such inward sacrifice, he well understood that the external offerings, appointed in the statutes of the Old Testament, were but faint emblems. (Ὁλοκαύτωμα = חֲטָאתִים, a burnt-offering; θυσία = חֲטָאתִים, signifies also a bloody sacrifice [an unbloody sacrifice is called חֲטָאתִים], which, however, was not wholly burnt.) The Scriptures of the Old Testament might easily lead to the knowledge of this, since they often contain representations of the superiority of an inward disposition, acceptable in the sight of God, to the external religious form. (1 Sam. xv. 22; Ps. xl. 7; Hos. vi. 6.) The answer of the Pharisee proved that his mind was susceptible of truth.<sup>1</sup> The Evangelist remarks, ὅτι νοουχῶς ἀπεικάζει. (This is the only instance in which the expression occurs in the New Testament; but, like the adjective form νοουχῆς, it is frequently found in profane writers.) But νοουχῶς is not to be taken as identical with σοφίμως (Luke xvi. 8); mere wisdom could never have formed the foundation of such a judgment as is contained in the following words, ὃ μακρὰν εἶν. τ. λ. On the contrary, we must retain the reference in the word νοουχῶς to the νόος (reason), which, as the power of discerning that which is divine and supernatural, when rightly applied, is the condition of entering into the supernatural order of things. (The βασιλεία is here viewed in its spiritual character, according to which it is to be regarded as already present and accessible. At the same time, ὃ μακρὰν εἶναι ἀπό, is not identical with εἶναι ἐν τῇ βασιλείᾳ. Being in the kingdom of God involves the possession of love; but the inquiring

<sup>1</sup> De Wette (on Luke xvi. 27-31) adduces this passage, Mark xii. 34, along with Matt. v. 19, in support of the erroneous assertion, that "according to the Christianity of the synoptical Evangelists, to repent and to fulfil the law is sufficient for happiness." But the synoptical Evangelists have no other Christianity than that of the other writers of the New Testament. The circumstance that they seldom speak of the sacrificial death of Jesus (comp. the remarks on Matt. xx. 28), results from the fact that Jesus, before the completion of his work, only referred to this point in the way of hints, and left the further inculcation of it to the Holy Spirit. After the resurrection there was no lack of instruction on this subject. (Comp. the observations on Luke xxiv. 25, ff., 44, ff.) But the answer of Jesus, in this passage (Mark xii. 34), does not say that the Scribe who proposed the question to him, was, in the state of his soul, prepared for happiness, but only that he was *not far* from the kingdom of God—that is, he was in such a state that he might be born again and so enter it. Without regeneration no one can enter the kingdom of God (John iii. 3); but many a man has become incapable of regeneration, through his insincerity, which has stifled all susceptibility of grace.

Pharisee *understood its necessity* in order to please God, rather than *possessed the thing itself*. Still the correctness of his *knowledge*, united with the open-heartedness of his *confession*, caused the Redeemer to hope that he would yet learn to take the important step from mere knowledge to the actual experience of the power of grace.

Ver. 41-46. After this conversation of the Pharisees with Jesus, in the whole of which the power of the wisdom that dwelt in the Saviour must have struck and impressed the minds of the hearers, they ventured no more to question him. But at the conclusion, Jesus addressed a question to them, for the purpose of exposing to them their ignorance of divine things, which they in vain sought to conceal. The occurrence is immediately connected with what precedes, so that the *φαρισαῖαι συνηθμένοι* are those Pharisees who were congregated together in his presence, and near the spot where he stood. (St Mark adds, *ἐν τῷ ἱερόν*, that is, in one of the porches or halls that belonged to the temple; in which place all the preceding incidents may also have transpired.) In the whole account, it is only necessary to proceed upon the supposition that the Pharisaic teachers overlooked the higher nature of the Messiah (comp. John x. 30, ff.) and saw in him merely a distinguished man (*κατ' ἐκλογὴν*, chosen by God to be the Messiah on account of his virtue, as Tryphon says in Justin Martyr<sup>1</sup>), in order to avoid all difficulty. And the circumstance of the Pharisees being wedded to this opinion, notwithstanding the passages of the Old Testament quoted by the Lord (and others as clear), proves the very blindness of which the Lord here designed to convict them. They universally explained the Psalm as Messianic (for it was on this hypothesis that the whole argument of Jesus rested; the opposition of the Jews did not break out until a much later period; compare Hengstenberg's *Christol.* s. 140, f.), but they merely used, for their own purpose, the magnificent descriptions of triumph which it contains, and, being dazzled by the outward splendour, lost sight of the intimation of the higher nature of the Messiah. The Redeemer confirms the Messianic interpretation of the Psalm in so decided a manner, that it would have seemed impossible for any one to attempt to prove from this very passage that Jesus denied the reference to the Messiah. But what does

<sup>1</sup> In the work composed by Justin Martyr against the Jews, entitled *Dialogus cum Tryphone Judæo*. Tr.

not man *see and fail to see*, when it serves to establish his own favourite opinions? The Redeemer not only mentions David most distinctly as the author of the Psalm, but ascribes to him prophetic inspiration as the influence under which he composed it. (Πνεῦμα = ἕν, the principle of all higher illumination and sacred inspiration.) The citation from Ps. cx. 1, is exactly according to the LXX., and occurs again Acts ii. 34; 1 Cor. xv. 25; Heb. x. 13. Hence nothing can be more striking than this passage, as a proof that Jesus attributed the divine nature to himself;<sup>1</sup> as he contrasts himself with Abraham, John viii. 56, so here with David. In quoting the description of the Messiah as triumphing over all enemies, the Lord pronounces upon the Pharisees their condemnation, and thus far this citation forms the transition to the following discourse of Christ against the Pharisees, which is addressed directly to the mass of people assembled around him, and by which the rupture with the ruling party is represented as complete. The people were still devoted to the Redeemer, and heard his discourses gladly (Mark xii. 37.)

### § 7. DISCOURSES CENSURING THE PHARISEES.

(Matt. xxiii. 1—39; Mark xii. 38—40; Luke xx. 45—47.)

According to the harmony of the three narrators, whose accounts here all consist of anti-Pharisaic elements, it cannot be doubted that the Redeemer, at the conclusion of these conversations with the Pharisees, turned to the people and censured that sect. But it is in the highest degree improbable that the *whole* discourse was thus delivered by the Lord as St Matthew here gives it, specially on account of the relation between this and a kindred one in St Luke (xi. 39, ff., where the remarks already made may be compared.) It would indeed be quite conceivable that Jesus might again utter sentiments against the Pharisees similar to those which he had previously expressed; and hence the two discourses

<sup>1</sup> J. D. Michaelis erroneously thinks that the Lord read in the Psalm  $\text{יְהוָה אֱלֹהֵינוּ}$  instead of  $\text{יְהוָה אֱלֹהֵיכֶם}$ . Sufficient proof to the contrary is furnished by the version  $\text{ναὐτοὺς ὡς μ. υ.}$ . The argument for the divine nature of Christ lies in the words,  $\text{ναὐτοὺς ἐν δεξιᾷ σου}$ , which express participation in the divine government of the world (comp. the remarks on Matt. xxvi. 64.)

(in St Luke, and here in St Matthew) might have been thus verbally delivered, and precisely repeated. But, *in the first place*, this appears to be opposed by the circumstance that the harmony between the two is too great to be explained merely from the repetition of kindred thoughts. In the discourse reported by St Matthew, nothing is wanting that St Luke has, and the language frequently agrees word for word. And, *secondly*, the discourse in St Matthew has a form which seems to have proceeded rather from the reflection of the writer than from its immediate delivery. It might be supposed that St Matthew purposely placed it in contrast with the Sermon on the Mount, and shaped it accordingly. As the Lord in that Sermon *commenced* his instruction of the people, and impressed the truth which he taught upon their hearts; so with this he *concludes* his public ministry (for all further discourses in St Matthew, as in St John, are intended for the more limited circle of his disciples), and in it he warns against the mere *appearance* of truth. The beatitudes in the Sermon on the Mount are contrasted, in the anti-Pharisaic Sermon, with the woes—these form the substance of it to which the introduction and the close refer. Whilst the former, proceeding from the general relation of the Scribes and Pharisees to the theocracy, rebukes their principal moral defects, viz. hypocritical self-indulgence and vain ambition (as the opposite of which, humble earnestness is commended in the children of God)—the latter, in connexion with the woes, utters the final threatening. Hence in both of these great discourses, an act of the judicial work of Christ is presented; in the Sermon on the Mount, the form is benedictory, in the discourse against the Pharisees, it is condemnatory. Both, however, have to do, not with the world as such, but with members of the *βασιλεία*, and those who *ought* to be so, and *wished* to appear so. Thus understood, the objection is removed which might be entertained against this severe discourse, from the circumstance of its being spoken by the meekest of men. It is true that, without the Spirit of God—who, on the one hand, instils as pure a hatred of evil as he does a love of good, and, on the other, imparts the ability to discern the inward state of minds—so positive a judgment pronounced upon another individual or a whole society, cannot be conceived of as being done without sin. (Hence the precept, “Judge not!” Matt. vii. 1, which forbids us to determine the guilt of our neighbour, which here, however, is measured.) But on

the Redeemer the spirit of love as well as of truth rests without measure (John iii. 34), and in the power of this spirit he judged upon earth and judges in heaven. (Comp. something similar in the ministry of the apostles, recorded in the remarkable account, Acts v. 3, ff., which must be explained as resulting from the power of the divine  $\piνεσμα$  imparted to St Peter.) Still it is singular that Jesus censures the  $\gammaαρματαις$  και  $Φαρισαϊς$  without exception. (Under the term  $\gammaαρματαις$  the Sadducees are included, in so far as they were acquainted with the law; comp. the remarks on Luke x. 25.) Among these parties there may have been some individuals of susceptible minds, who were connected with their sect only by external relations; in regard to the Pharisees, we are assured of the fact by the examples of a Nicodemus, a Gamaliel, a Paul. On what ground then were not these distinctly excepted by Christ? The most natural answer is, that the Redeemer did not intend to censure *individuals*, but the whole *tendency* of the parties who governed the national life of the Jewish kingdom. This bore the character of  $επιβρισης$ , which Jesus especially holds up, because, under the cover of spirituality, it pursued the things of the flesh. Carnality, when manifest as such, is less dangerous than the flesh assuming the aspect of spirit; and therefore the Lord contends against the hypocritical, more than against the vicious. Even those among the Scribes and Pharisees who were better disposed than the rest, in so far as they belonged to that school, must have received some influence from it, and *in so far* the denunciation applied even to the best among them, as St Paul justly perceived after his conversion; but in so far as their better self had been kept free from such influence, the censure fell upon the party to which they externally belonged, and not on them.

Now, although the whole description of the ungodly character, as manifested by these hypocritical theocrats, wears a national and temporary aspect; yet it is founded upon eternal ideas, which apply equally in all periods of the world. As sin in man at all times induces many to be solicitous about sacred things (like the Pharisees), as a means of promoting earthly, selfish ends; so the anti-Pharisaic discourse of the Lord is a denunciation against hypocrites in all ages, whose form and appearance may vary, but whose real nature (or rather *unnature*), ever remains the same.

Ver. 1. According to St Matthew and St Luke, Jesus addressed himself to his disciples also, and hence to the whole circle of those

whose minds were inclined towards him. St Mark and St Luke begin with the general formula, *βλέπετε (προσέχετε) ἀπὸ τῶν γραμματέων*, which St Matthew omits. This must be supplied from such passages as Matt. xvi. 6 (xi. 12); Mark viii. 15; Luke xii. 1 (in which warning is given against the *ζῆλον* of the Pharisees); since, according to what has been before remarked, it was not the *individual* Pharisees and Scribes against whom the Lord intended to warn his hearers, but their tendency, which indeed had, *in many cases*, become completely identified with the very person.

Ver. 2, 3. The Lord proceeds from the general relation of the Pharisees to the theocracy, and from that of the people to them. In order to obviate any misapprehension of his censure, he first states that the Pharisees and Scribes have an organised political influence, and reminds his hearers, that to this, inasmuch as it, existed, they ought to submit. Accordingly, every attempt at arbitrary self-redress was thereby prevented from any appeal to the discourse of Christ. But, in speaking thus, the Lord by no means affirms that this influence was rightly acquired, or that it was conferred by God. For, although the order of priests were to be, by divine appointment, the representatives of the theocratic institutions, yet the priests were not in themselves identical with the *γραμματεῖς καὶ φαρισαῖοι*. These, on the contrary, exhibited a sinful and false application of sacerdotal power; and it was this—not the sacerdotal power itself—that the Lord denounced. But notwithstanding that which was false in the position of the Scribes, Christ would have their actual authority acknowledged (as Rom. xiii. 1); proceeding, doubtless, upon the principle that any arbitrary alteration of a political or religious power on the part of subjects, is more mischievous than the power itself, even although, viewed in itself, it deserves severe censure. All changes of the kind must come from above, that is, through the power of the supreme Spirit, when he has determined that what has been permitted for a time, shall be abolished.

(The *καθέδρα Μωσέως* is the symbol of the collective theocratic authority which was united in Moses, and after him was vested in the body of theocratic representatives, which had the high priest at its head. There appears to be a design in the use of the word *ἐκάθισαν*, as descriptive of what was done by the Pharisees in regard to this power. *Καθίζω* literally means to place, *καθίζουσαι* to place

one's self, that is, to sit down—to sit. But in the New Testament καθίζω also stands intransitively [Matt. xxi. 7; Mark xi. 7; John xii. 14; Acts ii. 3, xiii. 14.] Hence καθίζουσι might have been used here. But the aorist better expresses the fact of *having* sat down, and, consequently, the idea of continuous sitting. [For this reason also the aorist ἐκάθισεν ἐν δεξιᾷ Θεοῦ is generally employed in reference to Christ's sitting at the right hand of God.] And, moreover, it is in the highest degree probable that the adoption of the expression ἐκάθισαν was intended to denote that the position of the Scribes was *chosen by themselves.*)

Upon the principle stated above, Jesus founds the precept to follow the *instruction* of the Scribes, but not their *conduct*, which itself contradicted their teaching. (In the phrase ὅσα ἂν ἐπωσαν ὑμῶν τηρεῖν, the word τηρεῖν appears spurious. Probably it was designed to render ἐπιπασιν, which seemed too general, more definite. But there is a distinction between τηρεῖν and ποιεῖν; the former meaning that which is internal, and the latter denoting rather that which is external. We may apply the word τηρεῖν, but not ποιεῖν, to a precept which refers simply to the inward life.) Here, however, a difficulty arises as to the way in which this command was to be understood. Among the statutes inculcated by the Pharisees there were many (the so-called δευτερεύουσαι, i. e. the code of laws, propagated merely by oral teaching, and at a subsequent period permanently fixed in the Talmud), which were not founded on the word of God in the Old Testament, but were merely human dogmas (called ver. 4, φηστία ὑπερέσταντα); and this being the case, the question is, whether the design of the Redeemer was that the people should seek to comply with these dogmas, or whether his words are to be taken with the restriction, “so far as their instructions harmonize with the word of God.” I cannot convince myself that the latter view is consistent with the meaning of the Lord; for in that case, the masses of the people would be placed above their superiors, as more accurately acquainted with the law; whereas the very object of the admonition was to prevent such a revolutionary derangement. The interpretation, that *all* the commands of the Pharisees were to be obeyed, involves no inconsistency whatever. Although the spirit from which those directions proceeded was a false one, yet the directions themselves contained nothing sinful; they were merely very burdensome, because they encumbered all the relations of life with a multitude of minute

regulations, and consequently restrained spontaneous movement. In the law of the Old Covenant, there was, according to the design of God, something similar, which the Scribes only drove to a false extreme. And the Lord, who taught that the ordinances of the Old Covenant were to be observed (Matt. v. 19), was supported, in requiring the same attention to Pharisaic statutes, by the fact that they were decrees of the actually existing ecclesiastical government. Did any sincerely and earnestly try to keep this innumerable multitude of laws (which the hypocritical Pharisees, in contradiction to themselves, did not do), he received no injury by the effort; but on the contrary, the more earnest his endeavour, the more quickly did he attain the full blessing of the law—namely, an insight into his own sin, and the impossibility of keeping the laws (Rom. iii. 20.) Moreover, he was then prepared for the kingdom of God, and after entering it in repentance and faith, might attain to the higher position of inner life in the law, to which the outward law was intended to conduct him.

Ver. 4. Fidelity to the law is placed in the strongest contrast with the hypocritical faithlessness of the Pharisees. Their precepts are compared to a burden (φορτίον, similarly ζυγός is used in Matt. xi. 29), which they imposed (ἄμους, as the organ by which anything is borne) on the people with its full weight, while they themselves make not the slightest exertion (δασυλόφ) to move it. Now, here it appears as though all the requirements of the Pharisees were trifles in comparison with those of the Saviour. He himself calls (ver. 23) the *inward* duties τὰ βαρύτερα τοῦ νόμου, and not only desires the fulfilment of these (comp. Matt. v.), but demands also (Luke xiv. 26) that a man hate father, mother, brothers, sisters, yea even his own ψυχῆ, *for his sake*. Christ thus claims the *whole* man, with all his power and dispositions for himself—he requires ἀγαπήσεις με ἐν ὄντι τῆ καρδίᾳ σου κ. τ. λ. (as in Matt. xxii. 37, as quoted from Deut. vi. 5, had been said of God); whilst the Pharisees called only for *single* actions. It has already been remarked (Luke xiv. 26), that this requirement would involve an assumption surpassing all the pretensions of all the pretenders in the world, if the Lord could not have said, in deed and in truth, “he that seeth me, seeth the Father.” (John xiv. 9.) *His* claim to an entire and unreserved surrender of self to him, was the expression of the most exalted grace and mercy; for what the Lord *requires*, that he *gives* also, enabling man to meet

his requirements, and so strengthening him by the power of love, so that all his commands are not grievous. (1 John v. 3.) To the commands of the Lord the great principle is applicable, *da quod jubes, et jube quod vis*; and indeed such a prayer need scarcely be offered up to him, for his command itself is power and eternal life (John xii. 50.) But rules laid down by men, however slight and paltry their form, are a burdensome yoke, because they never can instil the power of love into the soul.

Ver. 5-7. The Lord points out hypocritical vanity and ambition as the false but fundamental principles in the Pharisaic character, and in describing them, he purposely dwells upon the most external of all outward duties.<sup>1</sup> (The *φυλακτῆρια*, means of preservation, amulets, were verses of Scripture, which, according to misunderstood passages of the Old Testament, were written on small scraps of parchment, placed in boxes, and bound on the forehead with straps (וִּפְתָּוִי.) The Jews of the present day still use them. In Lundius jüd. Heiligth. s. 800, there is a representation of them. The *νεφέσπεδα τῶν ἱματίων*, in Hebrew פְּתִילֵי [Numb. xv. 38], were purple lappings attached to their garments. These were appointed by Moses himself, as a symbolical memorial of the calling of the children of Israel.) The honour of men is the idol to which they pay homage. (The פֶּזֶז = פְּזִיז, as a name of honour, does not occur till after the captivity. It is given to princes as well as to distinguished teachers. The Rabbins, who were eager after titles, subsequently distinguished פֶּזֶז, פְּזִיז, and פְּזִיז, so that the latter was the highest title of honour. Comp. Buxt. lex. p. 2172 seqq. and 2176.)

Ver. 8-10. Christ follows up this denunciation of Pharisaic vanity by exhorting all his disciples to be humble. No one amongst them should allow himself to be called by the names *βασιλῆι, πατήρ, καθηγητής*. As the principle on which this direction is founded, he points out the common relation of all to God, and to God in Christ. All members of the *βασιλεία* form one family, the single members of which are brethren under one Father and Redeemer. (Ephes. iii. 5, 6.) Every individual should have his own independent centre in the heavenly world, but should not confine himself to a centre on earth. (Ver. 8, the reading *οὐκ ἰδύσασθε*,

<sup>1</sup> The description is quite parallel in the Sermon on the Mount (Matt. vi. 1, ff.), where the true *spirituality* of the children of God is contrasted with the vain *formality* of the Pharisees.

as an interpretation of ἑαλεῖ [comp. John i. 39] is undoubtedly to be preferred to καθηγητής. Καθηγητής probably arose because it was thought that Jesus could not have prohibited the name διδάσκαλος. The term καθηγητής, from καθηγέομαι, corresponds with ἰδηγός in the signification of "leader," "guide." In the old Greek Church, the abbots and abbesses of the monasteries and convents were called καθηγούμενος, καθηγουμένη.—As regards the name πατήρ for a spiritual teacher, it occurs in the Old Testament, 2 Kings vi. 21. The idea which lies at the foundation of the term is that of spiritual birth, which, in a certain sense, is brought about by means of communication and instruction; for which reason also pupils are called μαθηταί, τέκνα.) But here the question arises, How can this precept of the Redeemer be regarded in consistency with the practice of the apostles and of the later Church? It is true, that the fact that Jesus is frequently called Rabbi in the Gospels is quite proper according to these words, for Jesus was to be acknowledged as the only Son of God who revealed the One Father as the true καθηγητής;<sup>1</sup> but the division of the members of the Church into teachers and taught prevails throughout the apostolic epistles; and, at a very early period, when the want of a church constitution became perceptible, certain gradations arose between the leading persons in the churches, just as in the Old Testament, by divine appointment, the Levites were distinguished from the priests, and these again from the high priests. Indeed, such a distinction of position seems so unavoidable in every ecclesiastical organization, that it is repeated everywhere, although under various names. Now, if there are different *positions*, it does not appear why *designations* should not be employed to mark the difference; and yet the Lord here so decidedly denies this, that the idea itself will not admit of any alteration. The simplest way of solving the difficulty is to distinguish the ideal state of the Church from that which actually exists (as Matt. v.) In the latter condition, the laws which apply to the true Church cannot fully come into application, because it still bears a legal character. This necessarily requires a constitution resting upon a certain form of subordination, as the Old Testament also shews. But in its ideal state, the Church knows nothing of the kind, not even any subtle distinction, like that which Philo made between υἱοὶ λόγου and τοῦ ὄντος; on the contrary,

<sup>1</sup> John the Baptist is also called Rabbi (John iii. 26); but this was by his own disciples.

it is presumed that in every member of the βασιλεία an immediate bond of union has been formed with the Eternal, and the necessity for intervention is entirely done away. Hence the words of Jesus in this place are similar in their import to the prophecy of Jeremiah (Jerem. xxxi. 34), where he says: "No one shall teach the other saying: Know the Lord; but *all* shall know me, both small and great."

Ver. 11, 12. The following language clearly shews that the distinctions of great and small in the βασιλεία were not to be abolished, since mention is made of the μείζων. The Lord only means to intimate—just as in Matt. xx. 26, where the same words occurred—that in the kingdom of God, according to its ideal, spiritual form, an altogether different rule prevails in regard to great and small, master and servant, from that which prevails in the world. In the latter, power and understanding decide the measure of authority; in the former, the standard is love. This love the Lord now commends to his disciples, and, in contrast with the self-exaltation of the Pharisees, exhorts them to exemplify it in its most sublime manifestation, that of self-abasement, and voluntary condescension to weakness and want. (Comp. the remarks on Luke xiv. 11.) Both the ideas in these verses are of such a kind that it is likely they would often be uttered. Especially the rule laid down in the 12th verse, of which there are intimations even in the Old Testament (Exek. xxi. 26), appears to have been proverbial; a kindred sentiment is reported as having fallen from Rabbi Hillel: *humilitas mea est elevatio mea, et elevatio mea humilitas mea*. There is, however, this difference between the rule as laid down in the New Testament, and as hinted at in the Old—that in the former, the abasement is far more distinctly represented as an act of self-denial, whereas in the latter, it has the appearance of an involuntary humiliation (like that of Job) induced by external circumstances.

Ver. 13, 14. Several modern critics reverse the order of these two verses, and certainly upon just grounds. (Schulz, in his edition of the N. T. follows Griesbach in this respect.) But even the genuineness of ver. 14 in St Matthew has been contested, and it is affirmed that it appears to have been adopted from St Mark and St Luke. The verse is indeed wanting in the manuscripts B.D.L. &c. and, moreover, the words *καὶ προσερχόμενοι*, which, although quite suitable in St Mark and St Luke, are not so in St

Matthew, seem very much to favour this hypothesis. It may be, however, that the only spurious words in St Matthew are *καὶ προσφάσει*, which some manuscripts (although not very important ones) omit; for it appears to me scarcely probable that the verse should have been interpolated in so many codices. Whereas, if a part of it originally belonged to St Matthew, it may easily have been completed from the other two Evangelists. The expression *κλείειν τὴν βασιλείαν* is founded upon the figure of a palace or temple of truth and wisdom, to which the kingdom of God is compared. The Pharisees, by their hypocritical disposition of mind,—which had regard not to inward reality, but to external form,—prevented not themselves only, but others also, from entering the new, holy, living community established by the Redeemer. The same figure, somewhat modified, is employed, Luke xi. 52, in the parallel passage *ἔξαυτε τὴν κλείδα τῆς γνώσεως*. (For *ἔξαυτε*, cod. D. reads *ἐκλύψαυτε*; but this is only an interpretation of *ἔξαυτε*, which here signifies, “to take away,” “to withdraw.”) It is evident that we are not here to understand the term knowledge as meaning the entire contents of the Gospel, for only the *εἰσερχόμενοι εἰς τὴν βασιλείαν* possessed it. On the contrary, the *γνώσις* referred to by the Redeemer is the knowledge of Jesus as the true Messiah promised by all the prophets. The Scribes, as *interpretes legis divine*, might and ought to have had this; but, in their hypocritical perverseness, they had forfeited the knowledge which would have enabled them to enter the kingdom of God. It is remarkable that in Luke xi. 52, the aorist is chosen (*εἰσῆλθευτε* and *ἐκώλυσαυτε*), whereas in St Matthew we have the present tense. The latter mode of expression is the stronger (the aorist of St Luke favours the supposition that the words he records were uttered at an earlier period, when a change on the part of the Pharisees was still to be expected); it represents the opposition as continued, permanent, and of such a kind that no alteration could be anticipated. Ver. 14 describes the hypocritical avarice of the Pharisees, which induced them to rob the most needy and defenceless (*χρῆσαι*) of the last remaining necessities of life (*οἰκίαι*), under the form (*πρόφασιν*, “pretext,” “mask”) of religion. On account of this combination of hypocrisy and injustice, their guilt (and its consequence, the *κρίμα* = *κατάκριμα*) appears doubly great.

Ver. 15. The Lord, *thirdly*, censures the anxiety of the Pharisees to make proselytes.<sup>1</sup> (Here *ἐκζητά* is used; although *τὸ ἐκζητῆν* is

<sup>1</sup> Heathen writers often mention the eagerness of the Jews to gain adherents to their

more common. The only other instances in which *προσήλυτοι* occurs in the New Testament are Acts ii. 11, vi. 5, xiii. 43. Gentiles who joined the Old Testament church are ordinarily called, in the New Testament, *φροσώμενοι* or *σεβόμενοι τὸν Θεόν*. Concerning the distinction between proselytes of the gate and proselytes of justice, compare Winer in his *Reallex.*) The Redeemer again represents it as the most pernicious feature of their character that they injured *others* (those who were converted), for their converts became still more guilty than those who had converted them. This *ἀπόδειξις* of the proselytes forms the antithesis to the *σωτηρία* which the Pharisees pretended to have in view. (*Υἱὸς γέεννης* signifies a son of Gehenna [comp. the observations on Luke xvi. 24], and of the punishment that pertains to it.) Hence the expression has reference to the augmentation of *guilt* in the proselytes. But how the Lord could suppose such a thing in the case before us does not at once appear; for, according to divine as well as human justice, the corrupter is more criminal than the corrupted. If it be said that the false zeal of the converts assumed a stronger form in them than in the very men who converted them,<sup>1</sup> it must be remembered that this would heighten their guilt only in case it was coupled with a knowledge of the perversity which it involved,—and this is not to be supposed. The matter may rather be explained as follows: the Pharisees were after all held and carried by the general spirit which animated the institutions of the Mosaic religion; this spiritual support was not enjoyed by the Gentiles who became united with the Jewish Church. They received divine truth through a very impure channel; they had not entirely abjured heathenism, and the result was, that their religion constituted a wretched mongrel compound, which estranged them further from the divine life than the very men who proselyted them. But even after this difficulty has been removed, the entire verse still contains some important obscurities. According to its language, it seems as if the missionary zeal of the Jews was, *as a whole*, repudiated, and all proselytizing contemned; while at the same time, in the Old Testament

religion. On this subject compare the treatise of Danz (Jena 1688) *de cura Judaeorum in proselytis faciendis*. This treatise is embodied in Meuschenii N. T. e Tabaudae illustratum, p. 649, seqq.

<sup>1</sup> Justin Martyr speaks to the same effect in the passage (dial. c. Tryph. pag. 350 edit. Sylb.) where it is said of the proselytes: *ἐκάλυπτον Ἰουδαίων βλαψημιῶν εἰς τὸ ὄνομα αὐτοῦ, καὶ ἡμᾶς τοὺς εἰς αὐτὸν πιστεύοντας καὶ φονεύειν καὶ αἰκίζειν βούλονται, κατὰ πάντα γὰρ ὁμῖν ἕξομοῦσθαι σπειύδουσι.*

itself, there are innumerable passages which approve of such exertions, and say, that the Gentiles are to be brought in to the people of Israel. Moreover, in the first century after Christ, the proselytes, so far from appearing as an abandoned class of men, were the first to join the Church of Christ, and the great spread of Judaism among the Gentiles is justly regarded as a principal means, in the hand of Providence, whereby it was rendered possible to transfer the Gospel to the Gentiles. Hence, we must confine the words of the Lord to the missionary exertions of the Pharisees; these, indeed, partook of the same fundamental evil which characterised the whole sect; they carried on the holy cause with an unholy spirit (a striking instance is related in Joseph. Arch. xviii. 5); and these Pharisaic exertions can by no means be identified with the sincere efforts of pious Jews, to bring to the Gentiles the word of God in the Old Testament. As regards the meaning of these verses—that the sin of the Pharisees was not only pernicious to themselves but also to others—it may be observed, that this is the very curse of sin, that it propagates itself and infects all around it. The circumstance that one sinner takes away the means of salvation from others (ver. 14 hinders the εἰσεγγεσθαι εἰς τὴν βασιλείαν), may, indeed, appear opposed to the justice of God, and may seem to lead towards the doctrine of reprobation. But the influence of the sinner upon those around him is not, by any means, to be viewed as necessary; on the contrary, all Jews had the written law, and the Gentiles had the law of God in their heart (Rom. ii. 15); they might have been obedient to its voice, and thus have overcome the baneful influence. If, therefore, they yielded to sin, it was their own guilt that gave them up to its power; while, at the same time, the more vigorously the whole system exerted its destructive tendency, and the more isolated the individuals were who had to encounter it, the greater excuse there must have been for those whom it conquered.

Ver. 16–22. As a *fourth* point in the sinful conduct of the Pharisees, the Redeemer specifies their hypocritical trifling with oaths. As, in all ages, avarice, if it has an interest at stake, can contrive to act under religious forms, and to evade the rigour of truth by deception, so it appeared in this character among the Pharisees also. In order that they might dispense with the keeping of oaths for their own selfish ends, they distinguished between such oaths as were valid, and such as were not valid. They pro-

nounced the oath by the temple or the altar of less importance than that which was sworn by the gold of the temple (by which, very likely, we are to understand the treasure of the temple, not its golden ornaments),<sup>1</sup> or by the offering on the altar. In Matt. v. 34—36, Christ points out the emptiness of such distinctions, by proving that every oath in reality has reference to God as the only True One; and similarly here, an oath by the temple, by heaven, or by the altar, can have no meaning, unless these created things be viewed in their relation to the Eternal himself.<sup>2</sup> The whole argument is accordingly a commentary on the reprimand, ὁρκίζετε τὰ βῆλαι, since it shews to the Scribes and Pharisees, who assumed the guidance of the people of God, their own blindness in divine things; they did not even know the nature of an oath, and yet they were anxious to introduce casuistical distinctions between one oath and another.

Ver. 23, 24. *Fifthly*, Jesus rebukes the Pharisees for their hypocritical attention to trifles, according to which they manifested the greatest solicitude in regard to the most external *minutiae*, while they carelessly overlooked the most important moral principles. The Mosaic law did not extend the payment of tithes to every trifling item, but the little-minded Rabbins thought their true service to God consisted in applying the instructions given them in the most rigorous manner possible. The plants mentioned are of little use, and without any particular value. (Ἰδιόσμοις is synonymous with μίνδα or μίνθη, mint, mentha.—"Ανηθόν is dill, anethum.—Κύμινον, cuminum, cummin. Similar to the Hebrew יָרֵבֶּ Isaiah xxviii. 25, 27.—St Luke, in the parallel passage xi. 42, has the general term πᾶν λάχανον, under which those plants may be classified; and afterwards the particular πήγαναι, corresponding with the Latin *ruta*, rue.)—St Matthew specifies κείσις, ἔλεος, πίστις, as the parts of the law which are truly difficult of observance (external precision being represented as merely an evasion of the difficulty); St Luke, on the contrary, speaks of κείσις and ἀγάπη Θεοῦ. The word ἀφήκατε (instead of which St Luke has παζέξετε), necessarily leads to the conclusion that the objects

<sup>1</sup> Compare Lightfoot on the passage. This application of the words renders the meaning somewhat *liquant*; the φιλάργυροι thought the oath by their God, mammon, had the greatest force (Luke xvi. 14).

<sup>2</sup> This idea, which evidently lies at the foundation of the whole argument of Jesus, forbids the reference of the word κατοικήσας (ver. 21) to the wealth in the temple.

named are matters which relate to the actions of men. The ἀγάπη of St Luke is therefore related to the ἔλεος of St Matthew, for mercy is only love in its exercise towards the sufferer. This the Pharisees did not practise; they merely maintained strict justice. The term κρισις is equivalent to δικαιοσύνη (comp. Isaiah xi. 4, according to the LXX.) This expression, however, does not signify strict justice, for the Pharisees certainly sought to practise that; it is rather to be taken like ἡσυχία, in the signification of "goodness," "forbearance" (comp. the remarks on Rom. iii. 21). Hence κρισις is the general term, and ἔλεος the particular. St Matthew adds to both πιστις, by which we are not to understand merely right notions concerning God and divine things, for the Pharisees possessed these also; but that state of mind in which man is capable of receiving divine influences. But, after all, it may be remarked that the Lord did not repudiate the exact observance of the precepts of the law. In harmony with Matt. v. 19, the Saviour approves of the careful fulfilment even of those commands in the Old Testament which appear unimportant. But the rigorous spirit in trifles cherished by the Pharisees, on the one hand, and the shameless contempt of the law manifested in their conduct, on the other, deserved the rebuke which the Lord gave them. The proverbial phrase introduced, ver. 24, is a censure upon this combination of the most glaring unfaithfulness towards the commands of God in things spiritual, with the most rigorous exactness in regard to things external.

(Διούλιον, to filter, to strain through. Concerning the use of the word in the Greek versions of the Old Testament, compare Schleusner in his Lex. to the LXX., vol. ii. p. 177.—Κώινον, antithesis to κάμηνος, a little insect in the wine, which was carefully removed as unclean, by the rigid observers of the law, before they drank. The camel, as a large unclean beast, is contrasted with the insect.)

Ver. 25, 26. The mention of drink leads the Redeemer, σιθηλι, to rebuke the hypocrisy which induced the Pharisees, with the utmost solicitude, to cleanse the outside (of vessels), while they left that which was within in a state of defilement. They viewed the laws of the Old Testament respecting purification, just as they did the rest, merely in their external aspect, and were regardless of the idea on which they were founded. (Instead of παξιμάδις, which the Attics use to signify not the dish but the viand, Luke

xi. 39 has *πίναξ*.)—By *ἔσθαι* we are to understand the contents of the dish, as being acquired by impure actions; the words *ὅτι ἐληξασίνην*, Luke xi. 41, plainly speak to this effect. But since that property which is obtained by sin is not, *as such*, impure, except in so far as it is connected with the state of the mind, the *ἔσθαι* also necessarily has relation to this; the inward and outward cannot here be separated. And accordingly, ver. 26, the Redeemer, after speaking of internal purification, associates external purification with it, as also in reality deserving to be called the fulfilment of the divine laws.—(The ordinary reading *ἀνεκασίας* appears preferable to *ἀδίκιας*, although the latter has been adopted by Griesbach, Schulz, and others. It is true that the manuscripts C.E.F.G.H.K.S. are in favour of *ἀδίκιας*, whilst only B.D.L. read *ἀνεκασίας*; but the explanation of the origin of *ἀδίκιας* from *ἀνεκασίας* is evidently easier than the reverse; especially if we suppose that the transcribers—upon comparing St Luke, who has *παιδείας*—wished to form an agreement between the two Evangelists, which *ἀνεκασίας* did not seem to allow.—*Ἀνεκασία* is here to be taken in the wide sense as signifying inward subjection to passions. In 1 Cor. vii. 5, it is used in reference to sexual relations.)

St Luke has enlarged upon the above idea with peculiar additions (Luke xi. 40, 41), which are not without some difficulties. These very difficulties, however, are the proof that the words certainly were originally uttered in this connexion. In the first place, the question, *ὡχ ὁ παῖδας τὸ ἔσθαι, καὶ τὸ ἔσθαι ἐπίσης*, was designed to convince the Pharisees of the perverseness of their effort to satisfy the laws of purity by external observance, whilst they themselves inwardly violated them. Then ver. 41 contains an admonition as to the way in which external and internal purity may be united. The difficulty presented in the question is the suddenness with which the Redeemer passes to the *παῖδ*, whereas the preceding context does not appear to contain anything that could lead to such a transition. But the intermediate thought seems to be this: the reason why the Pharisees attended so punctiliously to outward purification was simply the fact, that they endeavoured to fulfil the commands of God by the observance of prescribed ceremonies. That God, however, whom they acknowledged as the lawgiver (hence as the supreme and original authority) in things external, was the same in the internal world; but in regard to the latter they only dissimulated, and hypocritically

withdrew themselves from his government. It cannot be said, in opposition to this view, that ἔσωθεν must not be applied to the inward life, because ver. 41, τὰ ἐνόντα, refers to the viands; for it has already been remarked that articles of food (and earthly possessions generally) as such, cannot be meant, because no ἀδικία could adhere to them apart from the state of mind existing in the possessor; and on this account also the appeal to that *usus loquendi*, according to which ποιεῖν is used = פָּקַד, in the sense of purifying, (comp. Gesenius in his Lex. under the word), must here be rejected. (Moreover, in order to establish that hypothesis, the sentence must be deprived of its interrogative form; and besides this, the aorist ἐποίησε is not compatible with it.) The reference to the one true lawgiver of the internal and external worlds, then, very naturally leads to the exhortation that true purity should be sought according to his will. This, however, consists in a change of mind; and hence the Lord commends, instead of covetousness, a kind and liberal disposition, which devotes the μαμμωνᾶς ἀδικίας to the purposes of philanthropy (comp. Luke xvi. 1, ff.) Here, again, therefore, the expression τὰ ἐνόντα relates to that which is external in connexion with the state of the mind; it is only the change in the latter that gives an ethical import to the use of the former.

Ver. 27, 28. The inward impurity of the Pharisees, in respect to avarice and lust of gain, leads the Lord, *in the seventh place*, to censure that general moral insincerity which they endeavoured to conceal under the garb of an apparent δικαιοσύνη. For this purpose he compares them to tombs that contain putrefaction within, but appear bright and beautiful without. (Κονιάω or κονιάζω, “to coat with lime,” “to whiten;” it occurs again Acts xxiii. 3.) In Luke xi. 44 the figure is slightly modified; the Pharisees are there compared to μνημεία ἄδηλα, over which men walk without observing them, and so become defiled. But the comparison in St Matthew is the most appropriate, since it expresses figuratively the outward appearance of righteousness assumed by the Pharisees.

Ver. 29–33. *In the eighth and last place*, the Saviour passes from the graves with which he compared the Pharisees, to the monuments which they ostentatiously erected in memory of the ancient prophets, arrogantly persuading themselves that the evil principle which had borne such bitter fruits in their fathers, had

no root in their hearts. From this fact Christ draws the conclusion that they witness against themselves, and acknowledge that they recognise themselves as the posterity of those who murdered the prophets; so far from seeking to atone for the guilt of their race by true repentance, they endeavoured to justify themselves by accusing their ancestors, and yet at the same time completely filled up the measure of their guilt to their own destruction.<sup>1</sup>

This passage presents a difficulty as to the relation of the sin of ancestors to that of their posterity; the Lord here seems to reproach the Pharisees with that as a matter of guilt to them, whereas it does not appear that guilt is incurred except by personal sin. But in these words Christ expresses nothing more than the Old Testament teaches in the passage, Exod. xx. 5, where it is said: God visits the sin of the fathers upon the children to the third and fourth generation; the same doctrine as we find fully developed in Rom. v. 12, ff. The ἵνα ἵνα necessarily presupposes the existence of the sin of the fathers in the children, since the just God can punish sin only where it exists. The idea is easily explained to the Christian consciousness, if we proceed from the fundamental principle contained in the Scriptures, that the several human individuals must not be viewed as altogether isolated, but as members of the community; and hence it is the very curse of sin, as well as the blessing of righteousness, that they do not affect merely individual sinners or righteous persons, but those also who are connected with them. As in the external world the extravagance of the father makes the children beggars, so the sin of parents injures their offspring. The false conclusions that might be drawn from this principle are easily removed by the consideration that to every member of the posterity there is a possibility of receiving the forgiveness of sins by true repentance, if he faithfully use the means of salvation placed within his reach.<sup>2</sup> Throughout the Old Testament, however, the principle just pointed out, that it is a blessing to have pious ancestors, and a curse to have ungodly ones, prevails; while, on the contrary, in the New

<sup>1</sup> The use of the form *ἡμεῖς* from *ἡμῶν* is of later date (comp. Winer's Gram. Th. i. s. 34).

<sup>2</sup> It is to this that the words *οὐκ ἠεληθήσατε* refer in the sequel, Matt. xxiii. 38. They were not given up to the consequences of their own sin, until they had frustrated all attempts to awaken in them the consciousness of it. Concerning the relation of individuals to the mass, compare the more copious remarks in the commentary on Rom. xi. 1.

Testament, the corporeal connexion is kept more out of view, because the doctrine of a new birth by the Spirit is there clearly developed. But here the Redeemer is addressing persons who stood entirely on Old Testament ground, and therefore adopts an idea which in their case has its full truth. The Lord expressly distinguishes *personal* sin from the sin of the fathers: *καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν.* Here there is something strange in the words, *μέτρον τῶν πατέρων*,—*μέτρον ὑμῶν* is expected. But as the individual man may fill up the measure of forbearance granted to him by God, and thus come to destruction, so may a people, viewed as a body, or, as it were, as a large individual. In this point of view the Redeemer designates the sin of Israel as *one sin of the whole body*, commenced in the fathers, and brought to its climax in the dark deeds of the Pharisees towards the Lord. (The reading *πληρώσατε* is, on account of its difficulty, unquestionably preferable to the easier readings *ἐπληρώσατε* or *πληρώσαστε*. The imperative contains a mournful sarcasm on the contrast formed by the vocation of the Pharisees and their external righteousness, with their internal sin. After they had stubbornly repulsed every effort of the gentle Redeemer to bring them to repentance, there remained nothing for him to do but that he should leave them to their own destruction, with the words: now fill ye up the measure of your fathers. His language expresses the divine permission, without which even the wicked man cannot complete his malignant designs.

The Pharisees are, in conclusion, undisguisedly called a race of vipers (comp. the remarks on Matt. iii. 7), who carry within them the seed of their father, and do according to his works (John viii. 44.) The words may seem almost too severe in the lips of the Son of Love, but the very manifestation of love (which is also justice and truth) in its relation to wickedness, is, that it hates and condemns it. It is the compassionate Redeemer who treads the wine-press of God's wrath, (Isa. lxiii. 13; Rev. xix. 13.)

St Luke (xi. 47, 48) has a parallel to these verses also; but the peculiar way in which he modifies the idea renders it hardly probable that he has retained the original form of the Saviour's language. According to the meaning in St Matthew, the phrase *οικοδομεῖν τὰ μνημεῖα* (the parallel with *κοσμεῖν*, Matt. xxiii. 29, makes it probable that *οικοδομεῖν* is here to be taken as "to renew" "to restore"), evidently appears to be a symbolical expression for

“to recognise with respect.” St Luke, on the contrary—as is shewn by the words, *ἄρα μαρτυρεῖτε καὶ συνουθεύετε τῶν ἔργων τῶν πατέρων ὑμῶν*—has taken the expression as parallel with *ἀποκτείναν*, so that the following sense arises, “ye and your fathers are quite of one mind, and ye agree in your works; they killed the prophets and ye build their tombs; thus ye co-operate for their destruction.” Hence, in the connexion of St Luke, the phrase *οἰκοδομεῖν μαρμάρῳ* denotes a hostile act with the accessory idea of hypocrisy. “Ye appear to be performing a service of affection, while, in reality, ye are working hand in hand with your fathers.” Storr applied *οἰκοδομεῖν* to the case of prophets living in the time of the Pharisees themselves,—for example, the Baptist; but then arises the difficulty that *αὐτοί* relates, in the one instance, to the ancient prophets, and in the other, to those of later date. It is true, this may be explained by viewing the whole order of prophets as the object of the persecutions, and accordingly regarding the object in earlier and in later times as one and the same; but the difficulty may be entirely removed if the passage be understood—as we have already interpreted it—thus, that the Pharisees are represented as accomplices in the murders committed by their fathers; the one killed, the others prepared the grave which was to hide the murder in eternal oblivion. (*Συνουθεύω* “to consent,” “to agree to anything cheerfully.” Acts viii. 1, xxii. 20; Rom. i. 32. It occurs also in the Apocrypha, 1 Macc. i. 60; 2 Macc. xi. 24.)

Ver. 34. After giving utterance to the powerful threatening, *ὡς φύγητε ἀπὸ τῆς κρίσεως τῆς γέννησης*, the Lord adds a remarkable declaration respecting the decrees of God. The mission of divinely-enlightened men, which brings peace and eternal life to those who feel the need of salvation, is an occasion of destruction to the insincere and wicked. Christ is set (even in his messengers) *εἰς πτώσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ* (Luke ii. 34.) If we compare St Luke, the passage is difficult. Whilst, according to St Matthew, these words were spoken by Jesus himself, in Luke xi. 49 they appear as a quotation: *διὰ τοῦτο καὶ ἡ σοφία τοῦ Θεοῦ εἶπεν ἀποστολῶν κ. τ. λ.* But no utterance of the kind is found either in the Old Testament or in any Apocryphal book;<sup>1</sup> and an appeal to a prophecy not extant is by no means

<sup>1</sup> There are, however, some very kindred passages; for example, 2 Chron. xxiv. 19, which the LXX. render: *καὶ ἀπέστειλε (Θεός) πρὸς αὐτοὺς προφῆτας ἰσχυροῦσαι περὶ κύριον καὶ οὐκ ἤκουσαν, καὶ διεμαρτύρατο αὐταῖς καὶ οὐκ ὑπήκουσαν.* As the account of

advisable, except in a case of extreme necessity. Now, a closer view of the words in St Matthew shews, that even they cannot be so understood as to imply that the Saviour, when he uttered them, spoke merely of the future messengers who should be sent forth by him—*i. e.* the apostles and disciples; for, ver. 35, mention is made of Abel and other ancient *δίκαιοι*. Besides which, the aorist *ἐπεπέσατε* has not its signification, unless we understand by Zacharias some just man murdered at an earlier period; and this confirms the hypothesis, that the Lord means by those of whom he speaks as sent forth, not merely the apostles, but also holy men and prophets of the Old Testament sent forth in earlier times. Then, if such be the case, the Redeemer does not speak in St Matthew as an individual confined within the limits of the temporal life, but as the Son of God, as the essential Wisdom (Prov. viii. ; Sir. xxiv. ; comp. the remarks on *σοφία* in the commentary on John i. 1), who is introduced as speaking in St Luke, and by whose intervention all prophets and holy men of God, from the beginning, have appeared (Wisd. Sol. vii. 27.) So that, strictly speaking, there is no essential difference between St Matthew and St Luke.<sup>1</sup> According to both, the eternal Wisdom, who in Christ became man, declares the eternal purpose to send messengers to the people of Israel, and predicts the conduct of the people towards them, (the present tense in St Matthew, *ἀποστέλλω*, denotes the pure eternal presence of God: St Luke has the explanatory future.) It is only as regards the form that St Luke may be original. The interpretation of the words is immediately added in St Matthew, and Jesus himself spoken of as the divine *σοφία*. This very interpretation, however, shews the transition to be somewhat irregular. For the expression *διὰ τοῦτο*, which, in St Luke, is in perfect harmony with the context (the sense being this “by your conduct ye only fulfil the purpose of the eternal Wisdom; your fathers killed the prophets and ye build their tombs, therefore Wisdom said,” &c.), stands without any true reference in St Matthew. Fritzsche (in loc.) carries it back and connects

Zacharias follows, 2 Chron. xxiv. 20, it is very likely that the Lord had the citation of the Old Testament in view, and merely expanded it a little.

<sup>1</sup> De Wette (in his remarks on Luke xi. 49) hesitates to admit this; he thinks, on the contrary, that the expression contains a later doctrinal designation, similar to the word *λόγος* in St John, not suited to the lips of the speaker. But if Jesus, in St John, calls himself the truth, the resurrection, the life, why should he not call himself also the wisdom?

it with *πληρώσατε τὸ μέτρον*, ver. 32. This certainly gives a good sense, but it appears rather a difficult exegesis, on account of the intervening ver. 33. It seems to me more easy to supply the phrase, *ἔπειν ἢ σοφία*, a form of quotation which St Matthew omits, in order that Jesus may appear, without any disguise, as the speaker.

But now, if the form of the discourse in St Luke be the original one, it becomes a question why the Lord chose this particular form to convey the idea which he wished to express. Probably it was out of regard to the people; even those who were well-disposed could not bear the thought that the eternal Wisdom spoke in Jesus (his disciples themselves found it difficult to conceive this, John xiv. 9); and therefore he drew a veil over it, which did not startle the weaker, and at the same time did not conceal the deeper knowledge from those whose powers of perception were stronger. It appears remarkable that the Redeemer (according to St Matthew) designates some of those who should be sent, *γλωσσοματαις* (= *ἑρῆται*). The expression is here used in the good sense, and in contrast with the Pharisaic Scribes; we might supply, "I will send you men *truly* acquainted with the Word of God, who are that which ye ought to be and pretend to be." One difficulty remains to be observed; it is occasioned by the word *σταυρώσατε* in St Matthew. For inasmuch as the Jews did not inflict the punishment of crucifixion, it cannot be supposed that one of the ancient prophets had been crucified, nor has anything of the kind been known in later times. It is true that the instance of Simon (the *ἀδελφὸς τοῦ κυρίου*) who, (according to Euseb. II. E. iii. 32, edit. Stroth. p. 169) was crucified, has been adduced. But since his death took place after the destruction of Jerusalem, and therefore after the threatened judgments had been executed, little attention can be paid to his case. Hence it is in the highest degree probable that the Redeemer includes himself in the number of the messengers sent from God. And the fact that he represents himself as the author of the mission is explained by the twofold relation in which he could speak of himself; on the one hand he could speak of his eternal ideal existence, and on the other his language might apply to his individual temporal appearance.

Ver. 35. The prediction respecting the treatment of the messengers of God is followed by a threatening of punishment. (The form *αἷμα ἕρχεται ἐπὶ τινά* [Matt. xxvii. 25] denotes the imputation of

murder.<sup>1</sup> Αἷμα δίκαιον or ἀδῶν = ַאֲדָוָה. The expression is founded upon the idea that the blood is the supporter of the ψυχῆς, Deut. xii. 23.) The phrase ὅπως ἔλθῃ must not be deprived of its peculiar force (as it would be, if taken [ἐκλατικῶς] as signifying *consequence*; on the contrary, it has reference to διὰ τοῦτο, and marks *design*); the difficult idea that God sends messengers, *in order* that they may be rejected, and the rejecters punished, is to be explained in the same way as the passage, Matt. xiii. 13, ff., the interpretation of which may be consulted.

The first difficulty in this verse is occasioned by the words ἐφ' ὑμᾶς. If ὑμεῖς be applied to the Pharisees who were actually present, it does not appear on what ground they were to be responsible for all the blood of righteous persons that had been shed; and if ὑμεῖς be taken as meaning the whole nation, inclusive of previous generations, this does not seem suitable in a discourse addressed to a definite number of individuals. The simplest mode of solving this difficulty is to consider that Jesus looked upon the Pharisees and Scribes as representatives of the whole people, so that the entire body is to be viewed in them. Regarding them thus, Jesus could with propriety say: ἀποστέλλω πρὸς ὑμᾶς προφῆτας; because even the Pharisees, in connexion with the nation at large, might have obtained benefit from their mission, the efficacy of which extended to the whole mass. But, in the second place, the expression ἐκχυνόμενον ἐπὶ τῆς γῆς appears hyperbolical, since the Pharisees cannot be deemed responsible for the murder of righteous persons among all nations. Here, however, we must not overlook the circumstance, that in this passage of course no reference is made to individuals distinguished by a natural righteousness, such as even Pagans possessed, but to men enlightened by the Spirit of God. Whatever inclination there may be to follow Justin Martyr in supposing an operation of the λόγος σπειριματικός in the minds of such men as Zoroaster, Plato, and others, yet we must ever draw a specific distinction between the illumination of wise Pagans like these, and the illumination of the infallible messengers of God to his people. The main operation of God upon the human νοῦς was confined entirely to the prophets and wise men in the nation of Israel; and hence the guilt of Israel in despising and abusing the messengers of God, whose vocation to

<sup>1</sup> Luke xi. 50, 51, has, instead of this, the formula, ἐκζητεῖν αἷμα ἀπό τινος, according to the Hebrew ַאֲדָוָה שָׂרָפָה.

that office had been proved by special evidence, might truly be spoken of as equal to that which had destroyed the holy ones of the earth. Abel is mentioned as the first of these holy ones, because he may be viewed, in contrast with Cain (1 John iii. 12), as the representative of the whole generation of saints. Moreover, it was not unusual with the Rabbins to regard as prophets the antediluvian posterity of Seth, who took the place of Abel. (Comp. the remarks on 2 Pet. ii. 5; Jude ver. 14.) Now, the first murdered saint, of whom mention is made in Genesis, is here placed in juxtaposition with the last instance of the murder of a prophet recorded in the sacred Scriptures of the Old Testament—viz. that of Zacharias, (comp. 2 Chron. xxiv. 20.) What is there said of him is quite in harmony with the words of St Matthew as well as with those of St Luke (the latter only has *ἐκείνου* instead of *αὐτοῦ*); it is stated that he was stoned (at the command of King Joash) in the court of the temple (according to the LXX., *ἐν αὐτῇ ἐκείνου νεκρίῳ*.) The *δοκιμαστήριον*, of which the Evangelists write, is the great altar of burnt offering that stood in the open air at the entrance of the building which strictly formed the temple. The agreement of the words before us with that event, as also the use of the aorist (*ἐφρονόμαται*), render it in the highest degree probable that the Lord alludes to that passage in the Chronicles. It is, however, a remarkable circumstance, that the Zacharias there mentioned was not a son of Barachias, but of Jehoiada (*Ἰωάδα*, in the LXX. *Ἰωδάς*.) The hypotheses that Zacharias had two fathers, a natural one and one who performed the duties of a father; or that the prophet Zachariah, some of whose visions are preserved in the canon of the Old Testament, is meant, because he was a son of Barachias (although nothing is known about his death in the temple); or that originally the reading was *ἐκείνου Ἰωδάς* (according to Jerome, the Nazarenes had this reading in their gospel; comp. my *Gesch. der. Ev.* s. 77), are all to be rejected as arbitrary. The only question that remains to be considered is, whether the Zacharias mentioned by Josephus (B. J. iv. 6, 4), a son of Baruch, who was murdered by the zealots in the temple, can be the person referred to. The following reasons lead me to think this altogether improbable: 1, The name Baruch is not identical with Barachias (*Ἰωδάς*); 2, The Zacharias spoken of by Josephus was not a *prophet*—and, in the present case, everything depends upon this point, for the subject in hand is the murder of messengers ex-

pressly sent to the people by the σοφία τοῦ Θεοῦ; 3, The tense (ἐφρονέσατε) is not consistent with such an interpretation, since at the time when Jesus uttered these words, the murder of the Zacharias of whom Josephus speaks was yet to take place. (The *enallage temporum*, which some authors have supposed here, is quite untenable.) Hence, if we simply keep in view the circumstance that it was the intention of Jesus to cite instances from the first and the last books of Scripture (according to the position of books in the original text), in order to shew that this conduct towards the messengers of God in the sinful portion of the race ran through the whole history of that race from the beginning (according to Luke xi. 50, ἀπὸ καταβολῆς κόσμου); then no important objection can be urged against the reference to the passage in 2 Chron. xxiv. 20. The supposition that St Matthew may have confounded the name of the father of the person murdered with that of the father of Zachariah, whose prophecies are preserved in the canon of the Old Testament, contains nothing at which we need stumble, and it is better to adopt this than to profess adherence to a forced interpretation.<sup>1</sup>

Ver. 36. The Lord declares, that all this innocent blood of the servants of God that has been shed, (πάντα ταῦτα must not be taken as referring to the previous denunciations of woe, as is shewn in the parallel passage of Luke xi. 51, where ἐκζητηθήσεται is again used) shall now manifest its results in this γενιά. (In Luke xi. 50 also, the words ἀπὸ τῆς γενιᾶς πατέρων are to be connected with ἐκζητηθῆναι, as ver. 51, but not with ἐκχυσόμενον ἀπὸ καταβολῆς κόσμου.) By γενιά αὕτη we are to understand the men living at that time (a nation is never called γενιά in the New Testament, or even in profane Greek literature<sup>2</sup>); these are viewed as ripe evil fruit, as persons in whom the sin of the whole body of their ancestors was concentrated, and as thus calling down the great judgments of God. There is in this no denial of the fact that earlier generations who had died, were guilty, or were punished; but the growth of sin is asserted—the children of those who killed the prophets were matured into murderers of Christ.

<sup>1</sup> Kuhn (in a treatise on the passage in the Jahrb. f. Theol. und Christl. Phil. erster Jahrg. Th. 2, s. 346, ff.) thinks that the mention of Zacharias, son of Baruch, is derived from the author of the Greek Gospel of St Matthew, but that Jesus himself spoke of the ancient Zacharias.

<sup>2</sup> Concerning γενιά, compare also the remarks on Matt. xxiv. 34.

Ver. 37—39. The last verses of this long discourse have already been explained in the remarks on Luke xiii. 34, 35. There they stood in such a peculiar and exact connexion, that we could not but consider their position in that passage as the original one. Nevertheless, St Matthew also has used them, in a most suitable connexion, and, by means of them, has formed a very fine transition to chap. xxiv.; for in ver. 39 mention is made of the second coming of Christ. And although Jerusalem is here accused as the disobedient and faithless party—whereas, up to this point, the discourse was directed against the Pharisees—the difference extends only thus far, that instead of individuals, the theocratic centre, in which they ruled, and whence they exercised their influence upon the whole world, is now spoken of.

Another important point in this passage is suggested by the expression *ὄν η̄δεῖ.ῆσατε*,<sup>1</sup> compared with the kindred passage Luke xix. 42, in which the fact of their slighting salvation is ascribed to ignorance. If either the one or the other statement were regarded as absolute, an inconsistent meaning would arise. Total *ignorance* would exclude *guilt*; total *want of will* would exclude all possibility of conversion. But if both representations be viewed relatively, they mutually explain each other. No one among the Pharisees could have continued without some impression of the divine dignity of the Redeemer; but instead of yielding their minds to this impression, they thrust it away from them; and thus, while they excluded all deeper and more substantial knowledge of Christ and of his appointment for their eternal salvation, this ignorance took root in the original unwillingness, and therefore was in the highest degree criminal. Still, however, under such circumstances, there remained a possibility of conversion, since deeper knowledge, if once imparted, might yet produce repentance; hence the discourse is concluded (ver. 39) with a glance at the time when the Redeemer, who was mistaken in his low condition, shall appear in glory, and shall then be greeted by many even among those who now rejected him. (Comp. the remarks on Luke xiii. 35.) The agreement between this thought

<sup>1</sup> This idea is full of instruction in support of the doctrine of man's free-will. The power of the Almighty appears as impotence before the obstinacy of the creature, and has nothing but tears (Luke xix. 41) with which to overcome it. But these very tears of purest love exert the mightiest energy, for they determine the resisting will into *free* affectionate sympathy; and this cannot be accomplished by omnipotence, because *omnipotence cannot will it*.

and the foregoing language of ver. 33 is easily seen, if in ver. 33 we assume the case of obdurate perseverance in the old state of mind, and here suppose a change of mind to have taken place; the truth of both passages is then discovered.

### § 8. THE GIFT OF THE WIDOW.

(Mark xii. 41—44; Luke xxi. 1—4.)

The following little narrative of the widow, whom Jesus observed at the treasury, is inserted by St Mark and St Luke not merely on its own account; it fits also very well into the connexion. Both Evangelists hint only in few words at the anti-Pharisaic discourse of Christ, before they relate the case of the widow; but these brief intimations contain the very feature that places the avarice of the Pharisees in the most glaring light, viz. that by fair speeches and under religious pretexs, they got from poor widows all that they had. Immediately after these hints of the Lord's discourse have been given, there follows a description of a widow who offered her all to God from spontaneous love, and this poor woman is commended. It was evidently intended that the contrast resulting from this juxtaposition of the two characters should strengthen the picture of the sinful character of the Pharisees. They strove, with nothing but a worldly aim, after earthly possessions, which they often appropriated to themselves in unlawful ways, and then from these they gave meagre alms to God; the widow loved God with all her heart and all her mind, and she offered her all to him. The widow, as the symbol of genuine self-denying and self-sacrificing love, is contrasted with the Pharisees, the representatives of hypocrisy and mock-religion. Now, it is singular that in this interesting and instructive little narrative, the Lord represents the offerings placed in the *γαζοφυλάκιον* as in reality gifts brought to God; whereas it seems that these treasures of the temple were only the property of a selfish priesthood, and that therefore it would have been better not to have given any encouragement to their avarice by fresh contributions. But Christ even here views the theocratic institutions in their actual existence and according to their ideal purpose, which, although marred by abuse, could never be destroyed. Accordingly,

the treasures of the temple had an appropriate designation in being devoted to the maintenance of the whole external temple worship, and, in a legal point of view, a contribution to those treasures was justly regarded as an offering brought to God himself. Hence, if the act of the widow be considered only in relation to the inward motive, and not according to the outward appearance, it is, under all circumstances, an illustration of that love which was wholly self-denying; and this is what the narrative was designed to inculcate, in contrast with the feigned love of the Pharisees.

The two reports of St Mark and St Luke are in the main harmonious, and, indeed, often agree so exactly (comp. Mark xii. 44, with Luke xxi. 4), that a use of the same Greek text (probably St Mark has here used St Luke) must be supposed. St Mark, however, according to his custom, has cast his narrative in a somewhat larger mould, and added some single features which enliven it. (For example, see ver. 43, the words *προσκαιεσάμενος τοὺς μαιητάς αὐτοῦ*.) The place in which the incident occurred was the so-called court of the women; there stood thirteen brazen vessels shaped like trumpets (which, on account of this form, were called *ῥιγγῖα*), into which those who visited the temple cast their gifts. (Comp. Winer in his *Reallex*.) These were distinct from the *γαζοφυλάκιοι*, strictly so called, which formed a separate compartment of the temple (*ἄρσεν* comp. Gesenius sub verb.), where the contributions of money cast into the thirteen vessels were deposited from time to time. But as these vessels, as well as the money-store, were near one another, the Evangelists might speak of them as if they were identical. The poor widow (St Luke has *πεινητός* = *πένης*, *ῥῖ*, which does not occur in any other instance in the New Testament) dropped in two of the smallest coins (comp. the remarks, Luke xii. 59, on the word *λεπτοί*), which, however, constituted all her property. (Comp. Luke viii. 43, xv. 12, where *βίος* occurs in the same signification. St Mark explains it, *πάντα ὅσα εἶχεν*.) Hence it is observed that she gave more (*πλεον*) than the rich,—she gave *ἐκ τῆς ὑστερήσεως αὐτῆς*. This expression forms the antithesis to the *περισσεύον* of the rich, and thus acquires its precise meaning. As it is said, *ἐκ τῆς ὑστερήσεως* (St Luke has *ὑστερήματος*) *ἔδωκεν*, the statement cannot imply an absolute want of resources, but merely a relative one; so that the sense is—“under the impulse of self-sacrificing love, she gave so much of her small property, that it might be said she had

nothing left, while the rich gave but a little in proportion to their vast possessions.”

§ 9. PREDICTIONS OF JESUS RESPECTING THE LAST THINGS.

(Matt. xxiv. 1—xxv. 46. Mark xiii. 1—37. Luke xxi. 5—38.)

In regard to the *form* of the great prophetic discourse of Christ, with which St Matthew concludes his account of the residence of Jesus in Jerusalem before his sufferings, it may be observed, that this again evidently manifests itself as a composition of the Evangelist. St Matthew has here collected together the predictions concerning the Saviour's advent, uttered by him at different times and under various circumstances. It is true there can be no doubt that, during the last sojourn of Christ in Jerusalem, he delivered a longer discourse respecting the events to be anticipated. It was to be expected that the Lord, when about to leave his own, would give them some guiding lights as to the future; and the harmony of all three Evangelists in their statements about the time, place, and general contents of the discourse, is a guarantee for the correctness of their report; but the mode in which St Luke (especially chap. xvii.) places elements (occurring, according to St Matthew, in this discourse) in their peculiar historical connexion with other local and temporal circumstances, renders it in the highest degree probable that St Matthew here again, in accordance with his custom, has taken kindred thoughts, spoken at different times, and blended them in the last principal discourse. Still, some passages which we find only in St Matthew, especially the fine parables concerning the advent of Christ (Matt. xxv.), are so exactly adapted to the last days of Christ's intercourse with his disciples, as to leave no doubt that, in transferring these to this period, he has given a more precise and full account than the other Evangelists. And though it is certain that here, as in other instances, St Matthew has given us a composition of separate discourses, yet it must be denied that this discourse, as he reports it, is an incongruous mass. Schleiermacher (über die Schriften des Lc. s. 217, ff.) has directed special attention to the circumstance that these passages of the large discourse (Matt. xxiv.), which stand in a different connexion in St Luke, completely interrupt the train of thought in St Mat-

thew. This scholar remarks, in the first place, that Matt. xxiv. 42 is immediately connected with ver 36, and that the intervening verses, received from Luke xvii. 23, ff. into St Matthew, are not at all suited to the context of the latter Evangelist. The reason assigned for this view is, that, since God commanded Noah to build the ark precisely at the right time, this was just as much as if he had revealed to him the day and hour; and hence the admonition to watch, because they knew *not* the hour, was unsuitable. But it does not appear that this remark can be substantiated; for the general direction which Noah received to build the ark did not by any means involve a disclosure of the *day and hour*; on the contrary, Noah's faith and obedience was evinced by his following the command of God, without knowing the day or the hour. In like manner, also, the disciples were told that the coming of the Lord was near, and, in conformity with this admonition, they were to prove their faith by watchfulness.—The other observation of Schleiermacher, that Matt. xxiv. 27 does not harmonize with ver. 26, is equally untenable. He is of opinion that the disciples could not be warned against going forth to the false Messiah, because Christ would come quickly and everywhere at once; but that, on the contrary, such a warning could only be founded on the fact of his not yet having come. But the description of the ubiquity of his advent is introduced here, simply because it contains a *sign* (not a *reason* for refraining from going forth) of the true advent, according to which the appearing of the true Messiah may be distinguished from that of pseudo-Christ. And the introduction of such a sign is quite in place here, while the language of the following verse (ver. 28) conveys the same meaning—only under the form of another figure—viz., that the advent of the Son of Man is sudden, and its approach depends upon the increasing corruption of the world.—According to Schleiermacher, however, the most remarkable instance of the want of connexion in St Matthew occurs in ver. 29. For, he observes, it appears from this verse that the sign of the Son of Man, and the Son of Man himself, should follow that *παρουσία* which is compared to lightning; whereas, on the contrary, ver. 29 would come very well immediately after ver. 24. But this remark, like the others, is unimportant; for in ver. 27 the *παρουσία* is not spoken of in its historical relation to other events, but there is merely a *preliminary* description of a sign of the true Parousia, whereby it might be distinguished from

the appearance of false Christs. Hence it is quite consistent that in ver. 29 the *fuller* exposition of the historical circumstances which precede the actual Parousia, should follow. In conclusion, it may be observed, that even in this discourse, with all the freedom of its composition, St Matthew discovers the gift of arrangement in the order of the thoughts. Proceeding in a strictly logical manner, he speaks first of the political and moral corruption that should take place; then passes on to those commotions in the heavenly regions which precede the great catastrophe; and after giving a description of the care exercised by God over his faithful ones at the time of its arrival, finishes with appropriate exhortations.

In regard to the *contents* of this discourse, the *first* point to be briefly considered is the relation of the accounts of the synoptical Evangelists to the representation of St John in his Gospel. Now, although St John also speaks of the advent of Christ and the judgment (v. 21, ff., viii. 15, 16, ix. 39, xii. 47, ff., xiv. 18), yet in his Gospel we do not find any such descriptions of outward occurrences which were to be in connexion with them; and hence it is undeniable, that there is a difference between the mode of expression adopted by the synoptical Evangelists and that employed by St John, in reference to the doctrine of the last things. Still, however, it cannot by any means be said, that the mode in which the former express themselves differs from the *general* scope of Scripture in regard to this doctrine; on the contrary, very many of the descriptions in the twenty-fourth chapter of St Matthew have their analogies in the Old Testament (the passages will be cited in the exposition of the several verses); and the Pauline writings, (1 Thess. iv.; 2 Thess. ii.; 1 Cor. xv.) but above all the Apocalypse, presupposes the same view of this subject as St Matthew gives in the chapter just mentioned. Now, whoever believes the Apocalypse to be a writing of St John, has a sufficient security, in its relation to his Gospel, for the fact that St John did not take a different view, in the latter, from that propounded by the synoptical Evangelists. But even if it be supposed that the Apocalypse is the production of another author, (which, by the way, is not our opinion), still it must be confessed that the *Gospel* of St John affords the only instance of deviation from the general scope of the doctrine in the Old as well as the New Testament. And since this deviation consists merely in not

mentioning descriptions usually employed, nothing is more natural than to say, that the difference of representation is not founded in a difference of views on the part of the writers, much less in any variation of doctrinal teaching on the part of the Redeemer, but arose simply and solely from the *tendency* of this particular writing. The fact that the Gospel of St John was designed for idealizing Gnostics who were not Jews, is quite sufficient to explain this and all other cases in which its peculiarities differ from the descriptions of the synoptical Evangelists.<sup>1</sup>

In the *second* place, as regards the contents of the present discourse, one great difficulty occurring in this section (especially chap. xxiv.), arises from the fact that circumstances which, according to history, are separated by wide intervals, appear here to be placed in juxtaposition. Obvious descriptions of the approaching overthrow of Jerusalem and the Jewish polity are blended with no less evident representations of the second coming of the Lord to his kingdom. It cannot be denied that those commentators who agree with the views always held by the church (among whom we must reckon Schott, the most recent interpreter of this section, in his well-known work, *Comment. in Christi Sermones, qui de ejus reditu agunt*, Jenæ 1820), treat the ideas in this section in a far less simple and straightforward manner than the rationalistic expositors.<sup>2</sup> Doctrinal views lead the former to attempt a separation of the elements which are blended in St Matthew and the other Evangelists. Especially Schott is of opinion that the description of the advent of Christ to his kingdom begins with ver. 29, εὐθὺς δὲ μετὰ τὴν θλίψιν κ. τ. λ., and refers all that precedes only to the destruction of Jerusalem. But apart from the impossibility of interpreting ver. 29 itself as the commencement of something entirely new and different, it is just as certain that the latter part of the description contains the most distinct references to the present generation (comp. ver. 34) as it is that the former part plainly alludes to the last times. Hence we do not hesitate to adopt (with Fritzsche, Fleck, Schulz, de Wette)

<sup>1</sup> Fleck, in his work *de regno divino*, p. 483. exaggerates the differences, and thinks that Christ could only have spoken in the one way or in the other. But there is no actual contradiction between the synoptical Evangelists and St John; the latter merely omits what was not intelligible to his readers, or was not suited to their point of view.

<sup>2</sup> Concerning this doctrine compare the treatise of Baumeister in *Klaiber's Stud. B. i. H. 2*, s. 219, ff., *H. 3*, s. 1, ff., *B. ii. H. 1*, s. 1, ff., *H. 2*, s. 1, ff.

the simple interpretation—and the only one consistent with the text—that Jesus did intend to represent his coming as contemporaneous with the destruction of Jerusalem, and the overthrow of the Jewish polity. However, this result of the exposition certainly requires a closer consideration, in order to be understood in its harmony with the whole scheme of Christian doctrine. And in making such an enquiry, much assistance may be gained from observing that this proximity of the advent of the Lord to the time immediately at hand is not at all peculiar to the section before us. Besides the passages in the Gospels, most of which have already been discussed (Matt. x. 23, xvi. 27, 28, xxiii. 38, 39, xxvi. 64, and the parallels), statements of the same kind occur in almost all the writings of the New Testament (1 Cor. x. 11; Phil. iv. 5; 2 Thess. ii. 7; 1 Pet. iv. 7; 1 John ii. 18; James v. 8; Rev. i. 1, 3, iii. 11, xxii. 7, 10, 12, 20), from which it is clear that the apostles expected the return of Jesus in their lifetime. And as in the New Testament, so also in the prophets of the Old Testament, we constantly find the idea that the coming of the Messiah was near. (The well-known form קָיָם יִישׁׁוּעָה occurs very frequently, Ezek. xxx. 3; Joel ii. 1, i. 15; Isaiah xiii. 6; Obad. ver. 15; Zephan. i. 7, 14; Hagg. ii. 7.) Accordingly we may say that the coming of the Lord, whether the first or the last, has always been vividly anticipated as being at hand; and in *no single* passage, either of the Old or of the New Testament, is it stated that it will be *long* delayed; nay, this mode of expression is distinctly condemned, for example, Matt. xxiv. 49. (The passage, Dan. viii. 9, is the only exception here; but even in this case, seventy weeks being given, the metaphorical expression appears to conceal from the multitude the actual distance of the event.<sup>1</sup>) Schott, indeed (loc. cit. s. 413), thinks that

<sup>1</sup> The numerical statements in the Apocalypse are not designed to indicate the *time* at which the last great catastrophe will *take place*, but only the single epochs within which the catastrophe itself will move on; the whole Apocalypse represents the Parousia of the Lord as immediately at hand—that is, as visible to the generation then living. How therefore any calculations of the time of the Lord's advent, sufficient for anything more than our *subjective* need, can be justified by Scripture, it is difficult to understand. At the same time there is no more reason to favour any oversight of the most obvious signs that the great crisis approaches, or to cherish the assurance that the Lord will not yet come for a long season. History shews that, in all times in which the conflict between light and darkness has been specially vigorous, there has also been manifested in the minds of believers a lively desire for the coming of the Lord; and yet it is equally true, that when a crisis has passed, the church has become conscious

intimations of the kind are found in the New Testament; but in this he is mistaken. He appeals to passages, such as Matt. xxiv. 48, xxv. 5, 19; but these verses do not speak of the coming of the Lord as absolutely distant, but merely as relatively so, in respect to persons expecting it. And in Luke xx. 9, in the parable of the vineyard, where the long absence of the Lord is mentioned, the reference is not to the remoteness of the return of Christ, but to the long period which elapsed since the time of Moses, during which God did not manifest himself to the people of Israel. Hence the difficulty that occurs here is founded in the *general doctrine of Scripture* respecting the last things, and can be solved only by a reference to the nature of prophecy generally, as well as to the peculiar character of the particular fact in question—viz. the return of Christ.

Now in regard to *prophecy* generally, we agree with the idea so admirably developed by Hengstenberg (*Christology of O. T.* 217, ff.), that it is to be viewed as a spiritual vision. By virtue of this vision of the future, as something really present to their minds—(the best designation we can give it is that of a perspective view)—that which should occur, became actually visible to the prophets; but they certainly did not perceive either the distance of the event foreseen from the present to which they themselves belonged, or the intervals between the individual objects beheld. This explains the fact, that in the prophecies of the Old Testament, the two appearances of Christ in humiliation and in glory—although the prophets were cognizant of both—are not separated by wide spaces, but closely connected. The birth of the promised child (Isa. ix. 6, 7) is immediately succeeded by his peaceful reign; the outgoing of the rod from the stem of Jesse is directly followed by changes of nature (Isa. xi. 1–6); and so everywhere in the Old Testament, the first appearance of the Lord is viewed as only just preceding the full blessing that results from the second (Isa. liii., lx. 1, lxi. 1; Jerem. xxiii. 5, ff., xxxi. 31, ff., xxxiii. 14, ff.; Ezek. xxxiv. 23, ff., xxxvi. 24, ff., xxxvii. 24, ff.)

that conditions connected with the last crisis yet remained unfulfilled. Between these two influences (which may be recognised as already at work in the time of the apostles, by comparing the two Epistles to the Thessalonians) a balance has always been preserved, and *indifference* has been opposed as much as *fanaticism*. The circumstance that Jesus did not deliver this discourse in the presence of all the twelve disciples, but only before the three who had made the greatest attainments, shews that the more precise communications respecting his advent are not designed for all.

Meanwhile, in the course of prophecy, we may observe an advancing clearness; that which in the Old Testament is undistinguished—the difference between the advent of Christ in humiliation and his advent in glory—appears perfectly marked in the Gospels; and again, those things which are represented in the Gospels as cotemporaneous, viz. the establishment of the kingdom of God and the judgment of the world (both of which are no more separated in the Gospels than the first and second advents of Christ are in the Old Testament), are in the Apocalypse accurately distinguished. Now, as it is quite consistent with Scripture to suppose that the precise time when the last great catastrophes should happen, was, and was designed to be, unknown to the prophets and apostles (comp. Matt. xxiv. 36; Mark xiii. 32; Acts i. 7), it remains for us simply to say, that the lively ardour of their desire for the manifestation of the Messiah, and their immediate vision of the event, induced them to picture it as close at hand. These remarks, however, certainly cannot be applied to the person of the Lord; for although (Mark xiii. 32) Jesus says of himself that he knows not the day of his coming, this ignorance cannot possibly be regarded as absolute. (Comp. the exposition of the passage below.) Hence, in order to justify such distinct discourses as he delivered concerning the nearness of his advent, a closer view of the nature of the fact is necessary.

Now, the first reason why the declarations of Christ respecting the near approach of his coming, although they were not realized in their utmost sense, yet involve no error, is this—that it is an essential ingredient in the doctrine of the advent of Christ that it should be considered every moment *possible*, and that believers should deem it every moment *probable*. To have taught it so that it should have pointed to an indefinite distance would have robbed it of its ethical significance. The constant *expectation* of the return of Christ is verified, secondly, by the fact that Christ is constantly *coming* in his kingdom; it is relatively true that the history of the world is *a* judgment of the world, without superseding by the judicial activity of God, as already manifesting itself in the history of the development of mankind, *the* judgment as the concluding act of all developments. And it is here we find the foundation of the principle, that great events in history, wherein either the fulness of the blessing that is in Christ, or his severity against sin, is strikingly manifested, may be viewed as

types of the last time—as a coming of Christ. To this category, so far as respects the fulness of blessing revealed by Christ, the outpouring of the Holy Spirit belongs. (In the language of St John the word  $\psi\chi\sigma\mu\alpha\iota$  is undoubtedly used in reference to the manifestation of the Lord in the spiritual world. Comp. John xiv. 18–23; Rev. ii. 5–16, iii. 3. In the last passage the well-known phrase  $\eta\psi\omega\omega\varsigma\ \kappa\lambda\acute{\iota}\sigma\tau\eta\varsigma$  is employed to designate a spiritual coming.) And, in relation to the manifestation of avenging justice, the fall of Jerusalem, with the ruin of the religious and political life of the Jewish people, may be viewed in precisely the same light. This latter event, like the flood in the days of Noah and the destruction of Jerusalem by Nebuchadnezzar, is one of the chief types of the approaching separation of all into two classes—the righteous and the wicked; and hence the Redeemer himself connects the description of the last great catastrophe with this fearful judgment. Nor is it at all consistent with the meaning of the prophetic representations to regard them as restricted in their reference to the one or the other of those events—for example, to look at everything as relating *only* to the destruction of Jerusalem; on the contrary, each single occurrence is to be viewed in connexion with the whole.

Another circumstance, by which the distinct declarations of the Lord, respecting the near approach of his advent, are completely removed from the province of error, is the conflict between freedom and necessity, which appears peculiarly prominent in this passage. On the one hand, the time of fulfilment is represented as fixed in the counsels of God (Dan. xi. 36; Acts i. 7); on the other, the time seems uncertain, and open to be deferred or hastened by the faithfulness or unfaithfulness of men (Habak. ii. 3; 2 Pet. iii.) This diverse and apparently contradictory mode of expression is quite analogous to the general relation of freedom and necessity, according to the aspect in which that relation presents itself in reference to this subject. As everything future, even that which proceeds from the freedom of the creature, when viewed in relation to the divine knowledge, can only be regarded as *necessary*; so everything future, as far as it concerns man, can only be regarded as *conditional* upon the use of his freedom. As obstinate perseverance in sin hastens destruction, so genuine repentance may avert it; this is illustrated in the Old Testament, in the prophet Jonah, by the history of Nineveh, and intimated in the New Tes-

tament by St Paul, when (like Abraham praying for Sodom) he describes the elements of good existing in the world as exercising a restraint upon the judgments of God (2 Thess. ii. 7); and 2 Pet. iii. 9, the delay of the coming of the Lord is viewed as an act of divine long-suffering,<sup>1</sup> designed to afford men time for repentance. Accordingly, when the Redeemer promises the near approach of his coming, this announcement is to be taken with the restriction (to be understood in connexion with all predictions of judgments), "All this will come to pass, unless men avert the wrath of God by sincere repentance." None of the predictions of divine judgments are bare, historical proclamations of that which will take place; they are alarms calling men to repentance,—of which it may be said that they announce something, in order that that which they announce may *not* come to pass. This is no more pleasing to the natural man than the grace of the Lord was to Jonah; but it is not less a divine appointment. Sin *must* be condemned, but whether God condemn it by the obstinacy of man, or man himself condemn it, by receiving in himself the mind of God; that depends upon man's free-will, which, however, does not destroy necessity in God, but consists in it, and through it. All generations, therefore, that have waited in vain, since the time of the apostles, for the fulfilment of the promise of the Lord's external advent, have experienced it internally, if they have spiritually found the Redeemer; and the hour of death will afford every individual a perfect analogy to that which would be involved in the visible return of the Lord to each and all.<sup>2</sup> But to all succeeding generations, the prophecy of the Saviour (like all the parallel predictions of the Old Testament prophets) remains valid in its full sense; for, although names and forms may be changed, the opposing forces continue the same, and must at length bring to its climax the conflict described. Hence the prophecies of Scripture which have been, in one sense, fulfilled, still remain as in another sense unfulfilled. The oversight of this circumstance accounts for the fact, that many expositors, with a good intention, but contrary to the simple meaning of words, would make a forced sepa-

<sup>1</sup> Compare also Acts iii. 19, where it is said: "Repent ye, *that* the time of refreshing may come."

<sup>2</sup> Comp. the words of Hamann in Herbst's *Bibl. Christl. Denk.* Th. i. s. 85—"The death of every man is the time when the manifestation of the coming of the Lord is in part fulfilled to his soul. In this sense, it is literally true that the time of the fulfilment is near."

ration between events yet future, and that which is described as near—viz. the destruction of Jerusalem. Such a separation can never be substantiated by the rules of grammar; and since the whole teaching of Scripture is in harmony with our passage, nothing remains but to justify this form of scriptural representation upon higher grounds, in the manner which we have attempted.

In regard to the *single thoughts* in the following prophecy concerning the last things, it may be observed, that it is by no means the design of the Lord to give a comprehensive survey of *all* the circumstances connected with his return. On the contrary, in the first portion of the discourse (chap. xxiv.), he exhibits only that aspect of his coming which is calculated to excite fear, and describes the temptations and errors accompanying it in this succession (it is but seldom—*e. g.* Luke xxi. 28; Matt. xxiv. 31—that there is any mention of what is consolatory to the saints in connexion with this event), whilst the resurrection of the just, the kingdom of God, the general resurrection, and the judgment, are not spoken of. It is not until we come to the subsequent parables (Matt. xxv.) that we find the more definite statement, that the coming will be productive of happiness to believers, and those living in love, just as much as it will bring condemnation upon those who believe not. And even in these parables the single circumstances are not described in distinct succession, but the whole seems rather to contain one great picture into which all kinds of features are compressed. The proper distance between the individual points, as, specially, between the general judicial proceedings of the Redeemer as set forth in the last parable of the sheep and the goats, and the scenes depicted in chap. xxiv., can be inferred only from the minute and amplified representation of the Apocalypse.

Ver. 1, 2. According to the unanimous accounts of the three Evangelists, the conversation respecting the advent of the Lord originated in a definite occasion, which was of such a nature that it almost necessarily led to this utterance. It commenced with the decisive moment when the Redeemer quitted the Temple with his disciples, never again to enter it. As he withdrew, the gracious presence of God left the sanctuary; and the temple with all its service, and the whole theocratic constitution allied to it, was given over to destruction. No moment in the life of the Saviour could have afforded a more seasonable opportunity to divulge the coming catastrophes, and to leave a legacy with his disciples from which

they might derive hints for their conduct in the threatening crisis. The whole of the following discourse is to be viewed in the light of an instruction to the disciples, who, as the appointed leaders of the church, needed an insight into things that would happen in the future; in order that, on the one hand, they might not suffer shipwreck in their own faith, and, on the other, might be enabled to conduct the church through the rocky sea. When Jesus and his disciples passed out of the temple, the latter, having a presentiment that they should not enter it again with him, pointed him, with an expression of wonder, to its mighty pile; and upon this followed the declaration of the Redeemer, that the lofty fabric of the temple was about to fall. (Ver. 1, ἐξελθὼν has reference to xxi. 23. Mark xiii. 1 speaks of one of the disciples as the individual who uttered the words; probably it was St Peter, who [according to ver. 3] with St John, St James, and St Andrew, questioned the Lord more closely on this great event. The temple, as it then stood, owed its completion to Herod, who had been engaged [comp. John ii. 20] for a long time in repairing it. Josephus gives an elaborate description of the magnificence of the temple. [Comp. Winer's Realwörterb. sub verb.] The ἀναθήματα mentioned by St Luke, according to the classic signification of the word, were offerings which were given in great numbers to the temple in Jerusalem, and displayed on the walls or in the porches and side buildings [the latter is the meaning of the word οἰκοδομαί.] The reading, οὐ βλέπετε πάντα ταῦτα in the text of St Matthew, ver. 2, is probably inferior to that supported by Fritzsche and Fleck, which omits the negative. Only it is difficult to explain in what manner the οὐ can have got into the manuscripts. If it be retained in the text, as Schulz thinks it should, it must be taken, like Matt. vii. 22, as standing for οὐχί = οὐ.)

Ver. 3. After this glance at the structure of the temple, the Lord goes with his disciples, as he was accustomed, over the Mount of Olives, to Bethany. On the summit of the mountain from which he could see the city and the temple, he sat down in the midst of a few of his disciples—those whom he treated with special confidence—and disclosed to them the future in a sublime figure. The question of the disciples which led to these more minute disclosures is given with the greatest precision by St Matthew; St Mark and St Luke comprehend the παρουσία and the συντέλεια, which are both mentioned by St Matthew, under the general expression πάντα ταῦτα.

But this very relation of the reports of St Mark and St Luke to the account of St Matthew, furnishes us with a hint as to the true interpretation. The apostles viewed these two great events in immediate connexion with the destruction of the temple, and thought of the one as dependent on the other. Hence their inquiry has reference only to two objects. First they seek to know the time of the destruction of the temple; and, secondly, they desire a sign (*σημεῖον, τὸς*) whereby, on the one hand, they may know the correctness of the prophecy, and, on the other, may themselves recognise the proximity of the great events. Respecting the time, the Lord says only that it is very near; but he gives them more than one sign, and thus puts them in a position to recognise the gradual approach of the fact. Now this fact includes two distinct parts which, although not identical, are so closely connected, that when the one takes place, the other does also. The word *παρουσία* is the ordinary expression for the second coming of the Lord. (Matt. xxiv. 27, 37, 39; 1 Thess. ii. 19, iii. 13, iv. 15, v. 23; 2 Thess. ii. 1; James v. 7, 8.) With the classic authors *παρουσία* commonly signifies presence; it has the same meaning also sometimes in the New Testament, in the writings of St Paul (2 Cor. x. 10; Phil. i. 26, ii. 12; 2 Thess. ii. 9); in other cases it is used in the sense of advent, and once (2 Pet. i. 16) it denotes the incarnation of the Redeemer, as applied to his first coming. But it generally designates the second coming in glory, synonymously with *ἐπιφάνεια*. (1 Tim. vi. 14; 2 Tim. iv. 1, 8. The same expression is also employed in the passage 2 Tim. i. 10, in reference to the first advent of the Lord), and with *ἀποκάλυψις* (1 Cor. i. 7; 2 Thess. i. 7; 1 Pet. i. 7, 13; in the passage, Luke xvii. 30, the verb occurs.) In one instance (2 Thess. ii. 8) we have the compound expression *ἐπιφάνεια τῆς παρουσίας*. Now as the prophets (according to the observation already made), did not make any chronological distinction between the coming of Christ in his humiliation, and his coming in glory (and this mode of treating the subject has its relative truth, because, having risen from the dead, he was exalted to the right hand of God, and rules in his church as the Prince of Peace); so, in the Gospels, the coming of Christ in glory is not distinguished from eternity, or from the creation of the new heaven and of the new earth. The Apocalypse is the first place in which these events appear in their complete separation. However, their connexion in the Gospels has not less relative truth than the union of the first and the second

coming of the Lord in the Old Testament. For such a mighty victory of good over evil is represented as taking place upon the return of Christ at the resurrection of the just, and the establishment of the Lord's kingdom, that this period may be considered as a natural type of the final complete conquest. Accordingly the question, whether the words, *συντέλεια τοῦ αἰῶνος* are to be understood as meaning the commencement of eternity, or the beginning of the Messianic period,<sup>1</sup> must be dismissed (as we have already stated in our remarks on Matt. xii. 31), for in the representation of the apostles the two are united and immediately associated with the destruction. (In one case only, Heb. ix. 26, the expression relates to the whole time since the appearance of Christ in the flesh.) The only instances of its occurrence in the New Testament, are Matt. xiii. 39, 40, 49, xxviii. 20. The LXX. have *συντέλεια καιροῦ* in the passage Dan. ix. 27, for  $\text{סִיגָה}$ . The other writers of the New Testament, to express the same idea—the conclusion of the *αἰὼν οὗτος* and the beginning of the *αἰὼν μέλλων*—use the forms *ἔσχαται ἡμέραι* (Acts ii. 17), *ἔσχατοι χρόνοι* (1 Pet. i. 20), *ἔσχατον πάντων ἡμερῶν* (Heb. i. 2), *καιρὸς ἔσχατος* (1 Pet. i. 5), *ἐσχάτη ἡμέρα* (John vi. 39, 40, etc.), *ἐσχάτη ἡμέρα* (1 John ii. 18), *ἡμέρα ἄρτης καὶ ἀποκαλύψεως* (Rom. ii. 5; Rev. vi. 17, xi. 18), which correspond with the Old Testament expressions:  $\text{סִיגָה סִיגָה}$  (Gen. xlix. 1; Isaiah ii. 2; Mic. iv. 1),  $\text{סִיגָה יָד}$  (Dan. xii. 13), or merely  $\text{יָד}$  (Dan. viii. 17, xi. 40) which answers to the Greek *τέλος*, Matt. xxiv. 6, 14. The Lord replies to the question respecting the *time* and the *sign* of his coming, in such a manner, that he describes the approaching commotions as closely connected, and does not draw any distinction between his (invisible) Parousia at the destruction of Jerusalem, and the *συντέλεια τοῦ αἰῶνος* separated from it by hundreds of years; on the contrary, the advent in its great leading events is immediately associated with the present, and this renders the whole description graphic without treading too closely upon the truth.

Ver. 4, 5. The Redeemer now proceeds in his discourse, and exhibits that aspect of the coming events which, while it was adapted to restrain the disciples from prying into the future, from mere curiosity, would direct their thoughts to themselves. Jesus shews them that the approaching events will be of a very perilous

<sup>1</sup> It is remarkable that we never find the expression *συντέλεια τοῦ κόσμου*; the word *αἰὼν* indicates the *time* of the world, which passes away, whilst the world itself remains.

nature, and that it will require all their strength of faith to guard themselves against falling into snares. As the first danger, the Redeemer mentions that men will rise up who will pretend to be the Messiah, and will seduce many. This temptation is again spoken of, ver. 11, 23, 24 (comp. with Mark xiii. 21, 22; Luke xvii. 23), because such phenomena will present themselves not only at the beginning of the birth-pangs of the new age, but will recur from time to time, till light gains the dominion over darkness. Moreover, ver. 23, 24 indicate progress in these sinful phenomena themselves, for there the Lord speaks of wonders wrought in the power of darkness which are not mentioned here. A great distinction, however, is to be made between the  $\psi\epsilon\upsilon\delta\omicron\gamma\chi\tau\iota\sigma\tau\omicron\iota$  and the  $\psi\epsilon\upsilon\delta\omicron\sigma\zeta\omicron\phi\eta\tau\omicron\iota$ . Individuals may be so carried away by fanatical zeal for the cause of religion, as to delude themselves into the belief that they are messengers of God; such a case appears to be described, Ezek. xiii. 1, ff., where persons prophesying *out of their own heart* ( $\text{עֲדָרֵי לִבָּם}$ ), or men who follow their own spirit ( $\text{עֲלֵי רוּחַם}$ ), are spoken of in opposition to true prophets appointed by the Spirit of God. But, on the other hand, we may also conceive of wicked and conscious *deceivers*, who boldly pervert the faith of the people of God in the prophets, and in an expected Messiah, for their own avaricious or ambitious aims. It is not improbable that this latter class may have means of getting *powers of darkness* into their possession, and thus become so much the more dangerous, because they blind the eyes of the unwary by  $\tau\acute{\epsilon}\zeta\omicron\tau\omicron$ . Both the  $\psi\epsilon\upsilon\delta\omicron\gamma\chi\tau\iota\sigma\tau\omicron\iota$  and the  $\psi\epsilon\upsilon\delta\omicron\sigma\zeta\omicron\phi\eta\tau\omicron\iota$ , however, must always be distinguished from the  $\acute{\alpha}\nu\tau\iota\chi\tau\iota\sigma\tau\omicron\varsigma$  of St John.<sup>1</sup>) This epithet does not convey the idea that the person so named announces himself as Christ, but indicates that, proceeding *out of* the Church, and forsaking it, he contends against the whole Christian principle, and the person of the Lord. The  $\psi\epsilon\upsilon\delta\omicron\gamma\chi\tau\iota\sigma\tau\omicron\iota$ , on the contrary, are to be viewed as *having no connexion* with the Church, and merely giving themselves out—either consciously or unconsciously—to be Christ. Hence Antichrist is a more

<sup>1</sup> I cannot agree with the opinion of Lücke (comp. his remarks on 1 John ii. 18), who thinks the idea expressed by the term  $\acute{\alpha}\nu\tau\iota\chi\tau\iota\sigma\tau\omicron\varsigma$  in St John is different from that contained in the  $\acute{\alpha}\nu\tau\iota\kappa\iota\sigma\mu\omicron\varsigma$  of St Paul (2 Thess. ii. 1, ff.) The description of St Paul is quite in harmony with Dan. xi., and does not by any means appear to denote a form of evil *without* the Church. In the Apocalypse, the beast out of the sea, that opposes every thing divine, and is full of blasphemy, is parallel with Antichrist. (Rev. xiii. 1, ff.)

daring and fearful form of sin; inasmuch as it *denies* the idea of Christ itself, whilst the pseudo-christ *acknowledges* it, but seeks to use it for its own ends. The circumstance that there is no record of any one having declared himself to be the Messiah *before* the destruction of Jerusalem (Theudas, Acts v. 36, and the Egyptian, Acts xxi. 38, represented themselves only as prophets), is to be regarded as shewing that the whole prophecy was not fulfilled at the time of the destruction of the city. It is well known that *after* that event many wretched men played the part of Messiah, and deceived credulous persons. I will mention only two: in ancient times Bar Chochba; and in modern days Sabbatai Zebli, who, in the seventeenth century, in Constantinople, finished his career by going over to Islam.<sup>1</sup>

Ver. 6—8. The Redeemer having thus described the temptations that will result from the sin of men, proceeds to depict certain terrible physical events. The advent of the Lord appears to be a time of ripeness in evil as well as in what is good (Matt. xiii. 30); everything of a severe and painful kind, that has been poured out upon mankind during the course of the world's history, then comes forth in its mightiest and most aggravated form. But, like evil generally, this form of evil is only the *external* echo of the *internal* discord and confusion in the moral world; it is only on account of their having this moral source, and because of their possible salutary reaction, that these external circumstances are of any importance. The Rabbins very expressively designated the sufferings and disturbances that will precede the advent of the Lord: מִשְׁפָּתַי לִמְשִׁיחַ, the birth-pangs of the Messiah; and reference is made to this expression in the words ἀγγέλιον ὁδίωνων, Matt. xxiv. 8.<sup>2</sup> They viewed the universe as parturient and bringing forth a higher and nobler state of things under pangs and pains. The endeavour to point out cases of all the forms of human distress mentioned here, as existing in the time previous to the destruction of Jerusalem, is really inconsistent; for even if analogies to all the speci-

<sup>1</sup> Comp. Henke's Kirchengeschichte, Th. iv. s. 359, ff. Von Meyer, in the Blätt, f. höh. Wahrh. Th. 7, S. 306, ff., following Peter Beer's history of the Jewish sects, speaks of another man of this description, named Jacob Frank. According to the same authority, Peter Beer, there are still persons among the Chasidim in Russian Poland who exercise a power over their adherents, from which it may be inferred that they assume Messianic authority. Accounts are given of *fifteen* false Messiahs among the Jews since the time of Christ.

<sup>2</sup> Comp. Eisenmenger's entd. Judenth. B. i. S. 711.

fied phenomena of suffering are found, yet these are not the very things prophesied. At the coming of the Lord, all will be repeated in the highest measure. The words of the Redeemer here evidently shew his aim to be to divert the minds of his disciples from the importance which man is so fond of attaching to these external commotions and troubles. Twice (ver. 6 and ver. 8) he assures them, that these troubles are not the end itself (concerning  $\sigma\acute{\epsilon}\lambda\omicron\varsigma$  =  $\Upsilon\Upsilon$ , comp. the remarks above on ver. 1), but only the beginning of sorrows,—obviously intimating that what are to follow will be still more severe.

(The words  $\acute{\alpha}\nu\omicron\iota\alpha\iota$   $\pi\omicron\lambda\acute{\epsilon}\mu\omega\upsilon\upsilon$  relate to wars that have not actually broken out, but the fearful rumours of which keep the mind in a state of alarm. It is better to understand ver. 7 as having reference to insurrections, than to take it as descriptive of wars, which had just been spoken of. The dissolution of all political order is the main thought of the passage.  $\Theta\upsilon\zeta\omicron\iota\sigma\tau\alpha\iota$ , instead of which St Luke has  $\pi\tau\omicron\iota\sigma\tau\alpha\iota$ , occurs in the parallel, 2 Thess. ii. 2.  $\Pi\acute{\alpha}\nu\tau\alpha$ , in Matt. xxiv. 6, is to be taken as standing for  $\tau\acute{\alpha}$   $\pi\acute{\alpha}\nu\tau\alpha$ , or  $\tau\acute{\alpha}\upsilon\tau\alpha$   $\pi\acute{\alpha}\nu\tau\alpha$ . The Old Testament affords parallels to the contents of these verses, in the passages, 2 Chron. xv. 5, 6; Isaiah xiii. 13; Joel iii. 3; Zech. xiv. 3. The remark added by Luke xxi. 11,  $\phi\acute{\omega}\tau\eta\tau\acute{\alpha}$   $\tau\epsilon$   $\kappa\alpha\iota$   $\sigma\eta\mu\epsilon\iota\alpha$   $\acute{\alpha}\pi'$   $\omicron\upsilon\zeta\alpha\upsilon\omicron\upsilon$  is introduced by St Matthew in a subsequent part of the description [ver. 29], where it is more in harmony with the context. The expression  $\phi\acute{\omega}\tau\eta\tau\acute{\alpha}$  does not occur anywhere in the New Testament, except in this passage.)

Ver. 9. The Saviour proceeds to specify some of these sharper sufferings and dangers to be endured by his disciples, and instances, as such, personal persecutions and martyrdom. He states that the ground of the hatred cherished against them is the name of Christ (here again  $\acute{\omicron}\nu\omicron\mu\alpha$ , like  $\Upsilon\Upsilon$ , stands for the person, and the whole nature of the person himself), so that the divine element in believers, as it was manifested in the person of Christ himself, comes into conflict with the ungodliness existing in the world, and its children. As in Christ, so also in believers, that divine element will conquer only by death. The observation appended by St Luke (xxi. 18), and peculiar to himself,  $\kappa\alpha\iota$   $\theta\upsilon\zeta\iota\zeta\acute{\iota}$   $\acute{\epsilon}\kappa$   $\tau\eta\varsigma$   $\kappa\epsilon\phi\alpha\lambda\acute{\eta}\varsigma$   $\acute{\epsilon}\mu\omicron\upsilon\upsilon$   $\omicron\upsilon$   $\mu\grave{\eta}$   $\acute{\alpha}\pi\acute{\omicron}\lambda\eta\tau\alpha\iota$ , cannot have reference to external but to internal inviolability; for previous to this, ver. 16, we have the statement,  $\kappa\alpha\iota$   $\theta\alpha\upsilon\alpha\tau\acute{\omega}\sigma\sigma\upsilon\sigma\iota\upsilon$   $\acute{\epsilon}\zeta$   $\acute{\epsilon}\mu\omicron\upsilon\upsilon$ .<sup>1</sup> (The same metaphor occurs, Luke xii.

<sup>1</sup> If it be said that the words of St Luke are only,  $\theta\alpha\upsilon\alpha\tau\acute{\omega}\sigma\sigma\upsilon\sigma\iota\upsilon$   $\acute{\epsilon}\zeta$   $\acute{\epsilon}\mu\omicron\upsilon\upsilon$ , so that the

6, ff.; and there also, it does not relate merely to the external preservation of the earthly life.) Now, if this hatred on account of the name of Christ is represented as quite *general*, *μισοῦμενοι ὑπὸ πάντων* (St Matthew adds *ἐθνῶν*)—then the idea expressed is, that mankind, without the spirit of Jesus Christ, live in the ungodly element of *σκότος*, and by this very circumstance are prevented from recognizing in its true character the light of the Redeemer which has been received by believers. In regard to the fuller details given by St Mark and St Luke (with slight transpositions) respecting the form of the persecutions, and the position of believers in reference to the nearest earthly relations of kindred and friendship, we may observe, that it is probable they were originally spoken in the connexion of the discourse, but that St Matthew put these thoughts in an abbreviated form, because he had already copiously introduced them in the passages Matt x. 17, ff, 34, ff. The history of the Church of Christ, as it has been remarked in our exposition of those passages, affords numerous confirmations of this prophecy. But to what extent persecutions of believers to the death will be repeated, when the advent of the Lord draws near, time must teach. The possibility of such things, at least, is proved by the persecutions of the faithful at the hands of their sanguinary oppressors during the time of the first French Revolution.

Ver. 10–13. The sad consequences of these persecutions, to the Church, are now minutely described. To many they will prove a stumbling-block, and will lead them into great delinquencies. False teachers will arise, who will seduce many from the Church,

sense is: *some* would be killed, but the *rest* would remain unhurt; then an utterly unjustifiable distinction arises, and the dead appear to suffer an injury—which cannot possibly be the meaning of the passage. On the contrary, the words represent the hatred of the mass at large in its impotence. As an external force, it can reach only the external man; the true man remains untouched. In the parallel passages, 1 Sam. xiv. 45; 2 Sam. xiv. 11; Acts xxvii. 34, it is said: *Θεὸς ἐκ τῆς κερδαλῆς οὐ σαρκεύεται*,—a form which must be regarded as identical with our own. Grotius, who renders the form thus: *ne hilum quidem damni senties*, also points out another interpretation of the words in the present connexion; he says: *si quid ipsorum ad tempus interire videtur, non tam interit quam apud Deum deponitur, qui cum foenore est redditurus*. Accordingly he seems to understand the passage thus: “Ye will indeed be hated and killed, but nothing of you shall perish—ye will receive it all again at the resurrection.” However, the idea of preservation and restoration can be applied only to what is spiritual; for Scripture says nothing about a revivification of all the parts of the destroyed body; and hence we come back to the meaning: ye will suffer no true injury (not even the slightest); on the contrary, ye will receive advantage from all this, for, by patient endurance of sufferings (ver. 19), ye will gain your souls.

and damp the ardour of brotherly love. The exhortation to ὑπομονή (or persevering endurance in all these sufferings), suggested by these thoughts, is expressed ver. 13; affliction is represented as that which purifies and perfects, so that it is not only the means of separating the insincere, but equally tends to purify the life of the sincere, and thus conducts them to σωτηρία.<sup>1</sup>

That the teachers of error here spoken of (ver. 11) would be in the bosom of the Church, is not expressly stated; and it may be supposed that teachers not belonging to the Church will succeed in drawing many feeble and half-hearted members out of it, for fear of persecutions; just as the growing ἀνομία without the Church acts banefully upon the love in the Church itself (ver. 12.) But, as it is not expressly said that they will be without the Church, the words may be taken indefinitely as we find them, and applied to both cases; so that the general meaning is, that sin and corruption will gain greater power through the persecutions that should result from them, and will wound the Church itself in many of its members. (This is the only instance in which the verb ψύχσασθαι, to cool, occurs in the New Testament; it is derived from the metaphor according to which love is compared to a fire, Luke xii. 49.) The probability that such phenomena as those described, ver. 10–12, should already have happened prior to the destruction of Jerusalem, cannot be shewn; the persecutions of that period were not so violent as to drive many away from the faith and from the first glow of love. If things of a similar kind did take place, that was only a feeble type of the decline of the Church predicted here, which St Paul (2 Thess. ii. 3) designates as the ἀποστασία. And another proof that this prophecy also will find its fulfilment, in far more fearful phenomena than those of the period prior to the fall of Jerusalem, is furnished by the melancholy fact of the first French Revolution—when the Christian religion was formally abolished, and compelled to give place to the idolatrous worship of reason.

Ver. 14. The proclamation of the Gospel in the world, and its vast extension to all the nations of the earth, forms, in the discourse of the Lord, the contrast to the apostacy of many from

<sup>1</sup> Luke xxi. 19 has, instead of σώζεσθαι, the parallel expression κτᾶσθαι τὴν ψυχὴν, to gain or win the soul; antithesis to ἀπολέσθαι. Comp. Matt. xvi. 25, where εἰδίσκειν and σώζειν occur synonymously. Comp. also on v. 13, the passage Matt. x. 22, where the same words are employed.

the Church in consequence of the persecutions and seductions. In this extension, the divine energy inherent in the word is manifested as being infinitely more mighty than all the power by which the Church is assaulted from without. (The expression εὐαγγέλιον τῆς βασιλείας in St Matthew specifies the βασιλεία as the object of the glad tidings proclaimed by the preachers; that message, however, is to be viewed as combining both the external and internal; only, that here the connexion naturally leads to this, viz. that the proclamation would invite men to receive the spirit of the new community of life, so that, at the Parousia, when it shall appear in ascendancy, they may be received into it.)

Now, this verse is particularly opposed to that view by which the whole of this portion of the discourse (as far as ver. 29) is referred to the destruction of Jerusalem alone. For the parallel πάντα τὰ ἔθνη prohibits us from applying οἰκουμένη either to the Jewish state or to the Roman kingdom; nor can those who support the above hypothesis allow that there was a proclamation of the Gospel in all the world before the destruction of Jerusalem; while the explanation that the announcement was not made to nations, as such, but to individuals *belonging to* them, who, it may be, came in contact with the apostles (so that the sense would be: “the proclamation shall not then be confined to Jews, but addressed to members of all nations”), is evidently an expedient resorted to from necessity. According to our fundamental view, the preaching of the Gospel in all the world (as the prophets so often declared that the word of God should come to the remotest isles<sup>1</sup>) is a true sign of the near approach of the Lord’s advent, only that here—like the whole description—it leans upon a great historical event which forms the natural type of the final catastrophe. Hence it is here said (with a retrospective reference to ver. 6), τότε ἤξει τὸ τέλος, so that the end of the αἰὼν ὀστος is clearly connected with this sublime triumph of the divine word over all ungodliness. At the same time, the language before us does not imply that every member of every nation will be converted to the Church of Christ, as is shewn by the words εἰς μαρτύριον πᾶσι τοῖς ἔθνεσι. (The same phraseology occurred Mark xiii. 9; Luke xxi. 13, in reference to persecutions.) All that is required is that the Gospel, as the purest light of the manifestation of God, be shewn

<sup>1</sup> Comp. Isaiah xix. 21, ff., xlix. 6, li. 5, lv. 5, lvi. 7, lx. 3, 9, lxvi. 19, 20; Zephaniah. ii. 11; Zechar. ii. 11.

to all; thus every one is placed under the necessity of deciding and taking part either *for* or *against* it. Hence the proclamation of the kingdom of God is itself a *κρίσις* for the nations, whereby those who are of an ungodly mind are made manifest; and this is the precise point expressed in the phrase *εἰς μαρτύριον αἰσθητῶν*. In the representation of St Luke (which here begins to differ widely from St Matthew), this idea is wanting; and, instead of it, he has introduced into this discourse the thoughts omitted by St Matthew respecting the support that would be rendered to the preachers of the Gospel by the Holy Spirit; St Mark also refers to the same subject, and connects it immediately with the proclamation of the Gospel. St Matthew has the words (x. 19, 20), in his account of the instructions to the apostles; and although they are by no means unsuitable in that connexion, yet it must be confessed that the last addresses of Christ, like the great concluding discourses reported by St John, afford us reason for considering it very probable that the Lord then made reference to the assistance of the Holy Spirit. Accordingly, it appears that St Mark and St Luke have preserved, in these passages, true elements of the discourse of Christ, which St Matthew omitted here because he had introduced them in discourses at an earlier period.

Ver. 15. Immediately after this description of the spread of the Gospel through all nations, there follows a very minute representation of the destruction of Jerusalem, without any pause being observed, or any intimation being given, that what follows is to be separated from what has preceded. The reference to the destruction of the holy city is so obvious that it cannot be mistaken, especially according to the account of St Luke, which presents much that is peculiar. This blending of the proximate and the most remote in one vision can be explained only by the principle we have laid down (ver. 1), as the ground on which our view of this section is founded: viz. that the destruction of Jerusalem is employed as the nearest point with which the last things—necessarily remaining indefinite in their chronology—could be connected; and that, according to the design of the Redeemer, this event itself was a type of the overthrow of the whole state of things obtaining in the *αἰὼν οὐρανόθεν*, including the external institution of the church.

According to St Matthew and St Mark, the description of the Lord proceeds upon a prophecy of Daniel. This express reference

by the Redeemer to the book of Daniel, will always furnish the believer with an important argument for the retention of Daniel's writings in the canon, although he may not yet be able, on historical grounds, altogether to surmount the critical doubts respecting them, which, as it seems to me, still remain, even after the most recent and very valuable attempt to demonstrate the authenticity of Daniel's prophecies.<sup>1</sup> It is impossible that Christ should have employed Daniel, as he did here, unless he approved of the importance that has been ascribed to the book bearing his name. (In the text of St Mark, the form of citation, τὸ ἐκθὲν ὑπο Δανιήλ τοῦ προφήτου, is spurious, and merely interpolated from St Matthew; but it is evident that St Mark has in his eye the same passage of Daniel as St Matthew quotes.) The main passage here referred to by the Lord is the remarkable prophecy, Dan. ix. 26, 27, which we find more definitely expressed, Dan. xi. 31; xii. 11. According to my conviction, this *cannot* relate to Antiochus Epiphanes, but only to the destruction of Jerusalem by the Romans. Although the calculation has its difficulties—and these not slight ones—(difficulties which designedly exist in all dates connected with the prophecies of Scripture, because it is intended that the time should remain indefinite, and that nearer light concerning the future should be given to individuals only for special ends); yet the reference of the prophecy to this fact is throughout so distinctly expressed, that it never ought to have been mistaken. But if this general reference of the prediction cannot be doubted, so neither can the expression, βόειπαιμα τῆς ἐξημύσεως (= כַּבְּדִיּוֹת כַּבְּדִיּוֹת; the expression is best taken as meaning the abomination that follows universal devastation and destruction; according to the context, attention is directed to something peculiarly abominable in the whole history of the desolation) be applied to events in the time of Antiochus, but can only relate to what transpired when the city was demolished by the Romans. Now since Jesus applies the passage to this very fact, he here uses the prophetic words in

<sup>1</sup> It appears to me that Daniel in the Old Testament, in a critical point of view, stands parallel with the second epistle of St Peter in the New Testament. Neither of them can, on critical and historical grounds, be conclusively vindicated as the genuine writings of the authors to whom they are attributed. Meanwhile it is sufficient to shew that neither are the arguments against the authenticity conclusive, and that hence the question of authenticity, in regard to these writings, cannot be solved on historico-critical grounds.

their most literal sense. But what occurrence at the time of the fall of Jerusalem is denoted by this obscure expression (it is chosen in conformity with the LXX.; the version of Theodotion, which, as is well known, is generally used in the book of Daniel, has βασιλευμα τῶν ἐρημώσεων) we are not definitely informed; and it must necessarily remain a matter of uncertainty, because, according to the prophetic tendency, the actual fact ultimately contemplated, as the immediate precursor of Christ's advent, only had its feeble types in the period of the destruction. Two objects, however, must be decidedly excluded; the passage cannot have reference either to the band of zealots who caused a massacre in the temple, or to the Roman army. Neither of these have any religious character; but such a character is indicated by the expression βασιλευμα in its connexion with τόπος ἄγιος; and the idea that the passage refers to the Roman army is merely occasioned by a mistaken comparison of Luke xxi. 20, who should be treated independently, because he gives another report of this discourse of Christ. The expression τόπος ἄγιος (for which St Mark has ὁ τοῦ οὐδοῦ, that is, ubi nefas est), cannot relate to the Holy Land; it can be applied only to the *temple*, because in the original text the words are ⲓⲉⲣⲓⲛⲉⲛⲉ. And, moreover, the expression ἱερός (with Fritzsche, I prefer the neuter because it refers to βασιλευμα) is incompatible with either of the views, that the zealots or that the Romans are meant. The most consistent hypothesis is, that the profanation of the temple by *idolatrous worship* is the phenomenon alluded to;<sup>1</sup> but as the historical accounts respecting the attempts made to introduce it, afford us but little satisfactory information, it is difficult to fix upon anything specific. According to Josephus (Bell. Jud. ii. 7), Pilate attempted to set up the statue of the emperor, but not in the temple. Jerome (in his commentary on the passage) says, that a statue of Adrian occupied the place of the demolished temple; but this was *after* its destruction, whilst here the discourse relates to occurrences *before* that catastrophe. Such events, therefore, furnish only feeble analogies to that which is the proper subject of this prophecy. St Paul (2 Thess. ii. 4) affirms this distinctly and beyond all mistake, and

<sup>1</sup> The expression βασιλευμα is in the highest degree favourable to this view. Suidas explains it thus: πᾶν ἰδωλον καὶ πᾶν ἐκτύπωμα ἀνθρώπου ὕστερ ἰκαλεῖτο παρὰ Ἰουδαίους. In the Hebrew also, ⲓⲉⲣⲓⲛⲉⲛⲉ is used especially as if religious impurity, and ⲓⲉⲣⲓⲛⲉⲛⲉ are plainly *idols*. (Comp. Gesenius sub verb.)

the possibility of such a fearful development of sin in times of external civilization and culture is again strikingly proved by the French Revolution, with its idolatrous worship of reason.

A further difficulty is occasioned by the parenthesis in St Matthew and St Mark, ὁ ἀναγινώσκων νοεῖτω. It does not appear to me probable that the Lord uttered these words with reference to the text of Daniel; in such a case something more definite would have been added, as, for example, τὰ τοῦ προφήτου. But if these are the words of the Evangelist, appended by him in order to direct the attention of his contemporaries to this passage, then the question occurs, whether they will not afford a date for the composition of the Gospel. It is by no means improbable that if St Matthew recognised the near approach of the dreadful destruction of the metropolis, in the signs that preceded it, he may have felt it right to add such a hint for his readers; this hint, however, gives us no premises from which to deduce anything further than that the Gospel of St Matthew must have been composed shortly *before* the destruction of Jerusalem; the uncertainty as to the particular events to which St Matthew may have referred in what he added, does not permit us to fix the time more precisely.<sup>1</sup>

Here the account given by St Luke is peculiar. As we have already remarked, the interpretation of the words quoted in St Matthew and St Mark, by a reference to St Luke, as meaning the Roman army, is evidently forced; St Luke gives another version of the Lord's discourse. Still it is not improbable that the particulars preserved by him are genuine constituent parts of the original discourse of the Redeemer. In Luke xix. 43, 44, we find the same idea—that of the city being invested by enemies, and the siege proceeding against it; but that passage cannot be regarded as a *post eventum* description of what happened during the siege of Titus, because the Old Testament contains representations of a precisely similar kind. (Comp. Isaiah xxix. 3; Jerem. vi. 6; Ezek. xvii. 17.) Luke xix. 43, not only represents the city as beleaguered, but describes the mode of the blockade, by means of a mole thrown up. (Χάραξ signifies vallum or agger, an artificial elevation, by means of which besiegers endeavour to reach the walls of the blockaded city. Ezek. xvii. 17, the LXX. use the

<sup>1</sup> Hug Einl. in's N. T. Th. ii. s. 14, goes too far when he thinks this passage gives ground for the inference that the Romans must already have occupied Galilee, and must have been on the point of taking Judæa also, when St Matthew wrote these words.

expression *χαρσανοβολία* for this form of siege. The passage, Luke xix. 44, is the only instance in which *ἐδαφίζω* occurs in the New Testament. It signifies literally [from *ἕδαφος*] to make equal with the ground, then generally to overthrow, to annihilate. According to this wider signification, the expression is extended also to the children of Jerusalem [*τὰ τέκνα σου ἐν σοί*].)

Ver. 16—21. In the following verses the reference to the destruction of Jerusalem again obviously presents itself in many particular features. The judgment is described as breaking in so suddenly and inevitably, that the utmost haste is recommended, and this very haste, as well as the entire surrender of all earthly possessions (comp. the same thought Luke xvii. 32), retains its significance in the typical application of this description to the advent of the Lord. The Lord will also preserve believers who yield themselves with child-like confidence to his guidance, in a safe hiding-place (comp. the remarks on ver. 31), against the universal devastation and destruction. (The mountains are mentioned as the places difficult of access to troops making an assault, and it must be borne in mind that the houses were flat, so that the inhabitants could make an immediate descent from the roof to the open fields, and effect a more speedy flight. We have a perfect parallel to this description in Luke xvii. 31, which passage treats of the advent of the Lord under the figure of the destruction of Jerusalem.) The calamity itself appears inevitable, but prayer might effect alleviations; as, for example, that the flight may not take place in the inclement season of the year. St Matthew has the peculiar addition, *μηδὲ σαζέατῳ*, in which the Jewish complexion of his Gospel is faithfully reflected; and in interpreting this it must be observed that Jesus uttered these words from the point of view taken by the Jews, without declaring their rigid notions concerning the Sabbath law to be objectively correct. It was not possible suddenly to raise their minds to a more spiritual view; this could only be done gradually; and to this end Jesus had not only often healed on the Sabbath, but even commanded a man whom he cured to carry his bed (comp. the remarks on John v. 8), although he left the law of the Sabbath as a whole untouched. In conclusion, it may be observed that even this special description of the fall of Jerusalem is not without allusion to the coming of the Lord, as is shewn by ver. 21, where the term *ἑλίψις μεγάλη*, as it had not happened since the creation of

the world, can only have reference to the  $\text{הַיְהוּדִים הַיְהוּדִים}$ ; especially as it is added:  $\text{οὐδ' οὐ μὴ γένηται.}$

Here again the representation of St Luke so decidedly differs, that it requires a separate consideration, as a peculiar version. Jerusalem was expressly named as the besieged city, ver. 20; and so also in the following verses of St Luke the same application of the language is most decidedly retained—Jerusalem being described, ver. 24, as destroyed by Gentile nations. Even the mention of the great period of suffering is made in such a manner, that it does not convey so express a reference to the coming of Christ as that in St Matthew and St Mark. It is designated (ver. 23):  $\text{ὄργη τῶ λαῶ τούτῳ}$ , and accordingly this destruction appears to be merely a judgment upon the Jews. But if this should be thought to prove that the account of St Luke relates *merely* to this fact, without making any reference to the advent of the Lord, such a view is most decidedly opposed by ver. 24 in its immediate connexion with ver. 25. In the former the time of the Gentiles is represented as being fulfilled, and in the latter the  $\text{σημεῖα}$  of the Parousia are described as altogether beyond mistake; so that we cannot admit any *essential* difference between the statements of St Matthew and St Mark compared with those of St Luke. The points of difference have more to do with single features in the representation than with the matter itself.—(Ver. 21, the words  $\text{ἐν μέσῳ αὐτῆς}$  refer to Jerusalem. The city is brought into juxtaposition with its environs [ $\text{χωρίαις}$ ]. Those believers who were in the city were to flee out of it [and thus it came to pass, for the Christians fled beyond the Jordan to Pella], while those who were already out of it were not to seek safety in it, because the city, with everything in it, was to become a prey to destruction.—This is the only instance in which the form  $\text{ἐκχωρέω}$  occurs in the New Testament. Verse 22 expressly designates the destruction of Jerusalem as a divine act of judgment [concerning  $\text{ἐκδίκησις}$ , comp. the remarks on Luke xviii. 2, 7] already predicted in the Holy Scriptures of the Old Testament.)—The form  $\text{πάντα τὰ γεγραμμένα}$  cannot have reference only to the passage Matt. xxiv. 15, quoted from the prophet Daniel; on the contrary, it comprehends the entire sum of those prophecies and types in the Old Testament, in which the wrath of God against the nation of Israel is set forth. Hence we must begin with the curse pronounced by Moses upon the people when they would not obey the voice of God (Deut. xxviii. 15, ff.), and

connect with it the threatenings of all holy men and prophets, in which they denounced punishments upon unbelief and disobedience. And even if these had their preliminary fulfilment in many oppressions endured by the nation—as may be said, for example, of the destruction of Jerusalem by Nebuchadnezzar, and the captivity of Israel in Babylon—yet all previous sufferings appear insignificant, when compared with the ruin of the city by the Romans. All prior judgments, therefore, are types of this last and literal act of divine justice, which followed the rejection of the Messiah, the highest and also the final act in the manifestation of the grace of the Lord. (Comp. Matt. xxi. 38, ff., where the Lord, in his parable, connects the judgment with the expulsion of the Son.) And this is especially true of the Babylonish exile, to which there appears to be an allusion in the words of St Luke, ver. 24. *αἰχμαλωτισθήσονται εἰς πάντα τὰ ἔθνη*. The carrying away of Israel from the land of his fathers to Babylon was only a prelude to the general captivity of the Israelites (predicted by Moses, Deut. xxviii. 64) among all nations, from one end of the earth to the other. Thus the whole world was opened to them, excepting only the holy city—the centre of all their hopes and desires—this (since the time of Adrian) was closed against them. It was accessible to none but Gentiles, who made the holy place a place of idolatrous worship and licentiousness. (*ἱατίω*, like *καταπατίω*, is also used by the profane writers in the sense of contemptuously treading under the feet, abusing. Hence it involves the idea of audacity and sinfulness, as the only source from which abuse can spring. There is but one other instance of its occurrence, in the same signification, in the New Testament, viz. Rev. xi. 2, *τὴν πόλιν τὴν ἁγίαν πατήσουσι ἔθνη*; and this language appears to refer to our passage, thus affording no small confirmation to the view that the words before us, while peculiar to St Luke, really belong to the discourse of the Lord.)

The final clause of ver. 24, *ἄχρι πληρωθῶσι καιροὶ ἔθνων*, is of the highest significance. The main idea it expresses is, that nations, like individuals, have a limited time of development, beyond which they cannot pass. As Israel filled up the measure of his disobedience and then was rejected, so also the rule of the Gentiles over Israel has its term. It is true, these words do not contain any express information respecting the relation of Israel to the Gentiles, at the termination of their power over it; but this may be

gathered from other passages. According to Rom. xi. the rejection of Israel is not total, and therefore the fulfilment of the *καιροὶ ἐθνῶν* is to be viewed as connected with the restoration of the Jews. And, on the other hand, this fulfilment, in relation to the Gentiles, is to be regarded as a judgment poured out upon them for the purpose of punishing and sifting them.<sup>1</sup> (The prophets of the Old Testament speak in a similar manner respecting the nations whom the Lord used as scourges to his own people; for a time they kept the ascendancy, and then they themselves were hurled down. See Isaiah x. 5, 12, 15; Zech. i. 14, 15; Dan. ix. 26, compared with xii. 11.) The meaning of the words certainly has its *primary application* to the Romans, as the nation by whom the Lord God permitted the Jews to be chastised. But as the destruction of Jerusalem (according to the principle already laid down in our remarks on Matt. xxiv. 1), was employed only as the nearest great historical event to represent the description of the last time, so also the several circumstances in the history of the former people have their further relation to this. A more minute view of this subject will be furnished in the interpretation of the passage, Rev. xi. 2, which is quite parallel with Luke xxi. 24, and contains a reference to Dan. xii. 11.

Ver. 22. Whilst St Luke immediately follows up the description of the fall of Jerusalem with the mention of prodigies which would be visible in heaven and on earth, St Matthew (ver. 22–28) introduces between these points a more amplified description of the distress which he had mentioned, ver. 21; and St Mark inserts a similar paragraph in the same place, only in a form somewhat more abbreviated. The peculiarity of the ideas is a guarantee for the correctness of their position here, with this exception only—that St Luke employs ver. 27, 28 in a more appropriate connexion than that which they have in St Matthew. Matthew xxiv. 22, describes the *θλίψις μεγάλη* as so fearful, that in the mercy of God a special curtailment would be necessary, for without this no (*οὐ πᾶσα* = 𐤀𐤁 𐤍𐤁) frail man (*σάρξ* = 𐤅𐤍𐤅𐤁 certainly signifies mankind

<sup>1</sup> The time of the conversion of the Gentiles is not the period referred to. The Lord does not here speak of the Gentiles in so far as they also are objects of the divine favour, but so far as they are used as instruments in the divine government of the world. (Comp. Schott in his Comm. p. 338. The passages, Jer. xxvii. 7, l. 31, which Schott quotes, are illustrations in point.) Verse 25 throws decisive light on the meaning of St Luke in these words, for after the description of the sufferings of the Jews, mention is made of the *συνοχὴ ἐθνῶν*.

generally, but with the accessory idea of weak, perishable elements, contained in the mass) would survive the woe. (There can be no doubt that here *σώζεσθαι* primarily refers to the outward, corporeal life, so that the sense is: "all would be destroyed." But since the subject of discourse is a visitation of divine justice, the corporeal destruction involves moral guilt; the impossibility that the *ἐκλεκτοί* should perish, in this judgment of God, is parallel with the impossibility of their being seduced [ver. 24.]—*κόττονω*, from *κόττοσις*, literally signifies to mutilate, then to cut off, to shorten. This is the only instance of its occurrence in the New Testament.) Now this abbreviation of the distress comes to pass *διὰ τῶς ἐκλεκτῶς*. Hence the question might be asked, whether the design of the language is to represent the *ἐκλεκτοί* as exercising this influence merely by their *presence*, or whether the effect results from their *prayer*. But wherever the *ἐκλεκτοί* are, they are only to be conceived of as in prayer, so that the two senses coincide. Thus we find the same idea here as that which obtains in the Old Testament (Gen. xviii.), that the saints exercise a preserving influence upon the whole mass. And the truth of this idea is easily seen if, instead of the ordinary view of human relationships, which isolates the individual man, we adopt the more profound one, according to which the human race as a whole, as well as single nations in their collective capacity, appear founded upon a vital, mutual operation of the individuals that constitute them. For this latter view shews that the forbearance of God with the ungodly for the sake of the godly, does not result from an arbitrary divine decree; but the natural connexion of the spiritual life of the mass involves the fact that those individuals in whom the germs of the nobler life are preserved, keep the whole mass together; if they also become the prey of corruption, the whole must sink. In the fall of Jerusalem this principle was but very imperfectly realised. It is true that the siege might have lasted longer, and it might have been carried to such an extent that not a single person should have escaped; but how it can be said that this was prevented for the sake of the *ἐκλεκτοί*, does not appear. For the Christians fled to Pella, and this flight was a proof that Jerusalem, with its inhabitants, was given over to destruction as incorrigible (like the world before the flood after Noah's removal into the ark, and like the dwellers in Sodom after the flight of Lot to Zoar); but it afforded no reason to conclude that God shortened their

tribulation on account of the believers. Schott, indeed, thinks (p. 57) that we are not to understand by the *ἐκλεκτοί* the Christians, but such Jews as were about to go over to the Church of Christ. But the relation of the *ἐκλεκτοί*, ver. 24 and 31, to the members of the church, renders this hypothesis quite untenable. This passage also evidently has its final reference to the advent of the Lord, preceded by the birth-pangs of the Messiah; these will fall at once upon believers and unbelievers—upon the former to perfect them, upon the latter to punish them; but for the sake of believers the Merciful One will shorten them. It is not till after this (ver. 31) that believers are separated from their connexion with unbelievers, and gathered together in a mountainous place (*Zoar*); then the community of unbelievers, having lost its moral foundation, perishes in irretrievable destruction.

Ver. 23–26. The physical sufferings are accompanied by further sharp temptations; deceiving and deceived men represent themselves as the Messiah and as prophets (comp. the remarks on Matt. xxiv. 4, 5.) The temptation by pretended appearances of divine messengers appears continuous in its operation upon the church, and, at the same time, progresses in itself. According to this passage, it is so severe that even the *ἐκλεκτοί* might be deceived, if it did not involve a spiritual contradiction to suppose that the representatives of the kingdom of light on earth would be overcome by darkness. The application of the term *ἐκλεκτοί* in this passage to any others than the apostles and believing members of the church, is utterly untenable, for the whole is addressed directly to the apostles themselves. Hence the words can only be taken as meaning *ὥστε πλανῆσαι εἰ δυνατόν, ὑμᾶς καὶ πάντας τοὺς ἐκλεκτούς*; it is only thus that the force of the admonition can be felt. One remarkable point in this passage is, that *σημεῖα* and *τέρατα* are ascribed to false prophets. These being signs by which genuine prophets proved their authority, inexperienced persons might easily be deceived by them. Now, the admission that miracles might be performed by false prophets, is an incontestable witness (as we have already remarked in the exposition of Matt. iv. 12) that miracles cannot prove the truth. The truth can only be proved by itself, as the presence of light is attested only by light itself. But the gift of miracles certainly shews the connexion of an individual with the spiritual world, whether with the world of light and truth, or with the kingdom of darkness and

lies. The question whether an individual is acting in the spirit of light or of darkness, cannot long remain a matter of doubt to a sincere person; and, if miraculous powers are united with falsehood, this is to an enlightened mind so much stronger an intimation to keep aloof. The meaning which the Lord here intends to convey is enlarged upon by St Paul (2 Thess. ii. 9) and St John (Rev. xiii. 12, ff.); but without the presupposition of a kingdom of darkness and its operations, one cannot well conceive of miracles of pseudo-prophets.<sup>1</sup>

Ver. 27, 28. A contrast is drawn between the forms in which false Christs appear (*ἐν τῇ ἐξήμῳ*—*ἐν τοῖς ταμίσις* are to be taken merely as general expressions for the antithesis between inhabited and uninhabited, concealed and open<sup>2</sup>), and the mode in which the only true Messiah is manifested. The latter is like an all-illuminating flash of lightning, which no one can mistake; it is as easy to be perfectly acquainted with it, as it is to be deceived by the former. Although the metaphor derived from the lightning may also supply another point of comparison,—viz. its sudden, unexpected appearance,—yet the connexion absolutely requires that the main reference should be to its discernibleness and openness to universal observation. This is contrasted, as the test of the appearing of the true Messiah, with the pretended Messianic advents of impostors, who are always obliged to mask themselves, in one mode or another. Now, in what way this can relate to the so-called invisible advent of the Lord at the destruction of Jerusalem, does not at all appear; the words have no sense except when applied to the coming of the Lord in the clouds of heaven.<sup>3</sup> In the text of St Luke (xvii. 24) this metaphorical allusion to the lightning is

<sup>1</sup> The expression *δύσσοσι ταμίσις* forbids the supposition that the mere *pretence* of being able to work miracles is meant: it ascribes to false prophets the real power to perform them. St Paul speaks expressly, 2 Thess. ii. 9, of the *ἐπίγνωσι τοῦ σατανᾶ* which effects them.

<sup>2</sup> This representation of the ministry of false prophets is strikingly descriptive of the spirit that inspires them. Instead of the open, transparent spirit of the true Gospel, they manifest a spirit of sedition which shuns the light, and is constantly under the necessity of hiding this or that from its all-revealing rays.

<sup>3</sup> Schott is impartial enough to acknowledge the impossibility of applying ver. 27, 28 to the invisible advent of Christ at the destruction of Jerusalem; but he is inclined (since these verses are wanting in St Mark and otherwise associated by St Luke) to remove them altogether from St Matthew, so that ver. 26 shall form the conclusion of the prophecy concerning the destruction of Jerusalem, and ver. 29 the commencement of the prophecy respecting the advent of Christ. (Comp. *loc. cit.* p. 72.)

worded somewhat differently: ὡσπερ ἡ ἀστραπή, ἡ ἀστράπτουσα ἐκ τῆς ὑπ' οὐρανὸν εἰς τὴν ὑπ' οὐρανὸν λάμπει; whilst St Matthew mentions the regions of the earth: ἡ ἀστραπή ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν. (With ἐκ τῆς and εἰς τὴν the word χώρα must be supplied; so that, even according to St Luke, the language denotes those regions of the heavens through which the lightning flashes.)

It is probable, as we have already remarked, that this passage and ver. 28 do not constitute *original* parts of this discourse of the Lord. In Luke xvii. 24, 37, the two verses stand in a more exact connexion; and besides this, we have seen that in the whole narrative of St Luke, to which this passage also belongs, a closer train of thought is to be observed, which appears to rest upon accurate historical accounts; whilst St Matthew, throughout his gospel, treats the elements of the discourses more freely. But ver. 28, ὅπου γὰρ ἐὰν ᾗ τὸ πτώμα, ἐκεῖ συναρχθήσονται οἱ ἄετοί, especially, does not seem to stand in connexion with what precedes it, according to St Matthew; whilst in St Luke<sup>1</sup> the previous question (ποῦ ζύριε) renders the proverbial sentence exceedingly appropriate to the description about to be given of the destruction of unbelievers. Now, as in St Matthew, that coming of Christ, which no one would be able to mistake, was described in the verses immediately preceding, the connexion may appear to recommend the untenable interpretation, according to which the πτώμα means Christ himself, and the ἄετοί are believers collected around him.<sup>2</sup> But, apart from the unsuitableness of the figure, no parallel passages can be adduced where the relation between the πτώμα and the ἄετοί is viewed in a similar manner. On the contrary, the *usus loquendi* of the Old Testament (comp. Hab. i. 8; Jerem. xlviii. 40, xlix. 22; Job xxxix. 30) indicates the natural idea of the humiliation and destruction of that which is given over to ruin. The only question is, how this idea coincides with the connexion. According to the context in Luke xvii. 37, the only way of understanding the passage is, to take πτώμα as meaning the Jewish state, deprived of all life, and the ἄετοί as the Romans completely putting an end to its existence (it is not improbable that allusion is made to the eagles of the legions); but both the former and the latter point, as types,

<sup>1</sup> In the text of St Luke, however, πτώμα is to be preferred to the reading πτώμα which has been copied from St Matthew.

<sup>2</sup> So Fritzsche (in loc.) who translates the words: ubi Messias, ibi homines, qui ejus potestatis futuri sint.

to the last great catastrophes. In St Matthew, however, this signification of the proverb is directly contrary to the connexion; hence it must either be said that the passage is here inappropriately inserted, or else it must be admitted that St Matthew and St Luke use the same apothegm in different senses. To the first of these views, I must declare myself most decidedly opposed; because it would entirely rob the Evangelist of his character as an author of scripture; and it is always observable in his gospel, that where he does not preserve the original order he institutes a new one. Accordingly, I adopt the other hypothesis. But there are two modes in which the connexion with what precedes may be formed. Either *ἀετοί* must be applied (with Fleck, loc. cit. 384) to the *ψευδογῆστοι* (ver. 24), so that the meaning is, “where corruption has become general, there men are immediately found who know how to employ it for their own ends”; or else the *γάς* must be allowed to decide for the immediate connexion of ver. 28 with ver. 27, and the *ἀετοί* must be interpreted as descriptive of the Messiah coming to inflict punishment upon the corrupt Israel. The latter view has the most to recommend it, on account of the *γάς*, which it is more difficult to connect with ver. 26; for this reason Fritzsche adopts it, only, as we have remarked, in such a manner that he applies *πρωμία* to the person of the Redeemer—an application which appears to me inadmissible. One thing only can be adduced against this view, viz. that the plural (*ἀετοί*) is not suitable for the appearing of Christ. But if the appearing of Christ be understood as connected with the coming of *ἄγγελοι* (and, according to Matt. xxv. 31, it must be viewed thus), this difficulty is solved. The nobler expression *ἀετός* = *אֵי*, Isaiah xl. 31, is in other passages also used metaphorically in the good sense.<sup>1</sup> The figure strictly required, not eagles, but vultures, because the eagle only devours living animals; but the names of kindred animals are not unfrequently interchanged. (Comp. Gesenius in his lex. sub verb. *אֵי*.)

Ver. 29. The correctness of our interpretation of the Lord's prophecy respecting his advent, as it has been developed at the beginning of this chapter, is not more evident in any passage than in the difficult verse which now follows. Whatever other explanation is offered, the difficulties are not solved. For if all that is now added be referred, like what has preceded, to the destruction of

<sup>1</sup> Comp. the remarkable passage Rev. viii. 13, where the term *ἀετός* is applied to an angel. The text. rec. also reads *ἄγγελος* in the passage.

Jerusalem, without allowing the description of the Lord's advent to be blended with this; then, in the first place, it does not appear how the *Ἰλιψις* (by which, according to the connexion, we can understand only the events described, ver. 21, and not the temptation by false prophets, ver. 24) can be represented as past (comp. *μετὰ τὴν Ἰλιψιν τῶν ἡμερῶν ἐκείνων*), since the destruction itself (by some understood as the invisible coming of Christ) is the *Ἰλιψις*. And in the second place, the description of the miraculous signs (ver. 29), and the details of the Parousia itself (ver. 30, 31) are by no means suited to the fact of the destruction of Jerusalem. But if a pause in the representation of Jesus be supposed (as Schott suggests), and the foregoing part be applied to the fall of Jerusalem, while the sequel is taken as belonging to the coming of Christ at the end of the world, then, although the words *μετὰ τὴν Ἰλιψιν* gain their right signification, *ἐδέως* is inexplicable, and ver. 33, 34, refer every thing (*πάντα ταῦτα*) again to the immediate presence of the apostles. The interpretation which Schott (p. 99) attempts to give of *ἐδέως*, when he compares it with the Hebrew *עָדָה*, and takes it in the sense of "suddenly," "unexpectedly," is only to be regarded as a shift; for this scholar himself sees therein a false rendering by the unknown translator of our Greek gospel of St Matthew from the original Hebrew writing. If there appeared to be no choice, I would rather adopt the fine conjecture of Weber (conjecturæ ad Mt. 24. Viteb. 1810), that *ἐδέως* belongs to the preceding verse, and ver. 29 opens with the words: *μετὰ δὲ τὴν Ἰλιψιν* z. τ. λ.; only, the exact agreement of the manuscripts speaks too strongly for the integrity of the text<sup>1</sup> to allow of a conjecture being deemed admissible in this passage. But according to the fundamental view of prophecy which we have laid down, this verse coincides with the connexion very naturally. The representation of the Redeemer certainly marks a progression in the several events of the future concerning which he speaks, so that the following great signs, taking place in the heavens, stand in contrast with the commotions on earth previously described, and the distress of all nations (according to St Luke) is antithetical to that of the Jewish people; thus it was proper to speak of these subsequent events as *μετὰ τὴν Ἰλιψιν τῶν ἡμερῶν ἐκείνων*. Nevertheless this *whole circle* of successive events is placed at no great distance (according to the

<sup>1</sup> Throughout the whole verse, there is not the slightest difference in the MSS which is seldom the case in passages of any difficulty.

principles already laid down); and therefore εὐθέως (which St Mark explains by the words ἐν ἐκείναις ταῖς ἡμέραις) was used, quite consistently, in its literal sense.<sup>1</sup> (Haggai, ii. 6, in a similar manner ascribes the great movements of heaven and earth to the immediate present; he employs the expression סָׁדָרָא, that is, after a short time, εὐθέως.) The unity of the whole picture (in which no divisions whatever can be discovered) is most strikingly obvious in St Luke, who links the following description to the preceding one, where there is the most distinct reference to Jerusalem, merely by a καὶ ἔσται, xxi. 25. According to the tendency of the whole—and the succeeding verses (30, 31) do not leave a doubt on this subject—the σημεία in the sun, moon, and stars, cannot be interpreted allegorically, as if they represented political or ecclesiastical relations and their dissolution; for political disturbances have already been spoken of, ver. 7. And just as little is the sense exhausted, if the language is understood as referring to ordinary and frequently returning phenomena, which were only at times regarded as prodigies, for example, eclipses of the sun and moon, or falling stars. It would be preferable to explain the signs in the sun and moon as meaning their obscuration during earthquakes, by evaporation and volumes of smoke; this is a very extraordinary and terrific phenomenon, and would well correspond with the raging of the sea (Luke xxi. 25), which often accompanies earthquakes. But the parallel passages of the Old Testament furnish too strong indications of another view to allow of our retaining this. The Old Testament—which is followed by the New in the idea alluded to—never isolates our globe, as a separate sphere, from the heavenly world and its orbs, as the modern philosophy usually does; on the contrary, heaven and earth make up one perfect whole. Hence great phenomena on earth have their prior and posterior effects in the heavenly world. (Thus it was with the star that led the Magi at the birth of Christ.) On this principle the prophets predict not merely violent commotions on the earth, but with them similar events in heaven; and these are by no means viewed as incidentally coinciding, but as necessarily connected. The Creator of heaven and earth, in the exercise of his sovereign rule, makes the upper and the lower worlds simulta-

<sup>1</sup> A reference of εὐθέως to the divine chronometry (according to 2 Peter iii. 8), is not here admissible, because the representation is evidently adapted to the ideas of man. (Comp. the question, Matt. xxiv. 3.)

neously tremble from their foundations. Among the passages in which such celestial phenomena are predicted, Isaiah xiii. 10, xxiv. 23, xxxiv. 4; Ezek. xxxii. 7, 8; Joel iii. 3, 4; Hagg. ii. 7, are specially to be noticed. In the last of these, God promises that at the time when he sends the Messiah (whose first and second advents are viewed as coincident, according to the usual mode of representation) he will shake heaven and earth, the sea and the dry land. Our passage is in perfect correspondence with this language; St Matthew and St Mark detail the commotion in the heavenly world, St Luke gives greater prominence to the disturbance on earth. Hence the obscurations of the sun and the moon are most correctly viewed as extraordinary phenomena in the celestial regions themselves;<sup>1</sup> and so also with the expression: ἀστέρες πεισοῦνται ἀπὸ τοῦ οὐρανοῦ. Nothing is said here of stars falling to the earth, as is said of a star, Rev. viii. 10, in symbolical language. Πίπτειν may therefore be taken (as Schott, p. 78, very justly remarks) for ἐκπίπτειν, to sink, to vanish.<sup>2</sup> Not that absolute destruction is meant; but simply that violent shakings and fearful commotions of the heavenly bodies will, for a time, withdraw them from the eye of man, and veil everything in awful night. This idea is well supported by the expression σαλεύεσθαι (from σάλος, salum, the rolling sea [this passage and that in St Luke are the only instances in which the form occurs in the New Testament], hence to be moved up and down, to be tossed.) Probably the word contains an allusion to the parallel in Haggai (כִּי־שֶׁה־הָיָה־שָׁמַיִם), although the LXX. have rendered it by σείω. The only remaining expression in which there is any difficulty is δυνάμεις τῶν οὐρανῶν. Since the stars have already been mentioned, this cannot, without tautology, be understood as meaning the heavenly host, the כִּי־שֶׁה־הָיָה. The best interpretation is, that δυνάμεις signifies the world of angels. (Comp. the remarks on Rev. ix. 1.) For σαλεύεσθαι may be applied to spiritual commotion (2 Thess. ii. 2), and the idea is so to be viewed that the world of angels, with their dwelling-place—the entire upper sphere—shall appear to be moved.

<sup>1</sup> The term φέγγος is used among the Attics, by way of distinction, for moonlight, φάος for daylight. But the distinction is not constantly observed. (Comp. Passow in the lex. sub verb.)

<sup>2</sup> Compare the parallels in the Old Testament, Isaiah xiv. 12 (where the king of Babylon is described as a falling morning star, כִּי־שֶׁה־הָיָה לְלַיְלָה, and xxxiv. 4, where the LXX. have the phrase πάντα τὰ ἄστρα πεισοῦνται.

Hence it is not necessary to understand the language metaphorically. But as to the remark of Schott, that *δυνάμεις*, in the sense of higher powers, angels, does not occur in connexion with *οὐρανῶν*, Bretschneider (in his *lex.* Pt. i. p. 262) shews that in the Apocrypha mention is made of *οὐρανίων δυνάμεων* (comp. also 2 Kings xvii. 16, according to the LXX); and there does not appear to be any reason whatever why that connexion should be inadmissible, especially as it is in the highest degree probable that the designation of stars as God's host is founded in the idea of the ancients, that the stars were animated and inspired by spirits.

Now whilst St Matthew and St Mark describe the celestial phenomena which will take place before the Parousia, St Luke adds an exact account of the earthly commotions that will also precede it. These are designated, in opposition to the sufferings endured by the Jews in Palestine at an earlier period (Luke xxi. 21), as about to come upon the whole earth (*γῆς, οἰκουμένης*), and upon all nations (*ἐθνῶν*) (Matt. xxiv. 30, we find instead of those forms, the expression: *πᾶσαι αἱ φυλαὶ τῆς γῆς*.) The words of St Luke, *ἐπὶ τῆς γῆς συνεχὴ ἐθνῶν ἐν ἀπορίᾳ ἤχους θαλάσσης καὶ σάλου*, contain an important various reading, which Schulz has even received into the text. The Codices A.B.L.M. and several others read *ἤχουσης*, but the substantive may still be preferable as the more difficult reading. (*Ἀπορία ἤχους* signifies "perplexity on account of the roaring of the sea." The meaning is, that the dreadful commotion of the elements will render men altogether helpless and bereft of their senses, not knowing what may come next [*προσοδία τῶν ἐπερχομένων*].) There is only one other instance, 2 Cor. ii. 4, in which *συνεχὴ* occurs connected with *καρδίας*. It is derived from the influence of severe anxiety upon the senses, which is betrayed by depression.)

Ver. 30. All three Evangelists agree in connecting the Parousia of the Son of Man immediately with these *σημεῖα* by a *τότε*. But St Matthew alone remarks, with reference to the question of the disciples (Matt. xxiv. 3), that immediately before the return of the Lord, another special *σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου* will appear in heaven. It is impossible to give a more exact definition of this, because there is no other passage where it is spoken of. It is most probable that a star is meant (in allusion to Numb. xxiv. 17); so that just as before the birth of Jesus a star was seen, which heralded his coming—like the morning star that precedes the sun at its rising—a similar sign will appear before his second

advent. However, it is certain (on account of the article) that a *definite* sign is to be understood, so that the expression cannot relate (as Schott thinks) to the signs described, ver. 29; and, in like manner, it cannot be intended to designate an earthly event or an invisible occurrence in the church, since the words ἐν τῷ οὐρανῷ, which cannot be joined to υἱὸς τοῦ ἀνθρώπου, are expressly connected with it. But all conjectures for which there is no scriptural warrant (for example, that a cross will be seen in the heavens) are best left in their own uncertainty. The sight of this decisive sign will awaken terror in the (unbelieving) nations of the earth (comp. the remarks on κρίτεσθαι, Matt. xi. 17; Luke viii. 52), and they will then behold the solemn Parousia of the Son of Man. It is beyond all doubt, that the following description neither relates to an invisible advent of Christ, nor can be understood in any metaphorical sense whatever. For although ἔρχεσθαι and ἦκειν alone might be so understood (comp. the observations on Matt. xxiv. 1), no passage can be adduced in which the complete phrase, ἔρχεται ὁ υἱὸς τοῦ ἀνθρώπου ἐν νεφέλαις μετὰ δυνάμεως καὶ δόξης, can with any probability be thus understood. (Comp. Matt. xxvi. 64; Mark xiv. 62; 1 Thess. iv. 16, 17; 2 Pet. iii. 10; Rev. xix. 11; Dan. vii. 13, 14.) Let any one, with an unprejudiced mind, place himself within the sphere of ideas familiar to the hearers of Jesus, and he will entertain no doubt that the clouds, in which he promises to appear, are literally clouds of light. (In Rev. xix. 11 we find, instead of this expression, the metaphor of a white horse, denoting swiftness of motion and brightness.) These are to form, as it were, the basis on which the Redeemer, descending from Heaven, will rest, while brightness (δόξα =  $\text{דְּבָרָה}$ ) encircles the whole of the sublime phenomenon. According to constant custom, deeply founded in the nature of man, all appearances of God are surrounded with light, in the Old Testament as well as in the New; there is no imagination whatever, individual or national, that can conceive of the Deity under any other image than that of light. Δύναμις, however, is not to be taken merely as a synonym of δόξα; in this instance it unquestionably has the signification of *host* (=  $\text{צְבָאָה}$   $\text{סָבִיבָה}$ , which the LXX. in the passage, 2 Kings xvii. 16, translate δύναμις τοῦ οὐρανοῦ), since it belongs to the pomp of the Parousia, that the Lord does not come alone, but with the host of his holy ones (Matt. xvi. 27, xxv. 31; Jude, ver. 14; Rev. xix. 12.) It is further to be observed, that, in like

manner, according to a constant *usus loquendi*, the Redeemer represents himself in his coming as the *υἱὸς τοῦ ἀνθρώπου*, not as the Son of God. Here an appeal might be made, on the one hand, to the general use which the Saviour makes of this name, when he speaks of himself; and on the other, to passages such as Dan. vii. 13, 14, which the Lord may have had in view. But there is a peculiar significance in the fact, that this name—which denotes the ideal humanity of the Lord—is constantly employed in the description of his advent; for by this means, we have the most distinct assurance of the reality and corporeality of his appearance. The return of the Son of Man necessarily presupposes his ascension in a glorified body, and his sitting, in this glorified body, at the right hand of God.

St Luke makes the transition to the next thought in a very appropriate manner, xxi. 28. After the impression of the return of the Lord upon the *φύλαξ τῆς γῆς* has been described, there follows a representation of its effect upon *believers*. To the former it is the essence of everything terrific, because of its immediate connexion with the *κρίσις*; to the latter, it is the essence of everything desired, because it is the commencement of the happiness promised to believers in the kingdom of God (ver. 31.) The *Βασιλεία τοῦ Θεοῦ*, in relation to the sufferings of the present, takes the form of *ἀπολύτρωσις* to the saints. The same term, indeed, applies (like *σὺλξασθαι*, Matt. xxiv. 22, in the primary sense, to release from the external troubles of the *αἰὼν οὗτος*; but so far as these are the results of sin, deliverance from the former involves freedom from the latter. (Concerning the expression *ἀπολύτρωσις*, comp. the remarks on Matt. xx. 28.—There is also mention made of an *ἀπολύτρωσις τοῦ σώματος*, Rom. viii. 23 [the connexion relates to corporeal glorification, as the deliverance from *ματαιότης*, ver. 20], but this also presupposes the *ἀπολύτρωσις* of the spiritual nature.) Believers may joyfully anticipate this attainment of the final goal at the time of the Parousia. ("*σὺλξασθαι* is by no means redundant here; on the contrary, the events described are viewed in their gradual development, and treated as affording encouragement and consolation to the members of Christ's kingdom.—'Ανακλύπτειν was employed, Luke xiii. 11, to denote the physical act of looking up; here it is a metaphorical expression for a hopeful, confident state of mind.)

Ver. 31. St Luke contents himself with indicating the relation

of the Parousia to the saints; but St Matthew and St Mark speak more definitely and copiously on the divine agency by which they will be delivered from all danger and trouble. Whilst the appearing of the Lord is fraught with destruction to unbelievers, the elect will be removed, by a sublime arrangement, from all peril, and collected together in one (safe) place. That this passage does not relate merely to Palestine, and the believers in that land, is shewn by the expressions: ἐκ τῶν τεσσάρων ἀνέμων (רְפָדִים רְפָדִים, 1 Chron. ix. 24; Ezek. xxxvii. 9; Rev. vii. 1), and ἀπ' ἄκρων οὐρανῶν ἕως ἄκρων αὐτῶν,<sup>1</sup> both of which phrases metaphorically denote the widest extent of the earth. Just as little can the language mean the diffusion of the Gospel (as an invisible gathering of the nations), for it is not the heathen, but those who are already converted, who will be gathered together. (The general proclamation of the Gospel has already been spoken of, ver. 14.) Nor can this passage be applied even to the general union of all the saints in the kingdom of God, which would presuppose the resurrection. (On that subject, comp. 1 Thess. iv. 17; 2 Thess. ii. 1, where the ἐπισυναγωγῆ of believers with the Lord, after the resurrection, is the subject of discourse.) For, in conformity with the question of the disciples (ver. 3), the whole representation of the Lord refers only to the πότε and the σημεῖα of the Parousia. Hence the picture embraces all that precedes that event, up to his appearing in the clouds (ver. 30); but the advent itself, and the occurrences connected with it—the resurrection of the dead, the clothing of the living with immortality, and their removal to the presence of the Lord (2 Cor. v. 4; 1 Thess. iv. 17)—are left untouched. In the whole description, the Redeemer specially has in view the moral design to excite holy earnestness and vigilance, as well as to afford encouragement in the battle of this life.

The history of the Jewish doctrines leads us to the circumstance which the Redeemer here admits into his description. According to the notions of the Rabbins, founded upon passages of the Old Testament (comp. Isaiah xi. 12, ff.; xxvi. 20, xxvii. 13; Ezek. xxxvi. 24; Zechar. x. 8, ff.), before the resurrection of the just, all the dispersed Israelites will be gathered together. (Comp. Eisenmenger's Entd. Judenth. Pt. ii. p. 894, 95.) We may sup-

<sup>1</sup> Equal to רְפָדִים רְפָדִים רְפָדִים רְפָדִים, Deut. iv. 32, xiii. 7; xxviii. 64. In a similar manner, St John (Rev. vii. 1) speaks of the τέσσαρες γωνίας τῆς γῆς.

pose that the design of this gathering is, first, to separate them from the mass of unbelievers, so that they may be removed from the punishments that will fall upon that class<sup>1</sup> (Luke xxi. 36, *να καταξιωθῆτε ἐκφυγεῖν ταῦτα πάντα*); and, secondly, to unite them more closely together, so that the manifestation of the Lord may not be beheld by a few individuals only, but the privilege may be shared in common by the great body of his believing people. In relation to the first object, this separation and gathering of believers has its type in the gathering together of Noah's descendants in the ark, of Lot's family in Zoar, and of the Christians of Jerusalem in Pella. (Comp. the remarks on Rev. iii. 10.) It is only in this view that the following exhortations to fidelity and watchfulness gain their true significance; for this implies the possibility of escaping the dreadful events at the Parousia, and being removed to the place of safety. As regards the angels sent forth with the strong sounding trumpet, by whom the collection is accomplished, it has already been remarked in the exposition of Matt. xiii. 51, that the expression *ἄγγελος* is often applied to human messengers and instruments of the Lord. Now the words *μετὰ σάλπιγγος* seem to render it improbable that we are here to understand *ἄγγελους* as meaning men (comp. Schott. p. 119); for this mode of speech is never employed in reference to the preaching of the Gospel. But if it be considered that the *σάλπιγξ* denotes the power of the Spirit by which persons are awakened and brought together for a definite object, rather than the communication of a doctrine; then it does not appear why this effective energy may not as well be ascribed to human individuals who are endowed with the Spirit. In the Revelation also (chap. viii.) the seven angels with trumpets may be regarded as meaning individuals who exert upon the church a specially powerful, awakening energy. (Comp. Matt. xxv. 31, concerning the angels who accompany Jesus on his return.)

Ver. 32, 33. Here Christ concludes the communication of events connected with the Parousia. In a parable (respecting *παρεστώσης*,

<sup>1</sup> The book of the Revelation (xix. 11—21) describes this judicial punishment of the wicked at the Parousia. The gathering of believers is not mentioned, but according to Rev. xviii. 4, it is presupposed, for in chap. xx. they appear preserved and ruling with the Lord. The community of believers is the bride (xix. 7), to whom the heavenly Bridegroom comes. The gathering together of the wicked (Rev. xvi. 14, 15) forms the antithesis to that of the saints.

see the remarks on Matt. xiii. 3) probably suggested by a fig-tree in the neighbourhood—he compares the course of natural development with that of the seed of God's kingdom. The circumstance of the branches getting tender and putting forth leaves (*ἀπαλίσ,* literally “tender,” “soft;” this is the only instance of its occurrence) is compared with the communications respecting the near approach of the kingdom. (Hence the words *πάντα ταῦτα* are not to be applied merely to the concluding statements of the Lord, but embrace *all* that he said in reply to the question of the disciples.) Here, the connexion shews that we must conceive of the *βασιλεία τοῦ Θεοῦ* (according to Luke xxi. 31) as a state of things, commencing with the second coming of the Lord, when good will be predominant even in external life. (Comp. the remarks on Matt. iii. 2.) The element which operated, after the first advent of the Lord, in humility in the hidden kingdom of the spiritual life, and which could only produce comparatively feeble outward effects—because sin still retained its ascendancy in the whole visible world—will, at the second coming of Christ, reign triumphantly over nature and mankind. And there is yet another idea comprehended under the one name, *βασιλεία τοῦ Θεοῦ*, which, although not developed here, is brought out very distinctly at a subsequent period (in the book of the Revelation)—viz. the kingdom of the saints upon the renovated earth (Rev. xx.), and the new heaven and new earth (Rev. xxi.)—The text of St Luke somewhat differs in this parable; but the difference is not essential. (The same parallel is extended to *πάντα τὰ ὄντα* [ver. 29], and instead of *ἐκφέρειν τὰ φύλλα*, the expression *προσάλλειν* is used = *ἔχειν*. [Comp. Gesenius sub verb.] The words, *ἀφ' ἑαυτῶν γινώσκειν* indicate that independence which can dispense with the guidance of another: “accordingly ye can judge from *your own* observation concerning the approach of the kingdom of God.”)

Ver. 34, 35. The use of the second person in the address, in the preceding verses, to the disciples, plainly shewed that the fulfilment of the Lord's predictions was viewed as taking place in the present; but a still more distinct impression than has yet been given is furnished by the declaration that everything previously spoken of (*πάντα ταῦτα*) will come to pass in the lifetime of *this generation* (*γενιά* = *ἡ*.) The statements of this passage cannot be applied either to the church (as the spiritual posterity of Christ), or to the people of Israel (as enduring to the end); both of these

interpretations are inadmissible, partly upon philological grounds, and partly on account of the parallels, Matt. xvi. 28, xxiii. 36 ; in the first of which, the expression γενεά is circumscribed by τῶν ἡμετέρας ἡμετέρας, and μὴ παρῆγγεσθαι by μὴ γενεασθαι διαδότου. The word γενεά is not used in the sense of *nation* in any one passage, either of the New Testament or of profane writers. If it relate to a particular people, for example to Israel, then it signifies the members of that people living at a particular time. There is only one instance in the version of the LXX. (Levit. xx. 18), where γενεά stands for עַם. (Comp. Schleusner lex. in LXX. vol. ii. p. 11.) But if this application of the term to the generation then living be retained here, then, according to the ordinary interpretation of the passage, it must not be united with the foregoing reference to the return of the Lord. Hence Schott (p. 131) most arbitrarily conjectures that here the discourse suddenly returns to the destruction of Jerusalem. Such a turn, when there is nothing to support it, cannot be supposed in any discourse. The instances adduced by Schott (p. 133) are from the same chapter, and labour under the same arbitrariness; and as to the observation that here the second person is used, whereas ver. 30, where something far later is spoken of, the third is employed (ἐξουσία τῶν υἱῶν τοῦ ἀδελφοῦ σου ἐρχομένου)—this proves nothing; for the third person refers to unbelievers, and the second to believers. The only way of explaining these difficulties is that which we have already stated—viz. to view the prophecy with reference to the immediate present, but in such a manner, that everything includes a further reference to the future.

Jesus (ver. 35) founds the truth of these predictions upon the nature of his words generally. They, being imperishable, form the antithesis to that which is perishable; whatever is capable of perishing, even in the highest and grandest object (heaven and earth—the universe), will perish; the word of Christ cannot pass away. Here the word of Christ and the word of God are viewed as perfectly identical, for the same language was used, Matt. v. 18, in respect to the Old Testament as the word of God. And the sentence, αἱ δὲ λέξεις μου οὐ μὴ παρῆγγεσθαι, is by no means to be understood as merely meaning that the previous predictions would certainly be fulfilled, and that therefore the word of Christ is true; for then it might be said that all the statements concerning the destruction of Jerusalem, having been fulfilled, have already passed

away and perished. On the contrary, the language in question traces the certainty of the fulfilment of the prophecies to the eternal nature of the Word of God, spoken by Christ who is the Word of the Father; it follows from the nature of this word that it is never exhausted, and even its fulfilment does not do away with it or change it, but by means of the power that dwells in it, it continually renews its youth, and retains its freshness and force in all circumstances as well as in all ages. (John vi. 63.)

Ver. 36. The foregoing general statement, that the *γενεά αὐτῆ* would not pass away till the prophecy was fulfilled (ver. 34), is now more definitely explained by the fact, that it is not designed to furnish any exact dates (*ἡμέρα καὶ ὥρα*); these are absolutely refused as impossible. Hence there is no reason to suppose a contradiction between ver. 34 and ver. 36, assuming which, Schott (p. 131) refers ver. 34 to the destruction of Jerusalem, but ver. 36 to the second advent. On the contrary, the mode of expression here adopted is the only one that can be conceived of as suited to the circumstances of the case. For had the Redeemer intended to say that his coming was yet very distant, such a statement would have entirely destroyed the ethical import of the prophecy, viz. the incitement to watchfulness which it was designed to produce; and if, on the other hand, he had so expressed himself as to say nothing at all about the time when these things would come to pass, this total silence would have been no less paralysing in its influence. But the representation given by the Lord was so formed as to act in a two-fold way; first, to keep before the mind the constant possibility of his coming; and, secondly, to shew the impossibility of fixing upon a precise period; the former object was accomplished by ver. 34, the latter by ver. 36.

It may indeed be said that ver. 34 does not express the *possibility*, but the *certainty*, of the Lord's returning in the time of the generation then alive. But this very decided form of promise (beginning with the phrase: *ἀμὴν λέγω ὑμῖν*) is explained by the relative truth which the coming of Christ has in reference to that generation in particular, and also to all generations of the world. (Comp. the remarks on Matt. xxiv. 1.) The advent is by no means to be looked upon merely as an occurrence happening at a particular time in the remote future, for in that case it would only concern the people *living at the precise period when it comes to*

*pass*, and would be of no consequence to previous generations; on the contrary, it is to be viewed as something extending throughout the history of the world, and *spiritually* near to *every one*, without excluding the fact that the prophecy respecting it will also be *externally* fulfilled in its whole meaning, at the end of the *αἰὼν ὁστος*.

Special notice is due to the peculiar addition of St Mark: *ὁὐδὲ ὁ υἱός*. The harmony of the manuscripts and versions is a sufficient guarantee for its genuineness, but its interpretation is not free from difficulty. The first question is, what ought to be supplied after *ὁ υἱός*,—*τοῦ ἀνθρώπου*, or *τοῦ Θεοῦ*? The former supplement seems to be supported by the juxtaposition with *ὁὐδὲίς* and *ἄγγελοι τῶν οὐρανῶν*, for these expressions place the creature in contrast with the Uncreated; to the former ignorance is ascribed, to the latter knowledge; hence if the Son is represented as participating in the former, it seems more appropriate that this should be said of him as Son of Man than as Son of God. But, on the other hand, *πατήρ*, as the correlate to *υἱός*, *strongly* calls for *τοῦ Θεοῦ* to be understood, for if *υἱός* did not occur, there can be no doubt that *Θεός* would be chosen as the antithesis to *ἄγγελοι* and *ὁὐδὲίς*. It is true, it may be said, that in the text of St Matthew we find *πατήρ*, but not *υἱός*. But the different readings shew that the expression was not deemed quite suitable in this connexion; some have received *ὁὐδὲ ὁ υἱός* from St Mark; others have appended *μοῦ*, which St Matthew ordinarily associates with the application of *πατήρ* to God in the discourses of Jesus. Now, although these readings are not genuine in the text of St Matthew, yet they render it very probable that the reading *πατήρ* is only founded in the circumstance that *ὁὐδὲ ὁ υἱός* originally preceded in the discourse, but St Matthew, for unknown reasons, omitted it. If, however, the Son of God is here referred to, the ignorance of the *ἡμέρα* and *ᾠρα* predicated of him cannot be absolute, because the consubstantiality of the Father and the Son does not permit a specific separation between the knowledge of the Father and that of the Son; on the contrary, it must be understood as designating the *κένωσις* of the Lord in his position of humiliation. Hence we must not reason from these words in St Mark to the parallel passage in Acts i. 7, in which the Lord, after his resurrection, declares that it is not within the range of human faculties (*ὡς ἂν ἴδωμεν ἐστι*) to know the precise period of the Parousia, and infer that even *at that time* the Lord did not know it. (Comp. the exposition of Acts i. 7.)

All three Evangelists finish this prophetic picture with an exhortation to watchfulness; but in the further illustrations which immediately follow the verse before us, they differ so much, that their representations must be regarded as independent statements. St Mark, indeed, does not say anything different from St Matthew, but merely reports the exhortation to watchfulness in an abbreviated form, in a parable which St Matthew, in the last verses of the chapter, gives more at large. St Luke, on the contrary (ver. 34–36), has given a perfectly independent account. He first warns against worldliness of life (*νεφαιπάλεια* literally means a “heaviness of the head from previous *μέθη*,” or “the effect of excessive eating”); then follows an admonition respecting the suddenness of the day of judgment, and its destructive character to all who live in security;<sup>1</sup> and, lastly, he concludes with an exhortation to watchfulness and prayer. As the objects of prayer, he specifies *καταξινώθῃαι ἐκφουγῆν*, and *σταθῆναι ἡμπερὸθεν τοῦ θιάσ τοῦ ἀπολόπιου*. *Ἐκφουγῆν*, as we have already observed, relates to the idea unfolded, Matt. xxiv. 31, that the saints, after having been proved, will be withdrawn from all the calamities which impend at the second coming itself. But *σταθῆναι*, which has its antithesis in *πίπτειν* (Rom. xiv. 4) denotes recognition and acceptance in the judgment. If an *ἀξιώτης* of *ἐκφουγῆν* and *σταθῆναι* is required, this, according to the fundamental principle of the Gospel, is to be sought, not in a number of deeds, but in *faith*. This faith, however, is to be viewed as a living principle, which, springing from the life of the Lord, enables its possessor to stand before him and his *κρίσις*. Luke xxi. 37, 38, furnish historical notices of the Redeemer’s life during his last days in Jerusalem (how he taught in the Temple by day, spent the night out of the city, and again in the morning was expected by the people); but these have no further reference to the prophetic announcements. (Respecting *ἀδελφεῖσαι* = *רֵב*, comp. Matt. xxi. 17.—This is the only instance in the New Testament where we find *ἐξολοθίζω* = *כִּרְפוּתָה*.)

Now St Luke, xvii. 26, ff., agrees in the main with St Matthew’s representation (xxiv. 37, ff.) of the conclusion of the discourse concerning the Lord’s return. And the exact connexion which the passage has in St Luke leaves no doubt as to the fact, that it stands

<sup>1</sup> St Luke here avails himself of the expression *παγίς*, “snare, noose,” which is often used (1 Tim. iii. 7, vi. 9, and in the Old Testament, Prov. ix. 3, xiii. 14, xxii. 5) for danger, ruin.—The verb *κάθημαι* here denotes the easy, comfortable life of men indulging in worldly security.

there in its original connexion, St Matthew having only removed it in accordance with his custom, and not at all unsuitably, to another position. But, on the one hand, he abbreviates the discourse which St Luke gives at large, even in such parts as would have been quite appropriate to the connexion (for instance, he omits the example of Lot and his wife, although it so strikingly illustrates the reward of faith and the punishment of unbelief [Luke xvii. 28—30, 32]; and on the other, he omits what would not be adapted to his design, although it belongs to the connexion of St Luke (comp. Luke xvii. 33, 37.)

Ver. 37—39. In the first place, St Matthew draws a parallel between the times of the Parousia, and a kindred period in the history of the old world—the deluge (Luke xvii. 26, 27.) St Luke adds a second parallel taken from the destruction of Sodom. In both cases only a few followed the warning voice of God, and assembled in a safe mountain-retreat; the great mass did not repent or undergo any true change of mind, but persisted in the old life of estrangement from God. One thing is remarkable throughout the whole of this representation, that the contemporaries of Noah and Lot are not, by any means, described as wicked and vicious, but merely as sensual men. (*Ἐσθίον, πίνον* &c. &c., and according to St Luke *ἀγορεύον, πορεύον* &c. &c. denote only the ordinary business of the outward life.) That the vicious will go into perdition is easily understood, but the man who, without any glaring evil deeds, wastes his life upon external things, fancies himself secure, on account of this very freedom from wickedness, from the judgment of God; he little thinks that his whole existence and being is sinful, because it is worldly and alienated from God. (James iv. 4.) The discourse of the Lord is directed against this carnal security, and not against vice, which is condemned by the law.

Ver. 40, 41. This world, full of secure sinners, will be visited by the Parousia, and with it the *κρίσις*, both of which will break in upon them without mercy. Good and evil, which coexisted and were mingled together, will now be separated; things combined in the closest, most immediate relationship, which seemed to belong to one another, will now be made known, as in their inmost nature perfectly different. St Matthew gives the examples of companionship in the labours of the field or in grinding at the mill; St Luke (xvii. 34) adduces the intimate relationship of married persons, who rest on the same bed, and yet come under the influ-

ence of different elements. (In the text of St Luke, ver. 36 is wanting in most, and those the best codices, viz., in A.B.E.G.H.K.L.Q.S. Probably it has been received from St Matthew into St Luke.—Instead of the futures παραληφθήσεται, ἀφεθήσεται in St Luke, St Matthew has the present tenses, παραλαμβάνεται, ἀφίεται. The latter render the description more vivid and graphic. These are the only passages in the New Testament where the antithesis between παραλαμβάνειν and ἀφίεται occurs. The simplest mode of explaining this use of the two words is to take παραλαμβάνειν, according to Luke xxi. 36, in the signification “to receive and accept as worthy,” “to admit into one’s society,” so that it is identical with ἐκδέχεσθαι; and ἀφίεται, on the contrary, should be understood as denoting the negative act of non-acceptance.)

Ver. 42. An exhortation to watchfulness is now given as a concluding admonitory thought, drawn from this illustration, and grounded also upon a further reflection—the uncertainty of the period (ᾠρα) when the Lord will come. Here again, of course, the conviction that he will come in the lifetime of the generation to whom he speaks, is to be presupposed (as in Matt. xxiv. 34); for what force would there be in an exhortation to vigilance, that had respect to a period of time far beyond the individual life of the persons addressed?

Ver. 43–51. These thoughts are succeeded in St Matthew by two other parables, which St Luke also has xii. 36–40; and in this instance again we must acknowledge that the connexion of St Luke is the original one. For it is altogether improbable that the Lord would have frequently repeated these parables in such a peculiar connexion. Here, as in St Luke, the parable of the οἰκοδομητοῦ and that of the δούλοι are blended together, with this difference only, that St Matthew gives the precedence to that of the οἰκοδομητοῦ, whereas St Luke places it after the other. In regard to the import of this mixture, we have already said as much as is necessary in the remarks on the passage in St Luke; the only point that we now have in view is the relation of the similitudes to the whole representation of the Parousia. It is easily seen that the last of the two (which St Luke also has xii. 42–46, although in another connexion)—respecting the δούλος πιστός καὶ φρόνιμος (ver. 45) and the δούλος κακός—relates to watchfulness. (Mark, xiii. 34, in his expansion of the parallel, draws a distinction between the managing δούλοι to whom the Lord commits the ἐξουσία [St Matt. xxiv. 45

and St Luke xii. 42 view them as superior stewards, to whom the *θεωραπεία* = *θευράπωντες*—the abstract for the concrete—is subordinated] and the *θυρωρός*, to whom he gives special prominence as the watcher; comp. Matt. xxv. 6.) The faithful and *wise* servant watches, and while he considers the period of the Lord's advent uncertain, deems it equally possible that it may come in his own time. The bad servant (who is also the *μωρός*, Matt. xxv. 2) negatively fixes the time of the Lord's coming, by declaring that it is yet distant. (Concerning *χρονίζω* comp. Luke i. 21, xi. 45.) In this putting off really consists the unfaithfulness of the servant; and the *τύπτειν* *κ. τ. λ.* is to be regarded as its consequence. In ver. 51, this is designated by the term *ἐπιουχίσις*, because the *χρονίζειν* and the relation of the *δοῦλος* to the Lord contradict one another. The true servant desires the return of the beloved Master; the wicked one, who in reality belongs to another (the world), wishes it to be deferred, because he dreads it. Where there is the glow of ardent love to God, there is a constant expectation of the coming of the Lord; although in the course of the Christian conflict, the delay is often *too* long even for the sincere heart (comp. the remarks on Matt. xxv. 7.) We have already observed on Luke xii. 46, that St Matthew appears to have preserved the true reading in *ἐποκρίτων*; St Luke has the more general term *ἀπίστων*, which is not so well adapted to the connexion in St Luke, where *ἐπιουχίσις* is the very subject of discourse.

The *second* parable—that of the *αἰκοδοεσπότης*—involves greater difficulty; it does not seem to suit the connexion. Ignorance of the time when the thief would come, here appears to be the circumstance that prevents the master of the house from watching; now the whole description is designed as an exhortation to vigilance, and therefore it might be argued that the watching thus recommended would be facilitated if the time were known. But the more specific reference of the *αἰκοδοεσπότης* and *κλέπτης* has already been developed in the exposition of St Luke xii. 39; in this parable the intention is to represent the other aspect of the Parousia, its relation to the unbelieving world, while that of the *δοῦλοι* describes its relation to believers. In so far, however, as the disciples by no means appear as yet entirely free from the worldly principle and its influence, this aspect of the Parousia has an application to them also. For whilst the parable of the servants gives a direct admonition as to watchfulness, the same thing

is indirectly urged by that of the householder. The day of the Lord's coming must be unknown to believers, in order that their desire may be kept constantly awake; unbelievers also are subjected to the same uncertainty, in order that judgment may suddenly surprise them in their carelessness; but this carnal security, while it forms a temptation even to believers, on the other hand serves to excite their watchfulness by the contrast which it presents. Thus, as the whole Christ is set for the fall and rising of many, so also is his Parousia. (Instead of the more general terms *πῶς φηλακῆ*, or *ὥρα* [Matt. xxiv. 40, 44], Mark xiii. 35, has the expressions: *ὁ ψῆς, ἡ μεσονυκτίου, ἡ ἀλεκτοροφωρίας, ἡ πρωί*. This distribution of the night into four vigils is the more popular form. Comp. the remarks on Matt. xiv. 25.—*Διχοτομεῖν* literally signifies "to divide into two pieces"; but here, on account of the following words, which are not compatible with the idea of death, the meaning is, "to punish severely, to hew, to lash."—*Μέγας τιθέναι* = *רָבַחַן יָדַי*. Comp. Rev. xxi. 8.—Concerning *κλάυθμός* and *βρογμός ὀόντων* comp. the observations on Matt. viii. 12. It does not appear that the words can be understood here as denoting eternal perdition; they merely designate exclusion from the kingdom of God, which begins with the advent of the Lord, and the torment which results from the consciousness of having deserved it; for the further discussion of the subject comp. the exposition of Matt. xxv. 12, 30.)

The following three parables are found only in St Matthew; St Luke merely has an analogy (Luke xix. 11, ff.) to the second, in another connexion. It is unquestionable that they were all spoken in the last period of the Lord's ministry, since they have such distinct reference to the second advent; but whether they immediately followed the conversation on the Mount of Olives (chap. xxiv.), cannot be affirmed with certainty. However, the three parables stand in such close connexion both with one another, and with what precedes, as to render it very probable that they were at least delivered not long after the discourse respecting the return (chap. xxiv.) For the two first—that of the virgins and that of the servants—contain admonitions to be watchful and faithful in expectation of the speedy return of the Lord; and this exactly agrees with the immediately foregoing language. Both parables represent the blessing attending true devotedness to the Lord, and the curse resulting from a divided heart. But, in order to understand these two parables, it is in the highest degree im-

portant to mark their relation to the *third*. Whilst the two first are, so to speak, co-ordinate, the third appears to be designed for quite another point of view. This is shewn, first, by the form of transition (ver. 31, ὅταν δέ), which introduces something new and different; whilst the second parable is connected with the first by a ὡσπερ γάρ, and the first with chap. xxiv. by a τότε. Then, secondly, the expressions παρθένος, δοῦλος, plainly indicate a special relationship to the Redeemer; hence, in the first and second parables, the reference is not to men without distinction, but to children of the kingdom, concerning whose vigilance and fidelity, judgment is passed. In the third, on the contrary, all nations appear before the judgment-seat of Christ, with the exception of true believers (πάντα τὰ ἔθνη, ver. 32.) And, finally, in the last parable, the good, in common with the bad, are represented as perfectly unconscious of their relation to the Lord (ver. 37, 44); whilst, according to the two others, both parties appear to act with a consciousness of this relation. These important points of difference forbid the supposition that all three representations relate to one and the same fact; but they are explained in a simple manner, if—in accordance with the Jewish views (comp. Bertholdt Christ. jud. p. 176, sqq.), which the New Testament confirms—we distinguish the general judgment of all nations and individuals (associated with the general resurrection), from the kingdom of God and the resurrection of the just. The establishment of the kingdom of God is connected with a sifting of those who belonged to the earthly Church (comp. Rev. xx. 4, about the preliminary judgment); all who stand that trial are members of the kingdom, and participants in the marriage of the Lamb, but those who cannot endure it, although they certainly are excluded from the kingdom of God, are not yet eternally condemned. The final decision respecting them also takes place at the general judgment of the world (Rev. xx. 12.) It is true that these two periods are not distinctly separated in the whole of St Matthew's representation; on the contrary, they prophetically coincide; the only place in the New Testament where we find the order of succession plainly marked is in the book of the Revelation; but the intimations here given are sufficient to render it clear that the 25th chap. of St Matthew is founded upon the same view of the future.

The ordinary interpretation of this chapter—according to which

the same thing substantially is conveyed by all three representations, viz. that the good will be rewarded and the wicked will be punished, and that hence the subject of discourse is merely the general topic of the final account which all must render—has some truth in it, inasmuch as all the positions of men have a similarity to one another, and therefore the different metaphors may be used for all relations. But this general applicability of the parables must not lead us to overlook the immediate and special references that present themselves in each separately. (Comp. the further particulars in the remarks on Matt. xxv. 14, 31.)

Ver. 1–13. The external form of the parable of the ten virgins is to be explained from the customs of the Israelites. The bridegroom, accompanied by his friends (*υιοι τοῦ νυμφῶνος*, or *φίλοι τ. ν.*, John iii. 29), fetched the bride from the house of her father. The bride was surrounded by her companions, who went to meet the bridegroom as he approached, and then accompanied her with torches to the house of the bridegroom, where the marriage-supper was prepared.<sup>1</sup> According to the usual figure, the Lord now represents himself as the Bridegroom who comes to the earthly Church, as the bride, that he may conduct her to his dwelling. As the angels accompany the Bridegroom (ver. 31), so the *παρθέναι*, who await the delayed arrival of the Bridegroom, are distinguished from the bride.<sup>2</sup> Thus the sense of the parable as a whole is easily made out; the only question is, how far its single features are to be retained. The only fixed rule by which we can be guided in the matter is the appropriateness of the reference, and this rule, when applied without any straining, presents so many interesting points of relation in this parable, that it must be considered one of the finest in the Gospel. For the more numerous the points of comparison which a parable affords, without any unnatural or forced interpretation, the greater is its perfection.

<sup>1</sup> Comp. Jahn's Hebrew Antiquities, Part i. vol. 2, § 179. The Rabbins also made use of this custom in similar comparisons. (Comp. Wetstein and Lightfoot on the passage.) In 1 Macc. ix. 37, ff. there is a description of an oriental marriage procession.

<sup>2</sup> In the Cod. D., and several authorities,—in particular, the Syriac version and the Vulgate,—after the words, *ἔξῃθεν εἰς ἀπάντησιν τοῦ νυμφίου* (ver. 1), we have also, *καὶ τῆς νύμφης*. However, this reading rests upon a false view of the parable; it was thought that where the bridegroom was, there the bride also must be. But, according to oriental custom, the bridegroom came to fetch the bride, and the maidens conducted her to meet him.

Now, in the first place, as regards the *παρθένοι*, we may remark that the expression certainly has a special reference, which is best perceived when the following parable of the *δοῦλοι* is placed in connexion with this. The *παρθένοι*, like the *δοῦλοι*, are by no means intended to designate all members of the Church (Matt. xxiv. 45, the *δοῦλοι* are expressly distinguished from the *Θεσσαλίαι*, who are nevertheless to be viewed as members of the same community—the family of God), but only those among them who stood in a position like that of the apostles and disciples generally towards the person of the Redeemer. But even among these, a distinction may be observed between those whose relation to the Lord is chiefly that of passive love, and others who are characterised by greater activity; among the twelve, the former class is represented by John, the latter by Peter. It is true that, in so far as no member of the true church is without either the one or the other characteristic, both parables admit of a perfectly general application; but we must not, on this account, overlook the special reference to particular tendencies in the Christian life. (Comp. the exposition of Luke xii. 35.) The number *ten*, which Luke xix. 13 specifies as that of the servants also, appears simply to contain the idea of a definite body. According to the Jewish custom, ten form an assembly (*עֲשָׂרָה*), and hence it was very natural to fix upon this number. (Passages in Wetstein in loc. state, that it was usual to choose just ten bridesmaids. But Jahn, loc. cit., remarks, that it was customary to have as many as seventy; of course this only extended to rich families.) The intensity of chaste love to the Lord, which was represented by the virgins, well accords with their waiting for the delayed approach of the bridegroom. Whilst the *δοῦλοι* are busily at work, and engaged in a variety of concerns, the *παρθένοι* wait to meet the beloved. (Comp. the remarks on Luke x. 42, concerning Mary and her relation to Martha.) The fact that they are all characterised as virgins is a proof that the antithesis of *εὐνομία* and *μωραία* is not to be taken in the sense of good and *wicked*, for the idea of gross transgression is incompatible with love to the Lord. The foolish virgins are merely to be viewed as representing minds who seek that which is pleasing and sweet in the service of the Lord, instead of following him in right earnest, and who hence neglect to labour after thorough renewal, and to build in the right way upon the foundation that is laid (1 Cor. iii. 15.) The parable describes this luke-

warmness in their nature, by saying that they neglected to take any oil in their vessels. (Ver. 4, ἔλαιον does not seem consistent with λαμπάδες. But it is explained by the form of the ancient torches. They frequently consisted of a piece of wood, a vessel being let in at the upper end, containing a wick, which burnt with oil or pitch. [Comp. Jahn, loc. cit.] This contrivance united the peculiarities of the torch and the lamp.) The parables explained by the Lord himself (Matt. xiii.) are proofs that we need not be afraid of going too far, if we take the single features of this parable into account as strictly illustrative. According to the pervading scriptural symbol, the oil designates the Spirit; the virgins were not altogether destitute of this higher element of life; their hearts glowed with love to the Lord, which impelled them to go out and meet him; but their faith had no root besides *feeling*; it had not sanctified all their dispositions and faculties; and hence, when feeling was no longer sufficient, and nothing but thorough self-denial could avail them, the flame of their love died away. The severe discipline which was necessary is expressed partly by the long delay of the Bridegroom's arrival, and partly by the representation that it was night. This induced slumber, in which (with reference to the immediately preceding description, Matt. xxiv. 42) the virgins must be regarded as overcome by temptation. (Ver. 5, νωσπάζω is the feebler expression, which signifies "to nod the head from sleepiness;" καθεύδω is the strict term for deep slumber.) It might indeed appear that, in this case, sleep did not indicate a negligent state of mind, since *all*, even the φρόνιμοι, fell asleep; but, on account of the immediately foregoing and express admonition to watch—which, according to Mark xiii. 37, was addressed to all,—this is hardly to be admitted; especially since this admonition is again made prominent, Matt. xxv. 13, in the winding-up of the narrative. On the contrary, the description becomes much more striking if the meaning is thus understood: "the Bridegroom delayed his coming so long, that at last even the wise virgins slept." This gives great point to the warning ἀγρυπνεῖτε. Now the words μέσης δὲ νυκτὸς κραυγὴ γέγονεν, ver. 6, shew that there were *watchers* in the Church; although these are not so decidedly distinguished from the virgins in the present case, as in Mark xiii. 34, where the θυρωρὸς is charged with the special duty of watching. The perplexities occasioned by the surprise of the Lord's arrival, discover the difference between the slumbering virgins. The wise

ones, who have in every respect completely given themselves up to the Lord, are able not only to rouse themselves at the summons, but to rekindle the glimmering torch into a vigorous flame. This the foolish ones cannot do, because they lack the inward supply of the Spirit. They therefore seek spiritual support from the wise; but in this critical moment each one can only answer for herself, and hence they are directed to the *πωλοῦντες*. It is perfectly natural to take the sacred Scriptures and their authors as furnishing the explanation of this feature in the parable; to these the foolish virgins are recommended to resort, that they may find counsel and strength in the distress of their souls. But before the extinct life can be quickened again, the Bridegroom comes, and those who are not ready see themselves shut out. According to this connexion, it is clear that the words *ὡς αἶθα ἡμᾶς* (ver. 12) cannot denote eternal condemnation; for, on the contrary, the foolish virgins are only excluded from the marriage of the Lamb (Rev. xix. 7); hence they must be viewed as parallel with the persons described, 1 Cor. iii. 15, whose building is destroyed, but who are not thereby deprived of eternal happiness. These virgins possessed the general condition of happiness, faith (which led them to cry *κύριε, κύριε, ἀνοιξόν ἡμῖν*, ver. 11); but they lacked the requisite qualification for the kingdom of God, that sanctification which proceeds from faith (Heb. xii. 14.)<sup>1</sup> In the concluding verse (ver. 13) the words *ἐν ᾗ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται* should be removed; they have probably been inserted from parallel passages, such as xxiv. 44.

Ver. 14—30. The external form of the *second* parable—that of the servants—presents no difficulty.<sup>2</sup> The *ἀνθρώπος ἀποδημῶν* (Mark xiii. 34 has *ἀποδημιός*, the antithesis to *ἐνδημιός*, and this is the only instance in which the expression occurs in the New Testament), according to Luke xix. 12, is an *εὐγενής*, descended from a family of distinguished rank; he is here represented as travelling to a distance to receive a kingdom there (a type of the installation of Christ into his heavenly dominion), but upon his return, even his nearest subjects, the citizens of his own city (*πολιταί*), will not obey him. It is quite clear from the parallel in St Luke, that the

<sup>1</sup> An interesting interpretation of the parable of the ten virgins is given by V. Meyer in the *Blätt. für höh. Wahrh.* Pt. 7, p. 247, ff.

<sup>2</sup> The transition *ὡσπερ γάρ* wants the corresponding member of the sentence. According to Matt. xxiv. 37, we may supply: *οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου*,

ten δοῦλοι (Luke xix. 13) do not mean all men, or even all Christians indiscriminately, but such as possess a decided qualification for the guidance and government of the Church. The mass under this guidance are the πολλῆται. St Matthew designates the endowments bestowed upon the δοῦλοι by the term πάλαντον, St Luke by μνᾶ. This variation merely expresses the freedom exercised by the reporters of the parables of Jesus, in regard to non-essential points. The sum entrusted to the servants is here perfectly unimportant; all that is intended to be shewn is, that the reward of the δοῦλος depends upon the *use* which he makes of what is committed to his charge. The δοῦλοι are represented as the active members of the community, whose duty it is to employ the gifts conferred upon them in external labours for the cause of their Lord; and the parable is designed to describe the opposite cases of fidelity and unfaithfulness. Hence the talents entrusted signify the general gifts of nature, so far only as these form the condition of endowment with gifts of grace. This is referred to in the words, ver. 15, ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν, scil. ἔδωκε. For he who is without any natural abilities, is not fitted to be a *powerful* instrument of grace. A general application of the parable may be made, in so far as it may be said that every one is entrusted with something, for the right use of which an account will be required. But this application of the parable is not identical with its original reference. According to the very close association with chap. xxiv., the withdrawment of the Lord after the distribution of the gifts, and his return after a long absence (μετὰ χρόνον πολλόν), in order to hold a reckoning (λόγον συναιρῆσαι = rationem conferre), relates to the disciples, whom the Lord, when he departed to the Father, invested with spiritual gifts, that being left to themselves they might administer till his return. Hence the whole connexion here also requires the assumption that a return at the time of the apostles is spoken of, so that the words μετὰ χρόνον πολλόν primarily refer to the *expectation* of the apostles. As regards the idea of the apostles being left to themselves after the withdrawment of the Lord, it may appear that this stands in opposition to such passages as Matt. xxviii. 20, "I am with you always, even unto the end of the world." But this constant spiritual presence of the Lord in the minds of his people is often concealed, and imperceptible; it is never destructive of free choice, and hence does not exclude faithfulness and unfaithfulness. Hence, in regard to the later

generations of *δοῦλοι*, who did not see the Lord in the body, their endowment with powers from above, of the use of which an account is at length to be rendered, must be viewed as extending from the moment when Christ first gives a living manifestation of himself in the soul, to those seasons in which the individual is left to the discharge of cares designed to test his sincerity in the Lord's cause. The return of the Lord is the period of reckoning with the *δοῦλοι*, involving reward for the faithful, and punishment for the unfaithful. The faithful are described as those who have increased what was entrusted to them; that is, with these spiritual powers conferred upon them by Christ, they have carried on his sublime work in his spirit and nature. (The expressions employed to designate faithful labour are *ἐργάζεσθαι* [Luke xix. 16 has *προσεργάζεσθαι*] and *ποιεῖν*. The latter answers to the Hebrew *קָצַף* and *בָּצַף*, in the signification "to acquire." Compare Gesenius in his Lex. under *קָצַף* and *בָּצַף*. To convey the idea of *κερδοαίνειν*, "to make gain," "to obtain advantage," St Luke, xix. 13, 15, uses *πραγματεύεσθαι*, *διαπραγματεύεσθαι*, which does not occur in any other instance in the New Testament; it is the strict term for trade and money transactions, which has even passed into the later Hebrew. [Comp. Buxtorf. lex. p. 1796, sqq.] Thus the parable is founded upon the supposed case of a merchant, which has occurred also in a former instance, Matt. xiii. 45.) It is represented as the reward of these faithful labourers, that they will be called to a higher sphere of activity adapted to their desires. The earthly relations of the kingdom of God, upon which the *δοῦλοι* continually spent their toils, are contrasted, as the *ὀλίγα*, with the *πολλὰ*, that is, the affairs of the kingdom when it shall be manifested in its heavenly, victorious form. (Luke xix. 16, 19, we find a more particular statement; the metaphor being adhered to, ten and five cities are specified as the reward.)

The manner in which the parable speaks of the *third* servant is peculiar; without having gained anything, he brought back to the Lord what was entrusted to him. It is evident that the design is not to describe a man entirely fallen from the faith, an apostate; but one who, although he has not dissolved his connexion as a servant, or squandered his talent, yet, from a false view of his relation to the Lord, has not used it to his advantage. Hence he is called, ver. 30, *δοῦλος ἀχρηστος*; so that he is regarded as a *δοῦλος* of the Lord, but one who has not done his duty. His false view of the Lord

consisted in overlooking his love, and supposing instead an inexorable legal rigour.<sup>1</sup> (Instead of *σκληρότης*, ver. 24, Luke xix. 21 has *ἀσθηρότης* *austerus*, which does not occur any where else in the New Testament. St Luke somewhat modifies the parable, by speaking of a *σουδάριον* [sudarium] in which the money was hid; St Matthew represents it as buried in the earth. The talent of course rendered that impossible which might have applied to a mina.) By this view of unfaithfulness, a remarkable contrast is formed between this parable and that of the virgins. Whilst the guilt of the foolish virgins proceeded from thoughtless presumption upon the kindness of the master, this *δούλος* failed through an unbelieving assumption of his severity, so that the two parables are complements to each other, and describe the two leading temptations of believers in their relation to the Redeemer, to abuse grace, or to exclude themselves from access to it by false legality.

One point in the rebuke administered by the master to his disobedient servant (ver. 27) requires special notice, viz. the remark: *ἴδει σε βαλεῖν τὸ ἀργύριόν μου τοῖς τραπέζιταις.* (*Τραπεζίτης* from *τράπεζα*, which St Luke has here [xix. 23], “the banker’s table.” *Τόκος*, interest, profit. Instead of *ἐκομισάμην* in St Matthew, St Luke has *ἔπραξα*, which is commonly used in reference to money, in the sense of *evigere*, *extorquere*.) We cannot regard these words as a perfectly useless addition, for they furnish an appropriate thought. The fearful servant, who dreaded his master, had evidently refrained from laying out the property committed to him, in the way of independent activity for the interests of his master, because he was afraid of losing it; that is—to drop the metaphor—the dangers connected with activity for the kingdom of God on earth, on account of the manifold temptations and opposing forces of the world, restrain many persons, who lack faith in the help of God, from going believably to work according to their abilities. These timid natures, who are not adapted for independent labour on behalf of the kingdom of God, are now advised at least to associate themselves with persons of greater strength, under whose guidance they may apply their gifts to the service of the Church. The first thing mentioned as the punishment of total unfaithfulness is the loss of the gift entrusted, which is then committed, by the command

<sup>1</sup> *Διασκορπίζειν*, vers. 24 and 26, is not to be understood as synonymous with *σπείρειν*; it is better to take it = *ἠρῆν*, in the sense, “to purify by means of a winnowing shovel.”

of the Lord, to the servant who was endowed with ten talents. The proverbial saying which follows (ver. 29) in connexion with this proceeding, has already been explained in the remarks on Matt. xiii. 12; its recurrence here in an entirely different connexion cannot be considered strange, when it is remembered that the idea which it contains is of such a nature, that the Redeemer could readily employ it in the most multifarious applications. The fundamental idea in this saying—viz. that goodness constantly secures richer benefits to him who receives it, while it is the curse of sin that it makes even poverty poorer still—is perfectly applicable here. Whilst blessings are heaped upon the faithful, the unfaithful man, stripped of all the gifts conferred upon him, is cast out into darkness (ver. 30.) Here again, the immediate reference is not to eternal condemnation, but to exclusion from the βασιλεία, into which the faithful enter. The degree of guilt in the case of the unfaithful, affords the possibility of their being awakened to true repentance. The βασιλεία is viewed as the region of light, which is encircled by darkness. And in reference to this point, the metaphorical language of Scripture is very exact in the choice of expressions. Concerning the children of light who are unfaithful to their vocation, it is said that they are cast into the σκότος; but, respecting the children of darkness, we are told that they are consigned to the πῦρ αἰώνιον; so that each one finds his own punishment in the opposite element.

As regards the points of difference presented by St Luke, in this parable of the δοῦλοι, we may remark, that they consist, first, in the carrying out of the subordinate idea of the citizens, who would not that the lord should reign over them. Whilst the one δοῦλος represents an inactive member of the body of Christ, the Church, who failed to perform his duty, these citizens are open rebels, and hence their lord orders them to be killed. It is evident that this penal proceeding is essentially distinguished from the reproof administered to the one servant. According to the connexion in St Luke—as we have already observed—the πολεῖται signify the Jews who engaged in a hostile opposition to Jesus, and, in the wider sense, all real enemies of Christ. In the second place, the two narrators differ in the circumstance that, according to St Matthew, the distribution of the talents was unequal, but the profit realised upon that which had been received was equal; whereas in St Luke, on the contrary, every one receives the same, but the

amounts gained are different. It certainly is a superficial mode of interpretation to explain away these points of variation, as features of no importance; there is no doubt that they have their distinct applications. However, I cannot agree with Schleiermacher (comp. the remarks on Luke xix. 11, ff.) in the opinion, that they render the parables specifically different. The representation of St Matthew expresses the idea that the Lord himself distributes gifts differently even among his disciples, assigning to one a greater, to another a smaller, sphere of operation; but that the Redeemer only looks at the application which each one makes of what is bestowed upon him. St Luke, on the other hand, shews how equal degrees of endowment, on the part of the Lord, may result in inequality, by means of the different degrees of activity on the part of men. Now, as the tendency of the whole parable is to describe the influence of human fidelity in the kingdom of God, the representation of St Luke, which places this most prominently in view, deserves the preference before that of St Matthew.

Ver. 31-46. By means of the third and last parable respecting the coming of the Lord—as we have already remarked on xxv. 1—we now obtain the proper data from which to fix the meaning of the two preceding ones. The form of transition, ἕταν δέ, indicates something different as the subject of discourse in the similitude that follows; hence we cannot admit with Schott, (loc. cit. p. 168, ff), that both the foregoing parables and the words now before us, refer to the last judgment. This learned man has, indeed, given a triumphant refutation of the hypothesis that the parables relate to the destruction of Jerusalem; to which event we cannot refer a single feature throughout the whole three, and it can only be brought into view, in so far as the description in the twenty-fourth chapter represents the coming of Christ as connected, although not identified with it. But according to the view he maintains, that all three parables have reference to the last judgment, the third cannot be shewn to have any peculiar character, the *δικαίαι* and the *ἄδικαι*, of whom it speaks, being made perfectly parallel with the faithful and unfaithful servants. If, however, the third parable treats of something different from the previous ones, this cannot be anything else than the judgment of *unbelievers*, while, in the two that precede, the subject is the sifting of believers. It is true that if we understand the persons judged, in the parable of the sheep and the goats, to mean

all men without exception, the expression πάντα τὰ ἔθνη suits this view very well; but then, it does not appear who the ἀδελφοὶ Χριστοῦ ἐλάχιστοι (ver. 40) are. If the assemblage consists of all men, then it follows of necessity that believers themselves must be comprehended under that designation; but it is evident that in these words they are distinguished from the δίκαιοι and the ἄδικοι. And, moreover, according to the above interpretation, the fact that all the δίκαιοι could say: κύριε, πότε σε εἶδομεν πεινῶντα κ. τ. λ., ver. 37, is inexplicable. Believers surely would know that the Lord regards what is done to his brethren as done to himself. If it be said that this is the language of humility, we must oppose such a view, for *Christian* humility is by no means to be conceived of as devoid of consciousness. It *knows* what it does, and its distinguishing feature consists in this—that it does not acknowledge its works as its own, but as the works of God in it. (Such was the humility of Paul, who boasted: “I have laboured more than ye all,” but adds, “yet not I, but the grace of God that is in me,” 1 Cor. xv. 10.) Finally, the hypothesis that all men, even believers and perfectly just men, are here to be understood by the term δίκαιοι, is directly contrary to the doctrine of the New Testament, that believers shall not come into judgment (comp. John iii. 18, v. 24; 1 Cor. xi. 31.)

Nor is there any more ground for the opinion, that, in the parable of the sheep and the goats, merely Christians, without unbelievers, are meant. For, in addition to the arguments adduced in refutation of the view just considered—all of which apply to this as well—to take the expression πάντα τὰ ἔθνη as referring to Christendom, is utterly untenable. It is indeed said, that it denotes the Church of the Lord collected *out of* all nations; but it is impossible to shew that an expression, the fixed meaning of which is so different, can be employed in this sense. Hence, the only alternative is to understand the term as denoting all men, with the exception of true believers—that is, *all unbelievers*; and this interpretation being adopted, the parable preserves its own internal harmony, as well as its right position in relation to those which precede.<sup>1</sup> The expression πάντα τὰ ἔθνη then perfectly corresponds with the Hebrew עַמּוֹת הָעוֹלָם, in opposition to the people of Israel. The collective body of believers is now viewed as Israel. These

<sup>1</sup> This sense of the parable has already been very justly acknowledged by Keil (in his and Tzschirner's *Analekten*, vol. i. p. 3.)

do not come into judgment at all, but at the resurrection of the just enter into the joy of the kingdom of God. Those who are idle and unfaithful are indeed shut out from the kingdom of God; but this act of shutting out must not be confounded with the general judgment. Accordingly the ἀδελφοί of Christ (ver. 40) are easily distinguished from unbelievers who appear in judgment; the ἀδελφοί are believers, and because the δίκαιοι receive them (δέξασθαι), they receive the reward of prophets, righteous men, or believers. (Here compare the exposition of the whole passage, Matt. x. 40—42.) There is a meaning in the profession: πότε δε σε εἴδομεν, when it is taken as the language of unbelievers; for even the δίκαιοι among them must be viewed as excluded from the higher consciousness wrought by the spirit of Christ; the power of love was active in their hearts, without their being themselves conscious of what they did. Now if this parable be taken in connexion with the foregoing ones, it will be seen how well, according to our interpretation, they complete each other. The two first parables contain a representation of the sifting of believers (in conformity with their two leading dispositions, the contemplative and the practical); then this is followed by the judgment of the mass of unbelievers; the former is to be viewed as taking place at the resurrection of the just, the latter at the general resurrection of the dead. These two matters make up the whole of the Redeemer's beatific and punitive procedure at his coming.<sup>1</sup>

It is true that this explanation of the third parable appears to give rise to other difficulties which do not press upon the first named hypothesis. For, according to our view, unbelievers (the δίκαιοι) would be received to favour, whereas, Heb. xi. 6, it is said that "without faith it is impossible to please God," and Rom. iii. 28, "man is justified by faith (alone)." And further, good works would be presupposed in unbelievers, whereas, "whatsoever is not

<sup>1</sup> The remarks of De Wette, in opposition to this interpretation of the third parable, as applying only to the judgment of non-Christians—that is, those who are not the subjects of true regeneration—have not convinced me of its unsoundness. On the contrary, I think the only thing that has led this scholar to reject my exposition is the unhistorical assertion, that St Matthew makes no distinction between the millennial and the eternal reigns of Christ. If it be considered that this distinction was a general Jewish idea, it cannot be understood how St Matthew could be free from it, especially when we take into account the way in which, as De Wette allows, the whole representation of St Matthew is modified by the national element. And if St Matthew observed this distinction, the relation of the three parables cannot well be determined in any other manner than that in which I have attempted to define it.

of faith is sin" (Rom. xiv. 23.) But according to the ideas unfolded, Rom. ii. 14, ff., iii. 21, it is by no means consistent with Scripture to view the non-Christian world as absolutely excluded from good works, and hence from that faith which alone can produce good works; on the contrary, in all nations there are nobler minds who follow out their knowledge with great fidelity, and are to be regarded as righteous persons. The degree of knowledge and faith in these non-Christian devout men must be estimated as very subordinate, and hence the point of view which they occupy, as such, is in reality nothing but susceptibility for the operations of the grace of God in Christ. Now if, in the providence of God, they do not experience these operations on earth, we cannot on this account consider them excluded from happiness; what they here desired without receiving it, they will realize hereafter. The only persons shut out from salvation are those who, in the full enjoyment of all the operations of grace, without any desire after God, or any fidelity in acting up to their knowledge, waste the gifts entrusted to them.

Ver. 31-33. The Parousia of the Son of Man at the judgment is here described just in the same manner as in Matt. xxiv. 30. The prophetic form being adopted, the several circumstances *at* and *after* the advent of the Lord, although not exactly interchanged, are yet not plainly and chronologically distinguished. No precise account of the order is given till we come to the Apocalypse, and the data there supplied are the guide by which the elements in these passages must be separated. In the same way we may explain the circumstance that Matt. xxiv. 30 does not differ at all from this description of the appearing of the Lord at the general judgment, although its primary reference is to an earlier period in the revelation of his glory. (Just in the same manner the prophets of the Old Testament immediately connect with the appearing of the Messiah all those effects of his work which, in reality, would only be unfolded in thousands of years.) Instead of the ἀγγέλους who here form the retinue (Matt. xxiv. 30 the δόξαυμιν) of Christ, who is described as the Sovereign, in Rev. xix. 14 (comp. this with ver. 8 and Jude ver. 14), the ἄγγιμοι are mentioned. Now as our passage also (ver. 40) intimates that these will be present, the expression ἀγγέλους is probably to be taken here in a more comprehensive sense, so as to include also the just made perfect (Heb. xii. 23.) (Compare Zech. xiv. 5,

where the description of the advent of the Lord represents the מַלְאָכָי as appearing with him. It is true that, according to the modern hebraism, this term is understood to mean the angels, but it is a question whether it does not contain an intimation of the idea, that those men who were glorified in ancient days will be with the Messiah, and will appear with him. The LXX. render the passage πάντες οἱ ἄγιοι.) In regard to the form of this similitude, it may be observed that it is but imperfectly developed. In reality it combines two similitudes which cross each other. The Redeemer is first compared to a king, who sits upon his throne and pronounces judgment; and secondly to a shepherd who divides the sheep. The ἀφορίζειν involves the idea of the κτείνειν—the separation of the two classes, good and bad, who were mingled up to that time. The metaphor of the sheep and the goats is found in the Old Testament (comp. Ezek. xxxiv. 15, ff.; Isaiah xiv. 9); and indeed it is a common Old Testament idea, that the right hand is that which is approved and loved, the left that which is rejected.

Ver. 34—36. In the first place, the δίκαιοι are commended by the king, and represented as heirs of the kingdom (Matt. v. 5). By the divine kingdom, we are here to understand the perfect state of the creation, called in another place (Rev. xxi. 1, ff.) the new heaven and the new earth. There the characteristic of the βασιλεία τοῦ Θεοῦ, the dominion of the will of God, which extends by degrees, will be perfect (1 Cor. xv. 27); for the very last manifestations of evil will be destroyed, and the harmony disturbed by sin will be restored. Hence the relation between the kingdom of Christ on earth and this eternal βασιλεία τοῦ πατρὸς is as follows: in the former, although that which is good prevails, yet evil still exists; in the latter the influence of evil is perfectly annihilated. Here a difficulty occurs, on account of this βασιλεία being represented in our passage as prepared for the κληρονόμοι (Rom. viii. 17) from eternity (ἡτοιμασμένη ἀπὸ καταβολῆς κόσμου.) Comp. Matt. xiii. 35; Ephes. i. 4. Similarly, ver. 41, the πῦρ αἰώνιον is described as prepared for the wicked. (The reading ὃ ἡτοίμασεν ὁ πατήρ μου must yield to the ordinary reading; but it makes no difference in the sense, because ἡτοιμασμένοι can only be explained by supplying ὑπὸ τοῦ πατρὸς.) But in the latter case the ἀπὸ καταβολῆς κόσμου is wanting, and this is a circumstance that must not be overlooked. Often as the election of believers is repre-

sented in the New Testament as eternal and dependent upon the predestination of God, it is never said of the wicked, that they are predestinated as such.

We have fully discussed this important doctrine concerning the relation of the divine decree to the righteous and unrighteous, in the exposition of the principal passage that treats on that subject (Rom. ix.) Here therefore we only offer the following remarks. According to the nature of the opposition between good and evil, which is only relative, no one is good *out of God* or *besides God*, but only *through God* and *in God*. Hence the doctrine of Scripture—which proceeds from the deepest knowledge of divine things—traces what is good in the creature to the only eternal Good, and accordingly teaches a predestination of the saints; for he who is good and happy can only become so by God's will and choice. This divine choice, however, does not destroy *freedom*, but establishes it; it is only freedom of choice, the power to choose evil, which is done away by grace, and this *want* of ability to choose is identical with true freedom. But the case is different with evil. God, who is entirely free from evil, determines no one to evil; to deal with evil is rather the prerogative of the creature. Hence sin, as proceeding from the creature, has not the character of the *absolute*. After evil has come into existence through the creature, its punishment may be ascribed to God, but God can never appoint even the wicked themselves to wickedness. The Holy Scriptures, in perfect harmony with this, teach a *predestinatio sanctorum* (although without *gratia irresistibilis*), but they say nothing about a *reprobatio impiorum*. He who is saved is so through God, and through God alone; he who is lost is the sole cause of his own misery.

The works of love performed by the *disciples* are now mentioned, as the proofs by which they evince their calling to the kingdom of God. (Comp. such passages in the Old Testament<sup>1</sup> as Isaiah lviii. 6, 7; Job. vi. 14, xxii. 6, ff., where also eternal life is connected with works of love.) These, as works of true love, presuppose living faith; for faith and love are as inseparable as fire and warmth; the one cannot exist in its real nature without the other: and if they ever appear isolated (1 Cor. xiii. 2), the true nature of

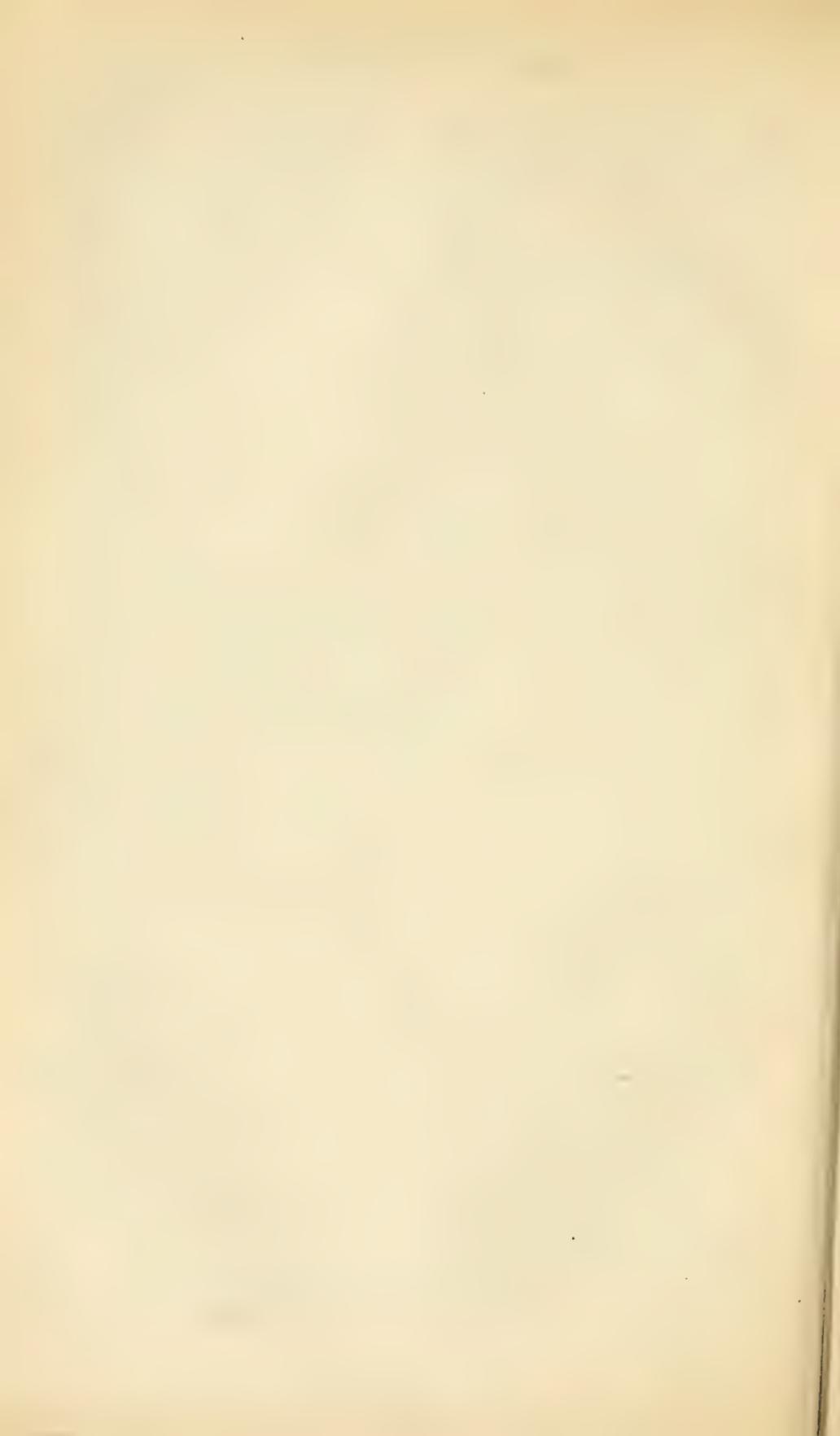
<sup>1</sup> From these sources the same view has also been received by the Rabbins. Compare Jalkut Rub. fol. 42, quicumque hospitalitatem libenter exerceat, illius est paradus.

one or other is destroyed. Accordingly the reference is not to external actions of charity—these may be ἐργα νεκρά; but the subject of discourse is the living effluence of the inward tide of love. It is in love as such that godliness consists, for God is love.

Ver. 37–40. The ignorance of the devout men respecting their works is humility, but not *Christian* humility, which cannot be conceived of as unconscious, because the Christian life, in its perfection, presupposes the highest *consciousness*. Such passages as Matt. vi. 3 cannot be applied here, for they do not commend the absence of consciousness, but merely discountenance any appropriation of works as our own. The dialogue of course is to be regarded as the form of the similitude, but it has its truth in so far as the interior nature of man will manifest itself, at the judgment, in its proper character, and will, as it were, utter a real language. To those who have been actuated by a humble childlike love, there will then be a disclosure of the living connexion that subsists between the Redeemer and his people, so that what is done to his brethren is done to him. (The expression μικροί, as we have already shewn, in the remarks on Matt. xviii. 6, is applied to believers, partly in reference to the world and its persecutions, and partly in reference to regeneration. But here ἐλάχιστος is employed in opposition to μέγας, and among the ἀδελφοί themselves, great and little are distinguished, as Matt. v. 19. The distinction is designed to point out in a striking manner the differences between the act and the recompense; love exercised towards the *least* of the brethren is followed by the richest reward.) The brethren are represented as present (τούτων τῶν ἀδελφῶν), and as distinguished from the δίκαιοι, to whom the language of the Judge is addressed. Hence the scene may be described as follows: those who are judged stand *before* the θρόνος of Christ, on the right and on the left; then *by the side of* the Judge, and therefore not appearing in judgment, stand believers, who do not come into judgment, but in and with Christ judge the world (1 Cor. vi. 2).

Ver. 41–46. The very same criterion by which eternal life is secured to the δίκαιοι, forms the reason why the ἄδικοι are consigned to κόλασις αἰώνιος. As he who can love has the power to receive love, yea, as love is itself happiness and eternal life, so the privation of love is misery and incapability of happiness. Accordingly the punishment here spoken of is not arbitrary or

positive; the punishment of want of love is association with those who are destitute of love, in that state of discord in the external as well as the internal life, which constantly proceeds from the absence of love. And hence the *κόλασις αἰώνιος* is not identical with exclusion from the marriage (Matt. xxv. 13); on the contrary, the expression denotes eternal condemnation. Nor can the strictness of the contrast be mitigated, at least not by means of exegesis, on account of the term *ζωὴ αἰώνιος*; for the observation of De Wette—that if a strict antithesis were intended, annihilation must have been specified in opposition to life—is sufficiently refuted by the fact that here the predominant idea expressed by the word *ζωή* is not that of *existence*, but that of holy and happy being. In regard to the view founded upon the antithesis between good and evil generally,—that good alone is eternal, and rests in the nature of God himself, whilst evil is an accident, having nothing substantial in its nature, and therefore the *consequences* of evil, which is temporal, can only be temporal—we allow that these ideas certainly are not devoid of truth. But at the same time, it must not be overlooked, that the mode of representation adopted in Scripture nowhere favours the hypothesis of the ἀποκατάστασις τῶν πάντων by any *positive* declarations, and hence in the exegetic examination of this question—which at last resolves itself into the view taken of free choice and its relation to divine agency—it is best to adhere to the mode of expression which Scripture has selected. However, the doctrine of *κόλασις αἰώνιος* is not to be sought in every place where the punishment of sin is mentioned; this has been done long enough. Throughout the New Testament, *redemption* is the object kept in view, and hence the Lord, here as always, concludes his discourse not with condemnation, but with eternal happiness. And with a glance at this, we will pass on to the consideration of that gospel of love, which the disciple of love has bequeathed to us, wherein the secret things of God, and especially the profound counsels of his grace, are disclosed. The eternal Word proceeding from the bosom of the Father, in order that he might bring the happiness of eternal life to those who were lost, fathomed the abyss of all sin and suffering, sealed the bond of peace with his own sacred blood, and thus found an eternal redemption *for all*.



THE

GOSPEL OF JOHN.

Volat avis sine meta,  
Quo nec vates, nec propheta.  
Evolavit altius.  
Tam implenda, quam impleta,  
Nunquam vidit tot secreta  
Purus homo purius.

# EXPOSITION

OF THE

# G O S P E L O F J O H N .

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## INTRODUCTION.

### § 1. OF JOHN PERSONALLY.

ACCORDING to the evangelic history, the two celebrated brothers among the twelve apostles—John and James—were born in Bethsaida<sup>1</sup> in Galilee. Zebedee and Salome were their parents;<sup>2</sup> the former supported himself by fishing in the neighbouring sea, but he does not appear to be further mentioned in the Gospels as of any spiritual importance. Salome, on the other hand, was amongst the women who ministered to the Saviour from their own substance, and her affection towards him whom she had learned to honour as the Messiah, was so great that she did not forsake him even at his cross (Mark xv. 40). By this pious mother the first germs of religion may have been dropped into the heart of the son. The parents of John do not appear to have been exactly poor;<sup>3</sup> the acquaintance which he himself had with the High

<sup>1</sup> The Hebrew name of the place is  $\text{בֵּית־סַיְדָה}$ , answering to the German Fischhaus (Fish-house.)

<sup>2</sup> The admission of a relationship between the family of John and that of Jesus, is indeed apocryphal (Thilo Cod. Apoc. vol. i. 363); but yet it throws light upon many things; in particular, the otherwise extraordinary act of the dying Saviour in commending Mary to John. Salome is said to have been the daughter or the sister of Joseph.

<sup>3</sup> The fishing on the Galilean Sea cannot possibly have allowed the acquisition of much wealth. Lücke appears to deduce too much from Luke v. 10, when he under-

Priest (not merely with his servants, John xviii. 15) indicates a certain respectability in the family from which John had descended.

Meanwhile this is a very unimportant circumstance, and we can in no wise infer from it that he enjoyed any splendid training which would account for the subsequent bent of his mind, and his peculiar ministry. The appearance presented by our Evangelist is to be explained purely by his elevated calling, which was to attain its most happy and complete development under the influence of the Holy Spirit. This his vocation to act for lofty divine ends, first disclosed itself in his joining the Baptist. In him the Evangelist rightly recognised the first rays of the approaching sun, and while he was attracted by their lustre, the light which displayed its power in the Baptist led him to the fountain from which it gushed forth; John came by means of the Baptist to Jesus. (John i. 35.) John soon belonged, with his brother James and with Peter, to the Lord's most select and confidential circle; but he alone rested on the bosom of Jesus, on which account he is commonly called *ἐπιστήθιος*.

The relationship of Christ to James is not precisely known; but what we learn of Peter is quite adapted, on account of the contrast with John's mode of thought and disposition, to place the character of the Evangelist in a clearer light.<sup>1</sup> In Peter, manly force and fiery ardour predominated; while John appears like a virgin-nature, gentle, tranquil, wrapped in himself. Ardour continually brought Peter forward as the spokesman of the apostles, so long as the Lord was with them on earth, and after the Lord's ascension to heaven, as the representative and advocate of the infant Church; while John neither travelled much, nor addressed large masses of people, nor converted great numbers, but rather reposed in quiet and contemplation—so long as the Lord continued his work upon earth, leaning on his breast, and after he returned to the Father, listening with an open spiritual ear to his secret revelations.

stands the passage as if the families of John and Peter were in partnership, so as to carry on the trade of fishing on a large scale. The expression, *ἦσαν κοινωνοὶ τοῦ Σίμωνος* certainly cannot be rendered: "they were friends, companions of Simon." The dative requires the translation: "they were in association with Simon," namely, in their business; but there is nothing to shew that this association was a permanent one. The simplest plan is to understand the words as meaning that they were at that time carrying on the fishing in combination, perhaps only for a few days.

<sup>1</sup> Compare the Comment. on Matt. xiv. 23, ff.

It may therefore be said, that whilst Peter loved Jesus more than the other disciples did (John xxi. 15)—that is, whilst in him the active energy of love possessed greater fulness—Jesus loved John more than he did the rest; that is, the susceptibility to the powers of the upper world—the negative, passive capability of love—presented itself as predominant in John. Accordingly, whilst the activity of the practical life devolved upon Peter as his appointed sphere, John was the apostolical representative of everything sublime in the *mystic* and the *intellectual*. He was not called first to cut the way with the sword of the Spirit, as Peter and Paul, but to conduct those churches which had been founded, which were growing and developing, into the depths of the inner life, and to unfold to them the treasures of knowledge. Grotius meant something similar to this when he termed John  $\phi\iota\lambda\omicron\mu\eta\tau\omicron\upsilon\varsigma$ , but Peter  $\phi\iota\lambda\lambda\omicron\gamma\omicron\sigma\iota\sigma\tau\omicron\upsilon\varsigma$ ; only, in these terms, he did not exhibit so much St John's susceptibility of love—the maidenlike feature of his character—as his affection for the human *person* of the Saviour; whilst Peter loved not so much his person as his *office* and *function*. Nice as this distinction is, I do not think it altogether *true*, since a stronger impulse of love plainly manifested itself in Peter even towards the *person* of Jesus; only, this disciple never betrayed so much woman-like susceptibility as we discover in John.

Much, however, of the information which the Gospels supply concerning John, certainly appears to stand in opposition to this view of his *character*; so that we might believe this tenderness of love and intenseness of nature to have been founded not so much in his calling and natural disposition, as in a work of grace within him. But while it is undeniable that the power of grace purifies and transforms the sinful peculiarities of man, it is quite as certain that it does not substitute opposite characteristics for the natural disposition. It by no means converts the tender, gentle soul into a Luther, and changes one full of energy and force into a Melancthon; but it sanctifies and perfects those natural abilities of man which are originally imparted by God.

Hence it certainly cannot be supposed that John, before his second birth, possessed an ardent aspiring temperament like Peter's, for out of this, such a nature as John's never could have been formed; nor can anything amounting to proof be deduced from those passages which have been appealed to in sup-

port of such an assertion. The main passage is Luke ix. 54, compared with Mark iii. 17. According to the first, both the sons of Zebedee, John and James, said, when the inhabitants of a Samaritan town would afford no shelter to Jesus, "Lord, if thou wilt, we will command that fire fall from heaven and destroy them, as Elias did." Jesus, however, rebuked them and said, "Know ye not of what spirit ye are the children?" In the other passage, both brothers are called *υιοι βροτῆς*, indicating a character likely to utter such expressions as that which has just been adduced. But, in the explanation of Luke ix. 54, it has already been shewn, in the first place, that no connexion subsists between these passages, while the epithet, *υιοι βροτῆς* points out nothing censurable, but designates the new name, that is, the new nature of both Zebedee's children; and, in the second place, that the ebullition of anger against the Samaritans affords no evidence of a peculiarly vehement temperament, but merely indicates a momentary confounding of the spirit of the Old and New Testaments, and of their relative stand-points. Keeping then in view the character of John, as affectionate and intense, yet without the feebleness or effeminacy too frequently ascribed to him—this occurrence will not lead us into any error as to its essential tone. Nor do we regard the passages Matt. xx. 20, ff., and the parallel, Mark x. 35, ff., as affording any more evidence than those quoted above with respect to the aspiring turn in John's disposition. According to Matthew, the mother asks *with* the two sons; according to Mark, the sons *alone* ask for two places of honour in the kingdom of the Lord, at his right hand and at his left. It is probable that the propensity, naturally cleaving to every man, to become eminent and exalted, on this occasion was stirring in the minds of the disciples; but yet, according to the context, this certainly was not the radical principle of their inner life, and the motive of their request; for the Lord did not rebuke ambition and insincerity in this request, but merely their ignorance of the greatness of what they asked. "Ye know not what ye ask," said Jesus, "nor the way which would lead to that which ye desire." It is also more than probable that the real meaning of this petition was, that they might ever have the power of remaining in immediate nearness to him whom they loved with all their soul. (The same view has already been indicated in the Commentary on the passages quoted.) It was obviously not so much what the two

disciples asked, as the manner in which the ten expressed themselves in reference to this request (ver. 24), which gave rise to the subsequent address of Jesus (Matt. xx. 25, ff.); and the words in which he portrays dominion in the kingdom of God, are intended rather to furnish the ten with a description of the nature of such dominion than to reprove the sons of Zebedee. They express the sentiment: "It is well to strive after dominion in the kingdom of God, since no one rules there but he who is most humble and most lowly; if, therefore, the two disciples seek for themselves places of dignity in the kingdom of God, they desire something which presupposes the deepest humility and the purest love." Accordingly, we can only infer that, while John participated in the general sinfulness of human nature—which is self-evident—he was endowed by God with the greatest loveliness, in order to exhibit in him, through the transformation of his nature by the regenerating power of grace, that very engaging aspect which has always excited the admiration of the Church.

With regard to the latter circumstances of John's life, it appears from Gal. ii. 9 that he spent a considerable time in Jerusalem, and a later tradition reports that he lived there until the death of Mary, the Lord's mother—who is said to have died in the year A.D. 48—in order that he might completely fulfil the charge of the dying Saviour to take care of his mother. Even if this information cannot be regarded as founded in history, still the date certainly approaches very closely to the truth.

Many of the journeys attributed to John are not recorded, nor does his character render it likely that they ever were taken. We only know that, probably when the apostles ceased from devoting their chief attention to the Israelitish people, John went to Ephesus, in Asia Minor, where Paul had laboured before him.<sup>1</sup> His residence in this important city of the old world is perfectly demonstrable from history. After Irenæus, who received the most certain information on this point from his teacher Polycarp, the immediate disciple of John, it is related by Clemens of Alexandria, Eusebius, Jerome, &c.<sup>2</sup> John lived there till the time of

<sup>1</sup> Although in the second Epistle to Timothy no mention is made of John, and Timothy there appears quite by himself, yet it is probable that John went for the first time to Ephesus shortly before the destruction of Jerusalem, at the close of Nero's reign.

<sup>2</sup> Comp. Iren. adv. haer. iii. 1, 3; Euseb. H. E. iv. 14, v. 20; Clem. A. quis dives salv. c. 42; Jerome ad Galat. vol. iii. p. 314.

Trajan, towards the end of the first century, and attained the greatest age of all the apostles. For a long period, his grave was shewn there as a sacred relique.<sup>1</sup> Probably it was there that he composed his writings (Comp. § 4 in this Introduction), which in their contents and form are suited to the state of things prevailing in Asia Minor. It is only with respect to the book of the Revelation that the assumed banishment of the Evangelist to the Isle of Patmos occasions any difficulties; these, however, can be considered and solved only in the connected inquiry respecting the authenticity of that writing. Among the incidents of John's life that have come down to us, is the account of the Evangelist's preservation in boiling oil, which Tertullian (*de praeser. haer. c. 36*) communicates, and which is doubtless legendary. The circumstance that John had no hard sufferings and persecutions to endure—as well as the fact of his not dying a martyr—is traceable to the peaceful and purely spiritual character of his course of life; and in this respect, also, a distinction might be established between the characters of Peter and John (comp. John xxi. 18–22.) The intenseness and power of his work as an apostle strikingly appear in the account given by Clement of Alexandria (*quis div. salv. c. 42*) concerning the youth counselled among the robbers, as also in that by Jerome (*vol. iii. 314*) about the exhortation to love, into which the disciple of love compressed everything worthy of desire; and nothing can be said against their credibility.

With respect to the narrative of the meeting between the Evangelist and Cerinthus (*Euseb. H. E. iii. 3, 28, iv. 14*), I entirely concur in the view taken by Lücke (*Comment. Pt. i. p. 19*, in the second edition, which I always quote), viz. that there is no admissible ground for considering the story untrue; on the contrary, 3 *Epis. John ver. 10* appears suggestive of the key to John's conduct towards that heretic, and even this, when rightly understood, contains nothing contradictory to the mild character of the Evangelist. The bias under which this was for a long time viewed as a fabrication, proceeded simply and solely from that weakness and indifference, with respect to heretics, which persons had accustomed themselves to regard as toleration and kindness.

<sup>1</sup> *Euseb. H. E. vii. 25 p. 455*, edit. Stroth.

## § 2. OF THE GENUINENESS OF THE GOSPEL BY JOHN.

The Gospel of John possesses stronger testimonies in history, with respect to its genuineness, than any other writing of the New Testament, or, we may say, of the whole of antiquity.<sup>1</sup> For, even if other writings of the New Testament can exhibit testimonies to their apostolic origin just as old and as numerous, still the Gospel of John has *this* advantage, that its author lived a longer life than the rest of the apostles, while he dwelt and laboured for many years in one of the most flourishing communities of the ancient Church. John, as we have already remarked, lived in Ephesus, and there he died during the reign of Trajan, at the end of the first century of our era, about a hundred years old.

We know, from the letters of the contemporary Pliny,<sup>2</sup> to what an extent Christianity prevailed at that time in Asia Minor; everywhere in the cities there were numerous bodies of believers, and even in the rural districts the Gospel had made considerable progress.

Accordingly, John, the last witness of the life of the Lord remaining on earth, must have been held in the greatest esteem by the numerous Christian flocks; his writings must have been frequently read, and thus it must have been rendered next to impossible that a spurious writing should be attributed to him, and especially one of such importance as the Gospel of John, without immediately calling forth the liveliest opposition. History, however, knows nothing of an objection to John's Gospel. Eusebius (Ecl. Hist. iii. 25) enumerates it with the three first Gospels among the Homologoumena, and the oldest teachers of the Church acknowledge it as a genuine monument of John. Irenæus, in particular, says that several old teachers gave him information concerning John and his Gospel.<sup>3</sup> He doubtless intended among these persons, in the first place, Polycarp, bishop of Smyrna, who had known John personally; and, secondly, Papias of Hierapolis in Phrygia. Eusebius indeed (Ecl. Hist. iii. 39) declares that the latter had not known any of the holy apostles, but it is plain

<sup>1</sup> Comp. Calmberg diss. de antiquissimis patrum pro evangelii Joanni *adversus* testimoniiis. Hamb. 1822.

<sup>2</sup> Comp. Plin. Epist. x. 97, printed in my Monum. hist. eccl., vol. i. p. 23, sqq.

<sup>3</sup> Comp. my Geschichte der Evangelien, p. 219, ff.

that Eusebius misunderstood the words of Papias, as we have already fully pointed out.<sup>1</sup> It is true that direct quotations from the Gospel of John are not adduced in the fragments of Papias, nor does Eusebius (iii. 30), who had read his writings, inform us that Papias cited John. But it does not follow, that the bishop of Hierapolis could not have known anything of the fourth Gospel; on the contrary, Eusebius makes no remark as to whether the teachers of the Church, about whose writings he gives intelligence, knew certain other writings, or did not know them, except in instances where uncertainty existed concerning their origin. This, however, was not the case with the Gospel of John, and he therefore maintained perfect silence as to this writing, and as to their use of it.

Besides these oldest witnesses, we find the writing of the Evangelist John acknowledged and used by very many others, and that in the most diverse districts and regions. Justin Martyr had it in his collection of Memorabilia,<sup>2</sup> Clement of Alexandria used it as a genuine apostolic writing; so did Tertullian in Carthage and Irenæus in Lyons; nor was it less known and used by the Syrian and the old Italian churches, in the primitive canons of which, in connexion with the other Gospels, that of John also is found. This general harmony in the acknowledgment of John's Gospel is not, however, confined to the members of the Catholic Church, but those who belonged to the sects also used the writing as authentically apostolic; the Gnostics, for instance, and the Montanists, and even Pagans (*e. g.* Celsus), regarded the Gospel of John as an acknowledged fountain of Christian doctrine. Among the former, it is true that the Marcionites, just as the judaizing sects, did not *use* John; this, however, was not because they doubted its authenticity, but, on the contrary, *because they acknowledged it*. They did not believe that John was to be numbered with those apostles who had properly apprehended the Gospel; the former (the Marcionites) considered only Paul—and the latter (the Ebionites) admitted only Matthew—to be the genuine apostle. Thus the

<sup>1</sup> See Olshausen's *Genuineness of Writings of N. T.* p. 109.—Tr.

<sup>2</sup> Comp. my *Geschichte der Evangelien*, p. 288, ff. What Credner has adduced against this (*Beiträge zur Einl.* Halle, 1832) is so internally improbable, and so utterly unfounded, that no one has acknowledged it. (Comp. *Lücke Comm.* vol. i. p. 29, note.) Justin Martyr, according to Credner, was indeed acquainted with our four Gospels (yet he leaves this doubtful with respect to that of John), but seldom or never used them! According to him, Justin used only the Petrine Gospel.

very opposition of these sects to the *use* of John's Gospel is a confirmation of the evidence for its authenticity. The remarks which Bretschneider<sup>1</sup> has opposed to these historical facts, are partly of no importance, and partly rest upon misunderstood passages of the Fathers; upon which subject I have enlarged in my work already frequently referred to (p. 242, ff.)

The only trace of a contest respecting the apostolic origin of John is afforded by the Alogians,<sup>2</sup> an insignificant sect, which rose in opposition to the Montanists. Their opposition, however, is perfectly unimportant, because they rejected the genuineness of this Gospel without any historical ground, and merely on polemical accounts. Moreover, their whole appearance and operations were of a trivial, meaningless character, and no person of consequence belonged to them.

These feeble opponents of John in antiquity, have, however, been succeeded by some in the most recent times, who have produced remarks of a much more shrewd and substantial nature against the genuineness of the writing under consideration. These require a short notice; more especially because they, for the most part, rest upon correct *observations*, from which false *conclusions* have been deduced. We here notice only the work of Bretschneider, already alluded to, because it is the most acute of those which have been penned against the genuineness of John's Gospel.<sup>3</sup>

<sup>1</sup> Comp. his *probabilia de evangelii et epistolarum Joannis Apostoli indole et origine*. Lips. 1820, p. 211, sqq.

<sup>2</sup> Comp. my *Geschichte der Evangelien*, p. 255, ff.

<sup>3</sup> While Bretschneider has declared himself overcome by the weight of the arguments adduced against his probabilities, de Wette recently repeats his objections to the authenticity; to say nothing of the positive language used by Dr Strauss. De Wette maintains (p. 8) that an apostolic disciple composed the Gospel from the communications of an apostle, only with the unshackled use of his own mind; and that in truth this was a disciple of the Evangelist John. Meanwhile, all that is urged against John himself might with equal propriety be said against a disciple of his, supposing him to have been a true disciple of John, and acknowledged by him as such. For, according to de Wette's lax views, in particular, there would be no difficulty in admitting that the apostle himself committed all the errors through which that writer has been induced to fix upon a disciple of the apostle as the author of the Gospel. At the same time, de Wette himself, at the conclusion of the passage to which we have alluded, admits the unsatisfactory nature of such internal evidence as he adduces, and acknowledges the incontrovertible character of the opposite external evidence. "The recognition of John as the author of our Gospel, even after the most violent assaults, will ever continue prevalent in the Church." I am of the same opinion: the most hostile attacks upon the truth can only place it in a more triumphant light.

The most important among all the remarks which have been directed against the Gospel of John by this scholar, is *that the Saviour, according to the representation of the fourth Gospel, appears to be a perfectly different person from that which he is described to be in the three other Gospels.* The difference between the Christ of John and that of the synoptical Evangelists is, in fact, very great. If we compare the Saviour, according to John's portrait, with that of the three other Evangelists, in the first description his form is as it were ethereal, and encircled by a magic light. Everything in him is spiritual and profound. His discourses are replete with genuine *Mystik* and *Gnosis*. Nothing that is partial, narrow, merely national, is to be found. On the other hand, in the description of the synoptical writers, Jesus appears in a popular aspect, teaching in the mode commonly practised by the Jewish instructors, acting in a manner entirely national. With all the richness of thought in the discourses of Christ, yet most of them, as given by the three first Evangelists, want that peculiarity which we term *Gnostical Mystik*, in the noblest sense of the words.

It is true we find also among biographies of wise men, *e. g.*, in that of Socrates, a similar variation; Plato gives him a more spiritual aspect than Xenophon does. But the difference between the two representations does not stand out so forcibly, either in this instance or in any other, as it does in the case before us; and did we recognise nothing more than what is human in Christ, it might in fact be scarcely conceivable how one amongst his disciples could give a picture of him so entirely different from that drawn by the others. But this phenomenon becomes intelligible to him who believes that in Christ the fulness of the Godhead itself was manifest, while the perfect model of all human beauty and moral greatness was displayed; then if we connect with this the supposition that all the disciples of the Lord—and among them the Evangelists—possessed very different personal endowments, it becomes evident how variously, in the different mirrors of their minds, the same elevated, full portrait would present itself, since the *individuals* were not in a position each to catch all the rays that issued from the sun of the spiritual world, and unite them into one image. It was reserved for the profound, contemplative mind of John to absorb even the faintest gleam, and thus to form the most spiritual representation of the Saviour. Each of the others

apprehended one portion of his great work, all of them, however, looking at him rather from without than from within.

To this internal evidence we may add the external argument, that John's design in writing was quite different from that of the three first Evangelists, and that the persons for whom he wrote were altogether different from those whom the other Evangelists addressed (which subject is more particularly discussed in the immediate sequel); and on this account his description must naturally appear very different from theirs.

Further, while it is shewn that the difference between the description of Christ given by John and that given by the three first Evangelists, cannot form any ground for doubting the authenticity of John—but on the contrary goes to prove the sublime character of the appearance which Christ presented to him, and the greatness of the gifts with which the Evangelist was endowed—just as little question of the authenticity can be founded on the remark *that the discourses in John could not have been delivered*.<sup>1</sup> Even if this remark were substantiated, it would afford no testimony against the genuineness, since in the apostolic Matthew we meet with discourses framed by the Evangelist himself; if only the same Spirit who inspired the Holy Teacher animated him who framed the discourses, such freedom in the treatment of them can be no disparagement. In the case of John, however, the fact itself is not established; this view is arrived at only by means of the false supposition that the discourses in John are too profound, too thoroughly digested, to have been delivered to the disciples, or by any means to the people. Jesus indeed intentionally spoke much that certainly was not in its full sense understood by those around

<sup>1</sup> The inapplicability of the mythical hypothesis to John's Gospel, after the general remarks shewing it to be inadmissible with reference to the evangelic history as a whole (in the Comment. vol. i. 3rd edit.), requires no further demonstration. All that is there adduced only serves to accumulate evidence in favour of John; since he was from the beginning an eye-witness even of the most secret and momentous circumstances in the life of the Lord; since he took charge of the mother of Jesus, and from her might gain an accurate acquaintance with all the incidents of his history in childhood (the fact that he does not contradict the statements of Matthew and Luke, is moreover to be viewed as a confirmation of them, because he must have known them); and finally, since he lived the longest of the apostles, and wrote his Gospel at a time when Christianity had already spread through all the regions of the *orbis terrarum*, and that not in a sequestered corner of the earth, but in Ephesus, one of the great centres of business in that day.

him; but the Holy Ghost was to bring all that he had said to the remembrance of the disciples, in order that an object worthy of investigation and study might be bequeathed to them for a later period, when they and the Church should have made further attainments. If, therefore, I am not at all of opinion that John noted down those discourses which he has recorded, *word for word*, and from these notes inserted them in his work, I still believe that the discourses of Christ given us by John are related *substantially* as the Saviour delivered them. They in nowise resemble the style of Matthew's compositions, but are confined so strictly to the historic occasions which called them forth, and are in themselves so finished and entire, that every thing seems to me indicative of their originality.<sup>1</sup>

With the main arguments which we have thus referred to, may be coupled some subordinate observations of Bretschneider—such as, that the author here and there betrays that he is no eye-witness, appears not to be a native of Palestine, for he makes incorrect statements respecting the last Passover, and so forth. But all these objections have already been cleared up in the special refutation of Bretschneider's hypothesis,<sup>2</sup> and the substance of them is considered in the exposition, as the several passages occur which have reference to the matter.

Finally, as to the *integrity* of the Gospel. This also has been

<sup>1</sup> Lücke thinks (p. 103) there can be no mistake in the opinion, "that the discourses of Jesus related by John manifest the reflection of John's mode of speech and thought, or reproduction through the medium of a subsequent development of his mind." If this be understood as referring merely to the form of the discourses, I perfectly assent to it; but the *contents* themselves appear to me too peculiar to have sustained an alteration in passing through the mind of John. Yet even as it respects the form, there are important passages, such as Matt. xi. 27, 28, which sound quite like John's, while John vi. 1, ff., and xii. 1, ff., come very near to the representation in the synoptical Gospels. The principal cause of the difference between the discourses of Jesus in the synoptical Gospels and in that of John, must doubtless be sought in the varied individual characteristics of the reporters, which were variously attracted by different discourses of Christ. In Christ all forms were united, but each one recounted only that which entered most deeply into his own heart. The affinity between the mode of speech and representation in John's Epistles and that in the Gospel, is satisfactorily explained by the susceptible character of John, who knew how to make the sentiment and spirit of his Divine Master all his own.

<sup>2</sup> Comp. Hensen über die Authentie des Johannes. Schleswig, 1823; and especially L. Usteri Commentatio critica, in qua Evangelium Joannis, genuinum esse ex comparatis quatuor Evangeliorum narrationibus de coena ultima et de passione Jesu Christi ostenditur. Turici. 1823.

disputed; the concluding chapter in particular is contested with plausible arguments; and, besides this, single passages are assailed, such as John v. 3, 4, vii. 53—viii. 11. But we reserve the explanation of these paragraphs also until we come to the interpretation of the passages adduced.

### § 3. OF THE DESIGN OF JOHN'S GOSPEL.

In the numerous and important disquisitions concerning the object pursued by the Evangelist John in the composition of his Gospel,<sup>1</sup> it is abundantly evident that a sufficient distinction has not been made between principal and subordinate designs. In a writing of the compass which John's Gospel embraces, an author may obviously keep in view and prosecute several objects at the same time; while he nevertheless ordinarily directs his attention and his aim, from the beginning to the end of his work, towards one thing only as strictly speaking the *main purpose*,—the *subordinate designs* presenting themselves in single passages rather than in the whole. Accordingly, I now recognise as the chief object of the Evangelist, that which he himself states (John xx. 31), viz. to place before the eyes of the world the life of Christ the Son of God, neither for the Jews alone as Matthew, nor for the Gentiles alone as Mark and Luke did, but for all those, among Jews and Gentiles, who possessed the ability and the disposition to engage in the deeper speculations respecting divine things, and whom we will designate by an appellation comprising both the true and the false in their tendency, viz. *gnosticising Mystics*.<sup>2</sup>

Depth of mind prepared the Evangelist to meet the lofty pretensions of these men. On the one hand, he could appreciate what was pure in the attempt to penetrate to a deeper acquaintance with the reality of divine things; while, on the other, he

<sup>1</sup> Comp. Lücke on the History of the same.

<sup>2</sup> Comp. Shreekenburger's Beitr. zur Einl. ins N. T., p. 60, ff., and Studel's Aufsatz über das Verhältniss des Johannes zur Christlichen Gnosis, in the Tübinger Zeitschr. 1835, No. 1. Some of the Fathers adopted the same view—in particular, Irenæus, Epiphanius, and Philastrius; only they confined their attention too much to one or another Gnostic sect, especially to Cerinthus, the Nicolaitans, or the Marcionites. In this sense, Irenæus, overlooking the Gnostic elements which already existed in the time of John, says (adv. haer. iii. 16) that John wrote *providens blasphemias Gnosticorum regulas*.

knew the temptations arising from this tendency, and the imminent danger of error with which it threatened mankind. He knew, further, in what errors these gnosticising Mystics were already more or less involved, and saw himself in the position to meet these errors in all main points, by profound, unmingled truth; and accordingly it was necessary so to shape his labours as an author, that the doctrinal statement should be accompanied by a polemic element. The affectionate and mild disposition of the beloved disciple not only left no trace of acrimony or bitterness, but even shrank from particular and direct attacks. The simple representation of the true, eternal *Mystic* and *Gnosis* (*i. e.* the deeper, substantial, divine knowledge, in opposition to the merely notional) rightly appeared to him the most suitable agency by which he might refute all false Gnosis, and at the same time, while attracting to this knowledge, by means of its own beauty and glory, all those nobler minds of whom there were doubtless many amongst the Jewish and Pagan Mystics, he might disengage it from all false images of this kind. We may therefore see in John what is the purest, noblest form of polemics from the Christian stand-point; it is that which contends against its opposite rather by means of the power of the truth unveiling itself in its beauty, than by positive assault; and thus much more is accomplished than by the latter method, because positive attacks generally call forth and embitter what is sinful in man, while the mere disclosure of the truth makes common cause with what is noble in the hearts of adversaries themselves, and so enlists them among its friends and defenders.

If, however, agreeably to what has been stated, I recognise, as the main object pursued by John in the composition of his Gospel, a doctrinal and polemic aim against a tendency of mind widely prevailing at the time; I cannot confine my thoughts, either with Irenæus (*adv. haer.* iii. 12) merely to Cerinthus and his adherents, or with Epiphanius and Philastrius to the Nicolaitans or the Marcionites, or even with some of more recent date, *e. g.* Grotius and Herder, merely to the Sabians, or the disciples of John; while at the same time I cannot exclude either of the latter two. In particular, the expressions of the Evangelist respecting the Baptist (John i. 3) evidently have a polemical leaning against the erroneous opinions of the Sabians concerning their master. J. D. Michaelis, Storr, Hug, &c., certainly took the most correct view,

when they maintained that John had in his eye these and the rest of the Gnostics in apostolic times. These learned men, however, appear to have formed too narrow a notion of polemics, overlooking the fact, that the Gospel is just as much and almost more an invitation to the true Gnosis than a refutation of the false. The latter is rather to be regarded as naturally involved in the representation of which the former embodies. In like manner it seems to me that Kleuker, in forming his theory of a reference in John to Judaists entertaining corporeal views, confounds the negative with the positive character of his Gospel. Corporeal Judaism is certainly refuted by the spirituality of the Gospel, but there is no direct reference to this antithesis. The peculiarities attached to the language, and to the choice of matter, throughout the entire writing, indicate a pervading reference to individuals of a Gnostic tendency, and on that account I do not hesitate to consider this the main object of the Gospel before us, without, however, wishing to exclude special references, in single passages, which point in a particular direction, as, for example, in the case of the Sabians.

Connected with this main design of the Evangelist, there appears to be another of a more incidental character, viz. that of supplying the complement of the three first Gospels; a design spiritual in relation to its tendency, as well as material in relation to the occurrences and discourses. Clement of Alexandria (in Euseb. II. E. vi. 14) attached importance only to the former, while Eusebius of Cæsarea regarded only the latter; both, however, must be united in order to determine with accuracy the character of John in his relation to the three first Evangelists. To depict the form of Christ completely, it was not sufficient to portray him in the spiritual manner of John's representation; to know all that was worth knowing of the Saviour, many material additions were necessary in the way of incidents and dis-

<sup>1</sup> As to the filling up of the synoptical Gospels by John, I quite agree with the sentiments expressed in Hase's *Leben Jesu* (p. 181, note 3.) Eusebius remarks (II. E. iii. 24, edit. Stroth. p. 155) that John wished merely to give an account of the first year of Christ's ministry, since the other Evangelists had commenced their history with the imprisonment of the Baptist. But the mention of this imprisonment is merely by way of anticipation (comp. the Comm.), not a chronological circumstance in the narration of the synoptical writers; besides which, John gives us information concerning the latter part of the life of Jesus, and indeed enters far more into details respecting it than the three first Evangelists.

courses. Yet we cannot regard this latter object, even with both its parts in combination, as the main purpose in the composition of the Gospel, because occasionally something is related which has been already touched upon by the other Evangelists; and especially because deviations from the accounts of the synoptical writers occur without being reconciled. (Comp. in particular, the history of the resurrection, according to John, with the narrations given by the other Evangelists.) Both the facts just mentioned would be inconceivable if John had written his Gospel for the express purpose of completing the three already in use in the Church; moreover, in this case there would hardly be such an entire absence of allusion to the synoptical authors as we find to be the case; whereas the circumstance is perfectly consistent, if we grant that John had in his eye the existing representations of the life of Jesus *in connection with his main object*.<sup>1</sup> And, moreover, the supply of deficiencies was in part a matter of course; for John's peculiar turn of mind, as well as the difference between his design and the aims of the other Evangelists, necessarily led him towards different points from those to which they had directed their labours.

With this supplementary position of the fourth Gospel, I am also inclined to connect its *chronological character*. (Comp. the remarks in the Comm. vol. i. Introduction, § 7.) It is obvious that to give accurate dates, to separate one occurrence from another, or to furnish minute information respecting the feasts which Jesus observed in Jerusalem, was unimportant, so far as the main object of the Gospel was concerned; for the Gnostics were accustomed to regard such external things as little and trifling. If, therefore, we would associate the chronological character of the Gospel with its chief design, we must maintain that it was just on account of this Gnostic neglect of chronology that John was care-

<sup>1</sup> After renewed consideration, I prefer this mode of understanding the relation of John to the synoptical Evangelists before that proposed by Lücke. This scholar (p. 152, ff.) is of opinion that John presupposes the oral Evangelical traditions, but not our written Gospels. But since, according to the testimony of history, these did exist before the composition of John's Gospel (how long before it matters not to this question), it appears inconceivable that John should not have become acquainted with them, in a city like Ephesus, where everything was concentrated; whilst if he knew them, he could not have avoided mentioning them. The instances adduced by Lücke are not of such a kind as to render it impossible to admit a knowledge of our canonical Gospels on the part of John, if we once allow that the strict design of the Apostle was not the filling up of the synoptical writings.

ful respecting it. Now this relation between the two things can scarcely be shewn to be probable. But the explanation of the regard which John paid to the chronological part becomes the more natural if it be admitted that he did not find in the synoptical Gospels those particulars concerning the Lord's conduct at the feasts in Jerusalem by which the time of his public ministry could be measured. The Evangelist has supplied this by no means unimportant defect, so far, at least, that we are in a position *in some measure* to fix the term of Christ's ministry; although we must give up the attempt to insert the single events reported by the synoptical Evangelists, into the periods between his journeys to the feasts.

In accordance with the resting-points suggested by John himself, we have divided the Gospel into three nearly equal parts, so as to facilitate a view of the whole. The *first part* extends as far as John vi. 71, to the journey to the Feast of Tabernacles; the *second* reaches to xi. 57, the last journey to the Passover, and comprehends a period of six months; the *third* to xvii. 26, the history of the sufferings, and includes six days. The compass of the first part cannot be *precisely* determined,<sup>1</sup> on account of the uncertainty attaching to the passages v. 1 and vi. 4. (Comp. the interpretation there given.) At any rate, however, two Passover feasts are spoken of, which Jesus attended during his ministry, before the Feast of Tabernacles (vii. 1, ff.), and accordingly the first period includes at least more than a year and a half, and perhaps even more than two years and a half, which last supposition is at all events the more probable.

#### § 4. TIME AND PLACE OF THE COMPOSITION.

As to the *place* where John may have composed his Gospel, nothing certain can be determined; but the later history of the

<sup>2</sup> Several of the Fathers, *e. g.* Irenæus (i. 3, 3, ii. 20, 22), Clement of Alexandria (Strom. i. 174), Origen (de princ. iv. 5), Tertullian (adv. Jud. c. 18), limit the ministry of Christ to *one* year. But, in coming to this conclusion, they appear to have followed not so much what is intimated in the Gospels, as prophetic passages of the Old Testament, *e. g.* the passage in Isaiah lxi. 2. (Luke iv. 18), and Daniel's seventy weeks. A strange contrast with this view is formed by the entirely unfounded assertion that Christ attained the age of *fifty* years. (Comp. Iren. ii. 22; Euseb. II. E. iii. 23.)

Evangelist leads to *Ephesus*, where, as we know, he took up his permanent abode. On the one hand, the conjecture that John composed his Gospel in this famous commercial city of the old world is confirmed by ancient tradition, since Irenæus (adv. haer. iii. 1) and Eusebius (II. E. vi. 8) mention Ephesus as the place where the Gospel was composed. On the other hand, the design of John's evangelic history, to which we have referred, is also entirely in favour of this city and its neighbourhood. For it was just in and around Ephesus that the Gnostic tendency prevailed, and must have pressed itself upon John's attention, as a phenomenon of importance to the Church; hence the very wants of this locality satisfactorily explain the form of representation which he adopted.

From the Gospel itself, we can only infer that it cannot have been composed in Palestine, and for natives of that country; for Jewish manners and customs are treated as unknown, and are on this account explained. (Comp. John ii. 6, 13, iv. 9.) Another traditional statement, that John's Gospel was written in the Isle of Patmos, is supported only by doubtful testimony, *e. g.* the spurious writing of Hippolytus "on the Twelve Apostles." The synopsis of Holy Scripture ascribed to Athanasius represents John as merely inditing the Gospel in the island, and says that it was published by Gaius in Ephesus. (Comp. Lücke's Comm. Pt. i. p. 120.) Hence the statement that Ephesus was the place of the composition only gains from this greater probability.

As to the *time* of the composition, the Gospel itself furnishes nothing whatever that can determine it. An appeal has indeed been made to chap. v. 2, in proof that Jerusalem was yet standing when John composed the Gospel. But the words  $\xi\sigma\tau\iota\ \delta\epsilon\ \epsilon\nu\ \tau\omicron\upsilon\tau\eta\ \text{'I}\epsilon\rho\sigma\omicron\lambda\upsilon\mu\omicron\iota\varsigma$  may just as well be applied to a recollection of the state of the city and its environs, or to the destroyed city itself, where in fact the  $\kappa\omicron\lambda\upsilon\mu\epsilon\lambda\eta\delta\epsilon\iota\alpha$  was still remaining. We therefore only arrive at a determination of the time by means of John's relation to the synoptical Evangelists. According to the foregoing paragraph, it is already clear that John must have written later than the first three; and this is also confirmed by the tradition of the ancient Church. (Comp. Clemens of Alexandria in Euseb. II. E. vi. 14, Epiphanius haer. li. 19.) We are thus already brought beyond the time of the destruction of Jerusalem; for since the first Evangelists wrote immediately *before* this catas-

trophe, John certainly must have composed his Gospel *after* the same. Tradition supplies nothing more definite in reference to the time of the composition; for the accounts of Epiphanius (haer. li. 12) and of Suidas (s. v. Ἰωάννης)—that the writing was composed in the year 90, or indeed, according to the latter, in the year 100—although they cannot vary much from the truth, are of no value to us as *means of proof*; partly because they are not harmonious, and partly because they belong to a period far too late.

There is therefore only one remaining circumstance by which to determine the time, viz. the relation of the Gospel to the other writings of John, particularly to the *book of the Revelation*, in which we recognise an authentic Johannine document. The contents, no less than the form of the Apocalypse, indicate that its composition was earlier than that of the Gospel. I place it (as will be seen hereafter, when the subject is further prosecuted, and the reasons which actuate me are detailed) between the death of Nero and the destruction of Jerusalem. Between the composition of the Apocalypse and that of the Gospel, however, a period of some length seems to have elapsed, as the Gospel exhibits a considerable increase of facility in writing Greek. Consequently we cannot be far from the truth in placing the composition of the Gospel between the years A.D. 80 and 90.

The mention of the relation between the Gospel and the Apocalypse leads us to the *language* and *style* of the former writing. It is hardly needful to mention that the *original language* of the Gospel is Greek; the view taken by Grotius, Bolten, and Bertholdt,<sup>1</sup> that it was originally written in Aramaic, and then translated into Greek, is to be regarded as sufficiently refuted. But with respect to the Greek in the Gospel, as compared with the style of the Apocalypse, we may remark that it evinces a much greater degree of ability. The language of the Apocalypse is full of harsh and even obviously incorrect forms of speech; in the Gospel, on the contrary, there is nothing of the kind; the language is easy, free, and ready, and has only the general Hebraic complexion of the Hellenistic dialect, and that not by any means in the degree found in Matthew.

<sup>1</sup> Bertholdt admits with Bolten errors in the translation from the Aramaic, in John's Gospel, without, however, allowing that the Gospel was originally written *entirely* in Aramaic. He thinks that only the *digeses* from which John elaborated his work were written in Aramaic.

Nothing is simpler than to ascribe this increased fluency to longer practice, which must have enabled John to clothe the abundance of his sublime ideas, more and more naturally, in the garb of the language which circumstances necessarily induced him to use.

On comparing the language of John with the style of other New Testament authors—in particular with that of Paul—one thing presents itself as specially characterising the former, viz. the use of a number of words which, in order to be correctly understood, require a knowledge of what is peculiar through the whole writing. To this class belong the words *λόγος*, *φῶς*, *σκότος*, *ζωή ἀλήθεια*, *χάρις*, *κόσμος*, *μένειν*, *γινώσκειν*, &c. These expressions are employed by John in a profound and spiritual sense, in which they are not otherwise usually applied. The Evangelist certainly has not invented words and employed them for the designation of his own ideas; it must, on the contrary, be admitted that the Lord himself, in his discourses, expressed the depth of his knowledge by means of these and similar terms, and that John so profoundly apprehended the precise ideas conveyed in them, that he could use them with the point and definiteness of meaning characteristic of his language, which here, as always, forms the outward expression of the writer's inward life. This peculiarity in the language of John is closely connected with *another*. The sententious, parabolical, and figurative style prevailing in the first three Gospels, as also the dialectic in the compositions of Paul, to a great extent disappear in the language of our Evangelist; John's thoughts are characterised by the greatest simplicity, combined with a metaphysical spirituality; they carry in themselves a perspicuity by means of which they are to be apprehended without departing from the point of view that reflects the naked idea. Drawn out of the depth of meditation, they are yet far removed from the obscurity and confusion of mysticism; expressed in the easiest language, they unite the profoundness of the genuine mystic element with the clearness and acuteness of the purely scholastic. Where, indeed, the organs of contemplation slumber or are undeveloped, there John's depth, with all his perspicuity, may appear like obscurity; but for such a medium of vision the Gospel of John was not written; the synoptical writings are more adapted to it.

With these two peculiarities of John, a *third* is necessarily connected, viz. that we do not discover in him that absence of com-

ment which so distinctly marks the child-like mode of statement adopted by the other Evangelists. John perpetually hovers with his own consciousness over the facts related, and the discourses reported, examining them from his own point of view; hence the copious explanations and remarks on the words of the Lord, which he draws from his own subjective experience, and which, in a manner peculiar to himself, he contrives so to blend with the discourses of the Lord that it is often difficult to point out with certainty the line of demarcation. Observations of this kind, however, only serve to shew the reader that John has passed beyond the child-like point of view; they never attain a character by means of which the purely objective nature of historical narration would be destroyed or annulled.

Among the modern authors who have penetrated more deeply into the peculiarities of John's ideas, Seyffarth deserves special mention, in his *Beitrag zur Specialcharakteristik der Johanneischen Schriften* (Leipzig, 1823.) Throughout the Exposition we shall take notice of his views. With respect to the grammatical peculiarities, Lücke should be consulted in preference to all others, in his *Comm.* Pt. i. p. 125, ff. The work of Schulze (*Schriftstellerischer Charakter des Johannes*, Leipzig, 1803) contains miscellaneous collections which need to be sifted.

### § 5. LITERATURE.

Among the Fathers, the labours of Origen, Chrysostom, and Augustine on the Gospel of John are preserved to us. Fragments of lost patristic commentaries are collected in *Corderii Catena patrum in evang. Joannis*. Antwerp, 1630. Besides the interpretations of the Reformers, Luther, Melancthon, Calvin, and Beza, the following—in connexion with the general works already mentioned in the first volume<sup>1</sup>—which have resulted from labours on particular points, are worthy of special notice: Lampe *commentarius exegetico-analyticus*, Amsterd. 1724, 3 voll.; Mosheim's *Erklärung des Johannes*, published by Jakobi, Weimar. 1777; Tittmann *meletemata sacra*. Lips. 1816; Lücke's *Commentar über das Evangelium Johannis*. Bonn. 1820–24, 2 voll.

<sup>1</sup> See Olshausen's *Biblical Commentary on the Gospels*, vol. i. p. 30, ff., Clark's *For. Liby.* Tr.

2d edit., 1833; Tholuck's *Commentar zu dem Evangelio Johannis*, 1st edit., Hamburg 1827, 5th edit., 1873; Klee's *Erklärung des Johannes*, Mainz, 1828 (the latter work is suited to Catholic divines); Matthæi's *Auslegung des Johannes*, Göttingen, 1837, vol. i., which contains only the first fourteen verses of the first chapter. On the doctrinal system of John we have, in addition to the disquisition by Grimm (Jena, 1825), only Neander's *Darstellung im Apost. Zeitalt. voll. ii.*

## I.

## PART THE FIRST.

FROM THE BEGINNING OF CHRIST'S MINISTRY TO HIS JOURNEY  
TO THE FEAST OF TABERNACLES.

(John. i. 1—vi. 71.)

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## § 1. PROŒMIUM.

(John i. 1—18.)

ON comparing the commencement of John's Gospel with the commencements of the other Gospels, we find the peculiar character of the former evangelic history presenting itself in a manner not to be mistaken. The Proœmium contains, as it were, the quintessence of the whole work, in the ideas as well as in the language and form of representation. For, while Matthew and Luke proceed from the genealogy of Jesus, and the history of his childhood, John so completely presupposes the acquaintance of his readers with Jesus, according to his earthly personality, that he speaks of him, and of the sublime character of his work, without even having mentioned his sacred *name*. He does indeed at once name the Baptist, but in such a way that he introduces even him as a personality who was known in essential points. John's profound representation proceeds from the eternal, original existence of the Word with the Father.<sup>1</sup> Mark's commencement has only an apparent correspondence with this.

The latter Evangelist also, it is true, presupposes the genealogical notices, and the history of the childhood in Matthew

<sup>1</sup> Yet John was by no means wanting in nationality. Comp. the treatise by Bauer (Zeitschr. für spec. Theol. vol. i. No. 2, p. 158, ff.), über den alttestamentlichen Hintergrund im Evangelium des Johannes.

and Luke, as known; he, however, opens his Gospel, not with the eternal existence of the Son with the Father, but with the beginning of Christ's *official* work on earth. The mode in which John opens his Gospel is exactly adapted to its assumed design. Those readers who had a Gnostic bias would assuredly feel themselves attracted from the very commencement, and incited to further perusal—so completely do the thoughts of the Proœmium break into their circle of ideas. Its genuineness and internal correspondence with the whole cannot therefore be doubted by any one who possesses the general qualifications for perceiving the oneness of a writing in all its parts. This same effect which the Proœmium must have had upon the Gnostics of the apostolic time, has been produced through the course of the Christian period, and still exercises its influence in the present day, upon all those who long after a deeper and more essential knowledge of God. The unfathomable depth of the words acts as a secret charm upon the spirit of the inquirer; we cannot refrain from looking into them and trying to search out their profound and comprehensive meaning. As, however, they conduct us to the original, it is impossible to exhaust them, and the inquirer is compelled to turn from the external words into himself, and into the depth of his own mind, and thus to climb from the knowledge of himself, as well as from the revelation of the divine in his own heart, to the original source of all revelation. It is in connexion with this inward experience that the enigmas in the mysterious commencement of our book are first solved; and to seek the solution of the latter without the former would be a vain effort.

As a peculiarity in the *form* of the Proœmium, it may be observed that it is composed of simple, short, condensed propositions, without conjunctive particles. Ver. 1-5, only *καί* occurs—from ver. 6 onwards, only *και* to ver. 12, when *δέ* occurs for the first time. In this short, concise style—next to the richness and depth of thought—the great difficulty of the Proœmium mainly consists.

As to the *composition* of the Proœmium, it by no means consists of an unarranged mass of thoughts, but is throughout pervaded by a close connexion. This connexion is indeed hidden, and at first sight it appears as if only ver. 1-5, 11 and 14, strictly belonged to the course of thought, ver. 6-9, 10, 12, 13, 15-18, being adjuncts; and it is certainly true that in the verses first

mentioned, the main points of the Proœmium are expressed. The manner in which these are related to the subordinate parts is first discovered when we recognize that the commencement of John's Gospel contains, as it were, a history of the Logos, *i. e.* of his several, gradually advancing forms of manifestation. This view being taken, the whole gains life, and the connexion presents a distinct aspect. The first four verses contain a pure description of the essence of the divine Logos, drawn forth from the depth of meditation. He is eternally with God, and is himself God, organ of the creation of all things, source of the life and light of men. He is not all this, however, as merely enclosed within himself, but, on the contrary, he *reveals* himself (ver. 5, *φάνει*) continuously, although the darkness did not apprehend him. This fifth verse furnishes, in the very idea of *φάνει*, a general and comprehensive description of the work of the Logos, so far as it respects the incarnation, which, indeed, is also a shining of the light in darkness. In order to distinguish the incarnation of the Logos as the culminating point of his work among mankind, from his previous ministry, and at the same time to shew what the grace of God had done to assist men in receiving the Logos, he mentions the witnesses of the coming light, the prophets. As such, the Baptist only is named as a kind of representative of the prophetic order, because he closed their line, and presented the most recent exhibition of the prophetic character. The Evangelist then proceeds to say, with allusion to the mistakes of John's disciples, that the Baptist was not himself the Light, but merely a witness of the light which was then about to come into the world (ver. 6-9.) True, John continues, v. 10, the light of the Logos had always been active in the world, but the world had not recognized it.

Now, however (at the incarnation), he came to his own, *i. e.* to the people of God chosen by him (ver. 11.) As regards the mass even of these, they certainly did not accept him; but yet there were some who did accept him, and these received the regeneration through him; he made men spiritual, while he himself became flesh and dwelt among us (ver. 12-14.) This is then confirmed by the testimony of the Baptist himself; in the incarnation a higher form of the revelation of the Logos presented itself than in the great previous revelation through Moses (ver. 15-18.) In opposition to this view, Bleek (Stud. und Krit. 1835, No. 2, p. 414, ff.) is induced by the words *ἦν ἐρχόμενον* (ver. 9) to un-

derstand the incarnation even in this ninth verse; and Lücke, in his second edition, accords with him; Tholuck, however, on the contrary, has justly opposed them, and declares himself in favour of that view of the connexion which has been given above. For, according to Bleek's hypothesis, in the first place, the connexion between verses 8 and 9 cannot well be established; in the next place, the same thing—viz. the incarnation of the Logos—would be expressed, by means of various phrases, four times (ver. 9, 10, 11, 14), which is in itself improbable; and especially the words ἐν τῷ κόσμῳ ἦν are not suited to the idea of the ἐσαρκωσις—they plainly point to the more general activity of the Logos *before* the incarnation.

In order, then, to understand the Proœmium, a closer consideration of the leading idea in the term λόγος is necessary.<sup>1</sup> If it be inquired, at the outset, what it is which makes the term seem strange, it evidently is *not* the idea of divine speech itself that gives it this aspect; for since speech, whether inward or audible, is the customary mode in which the human spirit manifests itself, human speech is also naturally attributed to God as the perfect Spirit. But that which strikes us, is the circumstance that the divine Word is here treated of as an entity, a *Person*.

Now, that deeper knowledge of God which apprehends him not as a mere abstraction, but as a living Being, clearly sees that the *original Word* of God must be an entity. For, from the womb of life, only life and being can go forth; moreover, the original word, or original thought of the eternal God, can only be the consciousness of himself, which is as eternal as God, and which, as perfect consciousness, is quite equivalent to God; hence the original word of God is the entity of God, completely homogeneous with himself. But just because the deeper knowledge of God lies so far from the reach of those who are estranged from him, not only has the revelation of this idea been in multitudes of cases misunderstood by men, but it was only by degrees that the idea itself could be disclosed to them. The Old Testament writers do, indeed, acknowledge the idea of the divine speech, and in like manner the plurality of persons in God; but the *Word itself* nowhere

<sup>1</sup> Compare my Festprogramm, Ostern 1823, über Heb. iv. 12, 13—which contains a development of the idea of the divine speech—printed in my Opuse. Theol. (Berol. 1833-8) p. 125. sqq. Comp. also Daub's Abhandlung über den Logos, in Ullmann's and Umbreit's Stud. 1833, No. 2, p. 355. ff.

appears as a *personality*; it is merely referred to as an *activity* of God. Even in the remarkable passage, Psalm xxxiii. 6, where the *Word* is placed in connexion with the *Spirit*, although, in looking back from the New Testament point of view, we recognise the eternal Word, yet the idea of the personality is not definitely expressed. The same holds good in regard to the echoes of this doctrine among the Hindoos and the Persians. The Hindoo *Oum*, and the Persian *Hom* and *Honover*,<sup>1</sup> appear more as spiritual effects produced by the power of the Original Being than as personal existences. In the New Testament itself, moreover, the divine speech ( $\epsilon\gamma\gamma\epsilon\lambda\iota\alpha\ \tau\omicron\upsilon\ \Theta\epsilon\omicron\upsilon$ ) up to this point appears merely as divine activity, whether the term be intended to designate a *single* operation, or the activity of the divine being *collectively*. (Comp. Heb. iv. 12, xi. 3.) It is only in the language of John that the idea of the personality of the Word is *definitely* expressed. (Comp. 1 John i. 1; Rev. xix. 13.) The other writers use another name for the same sublime personality;<sup>2</sup> he is called  $\delta\ \upsilon\iota\omicron\varsigma\ \tau\omicron\upsilon\ \Theta\epsilon\omicron\upsilon$ , as born from the being of God;  $\delta\ \upsilon\iota\omicron\varsigma\ \tau\omicron\upsilon\ \delta\iota\omicron\delta\upsilon\lambda\omicron\sigma\tau\omicron\upsilon$  =  $\text{ܕܢܘܨܘܢܐ}$  (Daniel vii. 13), as the model of humanity. It is only in the profound Proverbs (comp. chap. viii. 22, ff., with xxx. 4) that the idea of the Logos, which is there introduced under the title of *Wisdom*, appears in a kind of transition from the general impersonal conception to the personal. Still, the term "*Word of God*," for the idea, is wanting; in the passage, Prov. xxx. 4, the idea is expressed by the New Testament term, "*Son of God*." It is very remarkable, however, that although the apocryphal writings do not in reality go beyond the descriptions of Wisdom in the Proverbs, in particular knowing nothing of the appellation "*Word of God*" (comp. Wisd. of Sol. vii. Jes. Sir. xxiv.), and at the utmost only presenting the personal acceptance of Wisdom *somewhat more distinctly* than it occurs in the Old Testament; yet in

<sup>1</sup> Compare the collected quotations in Bäumlein (Versuch. über den Logos, Tübingen, 1828.) The *Oum* comprehends Brahma, Vishnoo, and Seeva, and is everything in them; he is the pure manifestation of Brahma, but impersonally. *Hom* corresponds verbally with *Om* or *Oum*. He is called an *effict* of Ormuzd, and is consequently of a more derived nature. *Honover*, again, is the effect of *Hom*, and accordingly stands in a position a degree lower. Among the Chinese, *Tao* would answer to the Logos. (Comp. Bäumlein, p. 30, ff.)

<sup>2</sup> Seyffarth justly makes the same remark (loc. cit. p. 51.) This scholar, in another place (p. 63), erroneously intimates, that in John  $\delta\ \upsilon\iota\omicron\varsigma\ \tau\omicron\upsilon\ \Theta\epsilon\omicron\upsilon$  is the Logos clothed with the  $\sigma\acute{\alpha}\rho\kappa\acute{\iota}$ . (Comp. John i. 41, 18.)

the *Targums* (the Chaldee translations of the Old Testament, which were in part written *before* Christ) and in the Cabbalistic writings, the personality of the Word of God appears wrought into the most distinct form. This idea of the Word of God as a personality shews itself in them partly by the fact that, in many passages, they directly put  $\text{דְּבַר אֱלֹהִים}$  for  $\text{אֱלֹהִים}$ , and partly by the circumstance that they understand "Word of God" as identical with the Shechinah and the Messiah.<sup>1</sup>

The term Shechinah designates the revelation of God in the entire fulness of his life and being;<sup>2</sup> this was considered as appearing in the Messiah, and in him necessarily understood as personal. How the Chaldee Paraphrasts arrived at this profound idea is not evident; but we can scarcely err in conjecturing that the essential knowledge of God, as possessed by enlightened men among the Jews—which had been communicated, by way of tradition, from generation to generation—had descended to these persons; and therefore they were not the first who formed these ideas, or even the only persons who at that time cherished them, but are merely *to us* the earliest who have definitely expressed them. For all the books of the Old Testament are much older than the Targums, and hence they contain the doctrine still more in the germ. There can be no doubt that the idea of the real, personal Word of God, was received through the same medium of tradition by Philo, in whose writings we find it attains its high-

<sup>1</sup> Comp. Onkelos on Numb. xxiii. 21: *verbum Jehovah adjuvat illos, et Schechina regis illorum est inter eos.* Also Zohar, fol. 237, on Genesis xlix. 10: *Nomen Schiloh (i. e. Messiae) hic scribitur שִׁילָה* (cum Jod et He), ut significet nomen supremum Schechinae. (Comp. Bertholdt *Christol. Jud.* p. 130, sqq.) The kindred expressions  $\text{כְּבוֹד}$ ,  $\text{טוֹב}$ ,  $\text{פְּנֵי ר"י}$ ,  $\text{שֵׁם ר"י}$ , also occur. In Exodus xxxiii. 20, 23, however,  $\text{פְּנֵים}$  is used inversely, in reference to the concealed, invisible God, while the part manifested (consequently the Son) is called  $\text{אָחֳרָי}$ , "his back." In Isaiah lxiii. 9, the Revealer of God is termed  $\text{מִלְאָכָה פְּנֵים}$ . The Cabbalists speak of a great and a small countenance of God, an open and a closed eye (comp. Tholuck, p. 50), in order to point out the relation between the hidden and the revealed God.

<sup>2</sup> Bertholdt (*loc. cit.* pag. 120) very justly explains the name Shechinah thus:  $\text{הַהוֹרֵא}$   $\text{בְּשֵׁן כְּבוֹד יְהוָה}$ . The glory of God ( $\text{כְּבוֹד ר"י}$ ) is also called among the Jewish authors  $\text{מַטְרֹנָה}$  or  $\text{מַטְרֹנָה}$ , which terms are derived from the Latin *matrona* and *metator*. The latter expression has been compared also with *μετράλογος*, Co-regent; a form, however, which never occurs in the Greek language. On the contrary, the principle was looked upon in God as feminine, and the term  $\text{סוֹפְיָה}$ ,  $\text{חַכְמָה}$  also indicates this view. Seyffarth (p. 50) compares the *σοφία*, not with the Logos; but with the *συνεμα λογος*. This, however, as a distinct hypostasis, is not to be found in the Old Testament or in the Apocryphal Writings.

est point of cultivation. (Comp. Grossmanni quaestiones Philoneae, Lips. 1829.4. The whole of the second division treats of the *Logos* of Philo, according to all the relations in which this inquirer conceives of him.) Philo not only applies to him the terms familiar to all Jewish thinkers—*σοφία, δόξα τοῦ Θεοῦ, υἱὸς τοῦ Θεοῦ*—but also, as a Platonic philosopher, adduces in comparison the Divine *νοῦς*, by which Plato understood just that which in the Old Testament is termed *נְדָבָה*,—as it were, God's consciousness of himself, or the self-contemplation of the divine being.

According to the obscure interpretations of Plato, it is uncertain whether he himself regarded the *νοῦς* as a personality; but the profound knowledge of God attained by his lofty mind, renders it more than probable that he could not look upon the primal idea which the *αὐτὸς ὢν* had of himself otherwise than as personal.

Now, as the idea of the divine Word was already in existence in the time of Christ, the question is—why was it that neither the Lord himself nor any of the apostles, *except* John, employed it? rather than why did John use it? The expression *σοφία τοῦ Θεοῦ*, indeed, occurs once (Luke xi. 49, compare the Comm. on the passage) in the discourses of Christ; but the very fact that this occurs so seldom, and that the phrase *λόγος τοῦ Θεοῦ*, in reference to the personality of the Word, is not found at all—except in John's writings—tends to shew that these terms were not abstained from accidentally. The following seems to me to be the reason of the circumstance. In the Old Testament, express, positive statements respecting the personality of the wisdom of God were avoided, so long as the people of Israel were in danger of Polytheism. For a few individuals only, who were capable of deeper penetration, intimations concerning it were given; the Chaldee Paraphrasts and the later Cabbalists give us the result of their investigation, but their writings—especially those of the latter—contain much spurious admixture, derived perhaps even from Christian influence, although probably from the Christian Gnosticism alone. After the exile and at the time of Christ, circumstances were completely changed. The cases were rare in which Israelites had entirely turned from Polytheism; not unfrequently their notions of the divine essence took the mould of the natural man's knowledge of God, and they regarded him as a mere dead abstraction. This view would only be favoured by the use of *σοφία* or *νοῦς*, while the very next step was simply to think of

one among the many *attributes* of God. On the other hand, the terms ὁ υἱὸς τοῦ Θεοῦ and ὁ υἱὸς τοῦ ἀνθρώπου, which Jesus customarily used when speaking of himself (comp. the Comm. Luke i. 35), express with perfect clearness the consciousness of *personality* in the Revealer of God.

The use of the name "*Son of Man*," also, which is predominant in the discourses of Christ himself, led away from all idle refinements concerning the peculiar relation in the divine essence between Father and Son; while, on the other hand, it claimed the moral tendency to resemble the primal model of humanity, which was exhibited in the Son. John certainly *might* have employed the term σοφία or νοῦς in his writings, and then he would have been quite intelligible to his readers; but he preferred the expression λόγος, probably because in its signification of "*understanding*," it was parallel with σοφία or νοῦς; and further, in the sense of "*word*" it embraced the idea wanting in the other term—viz. that the God who was hidden, shut up within himself, *revealed* himself in this Being, as the human spirit manifests itself in the internal or external word. If it be assumed (and though this cannot be demonstrated, it cannot be proved untrue), that John was acquainted with the writings of Philo, and that those of his readers whom he had chiefly in view were fond of them, then we have an external reason for the use of this term;<sup>1</sup> only, it cannot be admitted that John gained the *idea itself* through any historical medium whatever; even if he did receive some external notice of it, he obtained it first in reality through the illumination of the Spirit, by his own inward contemplation of the sublime relation. It is only in the choice of the *expression* for the idea, that he allows himself to be led by the necessity of those around him.

If it be further inquired, whether this already existing idea—which John designates by the expression usually employed for it—was not further in a peculiar manner *perfected* by him; we find that this certainly is the case. For *John has placed the idea of the divine Word in such express connexion with the idea of the Messiah, that he points out the Messiah as the incarnate Logos himself.*

<sup>1</sup> Tholuck (Comm. zum Hebr.-Briefe, p. 66, ff.) will not allow the validity of any connexion with Philo. Yet it seems to me very improbable that John should not have heard of Philo and his doctrines through the Theosophists in Asia Minor, even though he may not have read his works.

These two ideas do not, indeed, appear without any connexion, even among the Cabbalists, and probably such a combination may have existed among the older Jewish inquirers. It has, however, been falsely maintained that this is identical with the union which John teaches in the Proemium of his Gospel.<sup>1</sup> For the Cabbalists use the expressions "Word of God," "Shechinah," "Wisdom," "Glory of God," synonymously with  $\text{דְבַר אֱלֹהִים}$ , particularly in the remarkable book Zohar (lustre, light), which is said to have been written by Rabbi Simeon Ben Jochai, and belongs to the second century after Christ (comp. Tholuck's work, *Wichtige Stellen des Rabbinischen Buches Sohar.*, Berlin, 1824.) But this by no means proves that they thought of the Logos as appearing in human personality, and living on earth as a man. They in fact only employ the expressions "Messiah" and "Word" synonymously, without admitting a *union* of the Word with the human nature in the Messiah, as John teaches it. The *higher* divine nature of the Messiah was not doubted by these profound thinkers, but, just because they adhered to this, they erred respecting his *human* nature; in like manner, the common, popular opinion embraced the latter, but on this very account mistook the Messiah's heavenly nature. The fact itself, that the more profound Jews were in darkness as to the relation of the higher to the lower in the Messiah, is clearly shewn by those passages in Zohar where a twofold Messiah is taught. (Comp. Tholuck in the work above alluded to, p. 47, 73.) The higher element in the Messiah is here called "*the upper height*;" the human, "*the lower height*;" but both are contemplated in distinct personalities, the divine in the Messiah being Ben David, the human being Ben Joseph. Those Jews, however, who were more spiritually inclined, seem to have regarded the phenomenon of a higher nature in the Messiah Ben David as *doetic* (comp. the passages in Bertholdt, page 92), for they ascribe to the Messiah a new essence ( $\text{אֵשֶׁת הַקֹּדֶשׁ הַנּוֹרָא$ ).

The same thing presents itself in Philo. Although with this Theosophist, the doctrine of the Logos forms the centre of his system, yet the idea of a personal Messiah is altogether absent. It is refined into a purely ideal activity of the Logos, which he very

<sup>1</sup> So Kuinoel (in his *Einleitung zum Johannes*, p. 73), Bertholdt *Christol.* p. 129, seqq. and others. Bertholdt even speaks (*loc. cit.*) of a *unio personalis* between the Logos and the Messiah, which was taught by the Cabbalistic book Zohar. On this, however, we cannot enlarge.

frequently terms, as the ideal and pattern of man, *ὁ ἀληθὴς* or *ἀληθινὸς ἄνθρωπος*, *ὁ πρὸς ἀλήθειαν ἄνθρωπος*, and even simply *ἄνθρωπος* (Comp. Grossmann, loc. cit. p. 40.) Seyffarth is of opinion (loc. cit. p. 68) that Philo teaches an incarnation of the Logos. This view, however, rests upon misunderstood passages (comp. Philon. Opp. edit. Pfeiffer, vol. iv. p. 22, 268), which, when rightly interpreted, state exactly the contrary. In opposition to this idealistic error, as well as to the materialistic notion of the Jews generally, that the Messiah will only be an extraordinary man, John sets forth his doctrine—the true *media via*—of a *union of the divine with the truly human*, as declared by the incarnation of the Word (John i. 14).

According to this historical statement respecting the usage of the term Logos, those notions of it which altogether divaricate from its historical meaning are self-refuted. To this class belongs, in the first place, the opinion maintained in recent times by Ernesti and Tittman, according to which *ὁ λόγος* stands for *ὁ λεγόμενος* in the signification of “The Promised,” = *ὁ ἐπαγγελ. λέγόμενος*, so that it would designate the Messiah announced by the prophets. In that case, however, the Messiah as such must, according to ver. 1, be regarded as in God from eternity; and this is shewn to be incorrect by the only true signification of the word, which points out the union of the divine and the human. In reference to the divine nature only of the Messiah, the opinion certainly is true; but the designation “The Promised” cannot refer only to the divine nature of the Messiah; it must connect his humanity *with* this, because the promise of him is an announcement of his coming to men as man.

Not quite parallel with this unhistorical view is another, which explains *λόγος* by means of *ὁ λέγων*, one who communicates, promulgates. In the earliest period Origen and Epiphanius, in more modern times Döderlein, Storr, and others, have propounded this opinion.

This hypothesis leads to the unscrupulous interchange of the concrete with the absolute; and its incorrectness is involved in the single fact, that, by means of this substitution, Christ is denominated only as one among many, and that also merely under the general notion of a *teacher*. Had he been contemplated as the organ of *all* information concerning divine things, as the teacher of all teachers, then the interpretation might have been retained; and it

was just in this way that the Fathers apprehended it. Meanwhile, even to the latter and more suitable mode of understanding the idea, there is *this* to be opposed, viz., that, according to the expression  $\delta \lambda\acute{o}\gamma\omicron\varsigma$ , the *Father* is considered as the  $\lambda\acute{\epsilon}\gamma\omega\nu$ , as Philo customarily expresses himself. Moreover, if  $\lambda\acute{o}\gamma\omicron\varsigma$  be resolved into  $\delta \lambda\acute{\epsilon}\gamma\omega\nu$ , the relation between Father and Son, pointed out by means of the expression selected, is displaced. More recent interpreters have therefore correctly conceived that we ought only to retain the *historical* aspect of the name which John found adapted to indicate his view.

Ver. 1, 2. Concerning this Logos—who, according to the testimony of history, must be viewed as identical with the essential Wisdom, or the Son of God—John tells us, in the first place,  $\tilde{\eta}\nu \epsilon\nu \acute{\alpha}\rho\chi\eta\tilde{\eta}$ .<sup>1</sup> The  $\tilde{\eta}\nu$ , which is employed without change in verses 1 and 2, here designates—by way of antithesis to  $\epsilon\gamma\acute{\epsilon}\nu\epsilon\tau\omicron$ , ver. 3 (the term used in reference to what is created)—the enduring, timeless existence of the eternal presence. (John viii. 58, it is accordingly said,  $\pi\tilde{\epsilon}\nu \text{'}\Delta\epsilon\tilde{\iota}\xi\alpha\acute{\alpha}\mu\ \gamma\epsilon\nu\epsilon\sigma\theta\alpha\iota\ \epsilon\gamma\acute{\omega}\ \epsilon\iota\mu\iota$ . Lücke strangely denies this distinction between the *Seyn* ["to be"] and the *Werden* ["to become," "to be made"]; yet it is common to all languages. The word  $\tilde{\eta}\nu$  may indeed often be used in application to created things, as well as  $\epsilon\gamma\acute{\epsilon}\nu\epsilon\tau\omicron$ , but with respect to that which is eternal,  $\epsilon\gamma\acute{\epsilon}\nu\epsilon\tau\omicron$  is utterly inapplicable, because in this case the fact of "being" is not, as in the former, the result of the process of "being made.")

Thus the precise idea of the  $\acute{\alpha}\rho\chi\eta$  is at once determined. The customary comparison of  $\begin{smallmatrix} \text{א} \\ \text{ר} \\ \text{ח} \\ \text{י} \end{smallmatrix}$  (Gen. i. 1) with this passage seems to me inappropriate, because it refers to that which is created, whereas our passage has respect to the eternal being of the Son in the bosom of the Father. Hence the words  $\epsilon\nu \acute{\alpha}\rho\chi\eta$  are not to be understood as meaning "in the beginning of the creation," but, in the original beginning, *i. e.* from eternity. A parallel is formed by John xvii. 5, where the Lord himself speaks of

<sup>1</sup> Seyffarth (p. 52) terms the description of the Logos here (verses 1 and 2), "his representation in a state of *quiescence*." The idea is correct, but the expression which he has selected is not quite adapted to its purpose, since the  $\zeta\acute{\alpha}\eta$ , as the highest motion, does away with *quiescence*. The ancient term  $\lambda\acute{o}\gamma\omicron\varsigma\ \epsilon\nu\ \delta\iota\acute{\alpha}\theta\epsilon\tau\omicron\varsigma$  is better; here the Logos is conceived of, in the first place, as God *inwardly* manifesting himself. The second act of divine energy is the revelation of God *outwardly* (ver. 3), to the world of creatures.

his existence with the Father, *πρὸ τοῦ τὸν κόσμον εἶναι*.<sup>1</sup> Here, therefore, even the phrase *ἀπ' ἀρχῆς* could not be employed, although it *may* be used synonymously with *ἐν ἀρχῇ*, when a period is spoken of to which something is referred, or from which something is to be reckoned.<sup>2</sup> Here no period is *supposed*; on the contrary, all period of commencement which would lead to previous nonentity is *denied*. This also sufficiently refutes the Socinian acceptance of the passage, "from the beginning of Christianity;" for if, as in Acts xi. 15, according to the connexion, *ἐν ἀρχῇ* *may* have this signification, it does not follow that there is the least ground for such an interpretation in another passage, where the connexion indicates a different *ἀρχή*.<sup>3</sup>

With this first definition of the timeless existence of the Logos, a *second* is now connected, viz. *ἦν πρὸς τὸν Θεόν*. In the parallel of the *δόξα* of the Son, John xvii. 5, the phrase is *ἦν ἐγγύον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοι*. (John vi. 46, *παρὰ τοῦ Θεοῦ, i. e. from God*.) Now the prepositions *πρὸς* with the accusative, and *παρὰ* with the dative, associated with words of rest, mean "near," "with." This idea, therefore, expresses the close connexion of the Logos with God, and at the same time also, the hypostatical distinction between the Son and the Father. (Comp. Prov. viii. 22, 30; Sirach xxiv. 10.) This is shewn particularly by the last proposition, *καὶ Θεὸς ἦν ὁ λόγος*. Were it possible so to misunderstand this as to suppose that there is no *distinction* between the Logos and God, and that—according to the Sabellian theory—Father and Son are only different modes of operation of the same God, this mistake is obviated by the foregoing sentence. And in order to exhibit in the most forcible manner this intimate oneness, and yet distinction, between the Father and the Son, the Evangelist, ver. 2, repeats the statement. The oneness of the Father and the

<sup>1</sup> The expression is well interpreted by the passage, Prov. viii. 23, which treats of the divine wisdom. *Πρὸ τοῦ αἰῶνος* is quite equivalent to the Johannine *ἐν ἀρχῇ*.

<sup>2</sup> In the passages 1 John i. 1, ii. 13, 14, *ἀπ' ἀρχῆς* appears equal to *ἐν ἀρχῇ*. There, however, the expression signifies that he was from the beginning, throughout the whole development of the creation. Meanwhile, in Sirach xxiv. 9, *ἀπ' ἀρχῆς* certainly stands = *ἐν ἀρχῇ*.

<sup>3</sup> Cyril and others, as also in the most recent times, Marheinecke (Dogm. p. 134) understand *ἀρχή* as the Father, the Original; the view is profound, but exegetically untenable. In the New Testament Christ is called *ἀρχή* (Rev. iii. 14), and, as is known, not unfrequently "angel," but never "the Father." Philo (comp. Grossmann loc. cit. p. 51) and the Gnostics also called the Logos *ἀρχή*, but the Father *πρωαρχή*.

Son lies in the *essence*, the distinction in the *personality*, *i. e.* in the *consciousness*, which is the characteristic of personality, and with which duality is necessarily associated.

In the last words, on account of the absence of the article, Θεός itself is doubtless a predicate. Tholuck, following the example of Erasmus, justly observes that here the article is wanting, because the Deity is pointed out as substance, not as subject. However, the question is, whether the *presence* or *absence* of the article is to be understood as indicating a difference in the signification of Θεός. Philo calls the Logos Θεός, but δεύτερος Θεός (Opp. i. 82, ii. 625), and in another place (i. 683) he says: εἰ δὲ τὰ ληθῆς εἰπεῖν, μεθόριός τις Θεοῦ φύσις καὶ ἀνθρώπου, τοῦ μὲν ἐλάττω, ἀνθρώπου δὲ κρείττων.<sup>1</sup> Origen conceived of the Logos similarly (and in accordance with him the Arian party) as a peculiar being, standing in the middle between God and creatures, who, on account of his relation to the Most High God, may well be termed Θεός but not ὁ Θεός. Now, the mere term Θεός affords no proof that this view is incorrect, since the same is also employed in a wider sense, like Elohim in the Old Testament. (Comp. John x. 34.) But the distinction that is made between Θεός, with and without the article, is at any rate arbitrary, and not grounded in the New Testament, as is shewn by verses 6, 13, and 18 in this first chapter; while the idea of the Logos as an *intermediate being*, between God and creatures, is completely refuted by all those passages which ascribe to the Son *equal honour* and *equal qualities* with the Father. This, combined with the fixed doctrine of the unity of God, affords a more profound idea of the relation of the Son to the Father, *viz.* that the Son is not a sublime creature brought forth at the first by the Father, but is the self-manifestation of the Father to himself as λόγος ἐνδιόδετος—*outwardly from himself*, as λόγος προφορικός. The self-manifestation of the Father, however, can be nothing less than the pure, perfect image of himself. The perfect God forms a perfect conception of himself, his conception is being, and his conception of himself is a being equal to himself.<sup>2</sup> Thus

<sup>1</sup> On account also of this view, Philo in many passages calls the Logos ὑπερέτης or ὀπαδὸς, *i. e.* ἀπολουτός Θεοῦ—terms which the New Testament never employs with reference to the Son in his heavenly nature. Yet Christ is called, Heb. iii. 1, ἀπόστολος, an expression with which Philo's terms are quite parallel. The Old Testament often denominates the Messiah מָלְאֲכֵי־מֶלֶךְ, with which the Greek παῖς, in the sense of δοῦλος, corresponds.

<sup>2</sup> Melancthon justly says: Logos est imago cogitatione patris genita. Mens humana

the unity of God and the consubstantiality of the Father and the Son stand upon an equally firm footing; only that according to this view, the personality of the Son may appear exposed to Sabellian error. If, however, we do but abandon the idea of humanly isolated individuality,—which indeed is inapplicable to the divine personality of the Son, and was always kept at a distance from it by the orthodox teachers of the Church—it then becomes manifest, as we have already remarked, that the perfect self-manifestation of God (God contemplated not as an abstraction, but as a living being) can only be brought forth, spirit out of spirit, being out of being, and accordingly all those peculiarities which, in the want of a word answering to the sublimity of the relation, we are accustomed to designate by the inadequate term *Person*, are endowed with his spiritual essence also.<sup>1</sup>

The Socinian conjecture, according to which the reading should be Θεοῦ ἦν ὁ λόγος, is self-condemned, and needs only to be known in order to be rejected. On the other hand, the punctuation after ἦν, so as to read ὁ λόγος οὕτως κ. τ. λ. together with ver. 2, gives the same sense as the ordinary reading, if we only complete ὁ λόγος, as subject,<sup>2</sup> from what precedes. However, it is destitute of all critical authority.

Ver. 3. With the description of the being of the Logos is connected the explanation concerning his relation to the world, and that first of all in so far as it came forth *pure* from the hand of God. As created, the world never stands in connexion with the essential term *to be* (εἶναι); it always wears the mark of that which is *made* (γίνεσθαι.) The πάντα is, like τὰ πάντα or τό πᾶν, to be understood as meaning the universe; every limitation of the expression to the spiritual creation called forth in man by Christ, as the Socinians maintain it, is contrary to the meaning of the author, as the second clause distinctly shews; while, at the same time, it is opposed to the doctrine which pervades the apocryphal writings and the New Testament, viz. that God created the world *by means*

pingit imaginem rei cogitatae, sed nos non transfundimus essentiam in illas imagines. At Pater aeternus sese intuens gignit cogitationem sui, quae est imago ipsius, non evanescens ut nostrae imagines, sed subsistens communicata ipsius essentia. (Comp. Tholuck, p. 55, note 2, the 5th edition, which is always cited in this work.)

<sup>1</sup> Tholuck (p. 55, note 1) likewise remarks, “if the term *Person* be understood in the sense of *individual*, it is somewhat dubious, and the scholastic phrase: una substantia in tribus subsistentiis (in the German *Selbheit* ‘self’) might be preferable”

<sup>2</sup> In the logical sense, as distinguished from *predicate*.—T.R.

of the Wisdom or the Son (comp. Prov. viii. ; Sirach xxiv. ; Wisd. of Sol. viii. ; Colossians i. 16 ; Heb. i. 2, with such passages as Rom. xi. 36 ; 1 Cor. viii. 6 ; Ephes. iv. 6). We may here compare the expression  $\text{וְכָל־הַיְצִרִים־בְּיָדָיו}$  Gen. i. 3, since according to this the creative Word of God is the Logos himself. At the same time, the precise *usus loquendi* of Scripture is not to be overlooked, for it is constantly said, "the Father created the world *through* ( $\delta\iota\acute{\alpha}$ ) the Son," or "the world is *from* ( $\epsilon\acute{\iota}\zeta$ ), by ( $\delta\iota\pi\acute{\alpha}$ ) the Father, *through* the Son ;" never "Christ *created* the world." This uniformly established mode of expression proceeds from the correct contemplation of the relation of the Son to the Father, according to which the Son is the self-manifesting God himself. God therefore constantly works only *through* the Son, the Son never works independently, as if detached from the Father ; his work is the divine will itself in action, and in God there is no will except the Son. This was very justly acknowledged by the orthodox Fathers, in their rejection of the semi-Arian Formula, "the Son was begotten by an act of God's will ;" the Son is the Father's *will* itself.

The evangelist adds : *καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν, ὃ γέγονεν*, not from a mere habit of repeating negatively the sentiments before expressed positively, but with the distinct purpose of carrying the thought further, and precisely defining the relation of the Logos to the world. Lücke, in the 2d edition, and de Wette agree with me in the opinion that these words effectually exclude the Gnostic doctrine of an uncreated  $\epsilon\tilde{\iota}\eta$ . Tholuck, however, on the contrary, remarks, that the words must in that case have read. *καὶ οὐδὲ ἓν ἔστιν, ὃ μὴ γέγονεν δι' αὐτοῦ*, for as the words now run, the Gnostics might have said that matter is eternal. John certainly might have expressed himself according to the latter reading ; but the words of our text likewise indicate the thought with sufficient clearness. For John regards evil in its individual appearances, and of these he affirms that none of them exists without the Logos—by which means the existence of an independent power besides God is perfectly excluded. The very fountain of everything false in the theosophic Cosmogonies, which were framed in John's time, was the doctrine that an uncreated  $\epsilon\tilde{\iota}\eta$  *besides* God was the source of evil. This fundamental error John here endeavours to combat, and only such a supposition renders the form of the passage intelligible. *All* except God is designated as *made*, and is con-

sidered as made *through* the Logos, and thus every doctrine of a *second self-existent being* is entirely rejected; this relation of the passage also excellently suits the polemic design of John, and cannot therefore be obliterated. J. G. Müller (vom. Gl. der Chr. vol. i. p. 393) decides for the old Alexandrine punctuation, maintained also by Erasmus, Griesbach, and Koppe, according to which ὁ γέγονεν should be connected with ἐν αὐτῷ, so as to give the sense: "that which was by him was life." But then life would be attributed to the created rather than to the Creator, to say nothing of the unsuitableness of the context καὶ ἡ ζωὴ ἦν κ. τ. λ., if so understood. Moreover, the sentiment "that through him that which is living was made, not that which is dead," appears poor.

Ver. 4. The representation gives prominence to one part of the creature in general—viz. the *world of mankind*, and states the relation of the Logos to it. Rieger refers ver. 4 to the original condition of man in Paradise, and therefore takes ἦν decidedly as the imperfect tense. Ver. 5 would then describe the Fall, and the consequent position of mankind, while ver. 6, ff., would delineate the restoring activity of God in its point of consummation, and in the course of development to this point. The Logos, however, not merely was the light of men in Paradise, but is so always. Verse 5 does not refer to the rise of darkness, but presupposes its existence. The Evangelist avoids entering minutely into the origin of evil, since it would have led him away from the practical ground.

The first subjects of discourse here are the ideas ζωὴ<sup>1</sup> and φῶς, which are ascribed to the Logos as permanent signs of his entity. It is not needful to read ἔστι for ἦν, as the imperfect tense itself would point out enduring presence. Nor is it allowable to coin a signification for the ἐν (viz., that it is = διὰ, and stands for  $\geq$ ); on the contrary, the proposition ἐν αὐτῷ ζωὴ ἦν is quite parallel with the formula ὁ λόγος ἔστιν ἡ ζωὴ or λόγος τῆς ζωῆς (1 John i. 1.) (Comp. the passages, John v. 26, 1 John v. 11, with John xi. 25, xiv. 6, in which the two modes of expression are interchanged.) For the sense of the expression is, that the Logos carries life in himself *independently*; as Philo says, he is the πηγὴ τῆς ζωῆς. (Comp. Psalm xxxvi. 10, where the LXX. have παρὰ σοὶ πηγὴ ζωῆς.) It is true this applies in the highest sense to the Father (John v.

<sup>1</sup> Comp. my treatise: de notione vocis ζωὴ in libris N. Test. Pfingstprogramm, 1828. Printed in my Opuse. Theol., p. 98, sqq.

26, ὡσπερ ὁ πατήρ ἔχει ζωὴν ἐν ἑαυτῷ), but the Father has given this also, as everything else, to the Son, to be a *self-subsisting Fountain of Life* (οὕτως ἔδωκε καὶ τῷ υἱῷ ζωὴν ἔχειν ἐν ἑαυτῷ.)

As to the idea of ζωὴ itself, it belongs to the most profound things in the profound language of John.<sup>1</sup> For it designates the only real absolute *being* (the ὄντως εἶναι) of Deity, in contrast with the relative *existence* of the creature. The latter, contemplated as in isolation from God, is in θάνατος, and only has its ζωὴ in connexion with God, the fountain of life.<sup>2</sup> God is therefore ὁ μόνος ἔχων τὴν ἀθανασία (1 Tim. vi. 16);<sup>3</sup> creatures receive it only through conjunction with him; and inasmuch as God communicates it to them through the Logos, Christ himself is called ἡ ζωὴ ἡμῶν (Coloss. iii. 4.) For as he contains the life in himself (ὁ ζῶν, Rev. i. 18), so also he imparts it (ὁ ζωοποιῶν.) Hence the thought stands in the following connexion with ver. 3: "All was made through him, *for* in him resides the all-producing, creative power." The signification "*happiness*," which has frequently been ascribed to ζωὴ, is only a secondary one; for the possession in himself of divine, absolute being, certainly includes happiness for the creature; but the notion of ζωὴ in itself comprehends more than merely the sense of wellbeing, which is the leading idea in the expression "*happiness*."

The ζωὴ, contemplated in its victory over death, which strives against life, is called in John ἀνάστασις. As, therefore, Christ is the ζωὴ itself, so he is also the absolute ἀνάστασις. (Comp. John xi. 25.)

The second important idea in ver. 4 is φῶς. By this expression, the essence of the Logos is denominated, as it were, *substantial*.

<sup>1</sup> Compare Seyffarth, loc. cit. p. 101, ff.

<sup>2</sup> In order to a thorough apprehension of the idea of ζωὴ, it is important to consider the term θάνατος in its biblical usage. In reference to creatures, it has a twofold sense. It commonly signifies the *becoming* separate of things belonging together; either of the soul and the body in physical death, or of the spirit and the soul in the inward, spiritual, or eternal death. But θάνατος also designates *that which separates*, the power that produces death. (Rev. xx. 14.) While, therefore, death is the unharmonising force which checks individual life in its development, and destroys it, the ζωὴ appears as the harmonious, strengthening power, which renders life all congenial. Thus, as life stands parallel with *good*, so does death with *evil*. The former only is the eternal and absolute; the latter, like evil, is not anything substantial, still less anything absolute, but yet something *real*—viz. the destruction of the proper relation, and the cause itself of this destruction.

<sup>3</sup> Orig. in Joan. t. ii. Opp. vol. iv. p. 71, very justly says: τὸ κυρίως ζῆν παρὰ μόνον κυρίῳ συγχάνει.

The substance of the divine Being is inexpressible; the only thing that nature suggests as suitable for comparison with it is Light.<sup>1</sup> No people, no language, no age, has either designated or contemplated the Deity otherwise than as full of light. The visible light is the vivifying, fructifying, preserving principle in the physical world; just so the φῶς νοητόν is the living principle of the spiritual world. Thus God, the first cause of all being, is termed φῶς οὐκ ὄντων ἀπερίοιστον (1 Tim. vi. 16), and Christ declares: ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου (John viii. 12, ix. 5.) Similarly in Wisd. of Solomon vii. the σοφία is called, ver. 26, ἀπάνυγμα φωτὸς αἰθίου; ver. 29, ἡλιου ἐπιπεπλεγμένη. Philo also very frequently compares the Logos with the light or the sun (Mal. iv. 2); and also with the γέφυρα (Grossmann, loc. cit. p. 39), since the excessive abundance of light represents invisibility (1 Tim. vi. 16.) Now the Logos, the Light of all beings, is here contemplated especially in relation to men, to which relation the whole following description has reference. As the Saviour ascribes to man, even after the Fall, an inward φῶς (Luke xi. 35), and, ver. 9, the Logos appears as the constant dispenser of spiritual light to men; so here he is called the original Bringer of light, the φωσφόρος (2 Pet. i. 19), to their race.

This is pointed out by the ἔν in antithesis with the following φαίει (ver. 5.) The resolution of the profound idea of the φῶς into the general notion of a teacher is to be rejected, as destroying all its point. The activity of the teacher presupposes in the learner a spiritual capacity for instruction, which the former only puts in motion; but the communication of the φῶς is the filling of human nature with a higher spiritual principle, and is, therefore, something far more profound and inward. This, however, may be allowed—that while ζωὴ refers more to power, φῶς has more reference to knowledge; only the knowledge is to be understood as deep and inward, as an actual possession of that which is known.

Ver. 5. In opposition to the Logos, as the Diffuser of divine

<sup>1</sup> As the *Father*, so also the *Son*, is light; in his brightness we behold the invisible Father. Comp. Ps. xxxvi. 10, יְהוָה אֱלֹהִים לְיִשְׂרָאֵל לְעַלְיוֹנוֹ, LXX., ἐν τῷ φωτί σου ὀφείμιθα φῶς. Philo also finely expresses this idea of the perceptibility of the Light by means of itself, in the following manner: τὸν αἰσθητὸν τοῦτον ἥλιον, μὴ ἰτέρῳ τινὶ θεωροῦμεν ἢ ἡλίῳ; τὰ δὲ ἄστρα μὴ τισιν ἄλλοις ἢ ἀστροῖς θεωροῦμεν; καὶ συνολῶς τὸ φῶς, ἀρ' οὐ φωτὶ βλέπεται; τὸν αὐτὸν δὲ τρόπον καὶ ὁ Θεὸς, ἑαυτοῦ φέγγος ἂν δι' αὐτοῦ μόνου (i. e. λόγου) θεωρεῖται, μηδενὸς ἄλλου συνεργούοντος ἢ δυναμένου συνεργῆσαι πρὸς τὴν εἰλικρινῆ κατάληψιν τῆς υπέρβουτου αὐτοῦ.

light, we have the *σκοτία*, and while up to this point the Logos has been presented to view as the Creator of the original pure creation, he now appears as the *Restorer* of the fallen. With respect to the *origin* of the darkness, nothing precise is said; it is only mentioned that the Logos is the Illuminator, the banisher of all darkness. *Σκότος*, therefore, or *σκοτία*, designates the being of the creature entirely turned away from God, and consequently fallen into the power of *θάνατος*, having through sin lost the divine *φῶς*; and accordingly *σκότος* is nothing substantial, as *φῶς*, but something merely negative, the absence of the light, which, however, presents itself only in concrete forms, and therein has its positive aspect. On this account it is absolutely denied of God and of the divine world. (1 John i. 5, Θεὸς φῶς ἐστὶ καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία.) Now, the *φαίνει* is not to be referred only to the activity of the incarnate Logos; on the contrary, the expression indicates collectively the operation of the world of light and its Sovereign, in all the forms of its manifestation, upon the darkness. The position of the darkness, however, in relation to these operations of the light, was, that it did not hold fast the light, and consequently was not illuminated by its energy. (*κατέλαθεν* is closely allied to *παρέλασον*, ver. 11, and to *ἔλασον*, ver. 12.) This statement is, of course, to be understood, like ver. 10, 11, only of the great majority, of whom it is said: *ἠγάπησαν μᾶλλον τὸ σκότος, ἢ τὸ φῶς* (John iii. 19); for there were always some children of light who received it deeply into their hearts.

The several forms in which the light revealed itself are more precisely described in ver. 10, ff., and John v. 33 is, as it were, a further commentary on those verses.

Ver. 6—8. After this mention of the earliest general operation of the Logos upon humanity, in its state of exposure to the influence of darkness, the representation proceeds. God sent John the Baptist as witness of the Light, which was about to manifest itself in a new and peculiar manner to the world. John is placed before all the prophets only as the greatest and last prophet of the Old Testament; the whole of the Old Testament, with its line of prophets, was a *μαρτυρία* of the Light. The *μαρτυρεῖν* does not involve the idea of instruction or communication, but only that of corroboration, solemn declaration, and this not merely outward, but internal also. The prophets were, so to speak, the first rays of the approaching Sun, and John was a ray likewise. He himself was

incapable of communicating to the sinful world a higher life; but he knew that there was a fountain of such life, and that it was about to pour forth its fulness into the poverty of the human heart. These words plainly have a polemic direction against an exaggerated estimation of John. The term ἀνθρώπος stands in opposition to the predicates of λόγος, and ἐγένετο in opposition to ἦν. Ver. 8, John is carefully distinguished from the φῶς, but with reference to what precedes, he is designated as a man who had experienced in himself the operation of the φῶς of the Logos. Accordingly (John v. 35) he is called λύχνος ὁ φαίνων, and the result of his work is thus described: that through him (δι' αὐτοῦ, ver. 7, referring to John) *all* men might believe in the coming Light. (According to ver. 12, πιστεύωσι may be completed by εἰς τὸ ὄνομα αὐτοῦ.)

Ver. 9. Next follows, in a very simple manner, the announcement of the divine decree, that the true Light should come into the world, viz. in personal appearance. The epithet ἀληθινός, as it were, contrasts the Logos, as the original Light, with the other derived lights (James i. 17.) John frequently uses the term (iv. 23, vi. 32, xv. 1) to express the sentiment that the earthly was only the imitation of the heavenly, the latter being the essential principle of the former. Hence it stands in antithesis, not to the *false*, for the Baptist was no false light, but only to the *relative*, the derived. (In such passages as John xvii. 3, it *appears* used as equivalent to ἀληθής. But compare the exposition of the passage itself.) Upon this depends the more profound acceptance of biblical metaphors, which are not to be understood as though a transfer were made of earthly relations to those which are divine, but inversely; men of God contemplating the ἀληθινά, in order to express them, sought for earthly images of the heavenly.

With respect to the construction, as Lücke, Tholuck, and all recent expositors acknowledge, ἐρχόμενον is not to be connected with ἀνθρώπων, for this would occasion a pleonasm,<sup>1</sup> since *all* men must come into the world, *i. e.* must be born; but it is to be united with ἦν. The participle ἐρχόμενον is then to be taken in a future sense: "The light which was about to come into the world." Here, however, in the first place, we must determine the meaning of κόσμος;<sup>2</sup> and then fix the sense of ἔρχεσθαι εἰς τὸν κόσμον accord-

<sup>1</sup> The Hebrew אָנְשֵׁי כָּל בְּרִיָּה may certainly be rendered "all men;" only in that case ἀνθρώπων cannot be added.

<sup>2</sup> Comp. Seyffarth loc. cit. p. 118. We need only mention the fundamental error

ingly. *Κόσμος* means, *first*, the material world with all its creatures, so far as it is created and disposed by God. So John xvii. 5, 24, frequently in the phrase *πρὸ τοῦ τὸν κόσμον εἶναι*, and the like. *Secondly*, it embraces, by way of *synecdoche*, only men, as the most essential creatures of the world at large, *e. g.* John iii. 16, *οὕτω ἠγάπησεν ὁ Θεὸς τὸν κόσμον*, vi. 33, *ἄριστος ζῶν διδοὺς τῷ κόσμῳ*. *Finally* (and this is the prevailing signification of *κόσμος* in the language of John), it is employed in reference to the creature, so far as *that which is sinful in him* is concerned; and in this sense again, its use is *synecdochic*, as applying to men estranged from God. Thus John xvii. 9, *οὐ περὶ τοῦ κόσμου ἐρωτῶ*. (Comp. 1 John ii. 15, 16.) Now *κόσμος* is by no means identical with the *σάτος*; the *σάτος* is that which is sinful in itself; in the world there is only a *mixture* of *σάτος* and *φῶς*. But so far as the *σάτος* predominates in the *αἰὼν οὐρανόσ*, so far the *διάβολος* is called, according to John's phraseology, the *ἄρχων τοῦ κόσμου* (xii. 31.) The customary expression for the incarnation and personal ministry of the Logos is *ἐρχεσθαι εἰς τὸν κόσμον* (iii. 19, vi. 14, ix. 39, xi. 27, xii. 46.) It designates the descent from that happy heavenly kingdom, which is animated with perfect harmony, into this mingled temporary system. The phrase thus expresses the self-abasement and self-sacrifice of the Logos. The Rabbins use *בָּרָאָה* for "to be born;" but the Greek expression comprehends more; it refers to the entire earthly appearance of the Logos, and its meaning is not completed till the return of the glorified Redeemer to the heavenly world. Now the phrase *ἦν ἐρχόμενος*, viewed in itself, certainly may stand as a periphrastic preterite, equal to *ἦλθε*, as Bleek and Lücke take it in the present instance. But in the introduction to the Proœmium, we have already remarked that, according to the connexion, this is inadmissible here, since the participle is to be understood as applying to the future. Tholuck also remarks, in opposition to the above interpretation, that *ἦν*, where it is employed as a preterite, is not usually placed so far from its participle.

Ver. 10, 11. The Evangelist first reviews the earlier, general operation of the Logos in the world, "he had already been in the world, but had not been acknowledged by it," (the *ἦν* refers to ver. 5, *τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει*, and is to be taken as a pluperfect,)

in his development, viz. that he attributes to the Apostle the doctrine that *matter is the seat of evil*.

and then speaks more precisely of his personal appearance, which, ver. 14, is described as incarnation. The words εἰς τὰ ἴδια ἤλθε can only relate to the ministry of the incarnate Logos, partly because the ἔρχεσθαι is not used in reference to his earlier operations, e. g. the Theophania, and partly because, ver. 12, 13, regeneration is described, which under the Old Testament can only be regarded as typical, and not as actual. The general mass of his own, even upon this occasion, did not receive him (ver. 5); while those who did receive him<sup>1</sup> reaped rich blessings therefrom. The only difficulty here is presented by the words τὰ ἴδια (scil. ὄματα) and οἱ ἴδιοι. To me it seems quite certain that the expression forms an antithesis with κόσμος (ver. 10), which is also indicated by the antithesis between ἦν and ἤλθε. The latter term (κόσμος) here designates the world of mankind at large; the ἴδιοι are a part of the same, *the Jews*.<sup>2</sup> They are pointed out as kindred and nearest friends of the Logos, because (according to Sirach xxiv. 13) he had chosen Israel as his possession and residence. So Theophylact and others. Most recent expositors, however, understand creation in general as meant by ἴδια, and regard the ἴδιοι as denoting the world of mankind related to the Logos by means of the indwelling φῶς; a sense, at any rate, not unsuitable; only, if it be adopted, the gradation ceases, and verses 10, 11 become perfectly identical.

Ver. 12, 13. It was, however, impossible for John to make these statements respecting the unbelief of the Jews without limitation, because a community of Jewish Christians had nevertheless been formed. In the nature of the case, the appearance of the Eternal Word in the flesh could not be in vain and without effect, because that would suppose the final victory of evil over good, which is in the nature of the case impossible. If, therefore, according to appearance, the few who did receive him bore no proportion to

<sup>1</sup> The expression λαμβάνειν αὐτόν or μαρτυρίαν αὐτοῦ is equivalent to πιστεύειν. These phrases illustrate the idea of πίστις; they shew that the subjective condition of πίστις is susceptibility to the operations of the world of light.

<sup>2</sup> Bleek (loc. cit. p. 417) justly observes, that the coming of Christ into the world did indeed strictly commence with his incarnation; but his actual ministry first began at the baptism. Previously to that he still operated as it were in the same manner as before the incarnation; and although he was in existence and present, John testified concerning him as to come. This interpretation favours the retention of the progression in the Proemium to ver. 14; for the words ὁ λόγος σὰρξ ἐγένετο (ver. 14) must be placed in immediate connexion with the entire completion of his work, which, however, is not here so expressly exhibited.

those who did not receive him, still the divine energy imparted to these few involved a power that overcomes the world. The Logos, therefore, brought with him for men a higher *εξουσία*, viz. to become children of God. (*Ἐξουσία* is understood as equal to *τιμή* in the sense of right, prerogative; but the Scriptures contain no passage in which this signification is *necessarily* to be adopted. Passages such as John v. 27; 1 Macc. i. 13, xi. 58, indeed admit it, but only so far as the prerogative depends upon a greater power communicated. It is the same here. It is intimated that a more copious communication of the Spirit took place under the New Testament, in order to the regeneration which belonged to it, than under the Old Testament.) The expression *τίμα Θεοῦ* conveys the idea of being the *progeny of God* in regeneration, rather than that of being dear and precious. (Comp. Comm. on Luke i. 35.) The condition of the *reception* of these higher vital powers appears to be *πίστις*, the susceptibility of the operations of the Logos in his own peculiar entity, so that *ἑνωμα* is employed = *ἑῷ* to designate his being itself. (With respect to *πίστις*, the remarks on Rom. iii. 21 may be consulted.) Ver. 13 now adds a description of the regenerated *πιστεύοντες*, in opposition to the *γενητοὶ γυναικῶν*. (Comp. the Comm. on Matt. xi. 11.) It is, however, worthy of remark that several of the Fathers, among whom are Irenæus and Tertullian, read the singular *ἕξ*—*ἐγενήθη*, so as to refer the words to the incarnate Logos. The latter even intimates that the plural is an alteration of the Valentinians. At any rate, however, the reading is incorrect, for the following *ὁ λόγος σὰξξ ἐγένετο* is not consistent with it. The sentiment of the passage is therefore simply this: the progeny of God is far nobler than that of men. (*Ἄνωμα* = *σπίξμα*, comp. Wisd. Sol. vii. 2.) The only particular description given of human procreation is, that it is through *desire* (*ἰδέλημα* = *ἐπιθυμία*, concupiscentia) of the woman and of the man; and it is here we find the indication of the sinful and impure element that exists in human procreation and passes on to the children. The reference of *ἐκ διδύματος* to *σὰξξ* also, and the parallel juxtaposition of *οὐδὲ*—*οὐδέ*, appears to favour the acceptance of *σὰξξ*, as here designating woman. It is true, Ephes. v. 29, and Jude ver. 7 do not appear to me adapted to prove that *σὰξξ* means woman; but such a proof we do not need, since, in order to interpret this passage, it is quite sufficient to refer to the view pervading the whole of Scripture, ac-

ording to which the weak and sinful characteristics of human nature are especially exhibited in woman (1 Tim. ii. 9, ff.) *Σάξξ* may therefore mean, in the special sense, the woman, and that were enough for the interpretation of this passage.<sup>1</sup> But since only *οὔτε—οὔτε* separates the idea into its parts, *σάξξ* and *ἀνήξ* cannot be regarded as summed up in the *αἷμα*. The *οὐδέ—οὐδέ* furnishes a more precise definition of the *οὐκ ἐξ αἱμάτων*. (Comp. Winer's Gram. p. 456.) But how? Lücke thinks that both are epexegetic, *σάξξ* arising out of the hebraistic, and *ἀνήξ* out of the hellenistic point of view. It may be said with more propriety that *σάξξ* opposes the sinful, while *ἀνήξ* merely opposes the created to the divine. Tholuck's rendering, "not indeed from sensual pleasure, and just as little from the desire of man," well agrees with this view. The expression *ἐκ Θεοῦ ἐγενήθησαι*, is more strictly determined by the term *μονογενής* (ver. 14, 18.) The birth from God is accomplished by means of the First-born and the Holy Ghost; in this birth the Logos communicates his being to men; the Logos alone is born *immediately* from the bosom of the Father. Hence, man in his natural condition is no *τέκνον Θεοῦ*, he wears an alien form; he must first be changed into the divine nature through the influence of Christ. (Comp. John viii. 44, iii. 6; 1 John iii. 10, v. 1; Gal. iii. 26, 27.) It is, however, remarkable, that holy Scripture expresses the relation of the world, in its origin, to God, in no other phrase than *πάντα ἐκ τοῦ Θεοῦ ἔσταν*, and the ecclesiastical mode of expression, "*creation out of nothing*," does not occur in the biblical writings. (Comp. Heb. xi. 3.) The *determination* of the difference between the divine activity through the Logos in the creation generally, and in regeneration particularly, belongs to the most difficult problems of theology. But the *existence* of the difference is indicated in the usage of biblical language; since in reference to the Son and to regeneration only *γενᾶσθαι* is used, while, in reference to the

<sup>1</sup> Bleek's mode of understanding the passage (loc. cit. p. 422) seems to me somewhat obscure. This scholar thinks that *σάξξ* denotes that which is common to the race of men and of women—the sensual nature; but that *ἀνήξ* designates the conscious in opposition to the unconscious, the *σάξξ*. The meaning would then be, "born neither out of fleshly lust, nor out of the will of a man, in the general sense." I confess, however, that I do not quite understand Bleek's words, "so that man, even *viewed apart* (?) from the sexual propensity and the sensual nature generally, may, through his *will*, produce such sons." (?)

world, *γίνεσθαι* is employed, by which means pantheistic errors are excluded.

Ver. 14. In this important verse, the *ἔρχεσθαι εἰς τὸν κόσμον*, which in ver. 9 denoted the approach towards, and in ver. 11 the advent to the chosen people, is finally set forth in its own peculiar signification: "This Logos (described ver. 1. ff.) now (in time) became (*ἐγένετο* in opposition to *ἦν*, ver. 1) *flesh*." By the expression "became flesh," we are to understand, as the remark on ver. 10 has shewn, not merely the act of birth, but the *ministry* of the incarnate Logos connected therewith; and this is confirmed by the sequel, since the subject of discourse is the manifestation of his grace and glory, the first complete disclosure of which was after the baptism. This expression is here selected with the utmost care; for, in the first place, *σῶμα* could not stand in the place of *σάρξ*, because *σῶμα* forms the antithesis to *ψυχή*. But the Logos did not unite himself merely with the substance of the *σῶμα*, but also with a human *ψυχή*; hence *σάρξ* here denotes (= "ᾤψ") the *whole* human nature, in its weak and necessitous condition, and this he filled with the rich treasures of his divine life. "The Word became flesh, in order to raise the flesh to spirit." John states this in opposition particularly to the docetic Gnostics, who explained the corporeal existence of Christ as a mere appearance, thinking it unworthy of him to take to himself the *σάρξ ἀνθρώπου*.<sup>1</sup> However he took it, and even with the general *ἀσθένεια*, on which his susceptibility of sorrow depended, yet without its *ἀμαρτία* (Rom. vii. 18. Comp. the remarks on John iii. 6.)

Just as little, moreover, could the Evangelist have said: *ἐγένετο ἄνθρωπος*, which would represent the Redeemer as one man amongst many, whilst *he*, as second Adam, represented collective human nature in a lofty comprehensive personality.<sup>2</sup> In reference to

<sup>1</sup> If even in our time the idea of the incarnation of God still appears so difficult, the principal reason is, that the fact itself is too much isolated. It is always the impulse of spirit to embody itself, for corporeity is the end of the work of God: in every phenomenon, an idea descends from the world of spirit, and embodies itself here below. It may therefore be said that all the nobler among men are rays of that sun which in Christ rose on the firmament of humanity. In Abraham, Moses, and others, we already discover the coming Christ.

<sup>2</sup> This is all that ecclesiastical doctrine says when it ascribes to the human nature of *Christ* the impersonalitas; just as the immortalitas asserts his exemption only from the *necessitas moriendi*, not from the *possibilitas*. The Logos did not become a man but *the* man, just as Adam was not one man amongst many other men, but *the* original man who included them all, who potentially carried in himself the whole race. To

this appearing, John now proceeds: ἐκλήνωσεν ἐν ἑμῶν. This expression presents not merely the general meaning according to which the covering of the Spirit is called σκῆνωμα (2 Cor. v. 1-4; 2 Pet. i. 13; Wisdom ix. 15), but also the special sense, according to which these words contain an allusion to the name of the רִיבֶזֶשׁ (from רִיבֶזֶשׁ, σκηνοῦν.)<sup>1</sup> (Comp. Rev. vii. 15. xxi. 3.) With this also the δόξα of the Logos corresponds, which John describes with deep emotion from his own intuition. (Comp. 1 John i. 1.) It is the divine splendour, the constant attendant of the Shechinah and identical with it, visible to the spiritual eye, issuing from the Logos in amazing grace and tenderness. (With regard to the רִיבֶזֶשׁ compare the remarks on John i. 1.) The Apostle beheld this glory, as Lücke finely remarks, with eyes of spirit, and he who is illuminated by the Spirit perceives the same glory in him now. (Respecting the δόξα, compare also the remarks on John ii. 11.) The Evangelist now associates the δόξα, in its matchlessness, with the character of the Logos, as one who is incomparable—as the μονογενής.

(Tholuck justly compares the ὡς with the Hebrew ׀ veritatis, unsuitably so called;<sup>2</sup> “such a δόξα as belongs to the μονογενής alone.”)

This is the first instance in John where the Logos is termed ὁ υἱὸς τοῦ Θεοῦ. Seyffarth is mistaken (loc. cit. p. 38, 73) in supposing that the expression merely has reference to the incarnation of the Logos. Schleiermacher expresses himself in a similar manner (Glaubensl. Pt. ii. p. 707): “the divine alone in Christ could not have been called Son of God, but this term always designates the entire Christ.” Ver. 18 shews the contrary, where the words ὡν εἰς τὸν κόλπον τοῦ πατρὸς are to be referred to the eternal existence of the Son with the Father. The difference between this expression and the term Logos consists in this,—that the term ὁ υἱὸς τοῦ Θεοῦ

Adam, as well as to Christ, we may apply the expression of Augustine: in illo uno fuimus nos omnes.

<sup>1</sup> Tholuck does not deny this, but thinks that the expression may denote also the *transitoriness* of the abode of the Son of God in lowly humanity. But since John is endeavouring to depict the glory of Christ's appearing, the reference to his humiliation is not suitable. Moreover his humanity is not a transient veil for his deity; on the contrary, deity and humanity remain united in his person.

<sup>2</sup> Meyer on John vii. calls the ׀ veritatis an irrational chimera; the term certainly is unsuitable, but the peculiar use of the ׀ which it is intended to denote, cannot be denied. Comp. Gesenius Gram. p. 846.

points out more distinctly and expressly the *personality* of the Word. In like manner Seyffarth is in error when he interprets the name Christ as denoting a *property* of the Son of God. This term constantly refers to the union of the divine and the human, and this in such a manner that the divine is regarded as the principle which hallows and anoints the human. (Compare the Comm. on Matt. i. 1.) Accordingly, if the expression ὁ υἱὸς τοῦ Θεοῦ in John refers to the divine nature of the Son (as to the few exceptions compare the Comm. on Luke i. 35) then the epithet *μοιγεῖνός* must likewise have a deeper meaning than that which has been drawn from it, “*the specially dear.*” According to ver. 18, the *μοιγεῖνός* is the only Son of God in the most real sense, as alone knowing the essence of the Father. Now it is involved in the nature of *knowing*, according to the profound biblical meaning of the word, that it is impossible for the Deity to be known except by those who possess a kindred nature. Hence, absolute knowledge of God presupposes absolute equality of nature. And here we find the reason why none but the regenerate in whom Christ lives, can truly know the Father; because no one knoweth the Father save the Son (comp. Matt. xi. 27.) The same signification is indicated by the *παρὰ πατρὸς* in our passage, which is to be connected, not with the *δόξαν*, but with *μοιγεῖνός*. In the language of Paul, instead of this we have *πρωτότοκος* (Rom. viii. 29; Coloss. i. 15, 18; also Heb. i. 6), in which expression, however, the reference to the resurrection of Christ (*πρωτότοκος ἐκ τῶν νεκρῶν*) occasionally prevails, (Coloss. i. 18, as Rev. i. 5) and consequently the human nature is indicated. Finally, the quality of the *δόξα* is more exactly defined; it is termed *πλήρης χάριτος καὶ ἀληθείας*. (*Πλήρη* is a reading which resulted from the endeavour to connect the last words of the verse with *δόξαν*; but they refer to the *λόγος*.) Both ideas, that of *χάρις* and that of *ἀλήθεια*,<sup>1</sup> belong to the circle of those peculiar to John. It is remarkable that Seyffarth should overlook the former, since he, nevertheless, has received the kindred one of *ἀγάπη*. With respect to the *ἀγάπη*, he very justly remarks (p. 97, ff.), that it is

<sup>1</sup> Both ideas frequently occur in connexion in the Old Testament also, especially in the Psalms (lxxxix. 33, c. 5, cxvii. 2.)

<sup>2</sup> The ancients did not rise above the *Eros*, *i. e.*, love desiring, and therefore arising from want; the *Agape* of Christianity, the love which purely bestows out of absolute fulness, they knew not. Comp. Plato's *Symposion*, and with it the ingenious remarks of Baur in the *Mythol.* vol. ii. sect. ii. p. 242, ff. Concerning the difference between *ἀγαπᾶν* and *φιλεῖν*, comp. Tittmann, *Syn. Part. i. p. 50.*

to be considered as essential in God (1 John iv. 8, 16), as the outpouring or self-communication of his being; and so Schleiermacher expresses himself. *Χάρις* (=  $\overline{\chi\alpha\rho\iota\varsigma}$ ,  $\overline{\chi\alpha\rho\iota\varsigma}$ ) according to the Johannine idea, is the expression and activity of *ἀγάπη* towards the abject,—condescension towards the world of creatures. If they be contemplated at the same time as miserable through sin, then *χάρις* is termed *ἔλεος*. Accordingly, the Father shews towards the Son no *χάρις* but *ἀγάπη*, as it is said, John xvii. 24, *ἀγάπησάς με πρὸ καταβολῆς κόσμου*. But in the incarnate *Logos*, this condescending expression of love, the *χάρις*, was the prominent character. As to the *second* term, *ἀλήθεια*, it stands in opposition not only to the *ψεῦδος*, but also to the *ματαιότης*. According to the profound conception of John, the truth is the same as the *reality* in opposition to shadow, *i. e.* emptiness, destitution of the divine essence. This is the character of the sinful world (Rom. viii. 20); *ἀλήθεια* (=  $\overline{\alpha\lambda\eta\theta\epsilon\iota\alpha}$ ), on the contrary, is God himself and his *Logos* (John xiv. 6.) He does not *have* it as something conceived to exist in connexion with him, and possessed by him; he *is* essentially the thing itself.<sup>1</sup> Hence the communication of the truth through the *Logos* is not a communication of certain correct notions, but an impartation of the essence, the principle of all truth, the *κοινωνία τοῦ πνεύματος*; and Seyffarth very justly observes (p. 96), that believers, the *γεννηθέντες ἐκ τοῦ Θεοῦ*, are called by John *ἡγιασμένοι ἐν τῇ ἀλήθειᾳ* (John xvii. 19.) Hence also, in the language of John, *ἡ ἀλήθεια* (with the article) is to be distinguished from *ἀλήθεια*. (Comp. John viii. 44.) Some truth is possessed even by the unholy; it is only of the devilish that it is said, “truth is not in him.” But the eternal alone is absolute truth.

Ver. 15. The testimony of John, intimated above (ver. 6), is now more precisely detailed, in order that it may be presented (i. 19. ff.) to the readers with its historical occasions. (*Κεράζειν* expresses the energetic character of his *μαρτυρία*. The phrase *ὁ ὀπίσω μου ἐρχόμενος*, which in Matt. iii. 11 is clear, is in this place somewhat obscure, on account of the *ἔμπροσθέν μου* and *πρῶτός μου* (not occurring in Matthew and Mark.) According to the synoptical Evangelists the sentiment is merely this: “who, commencing his work later than I, is higher in dignity.” Now, *ἔμπροσθέν μου*

<sup>1</sup> The ancients also used *ἀλήθεια* in this absolute sense. Comp. Plutarch de Iside et Osir. c. 1, *ὡς οὐδὲν ἀνθρώπων λαβεῖν μῖζον, οὐ χαρίσασθαι Θεῷ σμινότερον ἀληθείας*.

γέγονεν, in our passage, can only be understood as relating to the Messianic office of Christ, since γέγονε permits no reference to the eternal existence of the Son of God. Meyer, indeed, thinks that the difficulty is relieved, if we refer the expression to the ancient procession of the Logos from God, the λόγος προϋπαρκώς. But this procession itself is to be understood as the eternal action of God, and therefore cannot be designated by γίνεσθαι.

The concluding word, however, must be referred to the eternal existence of the Son, since the ὅτι founds the previous proposition upon that which follows. (Tholuck and Lücke justly understand πῶτος = πρότερος, according to John xv. 18, 1 John iv. 19.) The sense will then be this: "He who begins his work later than I, has received a greater dignity, for he was eternally with the Father." This correct knowledge of the Baptist may have been first awakened in him by careful reading of the Old Testament, and by the use of exegetic tradition (both of which Tholuck places prominently in view); but we can only attribute his firm conviction respecting it to the immediate operation of the divine Spirit himself, who inspired him. (Comp. John i. 33.)

Ver. 16. This verse should no more be regarded as belonging to the discourse of the Baptist; it is connected with ver. 14, and confirms what is there said respecting the contemplation of the glory of the Lord. Ver. 15 steps in between them parenthetically. Hence the reading καὶ of the Text. Recept. certainly is incorrect, and ὅτι should be read instead. The change might easily arise from the occurrence of ὅτι three times successively appearing strange to the transcribers. The Evangelist now speaks in the name of all believers, and declares how the Redeemer has become to them a fountain of life. The πληρωμα ascribed to him, is (as Ephes. i. 23, Coloss. i. 19) the fulness of divine being and essence which dwells in him. In distinction from him, the whole of humanity appears as the party receiving; he alone is the giver, and the giver of the χάρις. The meaning in the phrase χάριν ἀντι χάριτος is easy; the more we receive from the streams of grace, the more we may yet receive; as it is inexhaustible in the giver, the believer may take it without measure. But this use of ἀντι is without parallel in the New Testament. The passage in Theogn. (sentt. v. 344, ἀντ' ἀνῶν ἀνίας) is analogous, where ἀντί may be taken as "for" "over." So also here—"one expression of favour upon another." (Probably the Evangelist had in his mind the

Hebrew  $\text{לֹא בְּיָמָיו}$ , which exactly corresponds with our formula). The acceptation of *ἀντί* in the sense of “instead,” and the reference of the first *χάρις* to the Old Testament, the second to the New Testament, is here quite untenable. The Old Testament, according to its intrinsic character, cannot be called *χάρις*.

Ver. 17. This is shewn also by the following parallel between Law and Gospel; the abundance of grace in Christ becomes manifest by means of the previous law, in which that severity which demands justice and holiness was exhibited as the prevailing characteristic. One thing only is singular, viz. that even the *ἀλήθεια* is traced to Christ alone as its source,<sup>1</sup> whereas it appears that there was truth in the Old Testament also. Here, however, we must understand *the* truth, in the absolute sense, which—as before observed—is the true being and essence itself. The Law induces and elicits the consciousness of sin, and the need of redemption; it only typifies the reality; the Gospel, on the contrary, actually communicates being and power from above. (Compare Rom. vi. 14, 15, where *ὑπὸ νόμον* and *ὑπὸ χάριν* form the antithesis. Hence Paul terms the Old Testament *σῶμα*, whilst he calls the New Testament *σῶμα* (substance), Coloss. ii. 17. De Wette, with subtle criticism, endeavours to determine the difference between *ἔδόθη* and *ἐγένετο*, so that the former term would contain the character of the positive, and the latter that of the historical. *Ἐδόθη* is selected purely on account of the foregoing *νόμος*, which did not admit of any other verb; but *ἐγένετο* is here associated with *χάρις* and *ἀλήθεια*, because the discourse is not concerning the object in itself, but concerning its becoming manifest to men.

Ver. 18. The concluding verse of the Proœmium, on the one hand, is very beautifully connected with what immediately precedes, since the Son alone could unfold the real knowledge of God, as the Gospel communicates it; while, on the other, this same thought completes the entire Proœmium, the Word which was in the beginning with the Father, and in Christ became man, thus appearing as the Being who supplies all true knowledge of God, and in addition procures eternal life. To represent this work of the incarnate Logos is the design of the whole Gospel. The expression *ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς* serves to point out the entity of the Son. Were we to admit an exchange of the prepositions *εἰς* and *ἐν*, the

<sup>1</sup> With *ἐγένετο*, *ἀληθῶς* is to be supplied.

term *κόλπος* might be taken (according to the analogy of Old Testament passages, such as Isaiah xlvi. 3, lxvi. 9) as =  $\text{𐤀𐤓𐤃}$ , the womb; so that the sense of the expression would be: "The Son was (as *λόγος ἐνδιόδοτος*) from eternity in the essence of the Father." But Winer (*N. T. Gramm.* 3d edit. p. 350), in the interpretation of this passage, is justly opposed to such an exchange; he understands *κόλπος* in the ordinary signification, laid "towards the bosom." It is further to be observed, that neither the LXX. nor the New Testament ever put *κόλπος* for  $\text{𐤀𐤓𐤃}$ ; they always employ *κολίβια* or *μήτρα* for it. Consequently, the only idea remaining for this passage is that of the most intimate communion.<sup>1</sup> (According to the Latin *in sinu, in gremio alicujus esse.*) But even if, in accordance with this idea, the words in themselves might agree with Arian and Socinian representations of Christ, still we are necessarily conducted to the more profound view of the idea,—viz. the reference of the words to the eternal existence of the Son with the Father,—in the first place, by a review of the language *ὁ λόγος ἦν πρὸς τὸν Θεόν* (ver. 1), and secondly, by the antithesis with *οὐδεὶς ἐύρεσκε Θεὸν πῶποτε*. These words place the only begotten Son in opposition to *everything human* and created, and ascribe to him, according to his higher nature, just that which rises above the sphere of human existence. The expression *μοιγενης υἱος* cannot refer to the incarnation of the Word (compare our remarks on i. 14), since even in his ministry *before* that (i. 5) he revealed to men the hidden essence of God. (*Ἐξηγήσασθαι* = *ἀποκαλύπτειν*. In the Septuagint for  $\text{𐤀𐤓𐤃}$ , Levit. xiv. 57.<sup>2</sup>) Still, however, some

<sup>1</sup> The choice of the expression *ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς*, which does not again occur in the New Testament, involves something uncommon that has not yet been entirely cleared up. Perhaps there was floating in John's mind a parallel with himself: as he was related to Jesus, so was Jesus to the Father. With this, Hengstenberg's remark (*über die Aechtheit des Pentateuch*, p. 25) would well agree—viz. that the self-designation of John as the disciple *ὃν ἠγάπα ὁ Ἰησοῦς* is an explanation of his own name, since he takes Jesus as equivalent to Jehovah, so that his name was a prophecy of the relation into which he entered to Jesus. But the language *ἐπισπισῶν ἐπὶ τὸ στήθος τοῦ Ἰησοῦ* (John xiii. 25, xxi. 20), is only a symbolical mode of expressing the idea *ὃν ἠγάπα ὁ Ἰησοῦς*.

<sup>2</sup> Lücke strenuously maintains and copiously proves that *ἔξηγησθαι* and *καθηγεῖσθαι*, in the profane writers, were used with special reference to the explanation of sacred things. Yet he himself says that here the Evangelist may have only unconsciously used the very word which in the best manner points out the essential characteristic of the revelation of Christ. As a supplement to *ἔξηγησασθαι*, Kuinoel justly adds *τὰ τοῦ Θεοῦ*, which certainly, as Lücke remarks, is to be understood as meaning the *χόρις καὶ ἀλήθεια* (ver. 17.)

difficulty seems to be occasioned by the circumstance, that in the Old Testament God appeared to several, in particular to Moses, with whom Christ, as the communicator of the direct knowledge of God, is here contrasted; while Jesus also speaks (Matt. v. 8) of seeing God. But the Old Testament representation itself, when accurately viewed, perfectly confirms the idea here expressed. In the remarkable passage, Exod. xxxiii., God says to Moses (ver. 20): "Thou canst not see *my face*, for there shall no man see me and live." The contrast between the sinful creature and the eternal God is so vast, that the former is incapable of sustaining the *full* manifestation of the divine light; it needs a *gradual* disclosure thereof.<sup>1</sup> At the conclusion (ver. 23) it is further said, וְרָאָה אֱלֹהִים וְיָמָּוּת. Thus in the cases of theophany, men of God under the Old Testament did not see the hidden essence of God, but his *εικὼν*. But the image of God is the Son, the Revealer of the hidden Father, and accordingly it was *always* (even *before* the incarnation in Christ) the Son who disclosed to men the inner essence of God by degrees, as they were capable of apprehending it.<sup>2</sup>

Hence, as Deity itself, he stands in opposition to everything human; *no one* knows the Father except the Son (Matt. xi. 27.) (The readings *μονογενῆς υἱὸς Θεός* or *Θεοῦ* are in any case to be rejected; probably they arose from the endeavour to make the antithesis with *οὐδεὶς* as distinct as possible.)

<sup>1</sup> Although Steudel (in the Tübing. Pfingstprogramm, 1830) contends against the distinction between the hidden and the revealed God, yet he seems in reality only to deny the Arian view of a Being standing in the middle between God and men; and certainly he does so with truth. The contrast doubtless may be understood altogether differently and yet be in harmony with Scripture. John xii. 41 shews that the idea which we have given of the Theophanies is quite the same as that of the Evangelist himself; for it is there explained that Isaiah (chap. vi.) saw Christ.

<sup>2</sup> In the fragments of Orpheus, terms and thoughts occur which are quite similar to the description of the ministry of the divine Logos. In the first fragment from Justin Martyr, it is said:

Εἷς ἔσται ἀπογενήσας, ἐνὸς ἔκγονα πάντα τέτυκται·  
 Ἐν δ' αὐτοῖς αὐτὸς περιτίσσειται οὐδὲ τις αὐτὸν  
 Εἰσοράξαι θνητῶν αὐτὸς δὲ γε πάντα εἰδῆται·

In the second Fragment from Eusebius (praep. Evang. xiii. 12) it is said:

Οὐ γὰρ κεν τις ἴδοι θνητῶν μερόπων κραίνοντα,  
 Εἰ μὴ μουνογενῆς τις ἀποῤῥῶξ φύλου ἄνωθεν  
 Χαλδαίων.

Doubtless, however, Christian or at least Jewish influence, assisted in the composition of this and similar Orphesian fragments.

§ 2. FIRST TESTIMONY OF THE BAPTIST CONCERNING CHRIST.  
JESUS COLLECTS DISCIPLES.

(John i. 19—52.<sup>1</sup>)

The intimations already given (ver. 6, 7, 15) of John's testimony, are now followed by a more detailed description of the circumstances under which it was delivered. The fact that the Evangelist opens his work with this; the very form of this narration (comp. especially ver. 20); and in like manner the closely following representation of the way in which the Lord gathered disciples, while John referred them to him—all render it certain that the Evangelist here had something special in view. He doubtless intended to contradict the opinion of the later disciples of John, that the Baptist himself was the Messiah. Moreover, the occasion on which the Baptist delivered the solemn testimony that he was not the Christ, specially invited more distinct explanation; *a formal deputation from the Sanhedrim* appeared, whose object was to question him respecting his office, and the legitimacy of his authority. The highest ecclesiastical court possessed a perfect right to send such a deputation. (On this subject, compare the remarks in the Comm. Matt. xxi. 23.) Hence John answered them and gave them an *εἶδος*, by which he proved himself to be a genuine prophet, viz. "that the Messiah was already in the midst of them." From this circumstance we may conclude that our attention is here occupied with a different occurrence from that narrated Matt. iii. 7, ff.; for in this latter passage no *deputation* appears, but we merely find, amid the masses of people surrounding John, *individual* Pharisees and Sadducees who wish to be baptized. The same is clearly shewn by the parallel, Luke iii. 7, ff. Moreover, since it is said, John i. 31, "I knew him (Jesus) not," whereas in the answer to the deputation Jesus is described as known to John, this occurrence must have taken place after the baptism and temptation of Jesus. (Comp. the particulars, ver. 29.)

Ver. 19, 20. By the expression *οἱ Ἰουδαῖοι*, John here designates the members of the Sanhedrim as representatives of the whole

<sup>1</sup> Greek Version.—Tr.

nation. All had an idea of something superior in the Baptist, but they were in doubt as to his proper character. The reiteration *ὡμολόγησε καὶ ἄν ἡγήσατο καὶ ὡμολόγησεν*, obviously implies great stress. The Evangelist intends to say that the Baptist declared in the strongest terms that he was not the Messiah. The polemical reference in these words to the errors of later disciples of John appears to me beyond mistake.

Ver. 21, 22. The disavowal of the office of Messiah on the part of the Baptist induces the deputies to associate him with other important personalities; they ask him whether he may be Elias, who is to precede the Messiah, or Jeremiah,<sup>1</sup> concerning whom a similar opinion was entertained. (Comp. the Comm. on Matt. xvi. 13.) But the Baptist disavows this also. The apparent contradiction, occasioned by the circumstance that Jesus calls John Elias, is easily reconciled by Luke i. 17, where John is described as working *ἐν πνεύματι καὶ δυνάμει Ἰησοῦ*. (Comp. the Comm. on Matt. xi. 14, and on Matt. xvii. 10).

Ver. 23. After these negative declarations the Baptist at length speaks of himself positively, and says that he is the *φωνὴ βοῶντος ἐν τῇ ἐρήμῳ*. He here appeals to the passage, Isaiah xl. 3, which is also applied to the Baptist, Matt. iii. 3; Mark i. 2; Luke iii. 4. (Instead of *ἐποιμάσατε*, which the three Evangelists have in common with the LXX., John admits *εὐδύνατε*, doubtless only because he quoted from memory.)

Ver. 24, 25. John's additional remark, that these deputies (Priests and Levites) were of the sect of the Pharisees and Sadducees, was very appropriate here, because this was the most likely motive of their subsequent question. The Pharisees rigidly adhered to external rites; hence they were struck at John's baptizing. They evidently considered baptism as nothing unbecoming to the Messiah or to Elias. (Comp. Lightfoot hor. hebr. ad h. l. Nevertheless the Rabbinical passages there adduced do not expressly treat of a *baptism*, but only in general of the *purification* which Elias was to accomplish. The Jews, however, justly acknowledged the baptism of John as a symbol of purification.) But that any one should baptize *members of the people of God*—consequently declaring them impure and in need of purification, in

<sup>1</sup> Bleek (loc. cit. p. 423, ff.) does not think that Jeremiah is expressly intended, but he is of opinion that in the general sense only, according to Deut. xviii. 15, a prophet was to precede the Messiah, and that to this reference is here made.

order to be received into a higher communion—appeared to them inadmissible. For the rest, it cannot be demonstrated from this passage (comp. the Comm. Matt. iii. 1), that the Jews believed the Messiah or his forerunner would baptize. The words only signify that the baptism of Israelites, by these individuals, was not inappropriate, since they would not merely—like ordinary prophets—strengthen the existing theocratic life, but would found a new, higher constitution. But the symbolical signification of the rite of baptism was so intelligible, that as soon as the Jews saw John practise it, they understood what he meant by it. Accordingly, this passage can afford no proof that baptism (in its distinction from mere lustration) was known *before* John and Christ. At any rate, it could not have been regarded as a prerogative belonging *only* to the Messiah to baptize the Jews, because in that case John would by no means have adopted it. Moreover, the words before us state nothing to that effect.<sup>1</sup>

Ver. 26, 27. In order to solve this difficulty, John specifies the character of his baptism, which only operated negatively (separating from the impenitent generation), not positively (giving power from above in order to new life) like the baptism of Christ. (Comp. the particulars in the Comm. on Matt. iii. 1). The synoptical Evangelists have the same words in a more complete form (comp. the remarks on Matt. iii. 11, and the parallels), in particular, they expressly add the βαπτίζειν ἐν πνεύματι which belongs to the Messiah. The words μίσος ὑμῶν ἔστηκεν, ὃν ὑμεῖς οὐκ οἴσασθε, are peculiar to John. They are very important to the connexion of the whole passage. It appears to me probable that the Evangelist who, as a disciple of John, may have listened to this very conversation with the deputation from the Sanhedrim, reported the words in an abbreviated form. Probably the deputies further proposed an express question to the Baptist regarding prophetic legitimation in general. (Comp. the Comm. on Matt. xxi. 23.) To this reference is made in the words μίσος ὑμῶν ἔστηκεν. By means of this σημεῖον or τὸν—that he proclaimed to them the Messiah as

<sup>1</sup> The importance attributed by the Jews to the rite of baptism is explained, if we take into account the circumstance that no post-Mosaic prophet, seer, judge, or any teacher of divine things under the Old Testament, could introduce a sacred usage, rite, or ceremony to be observed as the Mosaic regulations by the people of God. Subsequently to Moses none but the Messiah could do this, according to the passage Deut. xviii. 15, "A prophet like me (the founder of a new institution of God) will the Lord raise up, him shall ye hear."

already amongst them—the Baptist proved himself to be a true prophet of God.<sup>1</sup> On this account also the Lord could ask (Matt. xxi. 25): “Why did ye not believe John?” (With respect to ver. 27, comp. the remarks on ver. 15.)

Ver. 28. This important event, the official ligitimation of the Baptist, so impressed John, that he further particularizes the *place* where it occurred. The reading Βηθαβάρᾳ (ⲃⲉⲛⲁⲃⲁⲣⲁ ship-place), is doubtless to be preferred to the reading of the text. rec. Βηθα-εζαζᾳ (ⲃⲉⲛⲁⲃⲁⲣⲁ ferry-place.) The latter name has only been received through Origen. He found on the Jordan a Bethabara, where, according to tradition, John baptized, whilst Bethany lay inland midway to Jerusalem. But the spot here meant certainly is not this well-known residence of Lazarus; it was a little place bearing the same appellation on the other side of Jordan, which may have been destroyed before the time of Origen.

Ver. 29. In the passage ver. 19–28, the chief thing presented was the *negative* part of the Baptist’s testimony, viz. that he was not the Messiah; in the following (ver. 29–34) we have *positive* statements respecting the person of Jesus. The Evangelist naturally says nothing about the act of the baptism of Jesus himself, because it, of course, was of no importance to his design. The disciples of John might indeed easily infer from it that the Baptist must necessarily be superior to Jesus. The following words must also have been spoken *after* the baptism of Jesus. It is true there need be no embarrassment on account of the ἐπαύριον, if we only suppose a quick succession of the occurrences, which there is nothing to contradict. The course of events may have run thus. In the morning of the *first* day came the deputation; towards evening John baptised Jesus; on the *next* day he spoke the words now following. It is not advisable to take the ἐπαύριον (after the analogy of the Hebrew עָרִיב) in the wider signification, because John here gives such a precise account, that he even specifies the hours (ver. 40.) The first meeting with his

<sup>1</sup> The words σημείων ἐποίησεν οὐδέν, John x. 41, are to be explained in accordance with the same views. This statement is only intended to deny actual miracles (τίματα) in the work of John; but the reality of his prophecy concerning Christ is most distinctly recognised in that passage. De Wette himself (on x. 41) acknowledges a testimony to the purity of the tradition, in the fact that no miracle has been ascribed to the Baptist, and even Strauss will not venture to deny this. But then, on what ground was it that the ever ready fabulists, who abounded in apostolic times, did not use the favourable opportunity to adorn the life of the Baptist with wonders?

heavenly friend had made an indelible impression upon his memory. But the circumstance, noticed above in the remarks on i. 19, that the Baptist speaks of Jesus in such a manner as already to acknowledge his higher dignity, leads me, with Bleek and Tholuck, to think it more probable that all of which John informs us took place after the baptism of Christ. Adopting this supposition, one thing only seems strange, viz. that in the synoptical Gospels (Matt. iii. 11, and parallels), the Baptist utters words *before* the baptism, similar to those which in John he utters *after* the same. But Tholuck justly observes, that the Baptist may surely have repeated such figurative expressions as “loosing the shoe-latchets;” at first he uttered them before the baptism to the people, without being aware that the Jesus externally known to him was he whose advent he was to proclaim; after the baptism he addressed similar words to the deputation of the Sanhedrim, with more distinct reference to the person of Jesus. Further, since the four days (John i. 29, 35, 44, ii. 1) are closely connected, the forty-days’ temptation of Christ requires that all should be placed after the baptism. There also appears to be some foundation for Tholuck’s remark, that the words μέσος ἡμῶν ἔστηκεν (ver. 26) can only suit on the supposition that Christ was no longer confined to the narrow circle of private life.

The exclamation with which the Baptist points out Jesus to his disciples, ἰδὲ ὁ ἀμνὸς τοῦ Θεοῦ κ. τ. λ. is very remarkable, especially in the mouth of the Baptist. It shews that at least at those times when the fulness of the Spirit was specially accessible to him, he had a deep knowledge of the way of salvation. The whole Mosaic institution of sacrifices, combined with various declarations in the Old Testament respecting the suffering and atoning Messiah (*e. g.* Ps. xxii.; Isaiah liii.), had doubtless always kept the truth of this doctrine alive in the minds of *individuals* among the Israelites, although the *mass* entirely mistook it. Just in like manner, the Baptist rightly perceived it under the illumination of the Holy Spirit. The term ἀμνός = ἄμ is quite in conformity with Isa. liii. 7, where it occurs and even refers to a slaughtered lamb. In the Apocalypse, John very frequently uses ἀρνίον, and occasionally with the addition ἐσφαγμένον (Rev. v. 6, xiii. 8; comp. also 1 Pet. i. 19), so that there is no doubt with regard to the meaning of the comparison; Jesus is compared to a sacrificial lamb led to death. The following expression, ἀμαρτία τοῦ

κόσμου, shews why he is called ἀμνός Θεοῦ, viz. as the abolisher of sin and the sufferer for sin, sent by God. (Just as 2 Cor. v. 19, Θεὸς ἦν ἐν Χριστῷ κόσμον καταλάσσων ἑαυτῷ.) God himself, as it were, ransomed the sinful world by the sacrifice of his only begotten Son. Those superficial expositions of the profound words before us, according to which either ἀμνός is to be understood merely as an image of meekness, and αἶψιν ἁμαρτίαν as referring to the removal of sin by means of instruction (as Dr Paulus thinks), or ἀμνός is to be taken as an image of an innocent sufferer, and αἶψιν ἁμαρτίαν as meaning the endurance of persecutions (according to Gabler, in the sense, “this innocent person will be obliged to suffer much”), may be regarded as set aside by the remarks of Lücke, Tholuck, and especially Hengstenberg, respecting the suffering and atoning Messiah.<sup>1</sup> (Christol. vol. i. p. 274, ff.—With respect to the circumstance of lambs not being used for trespass and sin-offerings, compare my remarks concerning the paschal lamb, on Matt. xxvi. 17, by which the difficulty resulting from a comparison of that passage with 1 Cor. v. 7 is removed.)

But there yet remains for consideration one question which even the most recent investigators have not sufficiently determined. Tholuck thinks that αἶψιν τὴν ἁμαρτίαν τοῦ κόσμου merely means “to bear the punishment of sin,” he is utterly opposed to the signification “to take away.” He says that the phrase αἶψιν ἁμαρτίαν is equivalent to ἵψ̄ ḥṣṣ; that this does mean “to take away sin” like ἀφαιρῆν, in several connexions, but by no means in all; and that it is often = ἵψ̄ ḥṣṣ, as much as φέρειν, λαμβάνειν. Tholuck also cites Levit. xx. 19, f.; Numb. xviii. 22; Ezekiel xviii. 19, f., xxiii. 35; and thinks that, since in the LXX., Isaiah liii. 11, ἀνοίσει stands for ḥṣṣ, and the Evangelist may be supposed to have had this passage in his mind, it is in the highest degree probable that the meaning here is, “to bear the punishment of sin.” To me, however, there appears to be no real distinction between ḥṣṣ and ḥṣṣ, αἶψιν and ἀφαιρῆν, in the connexion with ἁμαρτία. It is necessary here to combine the two significations “to bear” and “to take away.” The sacrificial lamb which bears the sin also

That the idea of a substitutionary endurance of punishment by a righteous person was not unknown to the Jews, is shewn not merely by the passages from Josephus and Zohar, quoted by Tholuck on this place, but also by the numerous passages of the Old Testament, in which mention is made of a representation of the people, or of just persons presenting themselves before the Judge on behalf of the unjust. (Comp. Ezek. xiii. 5, xxii. 30; Isa. lxiv. 7; Ps. cvi. 23; [Exod. xxxii. 11, f.]

takes it away; there is no bearing of sin without removing the same. Tholuck was led to make this distinction merely through observing that opponents laid so much stress on the signification "to take away." Their error, however, consists not in the application of this meaning, but in their ascribing the removal of sin to the *teaching*, not to the *sacrificial death* of the Lamb of God. Further, the signification "punishment of sin" for ἁμαρτία in this passage certainly cannot be demonstrated. 1 John iii. 5 clearly shews, from the connexion, that ἀρξεν τὴν ἁμαρτίαν in John means to abolish, to remove sin itself. Hence we can only express the sense of our passage thus, by a periphrasis: "behold this is the sacrificial Lamb, prepared and given by God himself for this purpose, who bears the sin of the world, and by his sufferings and death annuls and removes it." Scripture knows nothing of an endurance of the penalty of sin on the part of the Saviour while men retain the sin itself; sin continuing would continually reproduce the penalty, and thus the remission would be annulled; sin itself, says Augustine, is the true punishment of sin, and sin is truly forgiven only when it is taken away. Meanwhile there is truth also in the remark, that man may have the hope of forgiveness entire and unclouded, although he is also compelled to acknowledge that he does not possess entire freedom from sin; only so far, however, as (according to Rom. vii. 25, at which passage the whole of this difficult doctrine will be further developed) the man, in his inmost essence (the *εἶς*, the true I), is taken possession of by the new divine life that is in Christ, and can attribute what is in this to the whole, even although his sensuous nature (*σάρξ*) be not yet thoroughly governed by this new life. Now, it is remarkable that the Baptist not only so decidedly declares the doctrine of the suffering and atoning Messiah, but also extends the efficiency of the Messiah to the whole *κόσμος*. It might have been supposed that this surpassed the Baptist's point of view, and that he would have contemplated only the people of Israel. (Comp. the Comment. on Matt. iii. 1.) And this consideration might for a moment have disposed one to admit the view that only the words ἴδε ὁ ἀμνὸς τοῦ Θεοῦ were the words of the Baptist, as they occur by themselves in ver. 36; the apposition, ὁ ἀρξεν τὴν ἁμαρτίαν τοῦ κόσμου, being an addition of the Evangelist's. John's custom, too, of making appendices of his own to the speeches of others which he reports, would well agree with this. But, as

Lücke observes, it is just as probable that the words of the Baptist were reported in an abbreviated form in ver. 36, since in the term ἀμνός the thought which follows was fully implied. And I am the more decided in favour of the latter acceptation, because the Old Testament contains abundant intimations, according to which the work of the Messiah appears extended beyond the boundaries of the people of Israel; and such passages might conduct the Baptist, as well as Simeon, under the illumination of the Holy Spirit, to the comprehensive redemption which should proceed from the Messiah. (Comp. Luke ii. 31, 32, where the Old Testament passages pertaining to this subject are quoted.)

Ver. 30, 31. The following words have already been explained, ver. 15. They refer particularly to ver. 26, 27, so that ὅς ἐμπροσθεν ἡ. τ. λ. corresponds with ὃ ἐγὼ οὐκ εἶμι ἀξίος ἡ. τ. λ. The final clause, ὅτι παρῶτός μου ἦν, confirms the previous thoughts, and has reference to the eternal existence of the Son with the Father. With respect to the οὐκ ἤδεν αὐτόν, the Comment. on Matt. iii. 17 may be consulted, where it has already been observed that this expression can only be understood as referring to that *inward* knowledge, instead of which an unequivocal sign was given to him by the Spirit, the occurrence of which enabled him to reveal the presence of the Messiah to the people with certainty.

Ver. 32–34. With regard to the baptism itself, to which the Baptist makes no other reference than this, we have already said as much as is needed in the Comment. Matt. iii. 16.

It is peculiar to John's Gospel, that the descent of the Spirit like a dove upon Jesus was given to the Baptist, *as a sign* by which he might recognise the Messiah. Unquestionably this is a proof that the baptism of Christ was not for the multitude; while it also affords ground for the conclusion that the Baptist may have been in doubt as to how he should with certainty discover the Messiah. It was by means of inward revelation (for there can be

<sup>1</sup> I cannot agree with Tholuck's remarks on the passage, in the fifth edition of his Commentary. He thinks that the Spirit was not really communicated to Christ at his baptism, but, on the contrary, only the consciousness that the moment of his public appearance—the opportunity for the Spirit already dwelling within him to manifest itself—was arrived. The account of the baptism plainly produces the impression that the Spirit is for the first time communicated to Christ. This supposition admits of no hesitation, if it be remembered that the human nature of Christ always followed the general course of development, and consequently received the fulness of the Spirit only by degrees. (Comp. Lücke's Exeursus on this subject, vol. i. p. 373, ff.)

no doubt that this is the meaning of *ὁ πέμψας με εἶπεν*, ver. 33) that such a *σημεῖον* was now given to him. Thus eternal love does not leave weak man, who is so liable to error, without distinct declarations and testimonies, by which, when the heart is sincere, the truth becomes discernible in difficult circumstances.

As the condensed sum of the Baptist's testimony, it is said, ver. 34, *ὅτι αὐτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ*. This is the first instance in which this name appears in the mouth of the Baptist. It cannot be taken merely as the name of Messiah in the subordinate Jewish sense, synonymously with *Χριστός*, on account of the *παῖδάς μου ἦν*, ver. 30, which plainly refers to the eternal existence with the Father. The knowledge of this was accompanied by that of the higher nature of Jesus generally. (Comp. the particulars on John i. 50.) The *ὡς ἤδειν αὐτόν* (ver. 31) does not stand in contrariety to Matt. iii. 14; the Baptist always placed Jesus higher than himself, although without knowing, or being certain, of his Messianic office before the baptism; he may even have regarded him as a prophet.

Ver. 35-40. Up to this point the representation of the Evangelist is obviously characterized by the tendency to shew how the Baptist refused all honour for himself, and heaped it upon Jesus, so that the disciples of John might be rendered conscious of having paid false homage to their master. The Evangelist now further describes how, in consequence of this observation of the Baptist, some of his disciples—and among them the Evangelist himself (ver. 40)—allied themselves to Jesus; as if again to intimate what they, the disciples of John, must do, if they participated the sentiments of their teacher.

The great sensitiveness of the Evangelist's mind is touchingly shewn in his representation of this first contact with the Lord; the circumstances are present to him in the minutest details; he still remembers the very hour.<sup>1</sup> It is to be regretted that he reports no particulars of those conversations of the Lord by which he was bound to him for the whole of his life; he allows everything personal to retire.

Ver. 41-43. The one of these two disciples who is expressly mentioned was Andrew, brother of Peter; the other, concerning whom silence is observed, was doubtless John himself, who, through

<sup>1</sup> The computation is probably made according to Roman reckoning; so that ten o'clock in the morning is to be understood. Comp. Rettig (in the Stud. 1830, No. i.) and Hug (Freib. Zeitschr. No. v.)

delicate reserve, abstains from naming himself throughout the Gospel. Probably the ardent Simon Peter also was hurrying to the Baptist, that he might hear his exhortations to repentance, and prepare himself for the coming Messiah. Andrew, therefore, hastens to inform him that he whom they longed for is found, that their hope and the hope of their fathers is fulfilled. (Πρωτος for πρῶτος, as ver. 15, since probably both sought him. For Μεσίαν many codices read Μεσίαν, which reading may indeed be preferable, as the more difficult.) Jesus, looking observingly and penetratingly upon Simon (ἐμὲ λέψας ἀπὸ ᾧ is to be taken as emphatic), immediately assigns to him a new name. This term is to be understood only as expressing the inward nature of the apostle, *i. e.* the new nature, sanctified and purified by the power of grace. Energy and inward firmness were the principal features of his character, which, indeed, in his ingenuousness, were manifested in the form of false self-confidence and assurance, but, after the temptations to these evils had been conquered, fitted him to be one of the pillars of the Church. (Comp. Matt. xvi. 18; Gal. ii. 9. Πέτρος = פֶּטְרוֹס, “Rock,” hence “Rock-man.”)

Ver. 44, 45. Another young man also, *Philip*, a native of the same town with Peter and Andrew, was called by the Redeemer to follow him, shortly before his departure to Galilee. The circumstance that the call of the apostle, whose name we have mentioned, took place *before* the return of Jesus into Galilee, clearly shews that the account, Matt. iv. 18, ff., Mark i. 16, ff., does not speak of the *first* calling of the disciples, but of their invitation to *permanent* companionship with the Lord. (Comp. the Comm. on Matt. iv. 18.) After this first summons from the Redeemer to follow him, the apostles returned to their earthly vocation; it was not till after the second invitation that they followed Christ permanently.

Ver. 46, 47. The faith but just awakened immediately becomes manifest, like a fire that extends itself, and at the same time kindles everything susceptible of its influence. Philip in his turn proclaims to Nathanael the Messiah whom they have found,<sup>1</sup> and who was promised in the sacred books of the Old Covenant. (Respecting his identity with Bartholomew, comp. the Comm. on Matt. x. 1. Na-

<sup>1</sup> Comp. the remarks in the Comm. on Matt. xiii. 44, ff., concerning the different modes of conversion. Peter was of an inquisitive nature, Nathanael was more quiet and contemplative; nevertheless, both were obedient to the light as soon as they beheld it.

thanael was probably his proper name.<sup>1</sup>) When Philip calls Jesus *υἱὸς τοῦ Ἰωσήφ*, he only utters the prevailing popular opinion.—Nathanael expresses his doubt as to the truth of Philip's declaration, by alluding to the contempt generally entertained for Galilee, in which province the small town of Nazareth was situate. (Comp. John vii. 52; Matt. ii. 23.) Philip, however, appeals merely to the striking appearance of Christ himself, by means of which Nathanael also was soon won.

Ver. 48—50. The Lord, who knew the depths of the heart<sup>2</sup> (John ii. 25),—not merely according to that ordinary knowledge of human nature which is derived from experience, but by means of the divine power that dwelt in him,—as he beheld Nathanael approaching him, expressed the judgment concerning him, that he was “sincere, guileless.” This is just the characteristic of mind (sincerity and uprightness), of which we may say, without a doubt, that it cannot be distinguished, as here, with perfect certainty, by mere experience; to do this requires an insight into the hidden interior. (*Ἰσχυρίτης* is here used significantly as a name of honour; “he is truly a member of the nation of believers, the people of God.”) Upon the question of Nathanael, *πίθεν με γνώσκεις*, the Saviour reminds him of a scene which had taken place, probably a short time before, under a fig-tree. This word discloses to the disciple the divine knowledge of Jesus, and he recognises him as his Lord and King. What passed with Nathanael under the tree is not stated; we may, however, conclude from the connexion, that it must have been something *important*, and, indeed, something *internal*; the former because it concerned Nathanael so deeply, the latter because the sight of anything external could never have formed a ground for such an avowal. The disciple must have believed that what Jesus referred to could not possibly have been discerned except by divine power; but how could this with any probability have been believed respecting an external appearance? Accordingly Christ's *seeing* him can only be understood as an inward sight. Nathanael's soul lay spread open before his spiritual eyes, and he had read its depths. Doubtless the disciple had, under the fig-tree, uttered in prayer his inmost desires and hopes, and to have been observed in this by the

<sup>1</sup> The name *נחנאי* occurs in the Old Testament very frequently. Comp. Numb. i. 8, ii. 5; 1 Chron. ii. 14, and many other instances. It answers to the Greek names *Θεόδωρος*, *Θεόδωτος*, *Θεοδώτητος*.

<sup>2</sup> So Bleek justly observes, in his remarks on the passage in the Stud. loc. cit. p. 440, f.

eye of the All-seeing, so subdued his heart, that he even believed in the Nazarene.

Ver. 50 is important on account of the definition of *υἱὸς τοῦ Θεοῦ*. This passage, in fact, appears in favour of the interpretation adopted by Lücke himself, and by Tholuck,—that *ὁ. τ. θ.* is only another expression for Christ, Messiah. For, according to the point of view occupied by Nathanael, we cannot presuppose in him any knowledge of the divine nature of Christ; and since *ὁ. τ. θ.* precedes *βασιλεὺς τοῦ Ἰσραήλ*, this latter appears to be only an explanation of the previous phrase. But the proof that *ὁ. τ. θ.* was merely a name of the Messiah, cannot be adduced from any other quarter (as we have shewn in our remarks on Luke i. 35), nay, John x. 33, ff. expressly proves that the Jews themselves considered it arrogance and blasphemy that the Messiah should call himself *ὁ. τ. θ.*, and therefore no false Messiah appropriated this name; hence this single passage, which, when viewed alone, appears to favour the above hypothesis, must be otherwise interpreted.<sup>1</sup> The simplest method of solution is to say that here the Evangelist, anticipating the later knowledge of Nathanael, attributes to him the declaration of faith in the Son of God, immediately upon his avowal of belief. Only, in that case *ὁ. τ. θ.*, as in all similar passages (Matt. xvi. 16; John vi. 69 [text. recept.], xi. 27, xx. 31), must be placed after, whereas it here precedes. Hence it may be better to say that Nathanael had already learned, through Philip, that the Baptist (to whose disciples Nathanael

<sup>1</sup> Lücke (in his Comm. on the passage, p. 392, note) will only grant me that the name "Son of God" was not exactly in very common use as a designation of the Messiah among the Jews in the time of Christ; he allows that the more definite metaphysical idea may have belonged to the Christian mode of thinking; but regards such passages as John x. 32, ff. xi. 27; Luke xxii. 70, as proving that the term was not strange to the Jews as a designation of the Messiah. But, in the passage John x. 32, ff., the Jews wish that he would declare himself to be the Messiah, while they determine to stone him when he calls himself "Son of God;" in this they perceive a blasphemous assumption, which they had not found in the name of Messiah. John xi. 27, Martha, the sister of Lazarus, speaks; with her the name "Son of God" is an expression of the Christian information which she had received; she uses it as a closer definition of the term Messiah. In Luke xxii. 70, Christ is so called by way of derision, in reference to the known fact that he had applied this appellation to himself. Thus none of these passages affords the least proof that the name "Son of God" was not strange to the Jews as a designation of the Messiah. Our passage, indeed, has the most appearance of it; but the circumstance that no false Messiah ever ventured to call himself "Son of God" appears to me a decisive proof that this appellation, as also the name "Son of Man," was unknown to them, that it did not occur in the usage of Jewish language, nay, that it was shuddered at as blasphemy

also probably belonged) had called Jesus *ὁ υἱοῦ θεοῦ* (ver. 34); and that he now ascribed this name to Christ, not associating with it a distinctly defined idea, but having a presentiment that it indicated something great and glorious; meanwhile the Messianic King was the more familiar name by which everything worthy of desire was concentrated in him, and Nathanael therefore adds this, as in his view containing the higher import. The passage would then be understood in the following form: "Thou art truly the Son of God, whom, as I have heard, thou dost announce thyself to be."

Ver. 51, 52. The Lord now proceeds with emphasis from the lesser to the greater,<sup>1</sup> and informs Nathanael, as well as all the other disciples, that they should behold what was far more sublime than his discovery of hidden things, viz. they should see the whole heavenly world in his service. The reference already made to angelic appearances in general (Comm. on Matt. i. 18) furnishes a guide towards the apprehension of this passage. The ascent and descent of the angels (of which Jacob's heavenly ladder Gen. xxviii. 12, is a significant type) simply points out the active flow and reflow of divine powers; the opened heaven (comp. the Comm. on Matt. iii. 16) indicates the restoration of the oneness between the higher world of spirit and this lower sphere of things, which had been destroyed by sin; the ascent and descent upon the Son of Man signifies that he is the centre and the leader of all the higher powers of the universe. (Respecting *ὁ υἱοῦ θεοῦ*, comp. the Comm. on Luke i. 35.) The words *ἀπὸ ἀρχῆς* cannot be strictly referred to the moment of time then present; the opening of heaven and the outpouring of divine powers is to be reckoned from the baptism (Matt. iii. 16) as the public inauguration of Christ, and since that time it has never ceased. This spiritual, inward view of the words has been arrived at by all the more profound expositors of every period, *e. g.* Origen and Augustine, Luther and Calvin, Lücke and Tholuck.<sup>2</sup> Every limitation of the words to individual circumstances, whether to angelic appearances strictly, or to the moral operations of Jesus, is to be rejected; the

<sup>1</sup> The formula *ἀμὲν ἀμὲν λέγω ὑμῖν* is employed with unusual frequency. Comp. iii. 3, 5, 11; v. 19, 24, 25; vi. 26, 32, 47, 53; viii. 34, 51, 58; x. 1, 7; xii. 24; xiii. 16, 20, 21, 38; xiv. 12; xvi. 20, 23; xxi. 18.

<sup>2</sup> When, however, Tholuck (on the passage p. 79, fifth edition) thinks that Matt. xxvi. 64 is to be understood in a similarly figurative manner, I cannot agree with him: on the contrary, there the subject of discourse is the *real* coming of Christ, which, as always in the Old Testament, is only transferred to the closest proximity.

collective work of the Lord is here to be understood as a constant development of heavenly powers, and as a continuous leading back to the world of spirit. It is only in regard to the *idea of angel* that reference need be made to the remarks above. (Comm. on Matt. i. 18.) It was there mentioned that the *ἄγγελοι* are at one time conceived of as powers of nature, at another as personalities. Here both references may be said to be involved. The spiritual, whether it operate in the internal or in the external world, is viewed in its centralization, and leads back to the Prince of the kingdom of light, in his earthly appearance—the Messiah—as its centre. Hence this ascent and descent of angels denotes the purely physical effects which flowed from the Redeemer in miracles, just as much as the purely moral works of regeneration and renovation. It is remarkable, however, that the *ἀναβαίνειν* is placed first, whereas it would appear necessary that the *καταβαίνειν* should precede this; doubtless, the only reason of this arrangement is the fact that in the Logos, which in Jesus had become man, the collective world of spirit was in effect transferred to the earth, and therefore the active flow of life perpetually issued from him and returned to him.

### § 3. JESUS AT THE MARRIAGE IN CANA.

(John ii. 1—12.)

Ver. 1. The journey to Galilee mentioned above (ver. 44) as contemplated, is supposed to be accomplished, and Jesus appears in Cana, the birth-place of Nathanael (John xxi. 2), who probably accompanied the Redeemer with John to Galilee. Cana lay about half a day's journey from the sea of Gennesaret (Joseph. de vita e. 16.)<sup>1</sup> From Jordan, on the shore of which we see Jesus up to this time (i. 28), he might reach Cana in two days; he could thus arrive there *τῆ ἡμέρᾳ τῆς ἐξίτη* (reckoned from the last *ἐπαύριον*, i. 44.)

Ver. 2—4. Christ was invited to the marriage, which probably took place in a family related to him (since, according to ii. 12, relations of Jesus were present). (It is unnecessary to take *ἐκλήθη* as pluperfect, since it is not likely that the marriage was his

<sup>1</sup> There was, besides, a second city of this name between Tyre and Sidon (Josh. xix. 28), in the tribe of Asher, which, however, in all probability is not meant here.

motive for returning to Galilee; he certainly had reasons of a spiritual nature.) As there was need of wine, Mary requested her divine Son to supply the deficiency; doubtless with the design, as the answer of Jesus shews, that he should display his miraculous power. Probably the Lord had in some way given his mother a hint on this subject, otherwise it is difficult to explain how it was that Mary thought of this particular form of the manifestation of miraculous power, and that Jesus displayed it just in this manner. He refers only to *time*, when he says to Mary: *ὁπῶς ἦκει ἡ ὥρα μου.* ("Ὁρα, like *καί τις*, with the pronoun, commonly denotes the last crisis of the Lord, e. g. John vii. 30, xvii. 1. But in the passage vii. 8, as here, the expression refers to that which is less remote. Passages such as Matt. xiv. 15 do not come under this category, because there the pronoun is absent from *ὥρα*. [Comp. the remarks on Matt. xxvi. 18.] The hour of Jesus was the time for action fixed by the Father, of whose holy will Jesus was undoubtedly every moment sensible. Of such passive submission Mary had no presentiment, and hence her impatient haste. That the accostal, *γῶραι*, is not unsuitable, has been already frequently remarked; but from the words *τί ἐμοὶ καὶ αὐτῷ* (corresponding with the Hebrew *מָה לִּי וְעִמָּךְ*, comp. Matt. viii. 29; Mark i. 24) the character of reproof can in nowise be removed, although the rebuke which the expression conveys is but gentle. After the Redeemer was introduced to his sacred office, even the relation to his parents (Luke ii. 51), so far as his ministry was concerned, must be regarded as dissolved. The son had now become the *Lord* even of the mother, who could secure her own happiness only by believing obedience to him. Just because Mary, up to this very time, was conscious of earthly relationships to Christ, it might be difficult for her to understand this higher position, and hence this earnest admonition.

Ver. 5, 6. Upon this Mary withdraws, and refers the servants to her divine Son, who, when the *ὥρα* is come, communicates his command. (*Καθαρισμῶς*, purifying of hands and of vessels; comp. on Mark vii. 3, ff. The stone *ὀδύλια* [ἰσθμὸς ὀδύλιος] appear to have been very large, since a metrete, according to Eisenschmidt, contains seventy-two flasks. But, as Semler very justly observes, it is not said that water was changed into wine in all the pitchers. The precision of the narrative renders it in the highest degree probable that John was an eye-witness.)

Ver. 7–10. They now drew out of one (or more) of these vessels, and the wine was brought to the president of the entertainment, who knew nothing of what had previously taken place. (This is the only instance in which ἀρχισπρίτανος, the superintendent of the feast, synonymous with *πριτανάρχης*, *συμποσιάρχης*, occurs in the New Testament.) This person, astonished at the strength of the wine, tells the bridegroom, that, contrary to custom, he is giving the best last. (*Μεθύσασθαι* always means, if not exactly to be intoxicated, yet to have drunk copiously. Here, however, the discourse has reference only to what was customary in the world, so that no conclusion can be drawn from the expression as to the particular marriage at which Jesus was present, or as to the use of the wine that he bestowed.) In regard to this miracle of Jesus we must of course, from the first, alike refuse every view which, contrary to the meaning of the narrator (comp. ii. 9 with iv. 46), tends to remove the miraculous element from the story. This fact is strictly parallel with the accounts of the feeding of the five thousand. Here also there is a substratum (water) whose substance is modified. The only correct explanation of this occurrence is that according to which we understand a real effective influence, manifesting its operation only in an accelerated degree. Hence the Fathers justly observe that here nothing else occurred than what is annually displayed in a more gradual development in the vine.<sup>1</sup> In the same way, Meyer correctly understands the miracles. And Strauss himself, who at one time knew not how to ridicule it sufficiently, is now compelled, in his third number of the *Streitschriften* (p. 113) against Bauer, to acknowledge the suitability of supposing an accelerated process of nature. It is self-evident that this supposition neither removes the miracle nor explains it naturally; the essence of the miracle consists in divinely effecting the acceleration of the natural process; the form in which the miracle is exhibited is employed as an appropriate medium for its contemplation.

Ver. 11, 12. John observes, in conclusion, that this was the first miracle (comp. iv. 54) wrought by the Lord for the *φαιέωσις* of his *δόξα*. (With regard to the *δόξα*, comp. the remarks on i. 14.) Seyffarth (p. 82) justly observes that the *δόξα* is an ac-

<sup>1</sup> Augustine, in *Joan. tr. viii.* says: *ipse fecit vinum in nuptiis, qui omni anno hoc facit in vitibus.*—*Illud autem non miramur, quid omni anno fit; assiduitate amisit admirationem.*

cessory idea to  $\varphi\tilde{\omega}\xi$ . The Logos, the absolute Light, radiates lustre ( $\delta\acute{\alpha}\xi\alpha$ ) from himself. The  $\sigma\acute{\alpha}\xi\xi$ , in which the Logos appeared among men, is as it were a veiling of the  $\varphi\tilde{\omega}\xi$ , while in the miracles the brightness breaks through the veil, and thus reveals the divine light that is shut up in an untransparent form. In the transfiguration of Jesus, the  $\sigma\acute{\alpha}\xi\xi$  itself appears perfectly illuminated and glorified by the  $\varphi\tilde{\omega}\xi$ . Now the circumstance that this was the first miracle of Christ, serves in some measure to explain the fact that the Evangelist admits into his Gospel this in particular, which probably made a peculiarly deep impression upon him, although in other respects it must appear of comparatively minor importance to him, because no discourses accompanied it. Still the narration of this occurrence on the part of John is remarkable, especially as its chief contents do not seem suited to his spiritual character. Moreover the miracle in itself involves something very extraordinary, because Christ here appears to have wrought a miracle without a moral end. It is true the disciples believed (*i. e.* increased in faith) by means of it (ver. 11), but this object might apparently have been still better attained by means of another action uniting real utility with miracle. Both the difficulties—that John deemed this particular occurrence so important, and that Christ performed the miracle—appear to me to be solved, or at least diminished by one observation. The first disciples of Christ were all originally disciples of the Baptist. His manner of life—a rigid, penitential austerity, and solitary abode in the desert—naturally appeared to them the only one that was right. What a contrast for them, when the Messiah, to whom the Baptist himself had pointed them, leads them first of all to a marriage! Whilst John dedicated them to a life of self-denial, Christ conducted them to enjoyment.<sup>1</sup>

This contrast needed a reconciliation, which was supplied by means of the miracle. Like the account of the purification of the temple immediately following, and the miracle wrought upon the fig-tree, this miracle has a predominant symbolical aspect, and, regarded as a significant act, is found to be both intelligible and in harmony with the general procedure of Christ. All reprehensive judgments that might obtrude themselves into the hearts of the

<sup>1</sup> The Fathers understand the marriage-feast to which Christ went symbolically, as an image of the inward joy and happiness that Christ imparts to souls, and in which he bestows the wine of his spirit—an interpretation very fruitful for the practical treatment of the passage.

rigid disciples of John then present, were suppressed by the manifestation of the glory of the Lord, which shewed them that in Christ there was more than John, from whom they had never seen anything similar. In the same relation the fact may have appeared important also to the Evangelist. Those disciples of John whom he had in his eye, in the composition of his Gospel, were also disposed towards a rigid asceticism, and might frequently be scandalized at the freer life of Christians. Hence this occurrence in the life of the Lord was to him, as it were, an apology for the conduct of Christians, and an indirect manifesto to the disciples of John that they should not over-estimate their asceticism.

The Evangelist finally remarks, that Jesus went with his own<sup>1</sup> from Cana to Capernaum. (*Κατέβη* is used, because Cana was further inland, whereas Capernaum was close to the sea.) The chronological exactness, which is observable up to this point, here becomes lost in some degree of uncertainty; for, with respect to the stay of the Redeemer and his companions, the Evangelist employs the general phrase: *καὶ ἐπειτ' ἔμειναν ἐν πόλει αὐτῆς ἡμέρας*, and on this account the comparison of John's narratives with those of the synoptical writers, in reference to their order of succession, must be very doubtful.

#### § 4. JESUS PURIFIES THE TEMPLE.

(John ii. 13—22.)

John opens this section with the statement, that the Redeemer went from Galilee up to Jerusalem at the *feast of Passover*. From this we may, in some measure, deduce the time of the baptism of Jesus, and the temptation that succeeded it; but still, as it respects the chronology of the evangelic history at large, little is gained from this date, because the synoptical authors (comp. the Comment. on Matt. iv. 12) give no information concerning the first public appearance of Christ. It is only on account of the chronological limitations which follow, that this passage is of importance to John.

Ver. 14—16. Concerning the fact of the purification of the

<sup>1</sup> Concerning the brothers of the Lord, comp. the Comment. on Matt. xiii. 55.

temple, and the relation of this occurrence to that narrated Matt. xxi. 12, ff. (comp. the Comment. on Matt. xxi. 12), what is needful has already been said. John gives the citation (ver. 16) merely from memory, and this accounts for the variation. The impression conveyed according to him is milder than that produced by the synoptical Evangelists, because the representation which John gives of the Lord's activity in purifying the temple is gradually softened.

Ver. 17. The Evangelist adds the remark that the disciples hereupon remembered a scriptural phrase, viz. Ps. lxxix. 10. It is not said whether this occurred to the disciples immediately at the time of the transaction, or later; but, according to the period given ver. 22, ὅτε ἠγάπησεν ἐν νεκροῖς, the latter is the more probable, especially since the disciples did not, in the first instance, know how to understand the representation of the death of the Messiah. With regard to Ps. lxxix. itself, it is so frequently quoted in the New Testament (comp. John xv. 25, xix. 28; Matt. xxvii. 34, 48; Acts i. 20), that it cannot well be denied that the same was interpreted in the time of Christ as Messianic. Hence a mere accommodation of this passage, on account of a similarity of thought, or a possible application to the existing circumstances, is not to be supposed. (Comp. the Comm. on Matt. i. 22, concerning ἡσυχία καὶ ἠρεμία, and the review of Hengstenberg's Christologie in Tholuck's liter. Anzeiger, 1831.) The fact that the Rabbins made such use of citations from the Old Testament, can be no proof that the authors of the New Testament did so; on the contrary, the Holy Spirit, who inspired the latter, caused *them* to understand the Scriptures of the Old Testament in their spirituality, and so to treat them. (On this subject comp. the excellent remarks in Billroth's Erkl. der Briefe an die Korinther, Lpz. 1833, p. 13, ff.) Until the Old Testament life is viewed as an organic whole, penetrated by the same Spirit that prevails in the New Testament, by whom the figures fulfilled in the latter were indited in the former, the use of Old Testament passages in the New Testament will always remain obscure.<sup>1</sup>

The psalm describes David as the representative of Divine truth on earth, and as the individual upon whom fell all the rage

<sup>1</sup> Comp. the valuable first supplementary note in Tholuck's Comment. on the Epistle to the Romans.

of its opponents. The circumstances of the case thus make David a type of the Messiah, and, in accordance with such a typical view, the authors of the New Testament refer passages of the psalm to the person of Jesus. The meaning of  $\text{יְהוָה אֱלֹהֵינוּ יִשְׁמַח בָּנוּ}$ , in reference to the event that has been related, is easily understood. It obviously expressed the ardent zeal of the Redeemer for the purification of religion and its sacred institutions, while it also intimated the opposition that malice would raise against the same; and from this opposition arose the danger to the person of the Lord. (The reading *κατέφαγε* is plainly derived from the LXX.; in the text of John the reading *καταφάγεται* is doubtless the correct one.)

Ver. 18–21. The following words which John connects with the purification of the temple are remarkable. The Jews (in their representatives, the Pharisees) asked Jesus for a proof of his authority by a *σημεῖον*. (With respect to this, compare what has been remarked on John i. 19.) Such a question certainly might have been induced by the previous extraordinary proceedings, but it arose from unbelief; hence Jesus, instead of giving them a sign, answers: “Break down this temple, and I will build it up again in three days.” (*Ἀποκρῖσθαι* according to the Hebrew  $\text{פָּרַק}$ .—*Ἐγείρειν* =  $\text{בָּנֵהוּ}$ .) The Jews referred these words to the temple, in the vestibule of which they were then standing; but John explains them as alluding to the temple of the Lord’s body, and refers them to the resurrection of Jesus. The view of the Jews—that the allusion was to the external temple—was rejected by nearly all the ancient expositors, because they considered that, in that case, John must have erred in his interpretation of the obscure words of Jesus. But the hypothesis that Jesus, in using these words, had *only* the reference to his resurrection in view, was also encumbered by considerable difficulties. The circumstance that in this passage it is said: *ἐγερῶ αὐτόν*, whilst in the New Testament the resurrection of Christ is always traced to the Father, was indeed the least of these difficulties; for, chap. x. 18, Jesus speaks in a similar manner: *ἐξουσίαν ἔχω πάλιν λαβεῖν τὴν ζωὴν*. But, according to the above hypothesis, the mistake of the Jews could not be explained; for if the Redeemer wished to be understood in his words, and uttered them *δεικτικῶς*—pointing to his body—it is inconceivable how the Jews could think of the temple. Moreover, a reference to the death of Christ, expressed distinctly

and so as to be generally understood, does not appear suitable in his discourses at this very early period, since it is towards the end of the Lord's public ministry that we first perceive in them the intimations of his violent end; and a reference to the remote future, instead of the present which the Jews requested, does not seem appropriate. Especially, the challenge to the Jews to cause the dissolution of his body, is hardly consistent with the declarations of Christ in other places respecting his death. Meanwhile, the challenge to Judas, chap. xiii. 27, to accomplish his deed, is very similar. If, therefore, the reference of the words to the body ought to be regarded as the first and only one, then it would be necessary at least to say (with Luther, Tittman, &c.) that John has not correctly placed this occurrence in connexion with the discourses which here accompany it, since it belongs, as the synoptical authors assign it, to the end of Christ's ministry. This might appear favoured by the circumstance that, in the impeachment of Christ before the Sanhedrim, mention was made of this declaration; for it appears more consistent that what he had recently spoken should be referred to, than what he had said years before. But then again the chronological accuracy of John speaks too strongly against this supposition.

These difficulties, associated with the one as with the other acceptance of the words, have induced some very distinguished inquirers (Herder, Lücke, Bleek, &c.) to regard the temple as a *designation of the collective Jewish worship*. The following would then result as the sense: "Even if the whole order of the Jewish worship be discontinued, I will in a short time found a new one."

But Tholuck, in opposition to this, observes, that the Jews, by whom Christ surely must have wished to be understood, could not possibly have discovered such a meaning in the words; for it is contradicted particularly by the expression *ταῦς ὄψεσιν*, which indicates a reference to the *visible* temple. Further, the *ἐγγεῶς αὐτὸν* affords ground for question, since Jesus, in fact, did *not* reconstruct the old constitution of the Jewish worship. And, finally, according to the above acceptance of the words, the *ἐν τῇσιν ἡμέραις* can only be taken in the general signification "shortly," "soon." On this subject, however, we have already said what is necessary in our remarks on Luke xiii. 22; and Tholuck expresses himself in like manner (in his Comment. on the same passage), with re-

ference to Hosea vi. 2, which is adduced as an argument for the assertion that ἐν τρισὶν ἡμέραις stands equivalent to εὐθέως, "shortly." The phrase "two or three days" is thus substituted for the formula "in three days," which latter can have no other sense than that which lies on the surface of the words. (In Matt. xxvi. 61, Mark xiv. 58, διὰ τριῶν ἡμερῶν stands in a somewhat different relation, *i. e.* it refers to a continuous activity:—to build from this time "three days through without intermission.") In this state of things, the expedient to which resort has been had appears untenable, especially since, if it be adopted, it directly follows that what the Evangelist took to be the meaning must be pronounced incorrect.

Accordingly, it seems to me that the difficulty can only be relieved by the admission of a *double sense* in this passage.<sup>1</sup> In the first place, the passage is quite parallel with Matt. xii. 38, xvi. 4, and is a refusal of the request for a sign. Christ knew the insincerity of the heart from which the request proceeded, and therefore refused the miracle. This denial in the answer of Christ lies mainly in the antithesis between λῦσατε and ἐγερῶ, which has been entirely overlooked. Jesus first demands of the Jews something impossible, and with that connects his miracle, so that, by means of this connexion, it shall itself become an impossibility. "First break ye down the temple, then I will rebuild it!" Thus the imperative is doubtless to be taken as making a challenge,<sup>2</sup> and ναός in this connexion is to be understood as referring to the visible temple. The passages Matt. xxvi. 61; Mark xiv. 58, appear to me to afford indisputable evidence that such a signification is to be received as the primary meaning of the words before us. The witnesses, in the presence of the high-priest, referred

<sup>1</sup> After a renewed consideration of all the arguments that favour the other interpretations, I am confirmed in this view. All that has been adduced by Tholuck and Kling (Stud. 1836, No. 1, p. 127, ff.) in support of the justness of the Evangelist's interpretation, and by Lücke and Bleek (loc. cit. p. 442, ff.) in favour of that construction of the passage, according to which it refers to the discontinuance of the national worship, appears to me to possess only relative truth. It is only the blending of the two that exhausts the extraordinarily pregnant declaration of the Lord.

<sup>2</sup> Lücke is of opinion that it merely administers rebuke: "Only go on thus profaning the temple!" which does not correspond with the connexion, and presupposes the correctness of the reference to the divine worship. De Wette quite incongruously takes the imperative as hypothetic: "If ye break down this temple, then," and so forth. The imperative never thus occurs; in the passage adduced by him (Matt. xii. 33), it is to be understood simply as making a challenge.

to this language of Jesus. Of them, however, in the first place, it is said that they did not agree in their statements, although no particulars are given as to how far they differed; and, secondly, they are both called *false* witnesses (Matt. xxvi. 60.) Their falsehood can only lie in their saying that Jesus had declared he would break down the temple, and in three days would build it again, whereas he had said, "break *ye* it down, then will I build it up." By means of this apparently unimportant alteration, the sense of the whole declaration was inverted, and Christ appeared as a wanton despiser of the sanctuary, who would like to destroy it; whilst, on the contrary, his own words represented his activity as repairing all destruction. But, deducting this distortion, there is nothing false in the words, and if no stress should be laid upon it, it does not appear how the witnesses could be called *false*. (Although Mark xiv. 58, in his review of this impeachment, makes the antithesis between *καὶς χειροποιήτοσ* and *ἀχειροποιήτοσ*, Tholuck certainly is right in maintaining that this does not indicate a spiritual exposition; but still I cannot admit with him that they thought of a temple coming down ready from heaven. The expression *διὰ τριῶν ἡμερῶν* indicates a continuous activity, and [John ii. 20] the antithesis to forty-six years, points out a supposed great acceleration of the process of building. Thus they may have thought that Jesus would join the stones together without manual labour, by magic power. At any rate, their notions did not go beyond the outward temple.)—*In the second place*, the words of the Lord—as is frequently the case with brief, enigmatical expressions—contain, in addition to the allusion intended for the many, an inward meaning, which did not occur to the disciples till after the resurrection.<sup>1</sup> According to this, the temple signified the body of

<sup>1</sup> The objection of Kling, that this hypothesis appears incompatible with the divine simplicity of the Lord and of his words, is unfounded. The divine simplicity of Christ co-exists with a copiousness of ideas, which discovers itself in words having manifold references. Why should we not allow to Christ that which we observe in the sayings of men of genius? I do not deny the unity of the meaning in his declarations; I only maintain the multiplicity of their relations. Meyer's interpretation of this difficult passage is peculiar. He thinks that Christ said to the Jews, "kill me, and in three days I will rise again!" and said it in the firm belief that if it should come to pass that the Jews should kill him, God would reanimate him. In this case the passage is a prophecy in regard to the resurrection: that which did not then take place, was fulfilled subsequently. The view certainly commends itself; only it then remains unexplained how the Jews, upon the utterance of such words, could think of the stone temple.

the Lord, which the Jews caused to be nailed to the cross, but in which Jesus rose again on the third day. This σημεῖον also quite corresponded with the sign of Jonah; for, like this latter, it was invisible, it was imparted only to faith, and it corrected the sin of those who then believed; while those Jews who asked for signs desired only an exciting feast for the eyes. (Comp. the Comm. on Matt. xii. 40.)

As regards the forty-six years mentioned John ii. 20, in which the temple was built, the reckoning refers to the rebuilding of the temple after the exile. Herod began it in the eighteenth year of his reign (Joseph. Arch. xv. 11), but it was not finished till a few years before the destruction of the city. Probably the building was often interrupted, and when these words were spoken, a large principal edifice was just completed, forty-six years after the beginning of the embellishment.

Ver. 22. There is further something remarkable in the observation of John, that after the resurrection (with regard to ἐγείσθηαι ἐκ νεκρῶν comp. the Comm. on Matt. xxii. 29) the apostles believed not only this declaration of Jesus (in its deeper sense), but also the *Scripture*. The hypothesis of Dr Paulus, who by γράφη understands some small composition which gave an account of the occurrence just reported, does not deserve a serious refutation. Lücke very justly appeals to John xx. 9, for a proof that the Old Testament is intended. It is true, direct prophecies concerning the resurrection of Christ are not contained in the Old Testament, except in Psa. xvi. 10; but according to Luke xxiv. 26, 27; Acts ii, 24, ff.; 1 Cor. xv. 4, it plainly appears that the apostles found typical prophecies of this fact in the Old Testament. Probably the history of Jonah, and Hos. vi. 2, were the passages which they so understood. It may also be observed that the term γράφη evidently is not to be understood as meaning *only* the prophecies concerning the resurrection in the Old Testament, but the sense of the words is to be taken thus: "through the fulfilment of the *single* prophecy, their faith in the divinity of the Scripture as a *whole* was confirmed."

## § 5. THE VISIT OF NICODEMUS.

(John ii. 23—iii. 21.)

Only one more occurrence is given us, in addition to what has just been considered, out of what took place during the Redeemer's sojourn in Jerusalem at the first feast of Passover, viz. the visit of Nicodemus.<sup>1</sup> It is obvious that this visit would be of importance to the Evangelist only on account of the discourses which the Lord held upon this occasion; these discourses, however, stand in the most intimate connexion with the main design of the Gospel, and form, as it were, a commentary on John i. 17. They exhibit the efficacy of Christ in relation to the law:—whilst the latter only prunes away the impure excrescences of sin, Christ gives a new heart and a new mind, creates a new man born of God. Hence in the words iii. 16–21, which the Evangelist connects with the discourse of Christ, he gives warning (primarily to the disciples of John) that he who, through unbelief, excludes himself from Jesus, the source of salvation, will assuredly trifle away his salvation.

Ver. 23–25. In these verses, which form the transition to what follows, John briefly informs us that the whole impression which Jesus produced during his presence in Jerusalem was very favourable. Many believed in him on account of his miracles. But the divine power of the Saviour discerned the inner being of men ( $\tau\delta\ \epsilon\nu\ \alpha\nu\theta\rho\omega\pi\omega\nu = \delta\ \epsilon\sigma\omega\ \alpha\nu\theta\rho\omega\pi\omega\varsigma$  in the language of Paul in opposition to the external, visible workings of the interior, which manifest themselves in word and deed), and on this account he did not take them into close connexion with himself. It would certainly be a mistake to believe that Jesus held himself at a distance from these persons, because he discerned *insincerity* in their assumed faith; on the contrary, we are merely to regard them as persons easily affected by what was good, while in like manner they were again easily determined by evil. The spurious open friends of Christ are contrasted, chap. iii. 1, ff., with a secret adherent. The former, therefore, were not so much malicious as superficial, shallow, wavering men; the sensible impressions resulting from

<sup>1</sup> Comp. Scholl's Treatise on this section, in Klaiber's Stud. vol. v. No. 1, and Knapp's interpretation in his *Scriptis varii argumenti*, Halac, 1805.

the *σημεῖα*, combined with the influence exercised upon them by the power of the truth, inclined them towards the Holy One; but so soon as the full energy of evil met them again, it overcame them. Accordingly here the idea of the *πίστις* is the ordinary one, only that in the passage before us the term designates the most general reception of divine influence into the mind, the lowest step of faith, which may be associated with great impurity.

Chap. iii. 1, 2. Nobler and more profound than those who have been described, was *Nicodemus*; hence the Saviour willingly led him more deeply into the truth, and sought to win him entirely for the kingdom of God. As to his name, it has been compared with the Hebrew נִיכֶדֶם, or נִיכְדֶם, which would appear to have been formed after the Greek mould. But it might also be supposed that *Νικηδόδημος* is = *Νικόδ.αος*, a translation of the Hebrew נִיכְדֶם. (Comp. Rev. ii. 14, 15.) As to his person, Nicodemus was an *ἀρχων* (i. e. an officer of the Sanhedrim = נִיכְדֶם. Compare John vii. 50, ff.; xix. 38, ff.)

The Talmudists mention a rich Sanhedrist, Nicodemus, whose proper name was *Bonai*, and who is said to have lived about the time of Christ; but the identity of the same with the follower of Jesus cannot be ascertained with certainty. To us, the man's outward characteristics are not so important as his *inward* state; a just apprehension of which is necessary in order to understand the circumstances that follow. The visit of Nicodemus at night is doubtless to be regarded as the consequence of his fear of man; that this was his temptation is plainly shewn by a comparison of John xix. 38 with ver. 39; both Joseph of Arimathæa and Nicodemus were timid followers of Jesus.<sup>1</sup> However, this timidity was no positive transgression of law (on which account Jesus does not rebuke it, and still less does John in the words, iii. 19, ff.), but only an expression of the sinful nature in general which, in the probably weak and anxious constitution of Nicodemus, took this particular form. Because therefore he was on the whole turned towards the light, the Lord shewed him the way in which we may become free, not merely from a single manifestation of sin, but

<sup>1</sup> It might indeed be said that because it is stated *only* of Joseph, that he was afraid of the Jews, another cause is to be supposed in the case of Nicodemus as accounting for his visit at night. But what is added, chap. xix. 39, has not so much the appearance of being different from the statement in ver. 38, as that of being designed to render the latter more determinate.

from the entire sinful nature of the old man together with all its manifestations. Susceptible of that which was holy, he had found its essence in the person of Jesus; and so also the *σημεία* of Jesus indicated to him that Jesus was one sent by God. The miracles thus accomplished for him their own proper end—viz. they proved Jesus to be a messenger of God. Whether he regarded Christ as the Messiah cannot be determined from the words ἀπὸ Θεοῦ ἐληλυθώς, since every prophet who had the gift of miracles as the proof of his office, was looked upon as sent from God. If, however, he did see the Messiah in Jesus, he certainly did not perceive in him the divine nature, for with such a perception, the whole general expression εἰάν μὴ ἦ ὁ Θεὸς μετ' αὐτοῦ—which may also be said respecting the relation of every pious person to God—would not be at all consistent. Accordingly we conceive of Nicodemus, at the best, as occupying a purely legal point of view, as being a serious man, and one of sincere mind, who, on account of the miracles, recognised something of the higher kind in Jesus, but did not rightly know what opinion he ought to form respecting him. In order to gain sure information on the subject of his inquiry, he came to Jesus in such a manner as not to expose himself to the Jews, but so that in the stillness of night he might enjoy uninterrupted conversation; and Jesus now opened to his mind a new spiritual world.

Ver. 3–5. The address of Nicodemus is evidently reported in an abbreviated form, and in particular, it wants the very question to which the answer of the Lord refers. It doubtless related to the kingdom of God, which was so ardently longed for by the Jews of that time, and to which Nicodemus, as an Abrahamite, rightly deemed himself called. The admonition of Jesus, that in order to enter this kingdom, it is necessary γεννηθῆναι ἀνωθεν, is then perfectly suitable. This phrase—as will be immediately shewn—could not be entirely unknown, and therefore in itself incomprehensible to the learned Jew; although, *in reference to his own person*, it must have been obscure to him. Hence the question in ver. 4, which—as Tholuck justly remarks—is only to be understood thus: “That expression surely cannot be taken in its literal sense, for how shall I, in my circumstances, apply it to myself?”<sup>1</sup>

<sup>1</sup> De Wette supposes Nicodemus to have understood the words γεννηθῆναι ἀνωθεν as signifying corporeal birth, in order that he may then be able to observe: “Such obdurate ignorance in a Jewish teacher of the law is strange, and, indeed, improbable;

(Used in reference to a Gentile it would have been perfectly intelligible to him.) Now, in the first place, as to the meaning of the expression βασιλεία τοῦ Θεοῦ in the language of John, it does not essentially differ from what is usual in the other writings of the New Testament;<sup>1</sup> only that in John's Gospel the ideal aspect of the kingdom of God prevails, whilst in the book of the Revelation the external aspect is predominant. Hence, unless circumstances—as in this instance the adherence of Nicodemus to Jewish views—led John to decide upon a different course, he used, instead of ἰδεῖν or εἰσελθεῖν εἰς τὴν βασιλ. τ. Θ., the more spiritual phrase ἔχειν ζωὴν αἰώνιον. (Comp. iii. 15, 16.) The reason of this is found (comp. the Introduction, § 2, 3), partly in the general peculiarity of John, but especially in the *design of his Gospel*. He wrote for a spiritual bias of mind, which dreaded nothing so much as what savoured of materialism; and he kept this partiality for the ideal in view that he might gain it completely over to the truth of Christianity—well knowing that when the subjects of this bias yielded themselves to the influences of Christianity, its spirit would instruct them concerning the true relation of spirit and matter, in the just combination of which the true *realism* consists, this being equally at a distance from idealism and materialism. Where this regard to the spiritual bias was absent—as in the book of the Revelation—there the Evangelist even strongly declared the necessity that the inward should emerge from its inwardness and come forth in substantial presence. As therefore it was necessary that the Word should become flesh, so must the kingdom of Spirit at some time predominate in external manifestation.

The only thing, then, remaining for explanation, is the expression γεννηθῆναι ἄνωθεν, instead of which we have in ver. 5 the words: γεννηθῆναι ἐξ ὕδατος καὶ πνεύματος. ("Ἄνωθεν" is to be taken in the signification of δέστερον [ver. 4], πάλιν—as παλιγγενεσία [Tit. iii.

and since it corresponds with a prevailing type of dialogues reported by John, it may be placed to the account of the narrator's representation." (!) As if the sequel did not speak but too decidedly for the justness of John's description! The obduracy of the Jews induced them altogether to despise Christ and his salvation; and is it improbable that this manifested itself in the lifetime of the Redeemer? Or do not the synoptical Evangelists represent them as equally obdurate? Moreover, in relation to Nicodemus, the difficulty that leads de Wette to suppositions so inadmissible, and so destructive of the divine authority of the Evangelist, is purely self-created.

<sup>1</sup> Compare the development of the idea in the Comm. on Matt. iii. 2; and also Tholuck in his Comm. on the Sermon on the Mount, Matt. v. 8.

5] also shews—and not as meaning “from above.”<sup>1</sup>) The Rabbins use this term in reference to proselytes, whom they call “a new creature,” נִשְׂרָפִים נִשְׂרָפִים. But this designation of proselytes, according to the express interpretation of the Rabbins, refers only to their altered *external* relations. Nicodemus might therefore well ask,—how can such a term apply to *me* (and *all Jews*, ver. 7, οὐκ ἔστιν ἕμῶς γεννηθῆναι ἄνωθεν)? We are Abraham’s seed, and to it belongs the promise! This leads the Redeemer to represent the nature of this new birth not as external, but as internal, and spiritual. Some difficulty, however, is occasioned by the circumstance that the *γέννησις* is traced not only to the *πνεῦμα* but also to the *ὕδωρ*, whilst immediately afterwards (ver. 6 and 8) only *πνεῦμα* is mentioned. The ordinary interpretations of this difficult passage afford very little satisfaction. Grotius takes it as *ἐν δία ὕδατος*, “to be born of Spirit, which like water purifies.” But this interpretation is founded upon the false opinion, that here, there is no reference to anything more than a moral purification. This was just the view of Nicodemus, to which Christ opposed the creation of a new, higher being. Teller explains it by *ὕδωρ πνευματικόν*, and understands it as meaning the reception of the doctrine of the Gospel. But the reception of a doctrine is an act of the already existing man, which no one can call a new birth without the utmost degree of hyperbole. Nor am I any more prepared to admit, with Tholuck, that the mention of water was only intended to assist Nicodemus in understanding the phrase, and to indicate its reference to baptism. The reference of the expression to baptism<sup>2</sup> (especially according to Tit. iii. 5) certainly is clear; the only question is, how this is to be taken; for the view of Knapp,<sup>3</sup> that

<sup>1</sup> In *ἀναγεννάω*, 1 Pet. i. 3, 23, the *ἀνά* has only the meaning of repetition.

<sup>2</sup> That the idea of regeneration was unintelligible to Nicodemus is seen, if the expression be taken in its specific, narrower sense—viz. as the communication of a higher life and consciousness, which can only be effected by the Holy Ghost, the requisite condition of whose outpouring upon mankind was the glorification of Christ (John vii. 39.) In this *narrower* sense, regeneration could not be ascribed to any Old Testament saint; although, indeed, important transformations (which might be called regeneration in the *wider* sense, and which, by the impartation of new names, are in fact announced, as types of regeneration) did occur in some individuals, as, for example, Abram and Jacob, who were therefore called Abraham and Israel. (Comp. the remarks Matt. xi. 11.)

<sup>3</sup> As John vi. is a commentary, or, if it be preferred, a prophetic lesson, on the words of the institution which contain the mystery of the *supper*, so is John iii. upon the baptismal formula which contains the mystery of *baptism*.

<sup>4</sup> See the discussion of this subject in his *Scriptis var. arg.* p. 199, sqq.

baptism is to be understood as καθαρισμός, is evidently unsatisfactory, although he apprehends the idea of purification more profoundly than Grotius. Lücke follows Knapp in the acceptance of ὕδωρ. In my opinion, the true meaning of the passage is best supplied by the following verse.

Ver. 6. Here, in order to demolish the pride of Nicodemus in his corporeal extraction from Abraham, the σάρξ, as generating, is placed in contrast with the πνεῦμα, as also generating, and the words of the Lord express the simple, easily intelligible sentiment, that what is begotten carries within itself the nature of that which begat it. It is plain that here the idea of generation is viewed profoundly, as the communication of being to another; but no one can impart anything which is not contained in his own nature, and accordingly out of the σάρξ, as the antithesis to πνεῦμα, nothing πνευματικόν can go forth. Further (comp. the remarks on John i. 14), σάρξ is not to be interchanged with σῶμα, or with the dead substance of the σῶμα, i. e. the κρέας; but it is to be taken in combination with ψυχή, in which combination alone procreation is possible to it. But in contrast with πνεῦμα it is the natural, sensuous life placed in the power of the perishableness and sin of the κόσμος, whilst πνεῦμα points out the nature of the higher imperishable life.<sup>1</sup> Hence the expression ἐκ πνεύματος πνεῦμα plainly means "that which is imperishable can only have its origin from the fountain itself of imperishable life."

Thus understood the ἐκ has its meaning precisely defined, and because the same preposition is connected, ver. 5, with ὕδωρ, this must also have its discoverable relation to the γέννησις. The two parallels, Tit. iii. 5; 1 Pet. i. 23, facilitate the interpretation here. In the latter, the λόγος ζωῆν (= πνεῦμα) is placed, as an ἀφθαρτή, in opposition to the σπορὰ φθαρτή, and in the sequel, ver. 24, σάρξ is described as the φθαρτόν.<sup>2</sup> Accordingly the compari-

<sup>1</sup> Clemens Alex. says: ἰσχύς τοῦ λόγου τὸ πνεῦμα, ὡς ἄμα σαρκός. In other words, the creative element in regeneration is the divine being itself operating through the Logos (comp. John i. 13, ἐκ Θεοῦ ἐγεννήθησαν), so that we may say, the new birth comes to pass from God, through the Logos, in the Spirit. The Letter to Diognetus (cap. 11) describes regeneration as a self-reproduction of the Logos: ὁ λόγος πάντοτε νέος ἐν ἀγίων καρδίαις γεννώμενος. The Logos reproduces himself in each soul, as the spark elicits the flame in a kindling substance. According to James i. 15, the development in evil is a kind of new birth, the end of which, however, is death.

<sup>2</sup> Also James i. 18, the λόγος ἀληθείας appears as the principle, so to speak, impregnating the soul with higher power.

son of regeneration with the rise of a new being here stands forth in the most distinct manner. But Tit. iii. 5 is the only passage in the New Testament where, in such close connexion with the operation of the Spirit (*ἀνακαινώσις πνεύματος*), mention is made of *water* (*λουτρὸν παλιγγενεσίας*), and that with evident reference to baptism; although in Ephes. v. 26, *λουτρὸν τοῦ ὕδατος ἐν ῥήματι*, the *ῥῆμα* also unquestionably signifies the operation of the *πνεῦμα*. The remarkable passage 1 John v. 6, 8 [comp. John xix. 34], requires a special consideration by itself.) Now if Gen. i. 2 be adduced as a description of the process of creation, where the Spirit is represented as moving upon the water, an interpretation is suggested for the passage, as follows. The ideas of birth and of creation are closely related (on which account also the regenerated person is called *καινὴ κτίσις*, 2 Cor. v. 17); as in the creation the water appears as the material that is moulded, and the Spirit as he who exerts the plastic power, so also in the *γεννηθῆναι ἐξ ὕδατος καὶ πνεύματος*, the Spirit is the creative principle of the regeneration, while the *ὕδωρ* is the feminine principle of the same,<sup>1</sup> that element of the soul which is purified in sincere repentance, as it were the mother of the new man. Accordingly, without changing the idea, it might even have been said: *ἐκ ψυχῆς καὶ πνεύματος*. The *ἐξ ὕδατος* simply indicates that it is not the soul as such, but the *penitent* soul, in which regeneration can result.<sup>2</sup> In the interpretation of this important passage, considerable aid may be derived from the saying of Paul, 1 Cor. x. 2: *πάντες εἰς τὸν Μωϋσῆν ἐβαπτίσαντο ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ*. The *cloud* here—as the column of cloud and fire, the symbol of the divine presence—signifies the Spirit, and the *sea* means the water. The passage through the Red Sea

<sup>1</sup> Comp. in Meyer's *Blätt. für höh. Wahrh.* pt. ii. p. 76, ff., the treatise on some significations of the word *water* in the Holy Scriptures.

<sup>2</sup> In several passages of Holy Scripture, regeneration is compared to creation, particularly in Rom. iv. 17; 2 Cor. iv. 6; Ephes. ii. 10; and many have derived a just insight into this parallel from experience. Thus sings a Christian poet:—

“ From *nothing*, Lord, thou mad'st the world, so let me nothing be,  
And thence a *something* after thine own image form!  
By nature I am like the waste and gloomy earth—  
Oh that my eyes and heart with tears would overflow;  
And then might *thy Good Spirit*, these *sad waters* hov'ring o'er,  
Reanimate my lifeless heart with light and strength!”

*Tears* are the analogous visible expression of the soul dissolving in the water of baptism, over which the regenerating Spirit of God moves; and regeneration is a spiritual process of creation, which is perfected in degrees similar to those in which the Genesis, the outward physical creation, was developed.

is to the Apostle an act of birth, a passage out of a defective condition into one nearer to perfection; the death of the old, the birth of the new. To every new formation, however, belong two powers, the creative energy, and the substratum on which it operates. The same is involved in the parallel of the deluge with baptism, 1 Pet. iii. 20, 21. (Comp. Rom. vi. 4; 1 Cor. xii. 13; Col. ii. 12.) Hence it is correct here to understand a reference to baptism, though that reference is not to the *sacrament*, but to the *idea* of baptism (comp. the remarks on John vi. 51); and this is a symbolical mode of expressing the inward occurrence of penitence in the soul,<sup>1</sup> which, in its necessary connexion with faith, forms the negative requisite to regeneration,—susceptibility of the operation of the Spirit. Purification is thus only an effect of regeneration; the *essence* of the latter is a mysterious union of the powers of the world to come with the soul, which is naturally as capable of being purified by the divine φῶς, as of being obscured by the σκότος that rules in the κόσμος, according to the inclination of the free will towards the one or the other element. It is upon the surrender of man to the world of light and its powers that he first arrives at true being and consciousness; he becomes υἱός or ἄνθρωπος Θεοῦ (John i. 13; 1 Tim. vi. 11.) For God is the absolute πνεῦμα (John iv. 24), and the γεννητοὶ πνεύματος = γεννητοὶ ἐκ Θεοῦ (Matt. xi. 11; John i. 13.) Now this higher degree of life is unfolded by the New Testament; the Old Testament merely awakens the susceptibility of it. Hence the prophets promise a new heart (Jerem. xxxi. 33; Ezek. xviii. 31; xxxvi. 26) at the coming of the Messiah; and accordingly the pious of the Old Testament may at the most be regarded as persons who, through a powerful change in their life, often marked by a new name, *typified* regeneration; whilst this regeneration itself remains a pure prerogative of the New Covenant. (Comp. the Comm. on Matt. xi. 11.) Yet its essence cannot be regarded as consisting in man's reception of a tendency opposed to his nature, so that John should become a Peter, and Melancthon a Luther; in that case God, who also created the natural man, would contradict himself. On the contrary, regeneration is a *purifying and invigoration of the natural man*, through the impartation of a totally new vital principle, which unites with what yet remains of divine kindred in man after his fall.

<sup>1</sup> Comp. in the Old Testament such passages as Ezek. xxxvi. 25; Zech. xiii. 1. The baptism of Jesus itself forms a sublime analogy to this.

Ver. 7, 8. That such a change is possible now awakens the astonishment of Nicodemus. The Redeemer assists him by a simile drawn from nature. We are acquainted with the effects of the wind, but the secret causes of its rise, and the course it takes, we know not. (That *πνεῦμα* here is to be referred to the natural phenomenon of wind, and not to the Spirit, is rendered decidedly certain by the comparison, and by the expression *φωνὴν αὐτοῦ*.) In like manner the powers of the invisible world act mysteriously; he who has not experienced its effects, believes not in its power.

Ver. 9, 10. Up to this point it cannot be said that Nicodemus, in his conversation with Christ, betrayed either arrogance or unbelief; but the following answer, and the words in which Jesus replies, shew that these lay at the bottom of his heart. The words themselves, *πῶς δύναται ταῦτα γινῆσθαι*, might proceed from a believing though inquisitive mind (comp. Luke i. 34, where Mary utters the same expression); but the reprimand of Jesus does not permit this supposition. The reference to the function of Nicodemus as a teacher, on the one hand, serves to humble him,<sup>1</sup> and on the other, represents the person of Jesus as the Teacher of teachers, the possessor of the highest knowledge of matters pertaining to the spiritual world. It might be asked, how could the Redeemer suppose a knowledge of regeneration even in a Master in Israel? Doubtless on account of the analogy involved in the relation of the heathen to the Old Testament economy, which, taken together with the intimations in the Old Testament (Ezek. xxxvi. 25; Zech. xiii. 1), indicated the necessity of a similar change of heart in the Israelites that they might enter the kingdom of God. But the better reply is, that the *καὶ ταῦτα οὐ γινώσκεις* should not be translated, “And thou knowest not this?” but, “And thou seest not into this?” Thus regeneration remains, even according to the words of Christ, something new, and the sense, “Thou understandest not the intimations of the Old Testament; hence the law has not fulfilled its design in thee, no true repentance is awakened in thee, otherwise the need of a totally new birth would declare itself in living utterance within thee.” Meanwhile since our Lord afterwards proclaims redemption to Nicodemus (ver. 14, ff.), we may judge with regard to his condition, that he had within him the want of redemption, but, on account of his Jewish prejudices, had

<sup>1</sup> The article *ὁ διδάσκαλος* is to be taken thus: the great Teacher whom the people think thee, and whom thou deemest thyself to be.

not been able to arrive at the clear consciousness of it; this consciousness the discourse of Jesus is intended to awaken.

Ver. 11, 12. This lofty character of Christ is expressed still more distinctly in the following words. In them Jesus ascribes to himself the immediate knowledge of things in the spiritual world. ("Ὁ οὐδὲν αἰσθάνομεν, ὃ ἐωζάτομεν" primarily indicates the experience of the senses, but is here intended to represent the *immediate* knowledge of invisible things, in contrast with a knowledge gained by abstraction and reflection.) The guilt of ignorance is attributed merely to the unbelief of men. (The οὐ λαμβάνουσιν, compare i. 5, 11, 12, is to be understood as referring to the reception of the *reality*, not of mere representations. Spiritual powers alone can awaken new life within; it cannot be accomplished by altered conceptions or modified ideas.) On account of this unbelief, the Lord also refuses to impart any deeper instruction concerning the πῶς of regeneration, which must be sought in the ultimate principles of the spiritual world. He adheres to the *fact*, which is an ἐπίγειον, so far as it takes place in men who dwell on the earth. (It is indeed no γήϊνον,<sup>1</sup> since powers from on high produce it.) The remainder of the discourse now turns from Nicodemus to the others present,—probably his companions.

Ver. 13. The connexion of this verse with those preceding is as follows: "And yet even the Son of Man, who descended from heaven, is he from whom alone any disclosure concerning the ἐπίγεια and ἐπουράνια, can be derived." The passage is quite parallel with Matt. xi. 27. (Compare the exposition of the latter.) The perfect ἀναβέβηκε is to be taken as the ἐώρακε πῶποτε, i. 18; it is the absolute denial of the ἀναβαίνειν εἰς τὸν οὐρανόν:—"neither *has* any one ever gone, nor *can* any one go, into heaven." (According to the connexion, the idea of going to heaven involves that knowledge of heavenly things which would result therefrom.) The creature cannot, by his own power, penetrate into the eternal world; such a Titanian enterprise would be either folly or crime. But eternal love itself has indeed *stooped*, and in itself discloses to the humble all the treasures of wisdom and knowledge. (Col. ii. 3.) The reference of the words to the ascension, or, indeed, as Socinians say, to a corporeal transport of Christ into heaven (raptus Christi in coelum), and such like interpretations, are of course to be alto-

<sup>1</sup> Bengel makes use of the expression: the regeneration is ex coelo, non quidem in coelo, est illa in margine coeli.

gether rejected. In order that the words *καταλὰς ἐν τοῦ οὐρανοῦ* may not produce the idea of a removal from heaven, *ὁ ὢν ἐν τῷ οὐρανοῦ* is added. (Just in like manner vi. 38 compared with ver. 46.) This appendix, understood as the imperfect, would present an intolerable pleonasm. Lücke and Tholuck justly remark, that the coming of the Son, as a local act, does not annul his existence in heaven, but that even at his incarnation he ceased not to be with the Father in eternal presence. (Concerning *ὄψις τοῦ ἀνθρώπου*, compare the Comm. on Luke i. 35.)

Ver 14, 15. The connexion of this important verse (ver. 14)<sup>1</sup> with the preceding, is simply this: "Ye accept not my testimony, and yet ye can obtain the truth from no one else; know, however, that not merely the *word* of the Son of Man is brought home to faith (not to *preliminary* knowledge), but his whole *appearance*, and especially his deepest humiliation; the Son of Man himself is the object of faith presented to all by God, and hence even *thou* must yield faith to me." The words thus contain a strengthened exhortation to faith, since life depends upon it. According to this connexion, there is the highest degree of improbability in the supposition of Lücke and Tholuck—viz. that in this verse the *ἐπουράνιον* is communicated by Christ; for just before this (ver. 12) the Lord had *altogether refused* to communicate things purely heavenly. And, moreover, how could the crucifixion of Christ, which took place on earth, and belonged entirely to earth, be called an *ἐπουράνιον*, if regeneration is called an *ἐπίγειον*? Besides which, the death of the Redeemer, although immediately connected with the forgiveness of sins, was not so closely connected with the new birth. Hence it is more natural to suppose that the reference to the *ἐπουράνιον* is here entirely dropped, so that ver. 14 merely has the following connexion with that which precedes: "the Son of Man alone is come from heaven and is in heaven, he alone therefore must be believed in; to which end he is set up for the contemplation of all, as Moses set up the Serpent." This at any rate appears simpler than to say, with Tholuck, that the crucifixion is called an *ἐπουράνιον*, in so far as it rests upon a decree passed in heaven.

We now proceed to the contents of the passage itself. It belongs to those few discourses of Jesus in which he speaks as it were prophetically of his expiatory death. (Comp. the Comm. on Matt.

<sup>1</sup> Compare the treatise on this passage by Jacobi in the Stud. 1835, No. i. p. 1 ff.; likewise De Wette's remarks, *ibid.* 1834, No. 4.

xx. 28.) Hence it partakes of the general character of these passages, containing intimations rather than details. (See the reasons hereof in the other passages.) The Redeemer takes the occurrence related Numb. xxi. 8, 9, typically (a decided testimony, from the mouth of the Lord himself, to the allowableness of typical interpretations), and compares the believing gaze of the sick people upon the uplifted brazen Serpent and their corporeal recovery, to the gaining of eternal life through the believing look of the sinful world upon the uplifted Son of Man. Hence the suspended Serpent<sup>1</sup> was a *σμβολὸν σωτηρίας* (Wisd. Sol. xvi. 4). Lücke thinks that, according to the view of Jesus, it was an *undesigned* symbol of the idea of expiation. But whence this is to be deduced does not appear; the text contains nothing to favour such an opinion. On the contrary, in the express divine appointment of this particular remedy, we must presuppose the *decided purpose* that it should be a type of the coming redemption through the Crucified One, even if Moses did not understand the deeper signification of the Serpent; because otherwise it would be an accidental coincidence, which in the sublimest measures of God cannot be supposed. This is confirmed by the *δεξ*, in which, according to Lücke's more just remark, the higher ethical necessity is intimated.

With regard to the point of comparison between Christ and the uplifted Serpent, it is a question whether this consists merely in the *elevation*, or also in the *form* of the Serpent. According to Rom. viii. 3, it appears to me most probable that both are to be combined. It is there said that God sent his Son *ἐν ἰμοιώματι σαρκὸς ἁμαρτίας*. The Serpent is thus to be regarded as a symbol of the sinful nature to which the Redeemer in his incarnation assumed resemblance. Accordingly, the remedy appeared in the form of that which was to be healed. The *Serpent's bite*—a copy of the wounding of Adam through the seduction of the old Serpent, *i. e.* the Devil—was healed by a look upon a *serpent-form*, and faith in one who *died* conquers *death*. The word of divine truth loves such apparent contradictions, in order that, by foolish preaching, the wisdom of the world may be put to shame (1 Cor. i. 20). Now, although John, in the following verses (iii. 16, ff.) gives the

<sup>1</sup> The Serpent was for a very long time preserved among the people, and divine honour was paid to it under the name of Nechustan. King Hezekiah on this account caused it to be destroyed (2 Kings xviii. 4). Comp. Menken über die eherne Schlange. Bremen. 1829. Also Kerne's Treatise in Bengel's Theol. Archiv. vol. i.

most unequivocal interpretation of the ὑψωθῆναι δεῖ τὸν υἱὸν τ. ἀ., as referring to the sacrificial death of Jesus, yet attempts have been made at one time to modify this interpretation (Dr Paulus explains ἔδωκε, ver. 16, by the words “caused to be born”), and at another to change the meaning of the term ὑψωθῆναι itself, in order to remove the abhorred idea of sacrifice. In the passage Numb. xxi. 8, 9, the word does not occur; there it is said, עָלָה עֲלֵינוּ, LXX. Θῆς ἐπι σημείου, “set up for a sign.” But since that which is set up to be gazed at is usually elevated, ὑψωθῆναι was a suitable expression for this idea. Now the Hellenists employ this verb also for ἕψῃ in the signification “to exalt, to extol.” (Luke i. 52, x. 15; Matt. xi. 23, xxiii. 12.) Hence Dr Paulus derives the rendering: “the Son of Man must be exalted in light and glory, and the recognition of his exaltation is eternally salutary.” But the passages viii. 28, xii. 32, ff., clearly shew that the Jews understood the term ὑψωθῆναι otherwise, and referred it to *death*. In the latter passage not only does John again supply the distinct interpretation that ὑψωθῆναι means the crucifixion, but the same thing also presents itself in the words of the Jews. Probably therefore the Lord used the Aramaic term עָלָה, Esra vi. 11, or עָלָה, Esth. vii. 9, 10, ix. 13, for the customary phrase “to hang up a criminal on a post, to crucify,” as also the LXX. Esth. vii. 9, apply σταυρώσων. We thus get the only consistent sense, that the crucified Messiah would become such a σημεῖον (εἶ) to the whole believing world (παῖς ὁ πιστεύων.)

Here we find for the first time the expression so common in the language of John, ζωὴ αἰώνιος in antithesis with ἀπώλεια.<sup>1</sup> Its meaning appears in connexion with the general explanation of ζωὴ given in the remarks on i. 4. We there saw that by this John understands absolute being, as the source of all that is created. Now, with a deeply spiritual meaning, the Scripture in general ascribes true being to the creature only in connexion with the origin of that being; where sin dissolves that connexion, there

<sup>1</sup> It is remarkable how the more profound men of different times, and of various states of cultivation, have agreed with Holy Scripture in the choice of many significant expressions for the spiritual life. Thus Plutarch writes: ἀἴμαι δὲ καὶ τῆς αἰωνίου ζωῆς, ἣν ὁ Θεὸς ἐπέθηκεν, εὐδαιμον εἶναι τὸ τῆ γνώσει μὴ προσηγοριεῖν τὰ γενόμενα (de Isid. et Osir. c. i.) And Philo: ζωὴ μὲν αἰώνιος ἢ πρὸς τὸ ὄν καταφυγή, θάνατος δ' ὁ ἀπὸ τούτου δραματός (de profugis. edit. Pfeiff. vol. iv. 258.) In the same work, p. 266, we also find the kindred expression ζωὴ ἀίδιος, which does not occur in the New Testament.

θάνατος steps in (Gen. iii. 3), and hence he who lives in a state of sin is called νεκρός. Accordingly ἀπώλεια is to be taken as the antithesis to ζωή and equal to θάνατος. It does not denote an annihilation of substance; but the idea of true life (that of the spirit) requires consciousness, and not that of the senses merely, but a spiritual consciousness. This is wanting where there is a deprivation of spiritual life generally, and the ἄνθρωπος ψυχικός or σαρκικός only vegetates; such a condition, therefore, is called absence of ζωή, or death. Now, the design of the advent of the Logos in the flesh was to pour life again into dead humanity from a living fountain, to restore the connexion that has been destroyed. From the αὐτοζῶν a derived πηγὴ τῆς ζωῆς was to be drawn for every soul; and in this fountain the soul has not merely a temporal life, but, because connected with absolute Being, it has eternal life. It is self-evident that with this, happiness, peace, and joy are given; but still none of these terms can be substituted for ζωὴ αἰώνιος itself, any more than in the case of פֶּן־יָ, because they are only *consequences* of life, not the life itself. Accordingly, the intimate union of the divine and the human is not confined to the person of our Lord; that which began in him is gradually extended, and, as the Logos came forth in human form *in* Christ, so *through* him men are to appear in the divine nature (2 Peter i. 4.) Without reunion to the fountain of life through faith, man remains in death. Sincere obedience to the law should not and cannot be substituted for it, this being destined merely to awaken the consciousness of estrangement from God, and to lead to the necessity of faith in Jesus (Rom. iii. 20).

Here the conversation of Christ with Nicodemus concludes. It *it* be further enquired what effect this produced upon Nicodemus, the history does not furnish any additional particulars; but we have sufficient evidence in John vii. 50, ff., xix. 39, that it did not vanish from him without making some impression.

Ver. 16. The Evangelist now blends with this discourse of the Lord an explanatory appendix<sup>1</sup> (such as we often find in the

<sup>1</sup> With respect to this and similar appendices in the Gospel of John, comp. the remarks of Tholuck in his Comm. on John p. 35, f., where it is proved that nothing can be inferred from these appendices derogatory to the historical character of the book. I agree with Kling (loc. cit. p. 138), as to the suspicious character of Lücke's hypothesis, that "in ver. 16 John has reported the words of Jesus in a freer manner, viz. mingling his own words with those of Christ."

Gospel of John), in which he admonishes his readers not to pass by this gracious sign in unbelief. That the words which now follow are not those of Jesus is demonstrated by the fact, that the reference to Nicodemus is entirely dropped, and the thoughts are carried back to the Proœmium (i. 5, 10.) Moreover, the aorist (ἡγάπησε, and especially ἔδωκε) represents the expiation as already completed; and finally, Jesus never applies to himself the term μονογενής. (Comp. also 1 John iv. 9, from which passage we see how truly Johannine this verse is.) The ἔδωκε explains the previous ἐψωθήναι δεῖ, as we have already remarked. For the general idea "to be born and to work on earth," John uses ἐρχεσθαι εἰς τὸν κόσμον, as chap. i. 9 shews. Διδόναι is equivalent to παραδίδοναι. (Comp. Rom. viii. 32 with Gal. i. 4, Luke xxii. 19.) Hence we can only supply the words εἰς τὸν θάνατον.

It is here remarkable that the work of reconciliation is traced to the divine ἀγάπη, which appears heightened by the antithesis with κόσμος, this expression involving not merely the idea of universality (as πᾶς, ver. 15), but also that of sinfulness, and therefore of unworthiness to be loved. This idea—that the divine love is the source of reconciliation—so exactly harmonizes with the constant *usus loquendi* of the New Testament, according to which not God but men appear as reconciled through Christ (comp. 2 Cor. v. 19), that there is nothing unintelligible in the doubt which has been entertained in modern times, whether an objective reconciliation of God can everywhere be spoken of. But the perfectly correct assertion of this in the doctrine of the Church, is based upon the circumstance that in the New Testament, parallel with the above class of statements, there runs another, according to which the state of man while unreconciled is the continuance of the wrath of God upon him. (Comp. the remarks on John iii. 36.) Hence the New Testament speaks both of *love* in God towards the world, and of *wrath*;—love towards the divine idea which remains even in sinful beings, wrath towards the sin that is *in* them which God cannot but hate, as constituting the plague of his creatures, and destroying the harmony of the universe. Accordingly, as reconciliation is to the creature the abolition of estrangement, so in God it is the adjustment of wrath and favour, which are both to be regarded as in God; and this latter idea of adjustment was necessarily viewed and set forth as the recon-

ciliation of God himself.<sup>1</sup> But it is better to abstain from this expression as suited only to the Old Testament point of view, and to adhere to the New Testament mode of representation, which places reconciliation only in the creature, and describes God as effecting it. (Comp. the excellent remarks of Meyer in the *Blätt. f. höh. wahrh.* ix. p. 109, ff. on Stier's essay in his *Beiträgen zur biblischen Theologie.*)

Ver. 17, 18. This view of the offering of Christ for the world, as the highest proof of divine love, could not fail to commend the Gospel very much to the immediate readers of John, whose bias was thoroughly anti-Jewish, and who, on this account, were scandalized at the notion that the Messiah, as a strict judge, was to punish the world. Hence the Evangelist pursues the thought. He denies that the Son came into the world for the purpose of *κρίσις*; he came for the purpose of *σωτηρία*, which is obtained through *πίστις*. Here again faith is evidently to be taken in the real signification which, as we have already shewn, pervades the whole language of Scripture. It is the reception of the element of *φῶς* brought into the world by the Messiah. Hence it is even said of the believer, *ὃ κρίνεται*, because he accomplished the separation in himself, when he left the *σκότος* and turned to the *φῶς*. (Comp. 1 Cor. vi. 2, xi. 31.) From what has already been remarked, we see that although John asserted that Christ did not come (immediately, positively) at his first advent for the purpose of judgment, nevertheless he by no means intended to deny that the *κρίσις*

<sup>1</sup> Hence this mode of expression occasionally occurs also in the Old Testament—a circumstance which proves that it is not to be considered as positively false, but merely as a subordinate point of view. For example, in the Old Testament, the phrase *יְהוָה יָרַח* occurs, 2 Sam. xxi. 14, xxiv. 25. [The expression in 2 Sam. xxi. 14 is *יָרַח יְהוָה*. In 2 Sam. xxiv. 25 it is *יָרַח יְהוָה*.—Tr.] This literally signifies “God allowed himself to hear,” but since it stands in connexion with the presentation of offerings, Luther could correctly translate “God was reconciled.” The formula *יָרַח יְהוָה*, Ps. xlix. 8, Sept. *διδόναι σὺ Θεῷ ἕξιλασµα* is more definite. Nevertheless, ordinarily even in the Scriptures of the Old Testament the creature is described as the party reconciled, so that the offering is necessary for the sake of the creature. In the New Testament, however, God also expressly appears as he who himself effects the reconciliation, which can be said of the Old Testament only in so far as the offerings were brought, not according to the impulse of the persons who presented them, but at the command of God, and according to his appointment, he himself therefore in this way bringing about the reconciliation. (Comp. the particulars on this subject in the *Comm. on Rom. iii. 25.*)

always negatively followed in his train.<sup>1</sup> As it manifests itself in the believer, because henceforth he is not condemned; so also in the unbeliever, since he is condemned already. For the *κρίσις* is the separation and the *φῶς* is the element that distinguishes and separates. On this account it is said in the parallel passage (xii. 47, 48) that the *word* of Christ judges every one who (hears it and) does not believe. The word is to be conceived of as *πνεῦμα* and *ζωή* (vi. 63), and consequently is equivalent to *φῶς*, which either gains the dominion over man and blesses him, or, being rejected, flees from him and condemns him. He who will not suffer its influence, consequently avoids it; but in that very act he shuns the beatifying power of the Light, and is excluded from its kingdom. Accordingly it is again evident that faith in the name of the Only-begotten is the act of living in his element, the appropriation of his being. The remark, that here the general judgment of the world is not spoken of, affords no aid whatever in ascertaining the sense of the passage; for during the life here below, and in the use of the remedy here offered, the *σωτηρία* or the *κρίσις* is completed, and the separation which will take place at the judgment of the world, will merely be that which has long existed within coming forth in its final issues.

Ver. 19–21. That the *κρίσις* consists in avoiding the element of the Light<sup>2</sup> and in the love of darkness (i. 5. 10), John further shews by unveiling the moral causes of this strange phenomenon. The Light ought to be welcome in its operation to every one, but it discloses the secret depths of the soul, and this the hypocritical and impenitent man shuns.<sup>3</sup> The expressions *ἐξέρχεται* and *ὄζει*

<sup>1</sup> The observation of De Wette (p. 49) on this subject, that "God, as the highest, happiest being, has nothing to do with discord between good and evil, and consequently does not judge," is entirely void of sense. This height and happiness of his being, on the contrary, goes to prove that God is the Judge of all worlds, in order to which it is requisite that he himself should not belong to the discord. When John says (v. 22), "the Father judgeth no one, but hath committed all judgment unto the Son," this only implies that the Father always manifests himself in the Son, but judgment is a manifestive activity of God.

<sup>2</sup> The interpretation of *φῶς* by means of the words "doctrina Christi," which even Knapp supports, is evidently a dilution of the thought (comp. Knappii, Ser. var. argum. p. 250, sqq.).

<sup>3</sup> Seneca finely observes: Quare vitia sua nemo constitetur? Quia etiam nunc in illis est. Somnium narrare vigilantis est (epist. 45.) With this may be compared the words of Augustine (on the passage): accusat Deus peccata tua, si et tu accusas, coniungeris Deo. Oportet ut oderis in te opus tuum, et ames in te opus Dei. Cum autem inceperit tibi displicere quod fecisti, ibi incipiunt bona tua opera.

ἔργεσθαι very suitably designate the activity on the part of man in the work of conversion. The positive efficacy is exerted by the Light (the Spirit); the negative part, reception or rejection, belongs to man. (With respect to the criminative activity of the Spirit, as the inward Light, comp. John xvi. 9. With the accusation of sin, the work of the Spirit *begins*, proceeding gradually to deeper operations.) Some difficulty, however, is occasioned in this passage by the circumstance that two classes of men appear to be distinguished; those of the one class hate the Light *because* it discloses φαῦλα in them, and those of the other love it *because* it makes good actions manifest. (Ἀλήθεια is the *principle* of the several manifestations; the ἔργα ἀγαθά are the *acts* proceeding from it. Compare the remarks on the truly Johannine formula: ποιεῖν τὴν ἀλήθειαν, 1 John i. 6.) It might therefore appear as if, according to the opinion of John, just and holy people alone, and no sinners could come to the light; but this is contradictory both to the doctrine of Scripture as a whole, and also to the express declarations of the Evangelist. (Comp. 1 John ii. 1, 2.) Hence the meaning is rather to be taken thus: Isolated *bona opera* do not fit men for coming to the Light; these, on the contrary, often have the very effect of withholding from the Light, since man builds upon them an ἰδία δικαιοσύνη;—but the fitness consists in the entire inward tone of truth and sincerity, with that which proceeds from it. This disposition is manifested when there is no attempt to exculpate self, but evil is called evil. Accordingly it is true, sincere penitence that leads to the Light, and this must take place just as much in him who, owing to circumstances, has not fallen into gross sins, as in him with whom such is the case.<sup>1</sup> Thus understood, the expression ποιεῖν ἀλήθειαν also gains its proper, profound signification, since it indicates the principle of life; and just in like manner the words ἐν Θεῷ ἔστιν εἰργασμένα, which represent God, the source of truth, as the ground of all truth and sin-

<sup>1</sup> If it be said that ἔργα ἐν Θεῷ εἰργασμένα may be even such acts of piety as Cornelius performed (Acts x.), which were accounted in him as means whereby he became pleasing to God; yet it must not be overlooked that this was not the result of the actions as such, but of the *disposition* from which they proceeded—a humble, unpretending spirit, sincere ardent desire after God. So understood, this brings us again to what has already been mentioned; he only who longs to know himself, and who desires in true repentance to become free from sin, comes joyfully to the Light; for in him the Light discloses this very divine work within him, viz. that he wishes to be God's, which no man can do of himself.

cerity in a creature, so far as they are manifested in him. (Hence *ἐν* retains its proper meaning; and the expression may be explained by *ἐν δυνάμει Θεοῦ*.)

## § 6. SECOND TESTIMONY OF THE BAPTIST CONCERNING JESUS.

(John iii. 22—36.)

The interview of Nicodemus with the Lord had just taken place in Jerusalem, but the Evangelist now brings Jesus to Judæa, into the neighbourhood of the Baptist, who was at that time still teaching in the enjoyment of his liberty. That a second testimony from the Baptist is now adduced, in which no more is said of Christ than in the first, can hardly be maintained as conformable to the object in view, except on the supposition that the Evangelist had persons in his eye, to whom the Baptist's relation to the person of the Redeemer could scarcely be presented with sufficient distinctness. At the same time, ver. 24 renders it certain that the Evangelist could presuppose the acquaintance of his readers with the fate of the Baptist. John, according to his custom, then again appended to the words of the Baptist some remarks which relate to the general design of the Gospel.

Ver. 22—24. When Jesus left the city he bent his steps towards the Jordan, where he baptized; remaining, however, in the country of the Jews. (Concerning the baptism of Jesus, comp. the remarks on John iv. 2.) John also was baptizing in the neighbourhood, because the water there, being deep, afforded convenience for immersion; and the proximity of the two messengers of God occasioned the following ζήτησις. (*Διών* is not elsewhere known. Probably it is derived from זֵי, which in the plural is used for "fountain.") *Σαλήμ*, or, as some codices write it, *Σαλείμ* = זֵי, was a name borne by several cities of Palestine. In the first place, the city of Melchizedek (Gen. xiv. 18), subsequently named Jerusalem, was so called; and, secondly, it is probable that Sichem also had the same designation in ancient times. But the Salem mentioned here is distinct from both these. (Comp. v. Raumer's *Palaestina*, 2d edit. p. 159, note.)

Here arises the question, how the chronological data of John stand in relation to the statements of the synoptical Evangelists.

(Comp. the Comm. on Matt. iv. 12.) Luke (iii. 19, 20) introduces the notice concerning the imprisonment of the Baptist quite incidentally, because he had just been speaking of him; so that this is obviously not a date, but a remark by way of anticipation. (Comp. the Comm. on Matt. iii. 12, and on Matt. xiv. 1.) In Matt. iv. 12, indeed, the visit of Christ to Galilee, which appears to have been occasioned by the report of the Baptist's imprisonment, is annexed to the temptation of Christ, and just so Mark i. 14; but this circumstance does not involve any contradiction to the statements of John, unless that journey to Galilee be taken as parallel with what is related i. 44, ii. 1. However, there is nothing, throughout the text, that renders it necessary to do this; it may be taken as simultaneous with that mentioned John iv. 3. If this be done, the account given by Matthew and Mark only appears very much abbreviated. Both leave out all that occurred between the temptation and the imprisonment, viz. the first journey to Galilee at the marriage in Cana (John ii. 1, ff.), the journey to the Passover (John ii. 13, ff.), and lastly the journey to Jordan (John iii. 22.) Accordingly we need only suppose that while Jesus was passing some time near Jordan, John the Baptist was arrested, and that this occasioned the journey to Galilee (John iv. 3), and then all exactly harmonizes; for Matt. xiv. 1, ff. is evidently the more precise narration of the particulars of the imprisonment, only deferred to a subsequent period, since reference is made to the death of the Baptist; but how long he was in prison we know not. The only thing that might be said in opposition to this arrangement is, that the omission on the part of Matthew and Mark appears very strange; but we need not consider the period thus passed over to be more than a few weeks. The journey to Cana was merely a subordinate one; in Capernaum Jesus remained (according to ii. 12) a few days, in Jerusalem simply during the feast, and at the Jordan also we only need suppose a brief stay. Besides, the relation of the Baptist to Jesus implies that the time of his working with Jesus would be but short. After the baptism of Jesus, and after he had directed his disciples to Jesus, his office was finished, his imprisonment was only intended to serve for his personal perfection. Hence we can easily account for the circumstance that Matthew and Mark connect the imprisonment immediately with the ministry of Jesus in Galilee, Matthew necessarily knowing nothing of it by personal observation, since he was not called till

afterwards. I therefore quite agree with the ancient opinion, to which also Eusebius,<sup>1</sup> who relates it, was attached, viz. that Matthew and Mark give no account of what took place *before* the arrest of the Baptist; although indeed that Father was mistaken in thinking that John mentions *only* the occurrences *before* the same; for, on the contrary, the arrest of the Baptist must be placed shortly before the journey to Galilee, related John iv. 3, of which it was the very occasion. So also in the last editions, Lücke and Tholuck. De Wette, on the other hand, without adducing his reasons, adheres to the opinion that Matt. iv. 12 is parallel with John i. 44, so that the contradiction is not removed; he merely avers that Jesus commences his ministry John chap. ii. as he commences it Matt. iv. 12, without entering further into the above representation. Yet immediately afterwards, he finds himself compelled, in commenting on iv. 1–6, to make the confession (p. 55), “here, if we insert the arrest of the Baptist, Matt. iv. 12 does indeed appear to be parallel,” but he adds in a peremptory manner “it refers to an earlier period.”

Ver. 25, 26. The disciples of John now occasioned a dispute (*εἰς* indicates the origin) with a Jew. (The ordinary reading is *Ἰουδαίων*. Bentley conjectured *Ἰησοῦ* without any sufficient reason. The singular, however, individualizes more than the plural, and is certainly to be preferred.) The dispute related to baptism (*καδασιμῆς* = *βάπτισμα*), which cannot have excited surprise except on the ground that it was performed by John and Jesus upon Jews. The precise point of the controversy is not given; but the disciples of John must have felt their vanity wounded by the remarks of the Jew, while he probably gave it as his opinion that the baptism of Jesus was more effectual than that of John; hence they hasten to their Master, and, as it were, complain to him of Jesus, that all are crowding to him. The remark, *ὃ σὺ μεμαστύξηκας*, is justly viewed by Tholuck as an elevation of the Baptist above Jesus.<sup>2</sup>)

Ver. 27, 28. The humble Baptist, however, reminds his vain

<sup>1</sup> Euseb. H. E. iii. 24, edit. Stroth. p. 156. Οὐκοῦν ὁ μὲν Ἰωάννης τῇ τοῦ κατ' αὐτὸν εὐαγγελίου γραφῇ, τὰ μηδέπω τοῦ βαπτιστοῦ εἰς φυλακὴν βεβλημένου πρὸς τοῦ Χριστοῦ παραθέντα παραδίδωσιν. Οἱ δὲ λοιποὶ τρεῖς εὐαγγελισταὶ τα μετὰ τὴν εἰς τὸ δεσματήριον κάθειρξιν τοῦ βαπτιστοῦ μνημονεύουσιν.

<sup>2</sup> Taking the testimony of John concerning Jesus as that of a superior concerning an inferior, and as it were reminding John of the signal advantage which Jesus had reaped from John's testimony.—Tr.

disciples of the contents of his testimony (comp. i. 15, 30), and refers that which was higher in Christ to the divine appointment, which ordained to him a more elevated position. There might be a temptation to understand the general phrase in which the Baptist expresses this sentiment—ὁ δύναιται ἄνθρωπος κ. τ. λ.—as meaning, “Man *may* not take anything to himself which is not given him from above, although he can.” It might then be thought that the Baptist, tempted by vanity, represented himself as the Messiah, and in that case he would have arrogated to himself something which had not been given to him. But the sentiment is undoubtedly to be taken thus: Even if man does assume anything to himself, it can yield him no success, unless God *wills* his prosperity. Be the course of things therefore as it may, all is disposed from above, and without the will of God, *nothing* comes to pass.<sup>1</sup> (In the phrase ἀλλ’ ὅτι ἀπεσταλμένος εἰμι, two constructions are blended. The ἀλλά is to be explained from the antithesis to the foregoing οὐκ εἰμι ἐγὼ ὁ Χριστός, and the sentence should run: ἀλλ’ ὁ ἀπεσταλμένος ἔμπροσθεν ἐκείνου. But the ὅτι is again connected with the μαρτυρεῖτε, and supposes the repetition of ὅτι εἶπον.)

Ver. 29, 30. The Baptist now represents the different relations of himself and Christ, under the familiar Old Testament figure of marriage. (Comp. the Comm. on Luke xvi. 16.) The Messiah himself is the Desire of humanity, and humanity represented by believers, as its noblest members, is called the νύμφη. The two are entwined in the most intimate bond of love, which in its highest manifestation—marriage—appears in the incarnation and personal ministry of the Son of God on earth. The Baptist further asserts that he is the Bridegroom’s man (comp. the remarks on Matt. ix. 15, where the term υἱοὶ τοῦ νυμφῶνος is employed), who conducts the Bridegroom to the arms of the Bride, but remains without the bridal-chamber (*i. e.* enters not into the kingdom of God itself, comp. the remarks on Matt. xi. 11), and listens to the rejoicing of the Bridegroom.

Holy Scripture does not shun the use of such graphic represen-

<sup>1</sup> The idea of the author appears to be this, that if the Baptist had spoken thus, “Man *may* not, *ought* not to assume anything to himself,” &c., his phraseology would have been open to the construction that he himself was the Messiah, because his hearers might apply his words to Jesus as a kind of animadversion. But taking the *latter* rendering, given by Olshausen, nothing of the kind is indicated in the words of John; they on the contrary testify that as prosperity attended the work of Jesus, it might be presumed that God approved it.—**Tr.**

tations, derived from sensual love,<sup>1</sup> in order to illustrate spiritual relations; because they are intended for readers whose eyes are pure and enlightened, while to the impure, everything, even that which is purest, appears impure and defiled. Such passages of the New Testament support the exposition of the Song of Solomon as referring to spiritual love, without which reference the book would not belong to the canon. (The formula *χαρὰ ἐπεληύσεται* occurs also xv. 11, xvi. 24, xvii. 13. The joy of Simeon was completed as he folded the child Jesus in his arms; the joy of the Baptist attained its perfection when he knew that the bride was in the arms of the Messiah—*i. e.* when he beheld the commencement of Messiah's spiritual work, which made humanity fruitful in higher spiritual powers.) The humble Baptist now willingly retired, with his circle, into the shade; he knew that, according to the appointment of God, the Messiah was to increase. This unassumingness and simplicity perfect the character of the Baptist; a higher power, new life, surpassing the Old Testament, he did not possess; but with entire humility he acknowledged his position, and attested the subordinate relation in which he stood to the plans of God.

Ver. 31, 32. The following words, as far as ver. 36, are evidently not the Baptist's, but those of the Evangelist, who is skilled in closely fitting his own words to those which he reports.<sup>2</sup> For, in the first place, the following verses are not at all in keeping with the point of view occupied by the Baptist and his adherents, as for example they testify the happy result flowing from the reception of the words of Jesus, which had not yet taken place with the Baptist; the thoughts issue from the profound mind of John, and are completely clothed in his garb. In the second place, they also arise out of the connexion; for the last verses in particular refer not to the relation between Christ and the Baptist, but merely to that between the Redeemer and believers or unbelievers. The first verses (31, 32), on the other hand, contain a significant reference to the disciples of John, to whom it was intended that their Master should be shewn in his proper position with respect to the Redeemer.

The Evangelist now, in the following verses, places the Baptist

<sup>1</sup> Taking a profounder view, it would be necessary to say, that spiritual love is the original, and all sensual love is only a troubled echo of the reality of the former.

<sup>2</sup> On this subject comp. the apologetic remarks of Tholuck in his Comment. p. 36.

in contrast with Christ. John, although the greatest born of women (Matt. xi. 11), is but an earthly sage, greatly enlightened by the Spirit of God, and can only speak as his origin permits. Christ, on the contrary, is purely from heaven (*ἄνωθεν* is explained by the immediately subsequent words *ἐκ τοῦ οὐρανοῦ*),—one who bears witness to mortals of heavenly things seen by him directly. (Comp. the remarks on iii. 11.) (The phrase: *ὁ ὢν ἐκ τῆς γῆς, ἐκ τῆς γῆς ἐστίν*, appears tautological; but Lücke justly observes that the former sentence is the subject, and the latter the predicate—the former indicating the origin, the latter the occupation—so that the meaning may be resolved thus: *ὁ ἐκ τῆς γῆς γῆινος ἐστίν*.) The expression *ἐκ τῆς γῆς λαλεῖ*, however, is peculiarly remarkable, and certainly appears too strong in application to a prophet who speaks under the impulse of the Holy Spirit.<sup>1</sup> The term *ἐπίγεια* (iii. 12), may be compared; but just because this certainly could not be interchanged with *γήϊνα*, *ἐκ* and *ἐπί* by no means appear synonymous. The passage is probably best understood thus: even that which is divine in the discourse of John, he speaks from earth, *i. e.* in an earthly, veiled form,—whilst Christ presents that which is heavenly from heaven, *i. e.* in heavenly clearness and purity. John speaks *ῥήματα ἀνθρώπων*, but Christ utters *ῥήματα Θεοῦ*. (Comp. ver. 34.) In John the divine itself was manifested in a human, subordinate form.

Ver. 33, 34. The Evangelist deeply deplores the fact that this heavenly testimony is not received (*i. e.* only by a very small number in proportion to the mass); but still, taught by inward experience, he is compelled to add that he who received this testimony derived from it unspeakable happiness; he experienced that God is true, that he fulfils all his promises, and satisfies all desire. (*Σφραγιζω*, to seal, to confirm. Just so vi. 27; Ephes. i. 13, iv. 30. The confirmation here refers to the *λαῶν* himself, as well as to the others also.) Now, this confirmation is founded upon the circumstance that he speaks *ῥήματα Θεοῦ*. One expects something entirely different, *e. g.* that it would be said, “since in him all prophecies are fulfilled.” It is true that the words of God

<sup>1</sup> But its strangeness does not authorize such an unsuitable expression as that of De Wette in his remarks on the passage: “the remarkable undervaluation of all, even of the Baptist, must be regarded as the excess either of *modesty* in the Baptist, or of the *apologetic* element (!) in the Evangelist.” The first question is, whether an excess may everywhere be supposed.

need not necessarily be fulfilments; they may be new promises. But he who speaks divine words is the Messiah, of whom it was promised, "I will put *my* words into *his* mouth" (Deut. xviii. 18.) Consequently this sentence means the same thing, for in the Messiah all promises of God are yea and amen (2 Cor. i. 20.) The conclusion: *ὃ γὰρ ἐν μέτρῳ δίδωσιν, κ. τ. λ.* explains how he who was sent from God was able to speak *ῥήματα τοῦ Θεοῦ*, for *ἀδελφῶ* is to be supplied. Even John had the divine spirit in a certain degree (*ἐν μέτρῳ* = *μετρίως*, the reading *ἐν μέτρος* is merely explanatory), but the Messiah had the entire fulness of divine life and divine power, the word of the Father dwelt in him, and therefore he spake *ῥήματα τοῦ Θεοῦ*. Meyer has so misunderstood the passage as to consider the words *ὃ γὰρ ἐν μέτρῳ δίδωσιν* a general phrase, applying to all messengers from God; he says that God always gives his Spirit without measure, the different degrees in which it is participated depending merely on the different degrees of receptivity in the receivers. It is evident that the words refer merely to the *ὃν ἀπέστειλεν ὁ Θεός*. (The present *δίδωσιν* very aptly points out the permanent communication of the Spirit by the Father to the Son, so that a constant flow and reflow of living powers is to be imagined. (Comp. i. 52.)

Ver. 35, 36. Instead of the general expressions hitherto employed respecting the Messiah (*ὁ ἀγαπῶν, ἐν τοῦ ἀγαπῶν ἐγγέμενος*) we now have the term *ὕψ* by which the altogether peculiar relation of God to him, as his *Father*, is designated. (Instead of *ἀγαπῶν, φιλῶν* is used in the same sense. Comp. v. 20.) In consequence of this relation, God has invested the Son, as the *Ἕως*, with the sovereignty of the world, and for this reason life and happiness depend upon faith in him. (Comp. the observations on Matt. xi. 27. To refer the *πάντα* merely to the moral efficacy of the Redeemer through his teaching, is to render the meaning superficial, and therefore contrary to the character of Scripture. Comp. the remarks on Matt. xxviii. 18; 1 Cor. xv. 27, 28.) In the concluding verse (as iii. 15), eternal life is associated with faith. Here we need only inquire, how the *ἀπειθῶν* is related to the *μὴ πιστεύων* (ver. 18.) The two expressions are, it is true, different in themselves, but here they are so employed that so far as the sense goes, they are perfectly synonymous; as Lücke acknowledges in the second edition of his Commentary, although he had previously denied it. Unbelief itself is here regarded as disobe-

dience, and, indeed, as total disobedience proceeding from the entire man; and being such, it is not merely an ἀπειθεία, but the ἀπειθεία, out of which all others arise. (Comp. Rom. xi. 30—32; Ephes. ii. 2, v. 6. In the latter passage, even the ὀργή τοῦ Θεοῦ is connected with the ἀπειθεία.) As parallel to οὐκ ἔψεται ζωήν, it is added: ἀλλ' ἡ ὀργή τοῦ Θεοῦ μένει ἐπ' αὐτόν. (With regard to ζωή and ὀργή, comp. the remarks on iii. 15, 16.) John, the preacher of the love of God (1 John iv. 8, 16), knows also the wrath of God, which of necessity co-exists with the energy and ardour of love, since wrath only represents the other pole of love.<sup>1</sup> Love draws to itself that which is kindred, but rejects that which is discordant, and, in the same being, it attracts the element of the former, whilst it repels that of the latter. Accordingly it cannot be without wrath, and, as no property of God operates without the others (for in him all are essentially one), so love does not work without imparting reward (or rather benefit), and wrath does not work without punishing (or inflicting pain), as the two forms in which righteousness is displayed. During the time that man, as a member of sinful humanity, lapsed and estranged from God, did not experience the redeeming power of Christ (Ephes. ii. 3), the repulsive pole of divine love manifests itself, and if he rejects redemption, this state continues till he surrenders (μένει ἐπ' αὐτόν.) Absolute permanence of wrath is here indicated, only so far as an altogether permanent ἀπειθεῖν is presupposed. Hence the intention of divine wrath and of righteous wisdom, in rendering sin and evil necessarily connected, is the same as that of divine love—to awaken in man the consciousness of his sinful condition. And accordingly it is evident that Lücke is in error when he regards the expression ὀργή Θεοῦ μένει ἐπ' αὐτόν, as stronger than κέκοιται (ver. 18.) He who is condemned, i. e. excluded from the kingdom of redemption, is surely under ὀργή, and thus in the two expressions there is only one and the same thing to be seen (comp. Rom. i. 18; ii. 5; Ephes. v. 6; Coloss. iii. 6.) De Wette here, at the conclusion of the chapter, remarks, “this verse (ver. 36) might be used even against the Baptist himself and his disciples.” The meaning of this observation—that the wrath of God may be said to remain on the Baptist because he did not believe in the Son—is shewn by the sequel, where De Wette observes that John

<sup>1</sup> With respect to ὀργή τοῦ Θεοῦ, comp. the Comment. on Matt. xviii. 34, 35.

the Baptist appears to have placed himself in opposition to Christ, since he continued to baptize even after Jesus had declared himself to be the Messiah; and that, therefore, even if the whole statement here given is not to be rejected, at any rate John the Evangelist was induced by apologetic reasons to overstep the limits of historic truth. It is indeed very much to be lamented that the theologian whom we have named has not shrunk from yielding himself so far to the Straussian influence. For, does it necessarily follow from John's still baptizing, that he intended to place himself in opposition to Jesus? Nay, is it not the most natural supposition that he baptized for the same purpose afterwards as before, viz., to point the penitent to Christ? Where do we find a word to the contrary? The circumstance that in Acts xix. 3, the disciples of John are still mentioned, only shews—as is indicated by the very existence of the sect of the Zabians, and their doctrines—that many disciples did not follow out John's instruction to join themselves to Jesus. Besides which, some well-meaning persons, like those mentioned Acts xix., may have become disconnected from the Baptist, before he decidedly recognized the office of Jesus, at his baptism. At all events the insinuation that ver. 36 may be referred to the Baptist himself is truly calculated to shock the mind.

#### § 7. THE CONVERSATION OF CHRIST WITH THE WOMAN OF SAMARIA.

(John iv. 1—42.)

The following charming narrative is most intimately connected with the avowed design (xx. 31) of the Gospel to represent Jesus as the Christ. Christ here unequivocally declares (ver. 26) that he is the Messiah. Moreover, the spiritual views concerning the true worship of God, propounded in the conversation with the Samaritan woman (ver. 23, 24), are quite calculated for the immediate readers of John; so that the pertinence of this chapter to the general connexion of the Gospel is obvious to every one. However, we cannot but consider Hengstenberg (on the Authenticity of the Pentateuch) mistaken in adopting the view of Strauss (*Leben Jesu* Th. i. p. 519, ff.), that this occurrence in-

volves a symbolical signification which, at the same time, does not destroy the historic truth of Christ's interview with the woman of Samaria. For, in the first place, the supposition that the woman represented the Samaritan people, and her five husbands the five races from which, according to 2 Kings xvii. 24, the Samaritans sprang, is in the highest degree forced. And, in the second place, this hypothesis leads to the utterly untenable conclusion that the Samaritan woman, and with her the inhabitants of Sichem, were employed purely as a medium whereby to symbolise a thought which might have been far more simply expressed in plain words. For although Hengstenberg does not deny the reality of the external fact, yet he evidently sets aside its signification as such, in order to place the symbolical aspect in the foreground; it being altogether denied, or at least strongly doubted, that the Lord really intended to produce any effect upon the woman and the Sichemites. Now, unconscious objects, such as the fig-tree, the fish with the piece of money, &c., may well be employed in those symbolical actions, in which the externality of the action entirely withdraws; but it is not appropriate thus to employ human beings, since they never can be used merely as means, but constantly appear in the ministry of Christ as the end.

Ver. 1-3. The circumstance that Jesus, upon receiving the intelligence that the Pharisees were aware of the power which he held over the people, leaves Judæa and goes to Galilee—a place less exposed to Pharisaic influence—on the one hand indicates persecutions already prepared for him, and on the other, renders it not improbable that just at this time the Baptist was imprisoned (compare the remarks on iii. 22.) Here we find the postponed remark that *Jesus himself did not baptize*, but only the disciples.<sup>1</sup> Just in like manner the apostles did not baptize after the Pentecost, but only their companions, while the apostles laid their hands upon the baptized, who therewith received the Spirit. (Compare Acts viii. 14-17; 1 Cor. i. 14-16.) This plainly indicates a certain subordination of water-baptism (comp. the Comm. on Matt. iii. 1) in relation to the baptism with the Spirit,<sup>2</sup> when the two

<sup>1</sup> The probable reason why Jesus himself did not baptize, was, as Meyer justly remarks, that it appeared in itself unsuitable for him to baptize.

<sup>2</sup> The later ecclesiastical usage, viz., the deacons baptising, but the bishops imparting the chrism (a custom still retained in the Catholic Church), was derived from this distinction.

did not coincide, as doubtless they did in the baptisms performed by the apostles themselves (1 Cor. i. 14, ff.) The baptism of the disciples before the institution of the Sacrament and the outpouring of the Spirit was, at any rate, a mere *βάπτισμα μετανοίας*, because they themselves had not as yet received any other baptism,<sup>1</sup> and the Holy Spirit was not yet given (John vii. 39.)

Ver. 4-6. The direct road from Judæa to Galilee led through Samaria. Only the most carefully scrupulous Jews avoided it, and went through Peræa. The Hebrew name of the town which Jesus touched on his way is  $\text{שׁוֹכֵם}$  = *Σοχέμ* or *Σουχέμ*. The reading *Σοχάδ*, or more correctly *Σουχάδ*, is probably a distortion of the name, in vogue among the Jews, equal to  $\text{שׁוֹכֵם}$ , drunk, or  $\text{שׁוֹכֵם}$ , falsehood. (Sir. l. 26, the town is called *τὰ Σοχίμα*.) But, as it is not likely that the Evangelist would receive a vulgar nickname into his grave narrative, it seems to me more probable that the *g* standing for *μ* is nothing more than an instance of the exchange of liquid letters which sometimes occurs,—as Nebuchadrezzar, Beliar. Hengstenberg's supposition that John himself formed the opprobrious epithet intentionally, in order to point out that which was reprehensible in the Samaritan bias, appears to me inadmissible; because, in the first place, the Sichemites are not one with the Samaritans generally, but only form a small part of them. The *ὑμεῖς*, in the words *ὑμεῖς προσκυνεῖτε ὃ ὡν οὐδατε* (ver. 22), does not refer to the Sichemites, but to all Samaritans. In the second place, it is contrary to the usage of the New Testament to disgrace any one by the application of a reproachful name.—With respect to the situation of Sichem and its relation to Neapolis, subsequently so called, comp. v. Raumer's remarks in the second edition of his *Geographie von Palaestina* (p. 160, note), by which the apparent contradictions in the accounts of the ancients are satisfactorily solved.—As regards the *χωρὶον* of Joseph, comp. Gen. xxxiii. 19, xlvi. 22.—Tradition there assigned a well to Jacob; on this Jesus

<sup>1</sup> I cannot agree with the view of Matthies, when he asserts (de baptismo. Berol. 1831, p. 57, not.) that the baptism practised by the apostles *before* the outpouring of the Spirit was performed *ἐν πνεύματι καὶ ὕδατι*. It was indeed distinguished from that of the Baptist by this, that it could not be performed *εἰς τὸν ἕρξόμενον*, for the apostles had acknowledged Christ as the Redeemer already come; but, in the nature of the case, it could not go beyond the *μετανοία*, because the power of the Holy Spirit was not yet poured out. On this account all who had been baptised by the apostles needed also the communication of the Holy Spirit by imposition of hands. (Comp. the remarks on the important passage Acts xix. 1, ff.)

sat in the heat of noon. (The sixth hour = twelve o'clock. The memory of the true disciple often marks such little incidents.) The mention of the weariness of Jesus is a testimony (although perhaps unintentional) against gnōstic Doceticism.

Ver. 7—9. The Lord, in the simplest and most natural manner, introduces a conversation with a Samaritan woman, who comes to draw water from the well, and, after thus introducing it, he at once contrives to turn it towards divine things. The woman, in the first instance, expresses her astonishment at being accosted in such a friendly manner, in spite of national antipathy, by a Jew, which she doubtless immediately recognized him to be in dress and speech. (This is the only instance in which *συγγενῆσθαι* occurs in the New Testament.) The details respecting the relationship and origin of the Samaritans belong to the Jewish history.<sup>1</sup> Concerning the *time* of the origin of the sect, I refer the reader to the Programm of Sieffert: *de tempore schismatis ecclesiastici Judaeos inter et Samaritanos oborti*. Regiom. 1828. He decides *for* the account of Nehemiah, and *against* that of Josephus (who traces the origin of the Samaritans only down to the time of Alexander the Great), and supposes that the rise of the sect, by the establishment of a worship of their own on Mount Gerizim in the known manner, took place during the reign of Artaxerxes Longimanus, which lasted from 464 to 425 B.C. But an entirely different view has recently been propounded by Hengstenberg (on the Authenticity of the Pentateuch.) He is of opinion that the Samaritans contained no Israelitish element at all, but that they were merely a mixture of some heathen races. For my own part, I have not been able to convince myself of the correctness of his hypothesis. Even Hengstenberg finds himself compelled to acknowledge, according to the guidance of Acts x. 28, i. 8, that the Samaritans are not placed on a par with the heathen. But what other ground was there for distinguishing them from the heathen, than that they contained Israelitish elements? All the declarations of Christ and of the apostles respecting them perfectly explain themselves, on the assumption that the Samaritans had not kept their origin pure, and thus had defaced their knowledge of God.

Ver. 10—12. From conflicting national relations, the Redeemer leads the thoughts of the woman to his own person. In order

<sup>1</sup> Comp. the Comment. on Luke ix. 53, and John iv. 21.

powerfully to excite her attention, Jesus employs the request which he had made to her for a draught of water, as a means of suggesting to her a similar request for spiritual invigoration. Lücke has justly remarked, that the *δαξεὰ τοῦ Θεοῦ* cannot possibly be the person of the Saviour himself, since *καὶ τίς ἐστὶν ὁ λέγων σοι* is added; the expression, on the contrary, indicates the opportunity to hear him and to learn from him. The woman at first understands the *ὑδωρ ζῶν* as signifying merely fresh spring-water, and supposes that Jesus refers to some mode of obtaining the water more quickly than she does; on this account she points him to the depth of the well. (According to the tradition of travellers, it is 105 feet deep, and contains only five feet of water.) Still, conceiving it possible that he may mean another well, she adds, "surely thou wouldst not wish to have a better well than this glorious one, out of which our father Jacob and his sons drank!" De Wette here suddenly presents himself as the defender of the double sense, and says, that *ὑδωρ ζῶν* signifies at the same time fresh water and water of life. Thus the truth ever practically prevails in spite of opposition, and thrusts into the back ground those circumscribed principles which men labour to establish without any practical foundation.

Ver. 13, 14. The Lord thereupon unfolds to her the wonderful nature of the water that he means, and which he had called *ὑδωρ ζῶν* (ver. 10.) By this Jesus evidently does not intend his doctrine, or, to speak generally, anything abstract, communicable in ideas, but the element of his life itself. As he says: *ἐγὼ εἰμι ὁ ἄψυξ τῆς ζωῆς*, so also he himself is the *ὑδωρ τῆς ζωῆς*, in which he gives life to the world. (Comp. John vi. 33, 35.)<sup>1</sup> Hence the point of comparison is this,—as the *φῶς* enlightens and imparts the knowledge of reality, so the *ὑδωρ* invigorates, quickens, quenches thirst, and satisfies desire. Moreover, the life of the Redeemer, as the eternal itself, allays *all* the craving of man's heart in his mortal state, a craving which never can be appeased by the creations of that which is transitory, except for a time, because, in its ultimate foundation, it constantly refers to that which is eternal—for ever and ever. This life imparts full satisfaction (*πενήσιον*, John x. 10), assuages all thirst of desire (John vi. 35.) The parallel, Sirach xxiv. 28, 29, is interesting. There the same thought is expressed inversely thus: "he who drinks of me (the

<sup>1</sup> Similarly Philo calls the Logos *παραμὸς τοῦ Θεοῦ*. Comp. the passages in Grossmann, loc. cit. p. 59.

real Wisdom) ever thirsts after me," *i. e.* his longing is then drawn away from all transitory objects, and entirely concentrated upon that continued enjoyment of the imperishable which is always accessible to man. The different forms of expression in the two passages might be explained thus: in Sirach the revelation of Wisdom, in its entire fulness, is conceived of according to the Old Testament point of view, as *in process*; whereas in John it is regarded rather as that which *has taken place*.<sup>1</sup>

As a second peculiarity of this living water, its creative nature is pointed out. Having issued from the eternal fountain, it creates in the mind of him who receives it a self-sustaining *πηγή ὕδατος*.<sup>2</sup> (Comp. John vii. 38. Sir. xxiv. 40-44, where the same thought is expressed.) Thus, it not only satisfies the need of the individual, but renders him a fructifying fountain for those around him. The depth of the meaning being kept in view, the passage may be taken thus: "the water is in him a spring of sparkling (*ἀλλομένον* = *ζώντος*) water, for eternal life." or, "which springs up into eternal life." The latter connexion, however, is to be preferred as the simpler. The sense is this: "the element of life which issues from the parent fountain of *ζωή* must also return to its primitive source." That which is eternal rests not until it has reached the eternal.

Ver. 15-18. The simple woman was unable to comprehend the greatness of such a thought; but still the word of the Lord, spoken with the power of inspiration, sounded in her heart, and called her to a nobler life. She longed for such water as imparts full satisfaction; yet she could not rise entirely above the sensuous; hence the peculiar form of her request, in which longings for that which is higher and for the sensuous are mingled together. This incitement Christ now employs in order to awaken deep repentance in her heart, by an unveiling of her inward state, which was essential

<sup>1</sup> Ullmann in the *Studien* (First year, No. 4, p. 791, ff.), takes a very just view of the difference in the modes of expression. In the Apocryphal Book he finds a designation of the *φιλοσοφία*; while the saying of Christ denotes the consummate *σοφία* itself. I only question whether a distinct citation from the Apocrypha is here to be supposed. I am far more disposed to regard it as a spontaneous coincidence with a form thus nearly corresponding.

<sup>2</sup> A better physical illustration of the idea is afforded by the comparison with fire, a spark of which in susceptible matter calls forth a new flame. So also the fire of the Spirit which Jesus came to kindle (Luke xii. 49) extends itself from one heart to another through the universe, by means of the kindling sparks emitted from his heart of love.

to her reception of the powers from above. Every attempt to refer what Jesus here discloses to the woman of her own life, to previous communications received concerning her, must be rejected, as contrary to the view of the narrator, who presupposes in Christ the ability to discover the depths of hearts. (Comp. John ii. 24, vi. 64.) The effort of those expositors who endeavour to vindicate the woman, is evidently to be regarded as an entire failure; it is upon the very circumstance of her guilt that all the stress lies in this place. After having had five husbands, she lived in illicit connexion with another man.<sup>1</sup> This disclosure of her secret sin, in which she thought herself unobserved, aroused her slumbering life.

Ver. 19, 20. She recognizes in Christ *a* prophet (not *the* prophet = the Messiah, comp. vi. 14, 15), and immediately consults him respecting the great controversy between Jews and Samaritans. Probably she sought also to divert the conversation, and thus to get rid of the pressure produced by the view of her sins. (The mountain on which the temple of the Samaritans stood was called גֶּרִיזִים; Gerizim, LXX. Γαριζίν. Moses enjoined that the blessing should be placed upon it, Deut. xi. 29; xxvii. 12, 13; just over against it lay Mount Ebal, where the curse was to be pronounced. When Antiochus Epiphanes destroyed the temple, the Samaritans merely rebuilt an altar.)

Ver. 21, 22. The Lord now introduces the woman to a higher point of view, *above* both of the contending opinions. Yet before proceeding to the detail (ver. 23, 24), he pronounces an unequivocal judgment *against* the Samaritans. This appears remarkable, considering that the Jews gave themselves up to such a manifestly culpable hatred of the Samaritans. But the thing here spoken of is not the *subjective* position in which the Jews certainly committed great errors, but the *objective* state of the case. In relation to this, right was on the side of the Jews. In the first place the origin of the separate divine worship of the Samaritans had been occasioned by sinful anger on account of just punishment.<sup>2</sup> Then

<sup>1</sup> Meyer takes the words καὶ νῦν ὄν ἕχεται, οὐκ ἔσπι σου ἀνὴρ, as indicating that this last husband had not been faithful to the woman, as she had formerly not been faithful to her husbands. Of this, however, nothing is found in the text; the large number of her husbands would only point out her insatiable desire, but not that she had practised adultery.

<sup>2</sup> A son of Jojada the high-priest (Josephus in the Archæol. xi. 8, calls him Manasse) married the daughter of Samballat, the Persian Satrap of Samaria. Nehemiah on this

the Samaritans adopted merely the Pentateuch, and consequently were without essential parts of God's word, viz. the Prophets, which contain such important predictions concerning the Messiah. And lastly, the self-appointed arrangement of their worship was opposed to the divine will, according to which the sanctuary of God's people was to be on Mount Zion. Hence the Lord might well say: ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε,<sup>1</sup> and the only right course was, that the Samaritans should relinquish their schism. Because they did not do so, they robbed themselves of the opportunity of believing in the Saviour of the world, whom, as the Jewish Messiah, they would not recognize. The consequence was that they continued, up to the most recent times, in sectarian combination. (Σωτηρία stands as the abstract for the concrete = ὁ σωτήρ. In the divine government of the world, place and time are precisely fixed; as the people from whom the Messiah should come, so in like manner, the family from which he should descend, and the town in which he should be born, were appointed. To these arrangements, man cannot oppose his arbitrary fancies, without bringing upon himself essential injury.) It only remains to be observed that the Samaritans believed in a future great Teacher, whom they called מוֹשֶׁה, "the Converter." But they appear to have regarded this desired one merely as a prophet, without attributing to him any higher importance.

Ver. 23, 24. Jesus now returns to the description which he had commenced (ver. 21), of a new, higher form of divine worship, and represents it in prophetic view, precisely as it was subsequently realized,—much as everything at present seemed to speak against it. He does indeed call it a future phenomenon, but still in him, and the small circle of life formed by him, it was already present in the germ; just as the kingdom of God is both a present and a future thing. (Respecting the form ἔρχεται ἡγεα καὶ νῦν ἐστίν frequently occurring in John, comp. the remarks on John v. 25; 1 John ii. 18.) Now, the true worship which the Lord here describes is placed in opposition, not so much to that which is false (ψευδώνυμος), as to that which is imperfect, undeveloped. All Old Testament account chased him away (Nehem. xiii. 28), and Manasse fled to his father-in-law, where he established the new worship on Mount Gerizim.

<sup>1</sup> The reading ᾧ for ὃ in all probability arose from προσκυνεῖν in the New Testament being usually construed with the dative. Still it frequently occurs with the accusative. The words προσκυνεῖτε ὃ οὐκ οἴδατε are best understood thus, "Ye are without the true knowledge of God." Comp. Matt. xxii. 29.

tament saints prayed to God according to his will and appointment, under the restrictions of time and place; this did not constitute a false devotion; and just in like manner, the worship of every infantile, undeveloped mind *must* be limited to season and locality. Hence the ἀληθινός is, as we so often find it in John (comp. i. 9), *that which corresponds with the idea in its highest sense.* (There is no other instance in which the substantive form προσκυνητής occurs either in the New Testament or elsewhere, except in an inscription. Comp. Lücke, p. 530, note.) The worship of God, in its highest sense, is that worship which is most homogeneous with the divine nature. Now God is Spirit, and as such, elevated above space and period; hence that devotion which is ἐν πνεύματι, uttering itself independently of time and place, never ceasing, subject to no external conditions, carried on in the inner sanctuary of man, constitutes the only true worship of God, *i. e.* the only worship of him which answers to its archetype. Spirit, however, being itself reality, the worship which is ἐν πνεύματι, is also called ἐν ἀληθείᾳ. (Comp. the remarks on i. 14.) Moreover, it was through Christ that the ἀληθεία (see i. 17) first came, *i. e.* appeared in humanity itself; and, therefore, it was only through him and with him that worship in spirit and truth could commence. Thus the words ἐν πνεύματι καὶ ἐν ἀληθείᾳ are to be understood according to the connexion, as in antithesis with ἐν ὕψει τόπῳ and ἐν Ἱεροσολύμοις (ver. 20.) In contrast with that state of restriction to time and place, in relation to God, which always presupposes the want of spiritual power and reality, another state is presented, *viz.* that of being filled with spirit and with reality, as the condition of true adherence to God. Thus Augustine, in describing the antithesis between the Old and New Testaments, finely remarks; Si forte quaeris aliquem locum altum, aliquem locum sanctum, intus exhibe te templum Deo. In templo vis orare, in te ora. The same thought is thus expressed by Tersteegen, an eminent mystic of modern times.

Once I wanted *place* and *time*  
 For prayer and solitude;  
 Now in thought I *always* pray  
 And always am alone.<sup>1</sup>

The above interesting words of the Lord have been interpreted as

<sup>1</sup> *Alone, i. e.* freed from all adherence to the creature, and in communion with none but God, the Eternal and the Only. The Mystics term this state of constant inward devotion, life in the divine presence. (Comp. the remarks on Luke xviii. 1, ff.)

though ἐν πνεύματι καὶ ἀληθείᾳ were equivalent to πνευματικῶς καὶ ἀληθῶς, i. e. with a pure, sincere spirit; but this interpretation is to be rejected, because it proceeds from the interchange of πνεῦμα with ψυχὴ or καρδιά; besides which, it is evident that long before Christ, many Jews and Gentiles had worshipped God *sincerely*. The true idea of ἐν πνεύματι καὶ ἀληθείᾳ is gained by a right apprehension of the antithesis. The Redeemer does not here controvert the errors existing among the Gentiles or Samaritans, but places his sublime revelation in contrast with that of the Old Testament, which was of a lower kind, and in which the Samaritans participated, although imperfectly. The latter was external (σάξ), whilst Christ taught an internal (πνεῦμα) worship, which was not like the Old Testament form, confined to time and place. The service of the Old Testament was not ψεῦδος but a σκία, a mere shadowy form consisting of types, symbols, and presentiments; on the contrary, that of Christ was the reality itself (ἀλήθεια), of which the former was but the profile, and which constituted the *fulfilment* of all the former typified. According to another view of this passage, which we must notice, ἐν πνεύματι καὶ ἀληθείᾳ means the justness of those conceptions which the worshipper must have respecting God; such just conceptions being the mere *result* of life in the Spirit and this being possible only through the communication of the Spirit from above. So far, however, as the present shattered condition of man's knowledge and of his nature will allow, many just conceptions concerning God may be adopted without the possession of real divine life, and just so inversely. Hence we can only understand the words as referring to the new, higher element of life which the Lord came to bring down from heaven, so that to worship God in the Spirit and in truth is not to be regarded as a matter of resolution and good will; the natural man, without power from above, is held in the fetters of sense; he cannot worship God in a godly manner, because he is ungodly, until he has in faith received divine power and being.

Ver. 25—27. Although the Samaritan woman may now have caught a glimpse of the deep meaning in the words which Jesus addressed to her, its essence certainly escaped her. All she knew was that something great and exalted was promised; and for the distinct disclosure of this she looked to the coming Messiah, from whom it had been usual to expect the solution of every difficulty, as well as the relief of all need. (The Samaritans enter-

tained substantially the opinions of the Jews concerning the Messiah; but the notions of the Samaritans certainly were not so clear as those of the Israelites, although perhaps less alloyed by political elements.) The Saviour hereupon unequivocally explained to her that *he was* the Messiah. (Ἐγώ εἰμι is a concise expression, like the Hebrew <sup>אני</sup> <sup>הוא</sup>; According to the connexion, ὁ Χριστός is to be supplied.) This open declaration of his Messianic character appears opposed to those numerous instances recorded by the synoptical Evangelists, in which, when any one recognized him as the Messiah, he prohibited them from making it known. (On this subject comp. the Comm. Matt. viii. 4.) Doubtless the reason of the unreserved expressions employed by Christ concerning his sublime dignity may here be found in the simplicity of the woman, and of those in general who inhabited Sichem. They were strangers to those political views which the Jews entertained, and therefore they afforded no such ground for apprehending misconstructions. The disciples, on their return from the city, wonder that Jesus should take the trouble to converse with a woman (the Jews even now regard the female sex as unfit to be instructed in the law),<sup>1</sup> but delicacy restrains them from venturing to ask him what he has said to her. A difficulty might here be felt respecting the witnesses to the conversation with the woman; but, on the one hand, it is not said that *all* the disciples were gone into the city, and it is probable that our Evangelist was present at the interview; while, on the other hand, either Christ himself or the Sichemites may have communicated the particulars of it to the disciples during their residence in the city (iv. 43.) Suppositions of this kind cannot be considered strange if the relation between Christ and the disciples be viewed in a perfectly simple, natural manner. The powerful effects of this conversation, which they beheld, would necessarily direct their attention towards it, and then from one quarter or another they would receive the desired information concerning it.

Ver. 28-30. The declaration of Christ, that he is the Messiah, is now united in the mind of the woman with the disclosures of Jesus respecting her life (ver. 16, ff.), and she believes in him; she

<sup>1</sup> Contempt of the female sex has been shared by the Jews with the Orientals generally; in this respect they form the most striking contrast with the German people, amongst whom the honour paid to woman has often been corrupted into *deification*.

then hastens back into the city to confirm her conviction by the judgment of her fellow-citizens.

Ver. 31-34. The Lord—ever living in the consciousness of his lofty calling—after the withdrawal of the woman, seeks to awaken the deeper life in his disciples. Filled with thoughts of corporeal invigoration, they invite their heavenly master to take refreshment with them. But the Redeemer conducts them into the depth of his inner life, which, by means of this happy interview with a child-like mind, had become so thoroughly invigorated in the power of the Spirit from above, that the soul strengthened the body.<sup>1</sup> The disciples, but little accustomed as yet to the spirituality of the words of Jesus, think of corporeal nourishment which may have reached him in some unknown way, until the Lord unfolds to them his meaning in further discourse. (The ἔργον is Christ's whole work of redemption, as the θέλημα of God to him. Πιστεῖν and τελεσιθεῖν are to be taken as succinctly expressing the operations of the Spirit in Christ. Activity in promoting the kingdom of God, as it were, opened within the Lord one source of power after another, and it was this that refreshed and strengthened him. I class this passage with those in which ἵνα can only be understood as having the force of τελεσιθεῖς. [Comp. Winer's Gram. 4th edit. p. 312.] The sense here is not "that I may be able to do the will of God," but "the doing itself constitutes the invigoration.")

Ver. 35. The discourse of Christ now takes a somewhat different turn, which, as both ancient and modern expositors agree, is sufficiently accounted for on the supposition that the Lord just then saw the inhabitants of Sichem pouring forth from the city towards himself. To this animating scene Jesus directs the eyes of the disciples, pointing to the flock of people in need of salvation, and comparing them to crops ripe for the harvest. Moreover, we are doubtless to think of Jesus as surrounded by sprouting fields, to which the first words, ἔτι τετραήμερός ἐστι κ. τ. λ., have reference. (The textus receptus reads τετραήμερον sc. διάστημα. But Griesbach, who is followed by Schulz, has adopted τετραήμερος sc. χρόνος on the authority of several distinguished manuscripts.) This expression may relate to the early crops which ripened rapidly, and having been sown in December, might be reaped as soon as April, at Easter. At all events we may conclude that

<sup>1</sup> On this subject comp. the remarks in the Comm. on 2 Cor. ix. 10, 11.

Jesus spoke these words during the seed-time, which varied from October to December, according to the climate of Palestine. Hence it is most obvious that the chronology, even according to John, is uncertain. Chap. ii. 13, Jesus was going to the Passover, and in the accounts which follow, there are so few dates, that so far as the text is concerned, we might as well suppose that these words were uttered in May as in December, but for the incidental expression which here becomes our guide.—It remains to be observed, that in the comparison of the earthly with the spiritual seed in this verse, the  $\epsilon\tau\iota$  and  $\xi\delta\eta$  are to be understood as antitheses. In the former instance the seed is *first* scattered in hope, in the latter case the harvest *is already come*. This is plainly indicated by ver. 38, where the disciples are represented as reapers who have not sown.

Ver. 36–38. The expansion of the metaphor is very perspicuous, and several of the principal ideas, such as  $\muισθ\etaν λαμβάνειν$ ,  $\sigmaυνάγειν καρπὸν$  have already been explained in the Comm. on Matt. xx. 1, ff. iii. 12. The only obscurity is as to the strict meaning of Christ respecting the applicability of the proverb <sup>1</sup> in this case. ( $\Delta\acute{o}\gamma\mu\alpha\varsigma = \sigma\alpha\upsilon\tau\alpha\mu\acute{\iota}\alpha$ , 2 Pet. ii. 12. Griesbach prefers the reading  $\delta\ \acute{\alpha}\lambda\eta\theta\acute{\iota}\nu\acute{o}\varsigma$  to that without the article; according to this, the thought is more emphatic: “that proverb which is true in relation to such a number of things: many a man must undertake something from which he enjoys no fruit!”) Here, again,  $\acute{\alpha}\lambda\eta\theta\acute{\iota}\nu\acute{o}\varsigma$  is but apparently synonymous with  $\acute{\alpha}\lambda\eta\theta\acute{\eta}\varsigma$ . The article indicates that the meaning of the words is: “while, in respect to a variety of matters, the well-known adage has its relative truth in this case, with reference to spiritual things, it applies in the highest, the absolute sense.” If it be said, as the ancient expositors understood the passage, that the  $\acute{\alpha}\lambda\lambda\omicron\iota$  (ver. 38) were Moses and the prophets, while the believing susceptibility which was discovered in the hearts of the Samaritans constituted the harvest resulting from their preaching, then Jesus himself appears as one of the reapers; but it is evident that this is not the meaning of the words, for in that case it must have been said:  $\eta\ \mu\epsilon\iota\varsigma\ \delta\epsilon\ \xi\iota\zeta\omicron\mu\epsilon\upsilon\omicron\nu$ . Hence modern interpreters say that Christ was the sower, and that the apostles were, at a later period, to see the result of his labour, of which Christ himself saw nothing more on earth. The

<sup>1</sup> A similar proverb is found among the Greeks:  $\acute{\alpha}\lambda\lambda\omicron\iota\ \mu\acute{\iota}\nu\ \sigma\pi\acute{\epsilon}\rho\sigma\upsilon\sigma\prime\ \acute{\alpha}\lambda\lambda\omicron\iota\ \delta\prime\ \alpha\upsilon\ \acute{\iota}\alpha\upsilon\tau\omicron\upsilon\sigma\tau\alpha\iota$ .

plural (ἄλλοι, ver. 38), it is argued, was employed merely on account of the reference to the proverb, and simply refers to Jesus. But, in that case, the antithesis (ver. 35), which contrasts the spiritual harvest, as already matured, with the earthly, would not be at all suitable; setting aside the fact that even the apostles never beheld more than the beginnings of the results from the Lord's ministry. The only way to obtain a lucid view of the passage is to take it according to Matt. xxiii. 34; Luke xi. 49. Christ represents himself as the Husbandman, who has the direction both of the sowing and of the harvest, who commissions *all* agents,—those of the Old Testament as well as those of the New,—and therefore does not stand at all on a level with either the sowers or the reapers. In relation to the Old Testament, its ministers and their work, the Lord speaks of the disciples as those who are sent into the harvest; since the great end of the law displayed itself as already realized in the desire of the Schemites after divine things. Thus the reference is neither to the future harvest of the apostles, nor to the seed just scattered by Christ; but the attention of the disciples is drawn to the gracious character of that calling to which they were appointed, while the prophets of the Old Testament had toiled so laboriously before them. In accordance with the copiousness of thought in such passages, it may also be said, as respects the present in relation to the time of the apostles,<sup>1</sup> that we have come into *their* labour, *they* have borne the heat and burden of the day for us, who have been called at the eleventh hour. (Comp. the remarks on Matt. xx. 9.)

Ver. 39–42. The Samaritans were less influenced by the rigid fetters of Pharisaism than the Jews, and hence they easily turned to the Gospel. They recognised in Christ the Redeemer of the world, and filled with longing after substantial knowledge, they entreated him to remain amongst them. The Lord granted them two days for the confirmation of their faith.<sup>2</sup>

This passage is interesting in regard to the signification of the

<sup>1</sup> This passage contains abundant encouragement for *faithful* witnesses to the truth, who see little or no fruit from their labour. There are *preachers who sow* as well as *preachers who reap*, and what the latter reap has often been sown by faithful predecessors.

<sup>2</sup> Respecting this request, Chrysostom very finely says that the real meaning of the petitioners was, διηκεῖν αὐτὸν κατέχειν.

word πιστεύειν.<sup>1</sup> Mere historical credit given to accounts of this or that person (πιστεύειν διὰ τὴν λαλιάν τῆς γυναίκος—λαλιὰ = λόγος, ver. 39., comp. John viii. 43) is different from the πιστεύειν arising out of personal experience (ἀκηκόαμεν καὶ εἶδαμεν, ver. 42.) If, indeed, the Redeemer had been like any other man, his λόγος could have had no more weight than that of any other, and in support of his own cause, it would have been still less effective. But as the sun proves its existence and its nature merely by the light and the animating warmth which it imparts; so Christ, as the Sun of the spiritual world, in all ages past, and even to this day, has had but one witness for himself, viz. his own operation upon souls. By this one means he so entirely takes possession of all unprejudiced minds, that through the reception of his higher vital energies, it becomes to them experimentally certain that the salvation of the world rests in him. Hence conceptions of the truth and doctrinal knowledge are not primary sources of the life of faith, but *effects* resulting from the reception of the spiritual element. (Comp. the remarks on John iv. 24.)

This incident is further remarkable, as forming the only instance in which the ministry of the Lord produced *an awakening on a large scale*. Ordinarily we find that just a few individuals were aroused by him, and that these were as the germs of a new and higher order of things scattered here and there among the whole people. According to the testimony of Acts viii. that which now germinated in Samaria subsequently advanced to pleasing blossom.

### § 8. THE HEALING OF AN OFFICER'S CHILD.

(John iv. 43—54.)

The adaptation of this narrative to the design of the Gospel is not immediately seen. It quite accords with the histories of the cure as given by the synoptical Evangelists; as such, however, it could not be of importance to John, especially since there are no discourses of Jesus connected with it. The account was valuable to him only so far as, like the previous narrative, it represented

<sup>1</sup> Comp. the Comm. on Matt. viii. 1, ix. 1, xiii. 58, xvii. 20.

the advancement of the πίστις in the mind of an individual. The healing only served his purpose in so far as it helped to conduct the βασιλικός more quickly and more radically into the life of faith. Accordingly, the account is to be regarded merely as a *supplement* to those preceding.

Ver. 43—46. From Sichem Jesus went into Galilee. It is remarkable that ver. 44 is connected with this statement by γὰρ. It would appear as if the consideration that a prophet had no honour in his native land must have prevented the Redeemer from going to Galilee sooner. If indeed we could, with Lücke, understand πατρις as referring to Judæa, because Jesus was born in Bethlehem, the difficulty would be solved; but this supposition is untenable, because ver. 44 evidently relates to the occurrence mentioned, Luke iv. 16, ff. In like manner the acceptance of γὰρ in the sense of *although* would remove all doubt, if such an arbitrary permutation of the particles were allowable. Meyer sees in ver. 44 a justification of the circumstance that Jesus had so long been absent from Galilee. But in that case this circumstance must have been distinctly spoken of in ver. 43. Tholuck resorts to the hypothesis that “this is the γὰρ which indicates the reason, and is sometimes placed at the beginning of a sentence in which anything is accounted for. John wished to shew the reason why he mentioned that the Galileans received Jesus in a favourable manner, viz. that Jesus had once testified the contrary respecting his native land.” The turn thus given to the passage need not be altogether rejected; but still it seems to me probable that if such a course of thought had been passing through the Evangelist’s mind, he would have indicated it by a μὲν or a word of that sort. Hence I prefer to adopt the more precise definition of εἰς τὴν Γαλιλαίαν furnished by ver. 46, “to Galilee, *i. e.* to Cana and not to Nazareth;” πατρις is then to be taken as meaning not the province, but the native city. This view is strengthened by the consideration that John here, as in several other instances, supposes the event to which he alludes as already known from the synoptical Evangelists, and from the general evangelical tradition current in the Church. The remark in ver. 45, that the Galileans had witnessed the miracles wrought by the Lord ἐν τῇ ἑορτῇ, indicates that the Redeemer had only attended this one feast at Jerusalem since he entered upon his ministry, although, according to iv. 35, he might also have been

present at least at the feast of tabernacles (in October), and perhaps at the feast of dedication (in December).

An inquiry concerning the βασιλεύς suggests one question especially, viz. whether this account is identical with the statements in Matt. viii. 5 ; ff. ; Luke vii. 2, ff., as Semler in particular asserts ; for βασιλεύς may be understood as meaning either a military or a civil officer of a βασιλεία (here of Herod Antipas.) In the first sense, the expression might be parallel with the word centurion in St Matthew and St Luke. But Lücke and Tholuck have aptly shewn that a difference between the occurrences is far more probable, and that on this account βασιλεύς should be taken as meaning a civil officer. For, on the one hand, there are very many external discrepancies between the two accounts, while, on the other (and this decides the whole question), the character displayed by the captain in St Matthew and St Luke is altogether different from what is seen in this βασιλεύς. The former appears to be a model of humility and faith, so that he awakens the astonishment of the Son of God himself ; the latter, on the contrary, while in the first instance he is anxious only for assistance in temporal need, reaches the attainment of faith by a laborious ascent.

Ver. 47, 48, The words of Jesus, εἰ μὴ σημεῖα κ. τ. λ. evidently imply rebuke. It may have referred not *only* to him, but also to the concourse of people who were present ; at all events it applied to him. But it is equally evident that this censure of the love of marvels does not in the least derogate from the importance of miracles themselves. (Comp. the Comm. on Matt. viii. 1.) The design of miracles is neither to gratify curiosity and vanity, nor to compel opponents to believe, but to furnish those who have already surrendered to the power of truth, with a proof of the legitimate authority of divine messengers.

Ver. 49—51. The officer, without allowing the rebuke to divert him from his object, again appeals to the Lord for help. (κατ'ἄσπετον is employed because Capernaum lay low down by the sea-coast.) The Lord then puts the father's faith to the test, and increases it, by causing him to trust in his mere word. Without seeing and touching the patient, which appears to the man who is guided only by the senses the easier way of effecting a cure, Christ simply utters the assurance of his restoration. (On the subject of the father's faith and the son's recovery, comp. the remarks on Matt. xvii. 14, ff.)

Ver. 52-54. The afflicted father anxiously inquires of the servants who hasten to him with the news of the child's convalescence, at what hour the recovery commenced; and when he learns that it was *the* hour (the careful St John expressly mentions that it was the seventh) in which Jesus spake the word, his faith in the Lord increases. (This is the only instance in which κομψός occurs in the New Testament. Its primary meaning is "adorned," "handsome;" here it is employed as equivalent to βελτίων. Arrian. diss. Epict. iii. 10, κομψὸς ἔχουσιν also occurs = the Latin *belle habere*) John, alluding to his account of the miracle at Cana (ii. 11), calls this the *second* σημεῖον, i. e. in the neighbourhood. This computation cannot apply to the miracles of Jesus in *general*, because he had already performed several in Jerusalem. (Comp. iv. 45.)

### § 9. HEALING OF THE SICK MAN AT BETHESDA.

(John v. 1-47.)

The following account of the cure of a man who had been ill thirty-eight years is evidently inserted, not for its own sake, but only as the historical basis of the Redeemer's great discourse which follows it. In this discourse Jesus speaks concerning his relation to the Father, in such a manner that the peculiar office of Christ stands forth with special clearness, and thus the entire section sustains the most decided connexion with the whole design of the Evangelist.

Ver. 1. Without giving particulars (according to the best codices, even the article is wanting before ἐπέστη), St John remarks that a feast again fell due, and that the Lord went up to Jerusalem to attend it. The question arises, *what* feast is meant? How few data there are for the settlement of this question with certainty, may be seen from the very fact that there is not a Jewish feast which one expositor or another would not discover here. But if the passage is taken impartially in its connexion with what precedes and with what follows, it becomes in the highest degree probable (for in this instance we cannot go beyond *probability*) that the feast spoken of cannot be either a Passover or one falling in the

last months of the year. The first supposition is opposed not only by the absence of the article (since the Passover as the principal feast is usually called ἡ ἐορτή, John iv. 45, xi. 56, xii. 12), but especially by the passage vi. 4. Here express mention is made of an approaching Passover, and therefore if the feast in question were a Passover, the words : μετὰ ταῦτα (vi. 1), would of necessity include more than a whole year. For no one is likely to espouse the utterly untenable interpretation of ἐγγὺς ἦν τὸ πάσχα (vi. 4), as meaning that "the Passover had just taken place."<sup>1</sup> On the other hand, the theory that it was one of those annual feasts which followed the Passover mentioned ii. 13, viz. the Feast of Pentecost, Tabernacles, or Dedication (in October and December), is contradicted by the circumstance that, according to iv. 35, there were only four months to the harvest. Hence the simplest theory is, that here the feast of Purim is meant, which was observed in March.<sup>2</sup> This is equally consistent with what precedes (iv. 35), and with the sequel (vi. 4); since iv. 45, 46, 54, indicate a longer interval, whilst the Passover was kept only a month later than Purim. (Concerning the Μαζδαχαιϊκὴ ἡμέρα, comp. 2 Macc. xv. 36.) The early Fathers also, for the most part, regarded this passage as not referring to a Passover; and hence they supposed that Jesus observed only three Passovers during his ministry,<sup>3</sup> reckoning the whole public life of the Lord,

<sup>1</sup> Ἐγγὺς always involves the idea of something *nearly approaching*; the term is primarily derived from the impression produced upon the senses by having an object *before* one. Then transferred to the inward perception, ἐγγὺς means "close at hand in the future," not "just past." There is only one case in which ἐγγὺς may be taken in the latter sense, viz. when the narrator is proceeding backwards from the present into the past. Thus, if we were passing from the present through the time of Reformation up to the middle ages, it might be said "we have now nearly reached the time of Christ." But such a retrogressive narration has no existence in John.

<sup>2</sup> Some doubt respecting the hypothesis, that the feast of Purim is here intended, might arise from the circumstance that this festival was of later origin than the others, and the command of the Mosaic law (in which we certainly must look for the reason of the Lord's journeys to the feasts), that all males should appear before the Lord three times a year, at the feasts of Passover, Pentecost and Tabernacles (Exod. xxiii. 14, ff.), had no respect to this festival. But since we see that the Redeemer attended the Feast of Dedication (John x. 22), to which also the above requirement did not refer, there is no reason why we should not suppose that he was not present at the Feast of Purim. At the same time of course, we need not ascribe to Christ the extravagant notions of the Jews concerning the importance of the festival. According to Tholuck, it is said in the Gemara, "The Feast of Dedication will one day be discontinued, but not that of Purim: the Prophets will cease, but not the Book of Esther."

<sup>3</sup> Respecting the views of the Alexandrines, who suppose only a year and some

accordingly, as limited to between two and three years. It was not till after the time of Theodoret that prophetic statements were discovered in Daniel, intimating that the Messiah would exercise his ministry for three or four years, and since then our passage has been explained as alluding to a Passover. Very recently the ancient view has been revived. But this passage shows how little the Gospel of St John itself is adapted to form a *sure* foundation for a chronology of the life of Jesus.

Ver. 2. On account of the difficulty in determining the locality in Jerusalem, many variations have crept into the codices in this verse. Some read merely ἐν Ἱεροσολύμοις κολυμβήθρα; others connect προβατική, sometimes in the nominative, sometimes in the dative, with κολυμβήθρα. But the ordinary reading had the best guarantee, and is therefore adopted by all the best modern critics. Only Gersdorf (in his Beitr. z. Sprachehar. p. 58) reads ἡ προβατική κολυμβήθρα, ἡ λεγόμενη, κ. τ. λ. But we know nothing of a sheep-pond, whereas we do know that in Jerusalem there was a sheep-gate (with προβατικῆ πόλις is to be supplied.) (Nehem. iii. 1, 32; xii. 39.) Near this lay the pool, containing a therapeutic spring, which continued to be efficacious in the time of Eusebius.<sup>1</sup> Here buildings were erected for the accommodation of the sick, particularly a colonnade for protection against bad weather. Probably this was built by the contributions of the benevolent; and hence the name Βηθσεδά  $\text{בֵּית־שֶׁדָּי}$   $\text{בֵּית־}$ , *i. e.* domus misericordiæ. (The omission of the  $\text{בֵּית־}$  in  $\text{omōsitio n}$  frequently occurs, especially in names; *e. g.* Ναασώ for Ναχσών Μαθουσάλα for Μαθου σάλαζ. Comp. Kuinoel on the passage.) The name is very variously written in the MSS., because it was not known to the transcribers, who for the most part were unacquainted with Hebrew. Among the different modes of spelling it, the form Βηθζαδά, or Βηζαδά, is worthy of remark. This appears to correspond with the Hebrew  $\text{בֵּית־שֶׁדָּי}$   $\text{בֵּית־}$  *i. e.* new city, and according to Josephus (B. J. v. 4, 2) a part of Jerusalem bore this name.<sup>2</sup> But the critical authorities here also decide for the retention of

months, comp. the Comm. on Luke iv. 18. Concerning the different opinion of Irenæus, comp. the remarks on John viii. 57.

<sup>1</sup> We have already remarked, in the Introduction, § 4, that the phrase ἔσται ἐν ταῖς Ἱεροσολύμοις affords no evidence that the city was still standing when this Gospel was composed.

<sup>2</sup> Comp. Raumer's Palæstina, p. 263, ff. Just. Olshausen zu Topographie des alten Jerusalem (Hamburg, 1833) p. 9, ff.

the ordinary reading, although the reading Βηθζαθά seems to have emanated from persons who possessed a local knowledge of Jerusalem.

Ver. 3—5. In these porches lay crowds of sufferers desiring to avail themselves of the virtue of the water; among these was the man who had been ill for thirty-eight years (probably a paralytic, a cripple) whose cure is narrated.

Here an appendix is added to the account (from ἐκδερχομένων to νοσήματι) which, according to the evidence derived from criticism, is to be regarded as spurious. Not only is it wanting in Cod. B.C., but the concluding words of ver. 3 are not found in Cod. A., and ver. 4. is absent from Cod. D. In many cursive MSS., the passage is marked with an asterisk or obelisk. But there is no conceivable ground for the omission; although the suspicion against the *authenticity* of the section is strengthened by the fact, that a great number of different readings occur in this appendix (some of which retain, while others omit one or other portion),—a circumstance usually regarded as betraying subsequent interpolation. The supplementary paragraph must be very old, since Tertullian, Chrysostom, and other Fathers, acknowledge it. It is in the highest degree probable that it was introduced into the text from MSS. in the margin of which their owners had made this note from personal observation. Doubtless, therefore, it was a fact that the water, from time to time (κατὰ καιρὸν), fitfully bubbled, and in such seasons the greatest efficacy was ascribed to it. Now, since the sick man refers to this fact (ver. 7), it was evidently very natural to annex the above information, by way of explaining his words. Such is the opinion of the best modern interpreters and critics upon this critically suspicious passage. De Wette alone cannot decidedly agree in this, without at the same time asserting the authenticity of the words. He lays stress upon the arguments, that, in the first place, the omission of the paragraph is supported only by Alexandrine evidence; and, secondly, that John could hardly have concluded ver. 3 with ξηρῶν, and then have proceeded with ἔτι δὲ τις ἀνόητος ver. 5. But the difficulties on the other side are far greater, especially since, in a few lines, several expressions occur that are found nowhere else in St John, in particular *κίνησις*, *παροχλή*, *δήποτε*, *νόσημα*. This at any rate affords ground for saying that the spuriousness of the passage is very probable.

Special notice is due to the circumstance that, in this appendix, the movement of the water is ascribed to *an angel*. Even the best modern expositors, Lücke and Tholuck, regard this as a legend, and do not think it worth the trouble of a minute examination, because it is not a genuine production of St John's. But I am quite convinced that although the passage did not emanate from St John, it does not contain anything incompatible with the circle of his ideas. It is only necessary to guard against the prevailing view, that the production of the phenomenon in the fountain by natural means, is absolutely opposed to that which is supernatural, accomplished through an angel. The reference of the phenomenon to an angel does not deny the existence and co-operation of natural forces; these natural forces themselves are only conceived of in their higher causality. That such an idea of angels was not foreign to the Evangelist is clearly shewn by the passage i. 52, where no one can suppose the ascent and descent of winged beings, as angels sometimes *appear*, but we rather understand the copiousness of spiritual powers which rested upon the Son of Man as their centre. In every physical miracle wrought by the Lord, it might be said that an angel, a manifestation of divine power, descended upon him; and just in like manner here, a striking natural phenomenon is not confined to inanimate, mechanical forces of nature, but is traced up to the creative<sup>1</sup> living spirits of a higher world. (Comp. the remarks in the Comm. on Matt. i. 18, and Luke v. 8, 9.)

Ver. 6-9. Jesus looked upon the poor sufferer, (ὄτι ἔχρει scil. ἐν ἀσθενείᾳ, comp. ver. 5) and sought by the question, θέλεις ὑγιῆς γενέσθαι; to awaken in him the hope of aid. The view of Dr Paulus, that this sick man was an impostor, who *did not wish* to appear in health, although he was so, condemns itself; since the evident object of the narrator is to recount a miraculous cure performed by the Redeemer. It is true the expression θέλεις is somewhat remarkable; it would appear obvious that one who had suffered so long, *wished* to be healed. But the strangeness vanishes when it is considered that this unhappy man had almost abandoned all hope of recovery; his paralysis prevented him from reaching the water at the right time, when it was in motion, and

<sup>1</sup> The term "creative" is employed here merely in application to *instrumentality or agency*.—Tr.

therefore restoration appeared to him altogether out of the question. Hence the query was intended to awaken the desire which slumbered within him, and thus to prepare him for the reception of those heavenly energies which were poured upon him from the Redeemer.

Ver. 10—13. The circumstance that the cure was performed on the Sabbath now excited the opposition of the people who were bound in the rigid fetters of Pharisaism. (Comp. the remarks on Matt. xii. 10, ff.) The spectators specially censure the carrying of the bed as a violation of the Sabbath. The restored man exonerates himself by reference to the command of his Deliverer, whose name indeed he knew not, but who had now made him conscious that he was endowed with the powers of a higher world. The command of Jesus to carry away the bed certainly appears as a breach against established custom, of which we find no other trace in the actions of the Lord. But the superstitious manner in which the Jews viewed the law of the Sabbath might render such positive aggression upon prevailing usage quite necessary. That Jesus by no means meant to sanction a tumultuous abolition of the Sabbatic law, is shewn by Matt. xxiv. 20. (This is the only instance in which ἐκτιθένω or ἐκτίθω, ver. 13, occurs in the New Testament. Its primary signification is “to avoid by turning the head aside;” and then, in the general sense, “to turn away,” “to withdraw.”)

Ver. 14—16. Soon afterwards the Lord met the restored man in the Temple, and sought to apply the corporeal recovery that he had experienced, to his spiritual restitution. According to the words *μηκέτι ἀμάρταναι*, the illness of the man was probably connected with sinful indulgences. The Redeemer in the most express manner warns him to avoid sin, seeing that this would perpetually bring injury upon him, which would be the more serious as his guilt became greater; and that his guilt would necessarily increase through special experiences of grace and mercy rendered fruitless. The *χρῆνον*, however, cannot apply so much to severe illness, as to punishment in the world to come; for the full measure of earthly chastisement had been undergone in the sickness of thirty-eight years. The healed man now learned *who* his Benefactor was, and gave an unequivocal account of him to the Jews. In doing this he certainly had no evil design; at all events no hint of it can be traced in the representation of John. Per-

haps he hoped that the renowned name of Jesus would stop their blasphemy. But the Pharisaic Sanhedrists (ver. 33) now assail the Holy One of God with violent persecution; the darkness received not the light which was pouring its rays upon it (John i. 5, 11).<sup>1</sup>

Ver. 17. The Jews, on calling the Saviour to account respecting his healing on the Sabbath, had probably appealed to Gen. ii. 2, 3; Exod. xx. 10, 11. He then replied by maintaining his peculiar relation to the Father. Jesus did not thus by any means deny the obligation attached to the Sabbatic law, he merely explained the constitution of the Sabbath. The solemnities of the Sabbath were intended to restore the human spirit, distracted by the diversity of earthly affairs, to the unity of the divine nature;<sup>2</sup> but he who, according to his nature, perfectly reposes in this unity, observes an eternal Sabbath, and no activity can distract him. This rest in all activity belongs to God and to the only begotten Son of the Father. Lücke refers ἐργάζεσθαι merely to the *sustaining* activity of God; but in the spiritual world, the *creative* activity of God ever continues, and therefore cannot be excluded; indeed, preservation itself is in reality only a continuous creation. Spirit is power itself, and activity is but its necessary manifestation; but in the perfect Spirit this takes place without the *disquietude* that attends the activity of the created spirit drawn hither and thither by the multifariousness of things below. Hence in God, and just in like manner in Christ, as his perfect reflection, absolute activity and absolute rest are united.

Ver. 18–20. This comparison, which the Lord instituted between his heavenly Father and himself, led the opponents to a still graver accusation (ὁ μόνον—ἀλλὰ καὶ), viz., that he made himself equal with God. Now this passage (in connexion with the parallel John x. 25–39) is very important in determining the import of the expression *Son of God*,<sup>3</sup> according to the views of the Jews and the meaning of Jesus himself.

The Jews by no means recognized in this term an ordinary

<sup>1</sup> The reading, καὶ ἐζήτουν αὐτὸν ἀποκτείναι, ver. 16, is certainly spurious; it was most probably derived from ver. 18.

<sup>2</sup> As Luther finely remarks: "Thou shalt cease from thine own work, that God may carry on his work in thee."

<sup>3</sup> For although, ver 17, the term υἱὸς τοῦ Θεοῦ does not occur, yet it is implied in πατήρ. Hence in ver. 19 and 20, it is actually employed.

appellation of the Messiah, but thought that, in using it, he ascribed to himself a dignity equal to that of God (*ἴσον ἑαυτὸν ποιεῖς τῷ Θεῷ*. x. 33, *ποιεῖς σεαυτὸν Θεόν*), which they (according to their mistaken views) did not acknowledge even in the Messiah, deeming him only an extraordinary man. The Lord, so far from declaring these conclusions from his words to be erroneous, now fully confirms them; so that we have here a genuine declaration of the Lord concerning his consubstantiality and equality with the Father. With the most emphatic protestation (*ἀμὴν, ἀμὴν λέγω ὑμῖν*), Christ asserts the complete *unity of operation* between the Father and himself; this he states *negatively*, denying all action of his own will in detachment from God (*ὃ δὲ ὀνομάται ὁ υἱὸς ποιεῖν ἀφ' ἑαυτοῦ ἔδδει*), as well as *positively*, the act of the Son being the act of God. Still, in the terms adopted, the difference of personalities appears carefully guarded, since it is not said: *ὁ πατὴρ ποιεῖ ἐν τῷ υἱῷ*,—but: *ἃ ἐκείνους ποιεῖ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ*. The reduction of this unity of operation between Father and Son to a mere so-called moral unity, although it may obtain even with a virtuous mind, through the influence of *inclination*, is evidently altogether opposed to the sense of our passage, in which the characteristic *ὃ δὲ ὀνομάται* indicates unity of *being* as the *ground* of unity in action. This ground is disclosed in ver. 20, where *love* is declared to be the bond between Father and Son, and consequently the reason of the oneness in their action. (Comp. iii. 35.) The love of the Father to the Son is here represented as perfect *self-communication*; to the Father belongs the *δεικνύειν*, to the Son the *βλέπειν* of all that God is and does. Both operations (the former rather as the active, the latter as the receptive) are to be apprehended as real; it is not merely in the way of representation that God shews to the Son, and the Son beholds, but this mysterious unity is carried on in real spiritual communication, by the ascent and descent of divine powers, and, as if in gradual advancement, it is manifested in ever greater and more amazing effects.

Ver. 21. As a great work of this kind the Evangelist now mentions, *in the first place*, the awakening of the dead. (*Εγείρειν* is here distinguished from *ζωοποιεῖν*—the former refers to the starting away of death, the latter to the impartation of new life.) As the Father has given all into the hand of the Son (iii. 35), so he has given to him the awakening of the dead. “He quickeneth

whom he *will*” (οὐς θέλει.)<sup>1</sup> This will of the Son, however, is not to be regarded as arbitrary and exclusive (even in the operations of the Son there is nothing *arbitrary*), but as all-comprehensive, and as beatifying the whole world of conscious creatures; although, indeed, it does not compel to happiness, but awaits free choice. The difficult question, whether the spiritual or the physical awakening of the dead is here referred to, can only be decided by ver. 25, ff. where the idea is pursued. Ver. 21, it is presented simply as a sublime *ἔργον*, belonging alone to the Father and the Son, as the independent sources of the *ζωή* (ver. 26.) Meanwhile, the awakening of the dead by the Father appears different from that which is the work of the Son. The former is the Old Testament awakening, which we recognize, for example, in the life of a David; while the latter is that of the New Testament. The former is the act of the Father in attracting to the Son, the latter the production of Christ in the soul.

Ver. 22. As *another* *ἔργον*, which the Father has committed to the Son, the Evangelist further speaks of the *κρίσις* (comp. ver. 27), which also, according to its nature,—like the resuscitation of the dead, whether corporeal or spiritual,—pre-supposes divine properties. (The *γάρ* appears to refer to *οὐς θέλει*; that Jesus quickens whom he will [not all], is an exercise of jurisdiction, as it is described iii. 18.) The contradiction between this passage, and the words iii. 17, *οὐκ ἀπέστειλεν ὁ Θεὸς τὸν υἱὸν ἵνα κρίνη τὸν κόσμον*, is merely apparent. (Compare the interpretation of the passage.) For, in iii. 17, it is only denied that the primary *purpose* of sending Christ was the *κρίσις*, while according to ver. 18, the *consequence* of that mission to those who did not believe was immediate judgment. As the idea of the resuscitation was left undefined, so also is that of the *κρίσις*. The expression may designate the internal, spiritual, as well as the general judgment of the world.

Ver. 23. The design of this surrender by the Father of all his glory to the Son is, that all may pay the same honour to the Son as is due to the Father; and the consequence is, that those who do *not* honour the Son, do not honour the Father, because he will be honoured only in the Son. The Father has, as it were, withdrawn; he will be acknowledged, loved, adored only in the Son. It is not

<sup>1</sup> Lücke justly remarks that the expression *οὐς θέλει* primarily refers to the Israelites, who imagined that, as descendants of Abraham, they had a necessitating *right* to eternal happiness; to this right is opposed the *will* of God.

till the end of the world that the Son will deliver up the kingdom to God and the Father (1 Cor. xv. 24.) Here the connexion with ver. 18 completely finishes. The Jews had censured Jesus because *he* made himself equal with God; the Saviour, on the contrary, shews that *God* has constituted him equal with himself, and that he who does not acknowledge him in this exaltation, *opposes* the will of God himself, whom he pretends to honour. Now this passage in the mouth of him who was lowly in heart (Matt. xi. 29) is a stronger argument for the divine nature of Christ than all those passages in which he is called *God*. The words τιμᾶν τὸν υἱόν, ὡς τιμᾶσι τὸν πατέρα can only refer to the honour of *worship*; this, however, according to Exod. xx. 3, belongs only to the true God, and *may* not be addressed to any but him. To suppose an arbitrary transference of the honour of worship to this or that person by God, is inconsistent with all worthy conceptions of him; for God, according to his veracity, *cannot* will that this honour shall be paid to any one to whom it does not belong. Hence it only remains that the Son, Light out of Light, Life out of Life, on account of his essential equality and oneness, *may* and *must* be adored as the Father. And he who knows the Son, and does not adore him, does not worship even the Father (the living God), but rather pays homage to the gods of his own understanding, or to idols still more perishable; for the eternal light of the hidden Father has been manifested in no other than in the Son, who is the revealed God himself. Nay he who knows not the Son, yet unconsciously worships him, so far as he possesses the *true* knowledge of God or the presentiment of it; for he beholds rays of that light which is displayed in the Son.

Ver. 24. We must now suppose a return to the discussion of the awakening of the dead, which in ver. 21 was merely touched upon; for up to this point the connexion was clear and simple. We might take ἀνάστασις like ἡγίσις in the widest sense, spiritually as well as physically, since both were intended to be spoken of merely as works of God which the Father had delivered to the Son. But now the connexion seems to cease, and especially the idea of the resurrection appears so differently employed, that the interpretation is very difficult. The turn in the discourse is most simply explained by the impression which the previous words would necessarily produce upon the hearers. According to their low Jewish views of the Messiah, they were accustomed not to ascribe the resuscitation

of the dead to him, but to refer it to God. The discourse of Christ must therefore have produced astonishment, which was doubtless vividly portrayed in their countenances. On this account Jesus recurs to the sentiment of ver. 21, and enlarges upon it, shewing that, according to the more profound view, that of the Old Testament itself when rightly understood, everything, and in particular the *awakening of the dead*, is delivered by the Father to the Son, for that he, like the Father, contains life independently in himself (ver. 26), and therefore is able to impart life. The ancient opinions,<sup>1</sup> that the awakening of the dead is to be taken merely in the *physical* sense (as is thought by several of the Fathers, and among the more modern theologians by Storr, Schott, Kuinoel, &c.), or merely in the *spiritual* sense (as Eckermann, Ammon, &c. maintain), may alike be considered perfectly obsolete; Augustine, and in after times Luther, Calvin, Lücke, Tholuck, acknowledge that the discourse embraces *both*. The last named scholars interpret vers. 28, 29, as relating to corporeal resuscitation; while they refer the other verses to the spiritual awakening of the dead world. But even this view does not seem quite sufficient for the solution of the difficulties in our passage. It leaves the relation between ver. 24, and ver. 25 in particular, obscure; because it would necessarily imply that the same object is pursued in both verses, which is inconsistent with such a difference in the modes of representation.

It appears to me that Lücke makes the nearest approach to the correct exposition of this difficult passage. He refers to the Jewish doctrine of a double corporeal resurrection, which the New Testament also recognizes and confirms (comp. my Comm. on Luke xiv. 14), and he thinks that the Saviour here alludes to this. He adds, however, that the Lord cannot have admitted this Jewish view of a twofold resurrection in its literal sense, but that he *apprehended it spiritually*, and merely retained the mode of expression, that believers or the pious only would be raised first. Now this remark in reality conducts us back to the ancient opinion on the passage. But if a physical resurrection in general is to be admitted, it does not appear why this should not be regarded as proceeding at certain intervals, so that the truly pious, *i. e.* the regenerate, should be raised first, and then the rest. At all events, the strict province of exegesis is no more than to bring

<sup>1</sup> Respecting the history of the exposition of this passage, compare the excellent *Excursus I.* of Lücke in the 2d vol. of his *Commentary*.

out the ideas contained in the text, simply according to the meaning of the author; and, in pursuing this object, we are led by the *progression* in our passage to this result, viz. that the Saviour, advancing from the purely spiritual resuscitation of men, passes on to the resurrection of the just, and thence to the universal awakening of the dead. Accordingly the simple meaning of the words that follow is this: "Truly I say unto you, the Son of God is in *every sense* the reanimator of the dead; he is the author of their spiritual awakening, as well as of the corporeal resurrection, first of the saints, and then of all mankind." It is evident that the only meaning of *λέγον ἀκούειν*, ver. 24, is to receive the preaching of Christ; this, as of divine origin, as the efflux of *ζωή*, produces eternal life, and relieves man of the *κρίσις*, for he receives the separative element in the light itself. (Comp. the remarks on iii. 15, 17, 18.) The condition of merely natural life is that of *θάνατος*, the absence of divine *ζωή*; the regenerated man is transferred from this spiritual death to true life. The *ζωή αἰώνιος* is not to be regarded merely as *ulterior*; in him who is awakened out of the death of the natural man, it begins *already*, so that heaven appears brought down to earth, in the hearts of believers. But the element of life, working from within, must gradually penetrate the whole man, including even his corporeal nature.

Ver. 25. As in the individual the process of animation advances by degrees from within to the exterior, so it is in the mass. *Some* of the dead rise first, and at last *all* that rest in the grave (ver. 28). The former are those who in this life heard the word of God (*οἱ ἀκούσαντες*, sc. τὸν λόγον, ver. 24), and allowed it to work effectually within them, so as to bring about their regeneration. They are prepared to recognize the call (*φωνή*) of the Son of God, and to be corporeally transformed. It is evident that *φωνή* is essentially distinct from *λόγος*, and, as ver. 29 shews, is nothing else than the creative call of God, which vivifies what is dead, or the awakening summons (*φωνή σάλπιγγος*, 1 Cor. xv. 52); hence the passage cannot be understood as referring to spiritual resuscitation. The words *ἔρχεται ἄρα καὶ νῦν ἔστιν* also prohibit the latter acceptation, for they could not be employed in relation to spiritual resuscitation, this being already accomplished and present.<sup>1</sup> The

<sup>1</sup> In opposition to this Lücke remarks (vol. ii. p. 44), that as yet the apostles themselves had scarcely begun to rise out of the death of error, and thus it might well be said: "the hour of spiritual awakening cometh." But that the words *οἱ νεκροὶ ἀκούονται*

formula ἔρχεται ὄρα καὶ νῦν ἐστὶν is adopted when some phenomenon is spoken of which, although indeed future, may be regarded as present in the germ. As with the kingdom of God, so with the ἀνάστασις. This, like the erection of the kingdom of God, is viewed as coincident with the ἐπιφανεία of the Messiah, and although, like the latter, in its entirety delayed, yet it was heralded by its analogies.<sup>1</sup> (Matt. xxvii. 52, 53.)

Ver. 26, 27. Now the possibility of the accomplishment of such a work is founded on the fact, that the Father has given ζωή to the Son as an independent fountain of life, and with it κρείσις. (Comp. the remarks on John i. 4, iii. 19.) In connexion with this, however, the final clause, ὅτι υἱὸς ἀνθρώπου ἐστὶ, is remarkable. It is evidently intended to furnish the reason why the κρείσις could be given to him. It is therefore obvious that ὁ ἀ. cannot here be equivalent to ἀνθρώπος, in order to maintain which it would be necessary to connect the words with the following verse, as several of the Fathers, and, among the moderns, Dr Paulus, propose; but this is utterly inadmissible. The sense itself, as well as the circumstance that υἱὸς ἀνθρώπου has not the article, are explained in the simplest manner by supposing a reference to the passage Dan. vii. 13. There, in like manner, the article is wanting, and a Son of man appears before the throne of the Ancient, in order to be formally invested with all might and dominion. In allusion to this, it is now said, that because He is such a  $\text{פְּנִינָה} \text{ מֶלֶךְ}$ , he is also the Judge, for everything is delivered into his hands.<sup>2</sup> (John iii. 35; Matt. xi. 27; xxviii. 18; 1 Cor. xv. 27.)

are to be understood as referring to the apostles, appears in the highest degree improbable. Meanwhile I allow that my interpretation of the passage may fail to carry conviction, so long as it is doubted whether Christ admitted the Jewish distinction between a resurrection of the righteous and the universal awakening of all the dead; but, on the other hand, it cannot be denied that if Christ acknowledged this doctrine, our view gains from the reference to the resurrection of the just, a strong hold, which it more or less wants when taken in any other way.

<sup>1</sup> Some of the Fathers, *e. g.* Chrysostom, Cyril, &c., referred καὶ νῦν ἐστὶν *only* to the reanimation of Lazarus and similar cases, which is evidently too narrow a limitation of the words.

<sup>2</sup> Upon a comparison of this passage with Heb. ii. 17, 18, it might appear as if υἱὸς τοῦ ἀνθρώπου here designated the man in his humility and lowliness; so that the sense would be: "Because he has humbled himself in lowliness, he is well qualified to be a merciful Judge." In that case, it would be necessary to lay all the stress upon the absence of the article, for ὁ υἱὸς τ. ἀ. is *never* employed in reference to the humiliation. But, since the absence of the article is easily explained by the circumstance that υἱὸς

Ver. 28, 29. The less is now surpassed by the greater :—yea, even the *universal* resuscitation at the end of time is the work of the Son of God! That the Lord here refers to *physical* resurrection, is shewn by the expression ἐν τοῖς μνημείοις, as also by ἐκπορεύεσθαι, and by the remark that the wicked will rise as well as the good. The ἀγαθὰ ποιήσαντες are here, of course, righteous persons, as they are described Matt. xxv. 34, ff., but distinguished from the ἀνούσαντες (ver. 25, those who are regenerated through the Logos.) Just in like manner in the Apocalypse, the priests of God and of Christ who have part in the first resurrection (xx. 5, 6) are distinguished from the dead, who are judged *according to their works*, among whom are righteous and unrighteous (xx. 12.) To the one class of those who are judged the ἀνάστασις is the true *ζωή*, while to the other it is only θάνατος δευτέρως (Rev. xx. 14), i. e. the entire loss of all higher life and being, and abandonment to perfect alienation from God. In the case of the latter, therefore, κτίσις appears as the absolute κατάκτισις. This passage is further remarkable as the only one in the New Testament,—besides Acts xxiv. 15, where the ἀνάστασις δικαίων τε καὶ ἀδίκων is spoken of,—containing an express mention of the resurrection of the wicked. 1 Cor. xv. the resurrection appears only as a favour bestowed upon believers, and Matt. xxv., Rev. xx., although the universal judgment of the world is the subject of discourse, nothing is said respecting the corporeal resurrection of the wicked. Meanwhile, in the passage Matt. x. 28, the corporeal resurrection of the wicked is presupposed; and in the Old Testament, Dan. xii. 2, the doctrine that the ungodly will rise again is most distinctly taught.

Ver. 30. The Redeemer in conclusion describes his judgment as unalterable, because it is just. The Father himself judges in the Son. The words αὐτὸ δὲναμαι ἐγὼ κ. τ. λ. proceed from the general relation of the Son (comp. the remarks on ver. 19), and upon this is founded the special relation of the κτίσις. The judgment of the Son cannot but be δίκαια, because it emanates from God, the absolute δικαιοσύνη (comp. viii. 16), and in the Son it is not a detached will of his own (Θέλημα ἐμόν), but simply the will of the Father. (The interpretation, “I judge concerning my contemporaries according to that which I have [through men] learned respecting them,” would reduce all the depth of

τ. δ. possesses the nature of an adopted nomen proprium, it cannot be disputed that it is most suitable to retain the ordinary meaning of the expression.

meaning in this passage to mere superficiality, and sufficiently refutes itself.)

Ver. 31, 32. These declarations of Jesus, regarding his sublime office, very naturally lead him to speak of the witnesses thereto. Doubtless he read in the astonished looks of his hearers the question: "How dost thou prove this?" Now, it is remarkable that the Redeemer here appears to say the very contrary to that which he utters in another passage (viii. 14) in reply to a similar query. There he says that his witness concerning himself is true; here, that it is not true. It has, however, already frequently been remarked that this difference is solved in a simple manner thus: Christ in this passage places himself in the human point of view which belonged to his auditors, to whom a testimony from himself in his own cause could be of no value, because everywhere in the κόσμος the possibility of imposture or deceit must be presupposed. But in the passage viii. 14, the Lord speaks concerning his divine dignity, the truth of which nothing can more strongly confirm than his own word, this being one with the divine word itself. Now, here (ver. 32), Jesus speaks of the divine testimony to him as that of *another*. Some, e. g. Chrysostom and Grotius, have understood by ἄλλος, not God, but John the Baptist; a view sufficiently refuted by the sequel (ver. 37, 38.) Here, however, arises the difficult question,—how many testimonies are to be distinguished in the words that follow? That of the Baptist (ver. 33–35) and that of Holy Scripture (ver. 39) stand clearly out; but whether, ver. 36, the testimony by means of the ἕξ γὰρ is to be discriminated from the testimony of God, it is difficult to say. The distinction depends upon the acceptance of vers. 36, 37, where we shall recur to this question; here I only remark, in a cursory way, that I believe the two witnesses must be united,—that of the ἕξ γὰρ, and, so to speak, the personal testimony of God. But ver. 32 may be so taken as to comprehend all the subsequent forms of testimony, for the Baptist and the Sacred Scriptures are in reality the testimonies of God to Jesus.

Ver. 33, 34. The Saviour, in the first place, reminds his hearers that they had already received a witness on his behalf in John, whom they honoured as a prophet; and hence that they had sufficient grounds for believing him. Yet Jesus expressly remarks, that he does not need a *human* recommenda-

tion ; he appeals to such evidence only to assist them in believing, and thus to promote their salvation (*ταῦτα λέγω, ἵνα ὑμεῖς σωθῆτε.*) (The ἀλήθεια which the Baptist attested, is, that Jesus is the Messiah.) This declaration is somewhat extraordinary ; it appears as though Christ here declined the testimony of the Baptist, which nevertheless was appointed for him by God himself, and on which such great stress was laid, John i. 19, ff. Lücke endeavours to solve the difficulty by taking λαμβάνω here actively, as meaning “to seek, to strive after.” But this does not remove the strange appearance of the statement, “I desire no human witness,” since Jesus himself, ver. 35, ascribes importance to the testimony of the Baptist. The sentence is doubtless rather to be taken thus : “I do not receive the witness from a man ; the testimony of the Baptist was not a human testimony ; God testified through him.” To any one who regarded it merely as a human attestation, it was of no value.

Ver. 35. Hence the following words, while they represent John as subordinate to Jesus, who was the φῶς, still point him out as filled with divine energy, by means of which he aroused hearts and consciences (*καίμενος*), while he illuminated the understanding (*φαίνω*). Comp. as parallel Sirach xlviii. 1. The Jews had indeed acknowledged the prophetic endowments of the Baptist, but had not made use of them ; instead of being moved by his seriousness to genuine contrition, and going as penitents to Christ, they amused themselves like children in his light for awhile, and then forsook him. The Redeemer characterizes the conduct of the Jews in a similar manner, Matt. xi. 16, ff. (*Ἐδέλω* indicates the inclination of the Jews for such trifling pleasures. Comp. ver. 40. It is, as Lücke justly remarks, neither adverbial nor pleonastic.—*Πρὸς ὄραν*, comp. Gal. ii. 5 ; Philem. v. 15.)

Ver. 36. In addition to John's testimony, the ἔργα of Christ are now mentioned. As regards the idea that John attached to the term ἔργα,<sup>1</sup> some have understood by it the course of action which Jesus pursued, or his Messianic ministry in general ; some have applied it to his doctrine or to his miracles alone ; and others have taken it as involving the latter in connexion with his Messianic ministry. That the term does not indicate either the doc-

<sup>1</sup> There are but few instances besides those in John, where the expression occurs with this signification, as Matt. xi. 2 ; Heb. iii. 9 ; Ps. cvii. 24 ; in the Hebrew מַעֲשֵׂה,

trine<sup>1</sup> or the Messianic ministry of Jesus *without* his miracles is so clear, and now so acknowledged, that it needs no further proof. Still the question remains, whether we are to understand the miracles of Christ *alone*, or *in connexion with his ministry generally*. Lücke, with whom Tholuck accords, decidedly maintains the latter opinion. I think, with Storr, Flatt, and Kuinoel, that ἔργα = σημεῖα indicates *only* the miracles of Jesus. Lücke is led to the adoption of the other view by the comparison of John xvii. 4, τὸ ἔργον ἐτελείωσα. This passage does indeed appear parallel, since the very expression τελείωσω αὐτὰ occurs in ours; but a closer consideration of it tends to shew the contrary. The *singular*, with the article John xvii. 4, leaves no choice; there *the* work of Jesus is not to be understood as designating his miracles collectively, but, on the contrary, his entire Messianic vocation, with all its individual manifestations. But where the expression occurs in the *plural*, this signification is by no means so suited to the context as that which is restricted to the miracles. In addition to the present passage, John x. 25, 32, 38, xiv. 11, ff. decidedly favour this view. In these verses the ἔργα are always employed as *proofs* of the divine mission of Christ, just as the σημεῖα, iii. 2. Miracles, however, are the *only* manifestations of the Messianic ministry of Jesus which could prove his mission to be divine, and consequently these alone can be meant. The *entire* Messianic work of Jesus could not form a *proof*, for the very reason that it was not yet completed, and could not be surveyed. Lücke, indeed, thinks that τελείωσω cannot be said of miracles, because they are completed immediately that they take place. But this expression does not refer to the completion of a single miracle; it rather relates to the entire sum of his miracles then present to the mind of Christ. Accordingly, this comprehensive term is resolved into its particulars by the words αὐτὰ τὰ ἔργα, ἃ ἐγὼ ποιῶ which follow; and this supplementary sentence is quite incompatible with the interpretation of Lücke. The miracles of Jesus, according to their nature, can alone be adduced as proofs of Christ's efficacy.

Ver. 37, 38. These verses appear to contain merely a more definite explanation of ver. 36, as Lücke thinks, and as it seemed to me probable at a still earlier period. But the perfect μεμαρ-

<sup>1</sup> In the passage xiv. 10 this is very apparent. Compare, however, the exposition in loco.

τὸ ἔργον with the subsequent ἀκηλύατε and ἐώρακατε, as also the emphatic αὐτός, and the circumstance that εἶδος and φωνή are not suited to ἔργον, indicate, with more than probability, an advance to something fresh. We are not indeed to suppose an allusion either to the fact of the baptism or to the prophets and their testimony, but a reference to the immediate operation of the Spirit of God in the souls of men (comp. vi. 45); the Lord represents this as constituting spiritual theophania, which, however, presuppose susceptibility, "being in the truth," in order to be perceived. They might have seen the form of God, and might have heard his voice, but they had been prevented by their sins, which had blunted their powers of perception. Jesus, in exhibiting the proof of this want of susceptibility in his contemporaries, refers to the various modes in which God is revealed; he manifests himself, as in nature and in history, so also in the soul. But those Jews had *in no case* acknowledged him. Of course we are not to understand literal theophania, for these the Jews could not have seen; but the form of the expression is borrowed from these. φωνή and εἶδος, as modes of divine revelation which the ear and eye of the opened mind can perceive, correspond with ἀκούειν and βλέπειν, whereby Jesus designates his own perceptions of the operations of the Father. To understand the passage as stating the spirituality of God, is, as may easily be seen, quite a mistake; for the Lord does not deny, but asserts the φωνή and εἶδος of God, while he says that the Jews have not acknowledged them.

As regards the language καὶ τὸν λόγον αὐτοῦ ὃν ἔχετε μένοντα ἐν ἡμῖν, I cannot with Lücke refer it to the word of Scripture, but only to the inward revelation of God in the conscience. (Comp. 1 John i. 10). According to John's idea there is in every mind an utterance of the word of the eternal God which responds when anything kindred is encountered from without. Sin has indeed diminished man's susceptibility of its awakening power, but still it displays itself as ever efficacious. The λόγον ἔχειν μένοντα, however, according to our passage, precedes faith, and is essential to it. It is equivalent to being "of the truth," or to the law of God within men. (Rom. i. 18, 19, ii. 14, 15.) Without something analogous in the mind, man cannot perceive the things of God. It is the same as that which Jesus, in the synoptical Gospels (Matt. vi. 23), calls "the light in thee." This acceptation does not involve a denial of proneness to sin, although it certainly does

deny the entire extinction of all power to perceive that which is divine. (The idea of μένειν, εἶναι ἐν τινί, in John, is profoundly spiritual; he understands by it *real* existence and abode within. In particular, the divine nature is conceived of as actually imparting itself to men through love [ver. 42.] as self-communication. Comp. Rom. x. 8.) Some mistake might arise in regard to the correctness of this interpretation of vers. 37, 38, from the comparison of i. 18 and vi. 46, where it is said that no one except the Son can see God. But even in these passages the reference is not to an immediate contemplation of God, apart from the intervention of the Son; on the contrary, the meaning, when divested of the metaphorical allusion to theophania, is no other than that expressed Matt. xi. 27, "No one knoweth the Father except the Son, and he to whom the Son will reveal him." Christ was willing to reveal the Father, but the unbelieving Jews closed their eyes against the light which sought to penetrate.

Ver. 39, 40. As a proof of the complete blindness and deadness of the Jews, Jesus adduces the fact that they perpetually search in Scripture and think to possess eternal life therein, while they nevertheless perceive not that Scripture is the very source from which testimony concerning Christ is to be gained. But (καί is to be taken as adversative) they *will* not come to Christ; the insincerity of their disposition forms the foundation of their incapacity for the knowledge of God and of his messengers. Thus viewed, the passage takes its place in the connexion with less ambiguity than if ἐξουσιάζετε be understood as an imperative. It is true that the absence of ὑμεῖς appears to favour the imperative acceptance, while Lücke adduces John vii. 24, xiv. 28; 1 Thess. ii. 9, as instances in which ὑμεῖς is omitted before the imperative.

Ver. 41-44. As the ground of this unwillingness (ὅτι θέλετε ἐλθεῖν, ver. 49), the Lord now mentions their love of self, and the deficiency of love to God connected therewith. (The words οὐκ ἔχουσιν ἀγαπᾶν τὸν Θεὸν ἐν ἑαυτοῖς are evidently to be taken like λάγος ἔχουσιν ἐν ἑαυτοῖς ver. 38; viz. not as referring to the determination of the will, but to that higher element of life which God imparts to man; for no one can love God, unless God has first loved him, i. e. has communicated himself to him, 1 John iv. 10.) The love of God rebukes all sin and self-complacency, but the sin that is in men flatters them; hence man seeks the transitory δόξα of men which pleases the flesh, rather than eternal δόξα with God. On

this account the Jews welcomed false Christs and prophets, but fastened the true Saviour to the cross. (Comp. the Comm. on Matt. xxiv. 4, 5. Lücke on the passage remarks, according to Bengel, that the Jews count no less than sixty-four false messiahs after Christ.)

Ver. 45-47. Jesus now addresses the last reproof to his hearers, by laying before them his relation to Moses, the representative of the law. The legality of the Pharisaic Jews led them to believe that they had in Moses a substitute with God; if they saw in Christ something divine or pleasing to God, on the other hand he appeared to them as their opponent, because he reproved their sins. This view proceeded from a total derangement of the point of sight. The gentle Son of man, full of grace and truth (i. 17), brought forgiveness, although indeed only to the penitent and believing; <sup>1</sup> Moses, on the contrary, with his law formed the accusing element against the disobedient. To this latter class the Jews plainly shewed that they belonged, for not to mention any gross transgressions of law, they did not observe the command of Moses to honour the promised Prophet. (Deut. xviii. 18.) The Lord may have alluded specially to this passage; but he also regarded all the other predictions in the Mosaic writings (thus acknowledging prophecies in the Pentateuch, comp. Luke xxiv. 27), in connexion with the typically symbolic character of the law, as means calculated to awaken his contemporaries, and draw them speedily to himself. But they accumulated to themselves teachers according as their ears itched for them. (2 Tim. iv. 3), when they ought to have received the wholesome doctrine of the Son of God. The concluding words (ver. 47) are remarkable, since the *ῥήματα* of Christ appear far more efficacious than the *γράμματα* of the Old Testament. But submission to the authority of Holy Scripture tended to assist these individuals in perceiving the truth that it contained, whilst they were full of prejudice against the person of the Lord.

<sup>1</sup> De Wette's view of this passage, according to which Jesus merely said, "that he would not accuse them, this not being necessary, since Moses did it," is erroneous. As if Moses here did something which it was the true province of Christ to do! The judicial activity of the Redeemer, on the contrary, here entirely withdraws, and the sense of our passage is equivalent to the words, "I judge no one."

§ 10. THE FEEDING OF THE FIVE THOUSAND—JESUS WALKING  
ON THE SEA—DISCOURSES ON PARTAKING HIS FLESH  
AND BLOOD.

(John vi. 1—71.)

Ver. 1—13. With respect to the fact of the entertainment itself, we have already said what is necessary in the Comm. on Matt. xiv. 13, ff. compared with xv. 32, ff. The fact itself, like the walking of Jesus on the sea, is here only of secondary importance; both merely serve as bases to the following great discourses of Jesus, which were important to the Evangelist's immediate design. For it is evident that the account of the feeding, as John means it, stands in close connexion with the following discourse on the eating and drinking of his flesh and blood, and hence may furnish an illustration of the doctrine of the Holy Supper. In particular, the *ἐδξαριστία* of Christ, which vi. 23 appears as the effective circumstance in the feeding of the five thousand, is to be understood similarly also in connexion with the Supper. (Concerning the *μετὰ ταῦτα*, ver. 1, compared with *ἦν δὲ ἐγγύς τὸ πάσχα*, ver. 4, we have already spoken, v. 1. The Feast there mentioned was probably that of Purim, which was only about a month distant from the Passover. If a Passover were to be understood there also, then either no account would be given of a whole year, or else it would be necessary, as Dr Paulus proposes, to take *ἐγγύς* in the sense of "just after," "shortly thereupon." This, however, as was observed in our remarks on v. 1, is utterly incongruous, since the term, when employed in reference to time, constantly means, "nearly approaching,"<sup>1</sup> and, hence the opinion that the Feast mentioned v. 1 was a Passover, failed to commend itself to us.

Ver. 14, 15. John relates more expressly than the synoptical Evangelists, that the assembled multitude, astonished at the amazing miracle, endeavoured to claim Jesus on the side of their political views concerning the Messiah. This induced him to return alone to the mountain (ver. 3) where he had previously been with his disciples. (*Ὁ προφήτης* here stands, *κατ' ἐξοχήν*, for the Mes-

<sup>1</sup> Comp. only John xi. 55, where the same words occur: *ἦν δὲ ἐγγύς τὸ πάσχα τῶν Ἰουδαίων.*

siah, according to Deut. xviii. 18, in the signification: "The One known great Prophet promised by Moses."

16-24. The event immediately subsequent, the walking of Jesus on the sea, has also been considered, Matt. xiv. 22, ff. Our Evangelist only speaks more particularly regarding the conduct of the people after the Lord had withdrawn (ver. 22-24.) The crowd, he says, had observed that, when the disciples went away in the evening, Jesus remained behind, and that no other ship was there besides that in which they embarked. (For the sake of pointing out the one ship more exactly, some codices have, in ver. 22, the additional sentence: ἐκεῖνο, εἰς ὃ ἐπέβησαν οἱ μαθηταὶ αὐτοῦ, which, however, plainly betrays itself as a mere interpretation.) They therefore conjectured that the Lord must have chosen the route by land, and they hastened into a vessel which had arrived in the meantime, that they might be before him. (Since it had been previously said that there was no other ship there, it was needful to add the supplementary remark ver. 23, that others came from Tiberias. This, however, forms a parenthesis, for ὅτε εἶδεν, ver. 24, resumes the thread of the discourse [ἰδών, ver. 22]. The reading εἶδον or εἶδεν for ἰδών has arisen from a misunderstanding of the parenthetical sentence.)

Ver. 25, 26. Surprised to find Jesus already on the other side of the sea, they ask: πότε ὧδε γέγονας; the πότε is here evidently intended to involve the πῶς, as they thought to deduce the mode in which he had come from the time of his arrival. The Redeemer enters into no particulars about external matters, but conducts them at once to the knowledge of their own hearts, by inquiring into the motives which induced them to follow him. Tholuck here remarks, that if the miracles had been requested merely from the selfish desire to gratify the eye, this would have been a proof of great externality; but, to ask them for the satisfaction of animal appetite, was still more censurable. He appears, therefore, to have taken the passage so that the words ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχρῆσθε σάθετε merely refer to physical satisfaction, as, indeed, their primary signification would indicate. But then it is difficult to conceive how Christ could have been induced to address such a spiritual discourse to men so grossly sensual. For, granting that the Redeemer in his discourses frequently went beyond the point of view which belonged to his hearers, because his words were also intended for after ages (John xiv. 26), still it must be admitted

that Jesus did not act without respect to present circumstances, and address what was most profound to the very persons who had least ability to understand it. The concluding observations, vi. 60—71, further appear unsuited to such a vulgar character, and such childlike expressions as ver. 34, *κέρει, πάντοτε δὸς ἡμῶν τὸν ἄρτον τοῦτον*, also seem to indicate a different bent of mind. It might, indeed, be said that a distinction must be drawn between the grossly sensual men, and the *μαθηταί* (ver. 60, ff.) and that the profound discourses were strictly intended for the latter. But vers. 27, ff. shew the contrary. Here, at the very beginning of the discourse, the sentiments peculiar to it are addressed to the persons who appear described, ver. 26, in such strong language. Hence the best mode of apprehending the words, is to take them in the same way as we have understood the expressions of the Samaritan woman at Jacob's well. Although her attention was primarily directed to the well-water in the external sense, she was not of the nature which characterized the common mass, but was susceptible of the highest things; thus these men, although they certainly rejoiced in the distribution of the bread, yet they did not do so from vulgar sensuality, but partly on account of that destitution which excited pity, and partly from the mere desire of excitement. The Lord, therefore, could venture such profound revelations in their hearing, since he might hope, by disclosing the truth, to awaken within them the slumbering germ of higher attainments; or if they remained immoveable and became contentious, he would necessarily wish them to withdraw.

Ver. 27, 28. Jesus here introduces the discourse just in the same way as he began the conversation with the woman of Samaria. From corporeal bread he proceeds to speak of spiritual, and here designates himself *ἄρτος τῆς ζωῆς*, as he there called himself the water of life. The expression *βρωσὶς μένουσα εἰς ζωὴν αἰώνιον* also intimates the effect of spiritual nutriment.

The food itself is of course intended to minister enjoyment, but as heavenly food, it imparts its nature to him who partakes it, whilst, on the contrary, the system changes physical nutriment into its own nature. Now the *ὁὶς τ. ἁ.* dispenses this food, but man must *seek* it from him. (*Ἐργάζεσθαι* corresponds with the foregoing *ζῆτεῖν*. It is here employed in the sense “to obtain by labour,” *i. e.* “to acquire,” “to procure.” Thus *לַבְיָא* is used in Hebrew, *e. g.*, Prov. xxi. 6, *לַבְיָא בְּלִישׁוֹן בְּלִישׁוֹן אֶחָד*, *i. e.*, one who ac-

quires treasures with a lying tongue. The LXX. it is true, have here translated it by ἐνεργεῖν, but Theodotion has ἐργάζεσθαι. Παιεῖν is similarly employed. Comp. Matt. xxv. 16.) The Father (by means of the signs which he performs through the Son, chap. v. 36,) has sealed him,<sup>1</sup> as the dispenser of this heavenly vital energy. (Concerning σφραγίζω, comp. the remarks on iii. 33.)<sup>2</sup> The answer of the Jews to these words of Christ plainly indicates a certain spiritual understanding; it is not indeed altogether suitable, but still it is not entirely beside the mark. Agreeably to their legal point of view, they refer the βεβήσεις to such works of the law as God requires (ἐργα τ. Θ.), and from Christ they only desire instruction as to the right legal works. Lücke here observes that this answer may have been given by the *more cultivated* among the assembly, and it certainly is probable that they led the conversation; but even the most *uncultivated* might have answered thus, if only susceptible of the higher element.

Ver. 29—31. From the *many* works to which the Jews, in accordance with their legal bias, referred, Jesus points them to the *one* thing needful, whereby alone all the works of man are hal- lowed, viz. faith in the Son of God. With a fine allusion to the ἐργα he terms it ἐργα τ. Θ., faith being not only pleasing to God, but also performed by means of his grace, and thus being a work of God in the soul of man. To this work the Jews did not attain, through their inward restlessness, and their efforts to perform works of many kinds. Even now when this invitation was ad- dressed to them, instead of manifesting a docile mind, and making room in their hearts for the power of Jesus, they first require signs. Dr Paulus makes use of these words to shew that they cannot have regarded the previous entertainment as a miracle. But in that case the subsequent mention of manna, ver. 31, is obscure, for this necessarily has direct reference to the miracle of the feeding. We must therefore suppose the circumstances to have been as follows. The assembly here surrounding Jesus, consisted partly of those who had been spectators at the feeding, and partly of others who had only heard it related; some of the latter placed no confidence in the account, and wishing to see

<sup>1</sup> Here (ver. 27) πατήρ is used in connexion with ὁ τ. ἀπελάστω, a circumstance that seldom occurs. Comp. the remarks in the Comm. on Mark xiii. 32

<sup>2</sup> The view of Hilary is quite erroneous. He refers the σφραγίζω not to the ἐργα but to the consubstantiality of the Son with the Father, as if he were an impression (χαρακτῆρ τῆς ὑποστάσεως, Heb. i. 3) of the Father.

something of the kind with their own eyes, endeavoured, by mentioning the manna, to induce Jesus to repeat the miracle. Ἐχούσασθῆτε, ver. 26, distinctly points to the same persons as were present before. They also now plainly intimate to the Redeemer what kind of miracle they mean, viz. a truly splendid one (ἐκ τοῦ οὐρανοῦ, Matt. xvi. 1) like that of Moses with the manna. This appears to involve a depreciation of what Jesus had done in feeding with *ordinary* bread; so that we get the sense, "Behold Moses performed still greater miracles, he gave us bread *from heaven!*" Such a miracle the Jews probably thought they might expect from the Messiah, because they regarded Moses as a type of the Messiah, even in relation to his miracles.<sup>1</sup> The citation is from Ps. lxxviii. 24, where, however, the LXX. read ἄγρον οὐρανοῦ<sup>2</sup> ἔδωκεν αὐτοῖς. (Comp. Rev. ii. 17.)

Ver. 32, 33. With this manna which nourishes the body, Christ now contrasts his nutriment for the soul. The Redeemer by no means denies that the manna came from heaven; he only says that it was not the ἄγρος ἀληθινός ἐκ τοῦ οὐρανοῦ (respecting ἀληθινός comp. the remarks on John i. 9) i. e. it could not be so termed in the *strict* and highest sense, because it served for physical purposes, and therefore, even though prepared by God in a miraculous way, could not have been derived from the spiritual world.

With respect to the manna still found in Arabia, and its relation to the miraculous manna of Holy Scripture, Von Raumer's remarks may be compared, in his Züge der Israeliten durch die Wüste (Leipzig, 1837) p. 24, ff.

Christ designates himself the καταβαίνων ἐκ τοῦ οὐρανοῦ as the ἄγρος ἀληθινός. Lücke justly defines the difference between καταβαίνω and καταβάς (ver. 41); the latter indicates a fact, the former rather a property. But I cannot agree with Lücke in understanding the words ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζωὴν διδοὺς τῷ κόσμῳ as an epithet of the ἄγρος. This would occasion an obvious tautology with what precedes. On the contrary, it is a predicate, or, inverting the sentence, a subject in this sense: "He who comes from heaven, the dispenser of life to the world, is himself the bread of God." That the bread of God comes from heaven is

<sup>1</sup> Lightfoot hor. hebr. p. 1019, quotes from Midras Coheleth f. 86, 4. this passage: redemptor prior (i. e. Moses) descendere fecit pro iis Manna, sic et redemptor posterior מַן הָיָה יוֹרֵד, i. e. descendere faciet Manna sicut scriptum est Ps. lxxviii. 24.

<sup>2</sup> The Hebrew text has כֹּרֶן שָׁמַיִם, i. e. corn of heaven.

self-evident, since God dwells in heaven. Moreover, it is only thus that the language ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς (ver. 35) is suitable. The world is contemplated as carrying θάνατος within itself, and hence the incarnate Logos is the first who brings into it the true ζωή (i. 4.) If the words had been intended to refer to ἄρτος, it would doubtless have been said, ὁ γὰρ ἄρτος Θεοῦ καταβαίνει ἐκ τοῦ οὐρανοῦ. I cannot admit that if the participle had been used in application to Christ, the expression ὁ καταβάς must have been employed, because the coming of Christ from heaven was not concluded once for all with the birth, but is a continuous act, on which account Christ was spoken of during his life on earth as being in heaven. Consequently, both participles may be used with respect to Christ, according as his descent is represented as finished, or as continuous. Meyer justly takes the same view.

Ver. 34, 35. Just like the Samaritan woman (iv. 15), the assembly of Jews cried out πάντοτε δις ἡμῖν τὸν ἄρτον ποῦται, and thus we see that these men entertained a certain desire after heavenly things. Hereupon the Redeemer expressly represents himself to them as ἄρτος τῆς ζωῆς, and as appeasing all hunger.

Here the remark applies which we made in commenting on iv. 14, viz. it is not the Lord's doctrine that imparts satisfaction, and allays desire (this may be possessed in the memory without assuaging the longings of the heart); but it is his Spirit, which necessarily teaches the right doctrine. He communicates his spiritual life and being itself to his own, and therefore makes them like himself, first spiritually, then corporeally (Rom. viii. 11). Respecting ἐξζηθεῖν = πιστεῦειν, consult the remarks on John iii. 20, 21, compared with ver. 18, and also John vi. 36, compared with ver. 37.

Ver. 36—38. This true faith was the very thing that was not yielded to the Redeemer (ver. 26). They regarded Jesus as the Messiah (ver. 14, 15), and yet they had no faith, because they did not receive the divine power that issued from Christ, and allow it to operate effectually within them. This was the more censurable, as they enjoyed his immediate ministry. (In ὅτι καὶ ἐωράκατέ με, the καὶ is to be taken in the signification of etiamsi.) Yet the Lord, as if consoling himself, limits the general expression οὐ πιστεύετε, so as to except some from the statement, just as he did i. 11, 12. (In πᾶν ὃ the absolute is employed for the concrete; Christ views those who come to him as one organic whole.) All whom the Father giveth to him certainly will come to him.

Διδόναι (x. 29, xvii. 6, 9, 12, 24) evidently traces faith itself to a divine activity, which is designated, ver. 44, ἐλαύειν. Faith, therefore, is God's work in believers (Phil. ii. 13); but it by no means follows that the unbelief of unbelievers is also founded in God's decree. For it is the sad prerogative of the creature that he can sin, and by sin can render himself unsusceptible of God's gracious attractions. But every heart that yields to these attractions of the Father is met by the Son with overflowing kindness, (οὐ μὴ ἐκβάλω ἕξω is to be taken as a litotes, "I not only do not cast him out, but I embrace him with all the energy of love;") for the operations of the Father and of the Son do not oppose each other, but work harmoniously together. (The formula ἐκβάλλειν ἕξω indicates an enclosed, bounded community of life, which the Redeemer came to establish. Comp. Matt. xxv. 10.)

Ver. 39, 40. As the sublime will of the Father, which was to be carried into effect in the mission of the Son, it is now specified that he, the source of ζωῆς, should impart life to the νεκροί. (Comp. i. 4, iii. 15, 16.) As the point of consummation, however, in the ζωοποιεῖσθαι, the ἀνάστασις ἐν τῇ ἐσχάτῃ ἡμέρᾳ is immediately mentioned, which presupposes the awakening of the spirit and the quickening of the soul. According to the idea indicated by ἐσχάτη ἡμέρα, it is certain that this can *only* denote the corporeal resurrection. (Comp. the Comm. on Matt. xxiv. 3.) Every application of the expression to the merely spiritual ministry of Christ would occasion tautology with ἔρχεν ζωὴν αἰώνιον. If, however, it be referred to the ζωοποίησις τοῦ σώματος, we then have in these words a significant hint at what was brought out in the subsequent course of the conversation. In the interview with the woman of Samaria, Jesus did not proceed beyond the representation of himself as spiritual, living water, which refreshes and sustains the soul; here he already intimates that he is about to go further, and to describe himself as the restorer and transformer of the *entire* man, even of the body. Thus the conversation spiritually advances—the Redeemer penetrates more and more deeply into the sublime idea of the ζωοποίησις of the world, and as its consummation, he sets forth the glorification even of that which is corporeal. Hand in hand with this advance, the disclosure of the gifts that he bestows progresses; he gives not merely his πνεῦμα, but his ψυχὴ itself, and even his σάξξ. (The construction of πᾶν with the following ἕξ ἀποῶ is a known hebraism. Comp. Gesenius,

Lehrgeb. p. 723, ff. on the use of the nominative absolute. Lücke, it is true, justly remarks, that kindred constructions occur even in the writings of profane Greek authors. [Comp. Viger, Hermann's edition, p. 54, note, where *e. g.* the passage: ἡ δὲ δεξιὰ, ὁρθοὶ τῆς χειρὸς ἐκείνης οἱ δάκτυλοι is adduced from Philostrate. vita Apoll. Tyan. iv. 28.] But this simply shews the admissibility of the expression, whilst in the Hebrew it is the ordinary construction.—The reading πατρὸς, ver 39, is to be regarded as a mere gloss to πέμψαντος.)

Ver. 41, 42. The Jews, entangled in their customary views of the Messiah, according to which they looked upon him merely as an ἀνθρώπος κατ' ἐκλογὴν, make objections because Jesus ascribes to himself a direct heavenly origin. Lücke thinks that, according to vii. 27, they had assumed the Messiah's origin to be unknown (after the analogy of Heb. vii. 3); and thinking that they knew the father and mother of Jesus (according to the prevailing opinion that Joseph was his father), they had concluded that he was not the Messiah. But this evidently disagrees with vi. 14, 15, where it is said that they wished to make him king. It was not the Messiahship of Jesus that gave offence to *these* Jews; it was the circumstance that he ascribed to himself as Messiah, a purely heavenly origin. (Comp. Matt. x. 32, ff.)

Ver. 43, 44. This fresh proof of their unbelief induces Jesus once more to refer (ver. 37) to the circumstance that faith is a gracious gift of God. The Redeemer does not propose to operate upon the minds of men by external facts, historically (so to speak) —*e. g.* by the information that he is not the son of Joseph, but begotten by the Holy Spirit; on the contrary, his operations are purely internal and spiritual, effected by means of the indwelling power of truth. He continually pours the rays of his heavenly light into the darkness of the heart, assured that it is effectual where the Father's gracious attractions are revealed. Where this has not yet come to pass, no purpose or resolution can effect it (αὐτοὶς δύνανται ἐλθεῖν);—the hour of gracious attraction is to be awaited. Here, however, ἐλθέτω needs a closer consideration. (The expression is selected in accordance with the Old Testament form פָּצַח which is employed in the same signification, Jerem. xxxi. 3, Song of Solomon i. 4. The LXX. translate it in both instances by ἐλθέτω.) For since the activity of the Son is also divine, there here appears a twofold divine activity,—that of the Father and

that of the Son. The question is, how these are related<sup>1</sup>. Although, in the Father's attracting to the Son, even external circumstances favourable to the development of spiritual life may be taken into account, still that which is *essential* in such attractions always consists in internal incitement by the Spirit. However, since the Father *draws* to the Son, and the Son again *leads* to the Father (John xiv. 6), and it is also said in reference to the Son, "without *me*, ye can do nothing" (John xv. 5), an altogether peculiar relation is here to be presupposed. The hints already given on Matt. xii. 32, concerning the relation of the Trinity, furnish the key to this difficulty. All knowledge of God proceeds from the Father, in so far as in him *power*—the first attribute of which man is prepared to conceive—has its primary manifestation. Hence, when first the soul traces in itself living divine operations, these are always the attractions of the Father; it feels itself dependent, and learns to recognize God as the absolute power, as the Author and Sovereign of all things. But genuine knowledge of God necessarily involves the condition of development; if the soul knows something of him, this draws it on to seek a more profound acquaintance with him. Now, he who made himself known as Power, reveals himself in the Son as absolute merciful *Love*. Thus the Father continually draws to the Son, in the knowledge of whom fear (the *beginning* of wisdom) first becomes changed to reciprocal love. Again, however, the soul sincerely seeking God is referred to the eternal Author of all being, for every creature is *from* God, *through* God, and *to* God. Accordingly the Son again conducts to the Father, as the Father drew to the Son.

It remains to be observed, in the first place, that here there is obviously no reference to a *drawing* in opposition to the will of man (*that* would be *compulsion*), but rather to an internal awakening of the inclination of the will towards God and his service;<sup>2</sup> and secondly, that in this instance, as before, we are not to understand a knowledge of God consisting of mere *notions* (this may be possessed with logical correctness by those who are estranged from God), but a *real* knowledge of God received in regeneration.

<sup>1</sup> In the language of Paul, *καλεῖν* is parallel with *ἐλκεῖν*; the Father calls to the Son. Comp. 1 Cor. i. 9, *πιστὸς ὁ Θεὸς δι' οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ*.

<sup>2</sup> Luther on this subject quaintly observes, "The drawing is not like that of the executioner, who draws a thief up the ladder to the gallows, but it is a kind allurements."

Here, therefore, the discourse relates to real conditions which are developed successively as described in 1 John ii. 13, ff.

Ver. 45. The connexion of this verse with the foregoing is not easily seen. All connective particles are wanting. Some codices, it is true, supply  $\delta\tilde{\nu}$  after  $\pi\tilde{\alpha}\tilde{\varsigma}$ , but B.C.D.L.S.T., 37, 69, 124, 235 omit it, and the addition of the particle is easily accounted for, since the subject seems to require it, whilst the omission, on the contrary, is not thus to be explained; on this account Griesbach and Schulz have not even placed  $\delta\tilde{\nu}$  in the text. The context, however, plainly indicates that the citation is intended to prove the previous sentiment. Accordingly,  $\gamma\acute{\alpha}\tilde{\rho}$  is to be supplied. Now this connexion does not allow the antithesis between  $\alpha\tilde{\upsilon}\delta\epsilon\iota\varsigma$  (ver. 44) and  $\pi\acute{\alpha}\tau\epsilon\varsigma$  (which is by no means designed here) to be urged; on the contrary, here the emphasis is only on the expression  $\delta\iota\delta\alpha\kappa\tau\omega\delta\ \Theta\epsilon\tilde{\upsilon}$ , to which the following  $\alpha\kappa\omega\delta\sigma\alpha\varsigma$  and  $\mu\alpha\delta\acute{\alpha}\nu$  refer. That expression indicates an internal operation of God upon men (comp. the remarks on v. 37, 38), denoted by  $\epsilon\lambda\alpha\beta\omega$ . Hence the Lord could employ this passage as proving the necessity of an internal operation of grace in order to the exercise of faith in himself. There is something remarkable in the phrase  $\gamma\epsilon\gamma\gamma\epsilon\mu\acute{\epsilon}\nu\omega\nu$   $\epsilon\sigma\tau\iota$   $\epsilon\tilde{\nu}$   $\tau\omega\tilde{\iota}\varsigma$   $\pi\epsilon\tilde{\rho}\phi\acute{\eta}\tau\alpha\iota\varsigma$ , as if the words as they stand Isaiah liv. 13, occurred in several prophets. Moreover the text, even in Isaiah, does not quite correspond with the words of the Evangelist. The best conclusion therefore is, that Jesus alluded to all the prophetic passages in which reference is made to the effectuation of true divine knowledge through the Spirit of God. [Respecting such collective quotations, comp. the remarks on Matt. ii. 23.] Others, less suitably, take the plural as a designation of the collection of writings  $\text{כְּסֵפֶי־בְרָשִׁית}$ , in which Isaiah stands.)

Ver. 46—50. The following words restrict the idea of the knowledge of God just expressed, somewhat more closely. The unity and communion of the Son with the Father (see i. 18, iii. 13) cannot be compared therewith; these stand alone and without analogy. (Concerning  $\pi\alpha\tilde{\rho}\alpha\ \tau\omega\tilde{\upsilon}$   $\Theta\epsilon\tilde{\upsilon}$ , comp. the remarks on John i. 1, 2. It is neither equal to  $\pi\epsilon\tilde{\rho}\delta\varsigma$   $\tau\acute{\omicron}\nu$   $\Theta\epsilon\tilde{\iota}\nu$ , nor even to  $\pi\alpha\tilde{\rho}\acute{\alpha}$   $\sigma\acute{\alpha}\iota$ , John xvii. 5. On the contrary it designates the origin.) Just on account of this peculiar position, the Son alone participates the life,—the world *receives* it from him. Whilst the manna only sustains physical life, he is the  $\acute{\alpha}\tilde{\rho}\tau\omega\varsigma$   $\tau\tilde{\eta}\varsigma$   $\zeta\omega\tilde{\eta}\varsigma$  who nourishes to eternal life. (Comp. ver. 31, 58.) Now the fre-

quent mention already made of the ἀνάστασις ἐν τῇ ἐσχάτῃ ἡμέρᾳ (ver. 39, 40, 44) indicates that, according to the meaning of Christ, the words καὶ μὴ ἀπόθνη (ver. 50) do not refer merely to the vanquishment of spiritual death, but also to corporeal, physical life; but the thought does not attain perfect distinctness till we come to the sequel (ver. 51—59) where the conversation reaches its proper point.

Ver. 51—53.<sup>1</sup> The Redeemer at length more precisely explains the peculiar relation in which he calls himself ἄρτος τῆς ζωῆς, or ἄρτος ζῶν; the bread that I will give you, he says, ἡ σὰρξ μου ἐστίν, ἣν ἐγὼ δώσω ὑμῖν τῆς τοῦ κόσμου ζωῆς. Here, however, we arrive at the point where we must once more look at the connexion, in order to answer the query, *whether the Holy Supper is here referred to or not?* The circumstance that, even to this day, it has been impossible to harmonize the opinions on this point, would be inexplicable, but that the view entertained concerning the nature of the Supper has so easily operated upon the mind of the interpreter in the examination of this passage, and in the end *must* have its effect. For the mode of apprehending this doctrine stands in vital connexion with many others, particularly with the doctrine of the glorification of Christ's body, and of bodies generally, as also fundamentally with the doctrine of the relation of spirit to matter; and, therefore, as no one will introduce into his exposition sentiments at variance with his own principles, the general circle of ideas prevailing in the mind of the expositor must exercise great influence in the interpretation of a passage like the present. He who does not find in Scripture the transformation of bodies generally, and of the corporeity of Christ in particular, of course cannot well allow that Christ here uttered sentiments which presuppose such views. On the other hand, he who acknowledges these doctrines as biblical, can hardly suppose that the Lord employed the expression "to eat his flesh and drink his blood" without *any* reference to the Holy Supper, since, in this sacrament, the communication of the glorified body must be to him the specific point. Besides the general difficulty, various subordinate matters have presented themselves in our passage, by means of which the views concerning it have been modified. In order, therefore, to a

<sup>1</sup> Concerning John vi. 51—56, comp. the Treatise respecting Schulz's doctrine of the Supper, by Pfarrer Steudel, in Klaiber's Stud. Vol. ii. No. 2, p. 167, ff. and the remarks of Kling in the Stud. by Ullman and Umbreit 1836, No. 1, p. 140, ff.

clear comprehension of the various expositions, a *short history* of its interpretation is needful.<sup>1</sup> The two principal explanations are found in the ancient Church. The one was maintained by Origen, and after him by Basil the Great. According to this, all reference to the Sacrament of the Supper was denied, and to eat and drink Christ's flesh and blood was understood as meaning the spiritual participation of the Redeemer's spiritual power. But as Origen discovered in the Supper itself also only a spiritual operation, he found no necessity for entirely excluding the reference of our passage to the Supper; it is true that he did so, but merely because it appeared to him unsuitable to suppose that the Lord spake of the Supper *before* its institution.

The other explanation was offered by Chrysostom, who was followed by Cyrill, Theophylact, and subsequently by the Scholastics and the whole Catholic Church. According to this, the following words in the sixth chapter of St John strictly treat of the Sacrament of the Supper, so that this mention of it *before* its institution was, as it were, a prediction of it by Christ. Up to the time of the Reformation, this view generally prevailed; but it had no *necessary* connexion whatever with the gross doctrine of transubstantiation; on the contrary, those who maintained this doctrine might just as well have been induced, by another turn of circumstances, to oppose the reference of our passage to the Sacrament of the Supper. It was only a close adherence to exegetic tradition that allowed no other interpretation to come into use. When this adherence was abolished by the free inquiry of the Reformers, Origen's mode of interpretation was immediately revived among the Swiss. Zwingle viewed the passage more superficially, taking the *σὰρξ καὶ αἷμα* merely as metaphorical, while Calvin apprehended it more profoundly, discovering therein a designation of humanity completely penetrated by divine life. But both considered that it simply described the reception of Christ in faith,—the appropriation of his reconciling and redeeming efficacy; and thus they excluded a reference to the Sacrament of the Supper. Nevertheless they employed our passage (especially John vi. 63) as a hermeneutic canon (thus Lücke expresses himself) for the doctrine of the Supper; and since they did this, they might just as well have said that it strictly treats of the Sacrament, and shews how

<sup>1</sup> Comp. Lücke's second Excursus in the 2d vol. of the Comm. p. 727, ff.

the Supper and its efficacy should be viewed;<sup>1</sup> but as *they* did not for a moment allow the reference to the Sacrament, one might have supposed that Luther maintained it. However he by no means did so. Although he defended the more rigid idea of the Supper, which approached nearer to the Catholic view, yet he abandoned the old exegetic tradition, and denied even any reference of the passage to the Sacrament.<sup>2</sup> There is no doubt that the occasion of this was his fear lest the hypothesis, that the Supper was treated of in the sixth chapter of John, should commend the spiritual acceptance of the Swiss expositor (in favour of which the relation of ver. 51—59 to the previous passage on the ἄζυτος τῆς ζωῆς appeared to speak) rather than his own. Still Luther in his exposition widely differed from the interpretation of the Protestants. In his view of this passage he followed Augustine, with the exception that this eminent Father very properly did not so utterly exclude all reference to the Supper as Luther did.<sup>3</sup> Both agreed in giving prominence to the fact that διδόναι σάξνα (ver. 51) relates to the death of Jesus, and accordingly understood τρώγειν καὶ πίνειν σάξνα καὶ αἷμα as meaning the full enjoyment of the blessings resulting from the death of the Lord. Hence it came to pass that Luther, although he denied the allusion of the passage to the Sacrament, yet allowed to the expression σάξξ καὶ αἷμα the per-

<sup>1</sup> Comp. Zwingle's writings in the Auszuge by Usteri and Vögelin: Zurich, 1830, vol. ii. p. 77. "The sum of this matter may easily be derived from the sixth chapter of St John. And here no attention is to be paid to those who at once cry out, 'Christ does not treat of the Supper there at all!' For although I also am of this opinion, yet all the incorrect notions which we form respecting the Supper are in the surest manner refuted through what he there says. It was from this chapter I proceeded when, after long previous deliberation, I resolved to venture on this difficult and dangerous subject. These words indicate Zwingle's doctrinal obscurity; for if John vi. makes no reference at all to the Supper, it is unintelligible how this chapter can furnish a refutation of the errors concerning the said doctrine.

<sup>2</sup> Comp. Luther's Werke, Walch's edit. vol. vii. p. 2071: "Faith is the eater which eats and believes in Christ." P. 2072, "Here the expressions are figurative; to eat, here means to participate spiritually." P. 2075, "Jesus here speaks of true Christian faith as the main thing, and therefore it is said that thou must believe in his flesh and blood. This is comprehended in the article: 'If thou wilt be a Christian, thou must believe in the flesh and blood of Christ.'"

<sup>3</sup> Lücke (1. c. p. 572) declares the view of Augustine to be inconsistent, and says, "his exegesis was often different from his theology." Although I quite concur in this criticism in relation to another point, still I think that Lücke has here done the renowned Father an injustice. It appears to me that in the view which Augustine takes of this difficult passage, he has just hit upon the true media via.

fectly real signification, and did not, like Zwingle, refer it to a mere metaphor.

The views of the Reformers still prevailed in their ecclesiastical communities up to the latest period, when the fetters of symbolism were thrown off, and thus at least the preparatory step,—that of *being able* to consider the passage freely and without prejudice,—was attained. The result was that the reference (so prominent in ver. 51) to the death of Christ, which Augustine and Luther very justly pointed out, became *generally* acknowledged. Lücke and Tholuck declare themselves in favour of this view. These scholars, however, feel compelled to exclude the reference to the Supper just as earnestly as Dr Paulus and Schulz,<sup>1</sup> who do not even acknowledge a reference to the sacrificial death, but think, as Origen and Zwingle thought, that the whole passage is to be understood figuratively. According to this view, the subject of discourse in our passage would simply be “the entire phenomenon of Christ’s life and ministry on earth as the Messiah and the Son of God.” But such an interpretation, with all its freedom from symbolic constraint, evidently betrays a bondage to an unscriptural circle of ideas, which alone explains the circumstance that here the sacrificial death of Jesus is so entirely overlooked. (Comp. the particulars in the exposition of the single verses.) Lücke and Tholuck would have been perfectly right, had they admitted, *at the same time with* the reference to the death of the Lord, a reference also to the Supper, which is maintained by Scheibel (*das Abendmahl des Herrn*. Bresl. 1823, p. 179, ff.), Knapp (in his *Divinity*), Bretschneider (probab. *de evang. Jo.* p. 86), and other modern interpreters. The admission of such a reference was the more suitable, since the ceremony of the Supper itself involves an evident regard (in the breaking of the bread and the distribution of the wine)<sup>2</sup> to the expiatory death of Jesus. The eminent expositors above named were restrained from the impartial apprehension of this difficult passage, probably *on the one hand* by doctrinal influence, viz. by opposition to the scriptural doctrine of the glorification of the body, which, especially in Lücke more than once betrays itself; and *on the other* by an exchange of the *sacrament* of the Holy Supper with the *idea* from which it proceeded,—an exchange which probably has

<sup>1</sup> Schulz *Christl. Lehre vom heil. Abendmahl*. Leipz. 1824, p. 155, ff. 162, ff.

<sup>2</sup> Compare the exposition of Matt. xxvi. 26 and parallels in the *History of the Sufferings*.

always contributed in the greatest degree to decide many distinguished interpreters against a reference to the Supper in our passage. It would indeed undoubtedly seem inappropriate that the Saviour should speak of a *rite* before its institution, so that no one could understand the subject of his discourse; but it may be safely concluded that Christ had at an earlier period mooted the idea from which the rite afterwards arose. That idea is no other than this, that Jesus is the principle of life and nourishment to the new, regenerated man, not merely for his soul and his spirit, but also for his glorified body. As this principle of life he offers himself, and gives himself especially in his death; hence the mention here, ver. 51, (as in the institution of the Supper) of his death, although this is by no means to be deemed the main point of the whole passage. As the above remarks have shewn, a distinction is to be made, even in John iii. 5, between the *sacrament* and the *idea* of Baptism, the reference there certainly being to the latter, and by no means to the former. And here in like manner the idea of the Supper might be spoken of before the institution of the sacrament. For even if a full comprehension of the words was not to be expected, yet the vividness of the discourse may have rendered their essential contents distinctly cognizable to the disciples, as with the institution of the Supper itself, which was not followed by any explanatory statements, and the nature of which was only gradually unfolded.

Now, if we take a closer view of particular points,<sup>1</sup> it is evident that ver. 51 is in the highest degree favourable to the interpretation of our passage as referring to the death of Christ; for *δώσω σάρκα ὑπὲρ τοῦ κόσμου ζωῆς* cannot with propriety be otherwise understood than as meaning to devote himself in death (*διδόναι* = *παραδιδόναι*).<sup>2</sup> Also the comparison of ver. 35 shews that *φαγεῖν* may be taken = *πιστεῦειν*. But in the formula *καὶ ὁ ἄριστος δέ*, if there is not exactly a transition to something altogether dif-

<sup>1</sup> The words *ἢ ἐγὼ δώσω* in ver. 51 are probably spurious, and Lachmann has expelled them from the text. This, however, has no influence on the sentiments contained in the passage, since in the interpretation these must be supplied from the whole course of thought.

<sup>2</sup> The altogether superficial view, according to which *σάρξ* would mean the *doctrine* of Jesus, needs no refutation. Dr Paulus, however, whom Schulz follows, understands the formula: *διδόναι σάρκα*, of the *operation* of the Logos upon the physical life for the welfare of mankind. But John's *usus loquendi* by no means permits the expression to be so understood. (Comp. Lücke in his *Comm.* Part ii. p. 99, f.)

ferent, yet an advance in the subject of discourse is clearly indicated. And while this must certainly be acknowledged, it is of equal importance not to overlook the circumstance that this mention of the Lord's sacrificial death does not exclude the reference to the idea of the Supper. Indeed, the institutive words of the Supper, as it has been remarked, contain the same mention of the death of Jesus, and the form of the rite presents a symbol of it. (Comp. Luke xxii. 19: τοῦτό ἐστι τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν διδόμενον.) According to 1 Cor. xi. 26, the death of the Redeemer is to be proclaimed in the celebration of the Supper until he comes, his θάνατος being the source of ζωὴ to the dead world; while the Supper illustrates the ζωοποίησις of the world at its highest point, shewing that even the corporeal nature, through the participation of the tree of life, again receives that eternal life which it lost in Paradise by tasting the tree of knowledge. The sacrificial death of the Lord, however, cannot be regarded as the predominant idea in our passage, because διδόναι is not once repeated in the sequel, whilst eating and drinking the flesh and blood of the Lord is continually spoken of with the greatest emphasis. This emphasis is the more remarkable, since the Jews objected (ver. 52) to the words of Christ. Had he acted the part of policy as a teacher, these objections would have induced him to modify the force of his words, as if the Jews had entirely misunderstood them, or he had intended to say something quite different from what they supposed. But so far from this, the Saviour only increases the pungency of his language<sup>1</sup> (the reason will be seen in the remarks on ver. 60), and maintains the sentiment unchanged, that his flesh and his blood are the source of the true ζωὴ, and the participation of them is the condition of the resurrection. Hence the passage can only be understood thus,—that Jesus represents himself as the ζωοποιῶν to the whole man, the spiritual ζωοποίησις prevailing up to ver. 50, and from ver. 51 the idea which lies at the foundation of the Holy Supper—that the glorified corporeity of Christ sanctifies and

<sup>1</sup> The expression τρώγειν itself is stronger than the previous terms ἐδίειν and φαγεῖν. It literally signifies to gnaw, to break of in little bits, then to triturate, to eat up. Lücke views the question of the Jews: πῶς θύναται κ. τ. λ. as derisive, and says that Jesus may have repeated the same sentiment with emphasis, merely in order to subdue this derision. But this supposition is not consistent with ver. 60, ff., according to which the audience raised a serious opposition to the hardness of the saying.

glorifies ours also—being presented with augmenting force; and the formula *καὶ ὁ ἄρτος δέ* extends to this highest idea.

Ver. 54—59. In these verses, with the eating and drinking of the flesh and blood of the Son of Man, are connected ζῶν αἰώνιος (ver. 54), μένειν ἐν Χριστῷ (ver. 56), and ζῆν εἰς τὸν αἰῶνα (ver. 58), these being the sublimest effects which the Redeemer purposed in general to call forth. With regard to the meaning of μένειν ἐν Χριστῷ, or inversely Christ's remaining in us, which expression again occurs here, it is to be observed—as already remarked on John v. 38—that this belongs to the peculiar phraseology of St John. (Comp. xiv. 10, 16, 17, xv. 4; 1 John ii. 6, iii. 15, 17, iv. 12, 13, 15.) In the interpretation of this it is necessary to bear in mind the spirituality of St John's views, in accordance with which he adopted the idea of a spiritual immanence, a real penetration of spirits into each other, and life in one another.<sup>1</sup> Hence the μένειν ἐν Χριστῷ is not to be reduced to the general notion of a close connexion, but is to be understood as meaning a real being in each other. The life and being of Christ is an all-penetrating, sanctifying, and glorifying power; the union of man with it, according to all three potencies of his being, is internal, real, essential. Hence the statement that "Christ remaineth in us, and we in him" conveys the same signification as the Pauline expression, ἐνδύσασθαι Χριστῶν (Gal. iii. 27; Rom. xiii. 14.) (Comp. the description given of the Word of God or Wisdom, as the all-penetrating power, Heb. iv. 12, and Wisd. Sol. vii. 22, 24). Now the effects mentioned as resulting from the participation of Christ's flesh and blood might speak in favour of the opinion, that the formulæ *τρῶγεν σάρκα, πίνειν αἷμα* are to be understood as indicating merely the spiritual efficacy of Christ. But *two* things in our passage oppose this. *First*, the phrase ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ v. 54. With respect to this it has already been remarked (on ver. 40), that it can only be explained as referring to corporeal resurrection. Now the fact that this is here so expressly referred to the participation of Christ's flesh and blood, leads to an idea familiar to the early Fathers,<sup>2</sup> and acknowledged also by

<sup>1</sup> The reader scarcely needs to be reminded that I distinguish the *essential*, *real*, from the *material*. The penetration and transformation of matter by spirit is expressed in the doctrine of the Holy Supper.

<sup>2</sup> Ignatius (ep. ad Ephes. c. 20), in reference to this, calls the Holy Supper the *φάε-μικρον τῆς ἀθανασίας*. This idea is further developed by Iren. adv. haer. iv. 28, 5, v. 2, 2. Clem. Al. Paedag. ii. 2. (Comp. Munscher's Dogmengesch. Part ii. 348, ff.)

Luther,<sup>1</sup> in their signification, but which of course was not adopted by the idealism prevailing in the views of the modern world, viz. that the participation of the Lord's glorified body causes the germ of the resurrection to sink into the bodies of believers and, so to speak, begets the new body within the old one as the mother, so that the day of resurrection is the moment of its birth. On the one hand, this view allows the resurrection of the body to be recognized only in connexion with the general development of humanity; for, according to this, it does not stand in isolation as a magical fact, but presents itself in union with the general, gradually advancing process, whereby the fallen creature is transformed. On the other hand, it is the only one suited to the context of our passage, because, without this fundamental view, the mention of the resurrection either is altogether irrelevant here, or else must be regarded in the light of doceticism, *i. e.* altogether denied as a literal fact, in conformity with the prevailing bias of modern theology. *Secondly*, our opinion is decidedly supported by ver. 55, where it is said; ἡ σὰξ μου (*i. e.* the flesh which the Logos has adopted and glorified) ἀληθὺς ἐστὶ βρωσις. As to the reading, important authorities (B.C.K.L.T. and several others) have, instead of ἀληθὺς, the adjective ἀληθής. In relation to the sense, this reading does not produce any essential alteration, and therefore none but external reasons can favour the retention of ἀληθὺς in the text. But the change of sense would be very important, if ὁ ἀληθινός were read;<sup>2</sup> for while ἀληθής is opposed to the false, ἀληθινός forms the antithesis to that which is true, but which does not perfectly correspond with the idea. The Logos is called (*i. 9*) the φῶς ἀληθινόν, because all other (even true) light does not reach his splendour. Accordingly, if ἀληθινός occurred

<sup>1</sup> Luther's Werke, Waleh's edit. vol. xx. p. 1076, ff., 1094, ff. In the latter place he says, "If he is eaten *spiritually*, through the word, he remains in us *spiritually* in the soul; if he is eaten *corporeally*, he remains in us *corporeally* also; as he is eaten, so he remains in us, and we in him. For he is not digested and changed, but he without fail changes us, and the soul into righteousness, the body into immortality." In these remarkable words, the profoundness of the doctrine of the Supper is finely expressed. As with Adam death came through *food*, so with Christ, through *food*, comes eternal life.

<sup>2</sup> Tholuck contests this, and I certainly did not formerly express myself with sufficient distinctness, inasmuch as I did not give prominence to the article. But that βρωσις ἀληθής is something different from ἡ βρωσις ἡ ἀληθινή cannot be denied. The true food stands in opposition merely to the deceptive, but the real to all relative means of nourishment.

here, or if we might exchange the term with ἀληθής, an exchange which the Johannine phraseology by no means allows, this would speak strongly for the spiritual interpretation, and this passage might then be placed in connexion with ver. 32, where Christ terms himself ἄρτος ἀληθινός. But if ἀληθῶς remain, this passage is just as much opposed to that interpretation as it might otherwise have been favourable, for in the latter case the sense is as follows: "My flesh is *in truth* food, and my blood is *in truth* drink; believers may partake them and receive them into themselves;" *i. e.* "what I say is no mere unsubstantial comparison, no empty metaphor; it is in truth so to be understood." The Jews evidently understood it thus, and on this account they were so staggered at this discourse that they ceased to follow Jesus. Moreover, the Lord allows it to be so; he lets them go, without saying, "I mean a merely spiritual communication," which would have presented no difficulty to the mind of any one present. Hence a true exposition—one that gives the sentiments of the writing under consideration—must, even if the views of the expositor are entirely different, confess that here the discourse undoubtedly relates to a participation of the corporeality of Christ. The apparent contradiction to this, which may be derived from ver. 63, will hereafter be considered. It is only remarkable that Lücke, an expositor generally so impartial, could persuade himself that the words ὁ πρώτων με (ver. 57) give special support to his interpretation of the passage as meaning that spiritual enjoyment of Christ which he thinks is rendered perfectly possible by his death. In reference to them he remarks: "hence it results that the expression ἄρξ καὶ αἷμα is synonymous with ἐγώ."<sup>1</sup> But ἐγώ surely designates the entire personality of the Lord; and therefore, if in the participation of the Lord the corporeality is *excluded*, or apprehended as relating merely to the death and not to the participation itself, then ἄρξ καὶ αἷμα cannot possibly stand for ἐγώ. Here it is synonymous only because the corporeality is to be *included*. (As regards the use of διὰ, ver. 57, in the phrases διὰ τὸν πατέρα, δι' ἐμέ, it is not necessary to suppose that the preposition is here arbitrarily connected with the accusative instead of with the genitive; on the contrary, the various relations which are intended to be expressed by the

<sup>1</sup> Even Kling (*i. e.*) has justly declared himself most decidedly opposed to this.

use of the same preposition with different cases, coincide in the *idea*, and so far they may be exchanged. Comp. Winer's Gram. p. 339.)

Ver. 60--62. The whole of the following passage contains almost as many *external* difficulties as the foregoing discourse of the Lord does in the *ideas*. For, in the first place, it is in the highest degree remarkable that the Lord should thus suffer persons who had allied themselves to him, to leave him, without endeavouring to remove the cause of their separation, by explaining the subject to them more clearly; and, in the second place, it is no less singular that the Saviour even asks the twelve whether they too wish to leave him, and then mentions the betrayer. Obscure, however, as this mode of proceeding on the part of Christ appears at first sight, it is this very thing, when rightly apprehended, that furnishes the key to the *form* of the Redeemer's foregoing discourse. Doubtless the Lord set forth such profound thoughts in these startling terms, on purpose to bring about that which, as we see, was the result, viz. a *sifting* of his disciples. It could be of no consequence to Christ to have a few more disciples in companionship with him, nor could it be of any real advantage to them to follow him, unless they adhered to him wholly, heart and mind, as the Being in whom the Father dwelt. The man that could be frightened away from one, whose heart-attracting influence he had felt, and whose miracles he had beheld, by a discourse which might be to him unintelligible or apparently absurd, was trusting too much to his own understanding, and placing too little reliance on Christ; and although he might even carry within him many germs of good, he was not fit to labour for the kingdom of God. But to *labour* for the kingdom of God was the very calling of the first disciples. Hence it was needful that persons who could not endure the test should be separated, for the sake of their own welfare, and that of the growing Church. Probably the Lord also designed on this occasion to operate upon the mind of Judas Iscariot. It would have been a victory of truth if he had had the candour to withdraw; for his *remaining* with the Lord was undoubtedly falsehood. He certainly had not been able to appropriate the words of Jesus, as probably even the other disciples had not (ver. 67, 68); and yet he was not restrained by that which bound the others, the flame of love in their hearts; for had he possessed this, he could not have betrayed the Saviour;—

he remained out of *hypocrisy*. Accordingly we here see Jesus, as it were, sitting in judgment on his disciples, and selecting afresh for his work only those who stood the trial.

The second part of the exclamation uttered by the disciples about to withdraw from Christ,—*τις δύναται ἀνοῦειν* (= *ᾤψω* in the signification *intelligere*),—explains the term *σκληρός* in the first part. The predominating idea in this expression is that of being *difficult to understand*. But this predominance of the one idea does not exclude the other, of *offensiveness*; for that which is difficult to understand may, so far as it is understood, be offensive, and this was the case here. Hence the Redeemer immediately makes prominent use of the term *σκανδαλίζειν*. In the discourse of Christ there is an evident aposiopesis which must be supplied by means of the idea, “ye will yet see what is greater, *i. e.* more difficult to comprehend!” Thus the antithesis is first between the *less* and the *greater* and secondly, between *hearing* and *seeing*. Were they already offended by a word, what would they say to positive facts? The greater actual phenomenon referred to, is the *ἀναβαίνειν τοῦ υἱοῦ ἀνθρώπου, ὅπου ἦν τὸ πρότερον*.

Now this passage is in the highest degree remarkable. *In the first place*, it is the *only* instance in which the ascension is mentioned by the Lord himself.<sup>1</sup> It is true, Christ often speaks of his

<sup>1</sup> De Wette rejects the reference to the ascension, because that is not related in St John. But in this one place it is mentioned, and the circumstance of its not being afterwards expressly narrated, is sufficiently explained by the fact that it was merely a natural consequence of the resurrection. The same scholar further remarks, that “the ascent of Jesus to the place where he was before does not relate to his flesh, which he certainly had not before his descent.” But these words are altogether without meaning; for it is not here said that he returned to the place where he was in the flesh, before the descent; but that as perfect man, and therefore with the glorified humanity, he returned to the place where he was before, *viz.* without the same. Lücke and Tholuck think that if the ascension had been referred to, instead of *υἱός τ. ἀ.* the expression *σὰρξ καὶ αἷμα* must have been employed. By no means; for it was not merely the corporeality that ascended to heaven, but the entire Christ *with* the corporeality. This unity is expressed by the very name *ὁ τ. ἀ.* With respect to the question whether there is a heaven anywhere to which an ascent can be made, the treatise in the *Evang. Kirchenzeit.* 1837, “Das Land der Herrlichkeit,” may be consulted. At any rate, the glorified corporeality must be conceived of as somewhere (if not according to the idea of localitas, yet according to that of *alicubitas*.) An *ubiquitas personalis* entirely destroys the idea of corporeality; it can only be conceived of as *operativa*. But the decisive point with regard to the whole passage, is furnished by the connexion which necessarily indicates the design to bring forward something more difficult than what preceded. Although Lücke pronounces this view dubious, he cannot remove it from the connexion.

return to the Father, but without express reference to his return with his glorified body. Even this, however, must here be granted on account of the connexion; while the very term *σῆς τοῦ ἀειζώπου* indicates the corporeality of Christ. To suppose a spiritual return would not have occasioned the least difficulty to any of the hearers; but here the Redeemer speaks of something still more difficult and still more staggering than the eating and drinking of his flesh and blood; and well might the exaltation of the Messiah's humanity in the heavenly world be so to his audience, since even to the present time this idea is rarely acknowledged. *In the second place*, this passage renders it necessary to carry back our conclusion to what precedes; as here the discourse cannot have reference to a merely spiritual return,—which presents nothing that would be unintelligible even to the weakest,—so also in the former portion, the participation of his flesh and blood must designate *more than merely spiritual operations of Christ* upon believers. The entire discourse relates to his *glorified corporeality*, the reality of which St John, according to his main design, was compelled to defend against gnosticising doceticism, just as now it has become needful to maintain it in opposition to idealistic gnosis.

Ver. 63. Now this verse appears to favour the *spiritual* interpretation of the formula “to eat flesh and blood,” and in fact all the supporters of that interpretation have ever laid special stress on this passage. It is also quite undeniable that in this verse the words of the Logos, who is the ζωή, are themselves represented as ζωή (carrying life in themselves as well as producing life ζωοποιεῖν), from which it follows that they must also be received in spirit and in life. In these words, therefore, we at any rate may discover an argument against the *carnal* interpretation of his discourse. But hence it only follows, that the Lord intended to exclude such gross views, respecting the participation of his flesh, as were entertained by the men of Capernaum, and by no means that he denied all participation of *his* flesh, asserting only a spiritual impartation of himself. The only possible way of rendering this passage subservient to the spiritual interpretation has been to take ἡ σὰς οὐκ ὡφελει οὐδέν as synonymous with ἡ σὰς μου.<sup>1</sup> But the flesh of

<sup>1</sup> Comp. the excellent remarks of Kling on this passage (loc. cit. p. 150, ff.), who takes it as altogether on the side of Christian realism, being equally directed against spiritualism and false materialism.

Christ, as begotten by the Holy Ghost and dwelt in by the Logos, and thus sanctified and glorified, is itself a *πνευματικόν*; hence his flesh is eaten, not with the *mouth of the body*, but with the *mouth of faith*.<sup>1</sup> It is not till a new man is born through the inward baptism of the Spirit that there is an organ for the reception of the Lord's sacred body. Accordingly the misapprehension consists in conceiving of the flesh without the Spirit (*i. e.* as not glorified by the Spirit), and thus mistaking the nature of Christ's corporeality. If the statement of Scripture were admitted, that the Lord is exalted on the throne of his glory at the right hand of the Father *with* his holy humanity, and *in* it he will return to judge the living and the dead (comp. Acts i. 11, οὕτως ἐλεύσεται, ὃν τρέπον ἐδέασαθε αὐτὸν πορευόμενον εἰς τὸν οὐρανὸν *i. e.* in his corporeality), then the true meaning of our passage would never be mistaken; doctrinal prejudices alone have obscured the view in its interpretation. (Concerning the opinion of Schulz, that a *σῶμα πνευματικόν* may be spoken of, but not a *σὰρξ πνευματική*, comp. the remarks on Matt. xxvi. 26. The latter term certainly does not occur in 1 Cor. xv., *σῶμα* being always used, and the unquestionable reason is that *σὰρξ* = ἄψ is prevalently employed as the *antithesis* to *πνεῦμα*. But that it *could* not be used is decidedly incorrect. It does not appear what pneumatic element should pertain to a *σῶμα* that does not to the *σὰρξ*; for there is no *σῶμα* but one consisting of *σὰρξ* [or, in the inanimate state, of *κρέας*], since in the nature of the case the idea of an *organic whole* can be applied only to that which is material. In this passage, ver. 63, *σῶμα* of course could not be employed, but in ver. 54 the expression *σῶμα φαγεῖν* would have been equally appropriate, as is shewn by Matt. xxvi. 26.)

Ver. 64, 65. The fact that several of the disciples were induced by the foregoing discourse of Jesus entirely to withdraw from him, is now traced by the Lord to an evil principle in their hearts, *viz. unbelief*. The Evangelist here remarks that Christ possessed the gift of perceiving the condition of men as it regarded faith, concerning which subject the remarks on ii. 24 may be compared. Here again, of course, unbelief is only to be taken relatively, otherwise it would destroy the idea of *μαθητής*. Doubtless those persons possessed a certain faith; not, however, that living sub-

<sup>1</sup> As regards my view of the Supper generally, compare the remarks on Matt. xxvi. 26, ff.

stantial faith which springs from pure love to that which is divine, but a faith attained by means of the intellect. They probably found that certain external signs predicted by the prophets, for the recognition of the Messiah, were fulfilled in Jesus; and for this reason they allied themselves to him. But his heavenly nature had not reached their hearts; and accordingly, as soon as their narrow understanding thought itself violated by his discourse, they withdrew. Jesus therefore adds, ver. 65, that on this account he had said: "Without the attraction of the Father, without the inmost awakening of the heart by the power of the Spirit, no one can really seek the Son." On this subject, comp. the remarks ver. 37 and 44.)

Ver. 66-69. From that time many not merely forsook the Lord externally, but turned from him in their hearts. (*Ἀπέχρησθαι εἰς τὰ ἔσω* again occurs, John xviii. 6, and in John xx. 14, we find the expression *στέφενται εἰς τὰ ἔσω*. In the Hebrew *עָזַב לְפָנָיו*, Ps. xxxv. 4.) There is something striking in the declaration which Peter, in the name of all the apostles, returns to the question of the Lord—*μὴ καὶ ἡμεῖς θέλωμεν ὑπακούειν*. It expresses the true attachment produced by the power of the Spirit, and that inmost affection which is not to be loosened by any intellectual scruples, because it awakens the consciousness of personal weakness and poverty, as well as of the glory of the Lord. What they found in him they could expect no where else, for it was the eternal itself, that which would present itself in humanity in *One* sublime personage *alone*.<sup>1</sup> According to the ordinary reading, *ὅτι σὺ εἶ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ ζῶντος*, this passage would be quite parallel with Matt. xvi. 16. However, it is only too probable that ours has been corrected from that. According to the authority of the MSS., the only reading here is *ὅτι σὺ εἶ ὁ ἄγιος τοῦ Θεοῦ*. This appellation is rare in the New Testament. It occurs in Luke iv. 34, and, according to ver. 41, it appears synonymous with *υἱὸς τοῦ Θεοῦ*.

<sup>1</sup> On this subject Schubert justly writes in the *Symbolik des Traums*, p. 168, as follows. "The strong is overcome only by a stronger; the weakest of our sensual propensities is stronger than the strongest intellectual reasoning which operates merely upon the inward ear, not upon the heart; and man is improved only when a higher and nobler *love* takes possession of his propensities, and quenches the lower and less noble—when the light of a higher sun extinguishes the glimmer of the poor spark." Such was the effect which the apostles had experienced in their hearts; their hearts burned with light and fire which the Lord had kindled within them, and this drew them to its source.

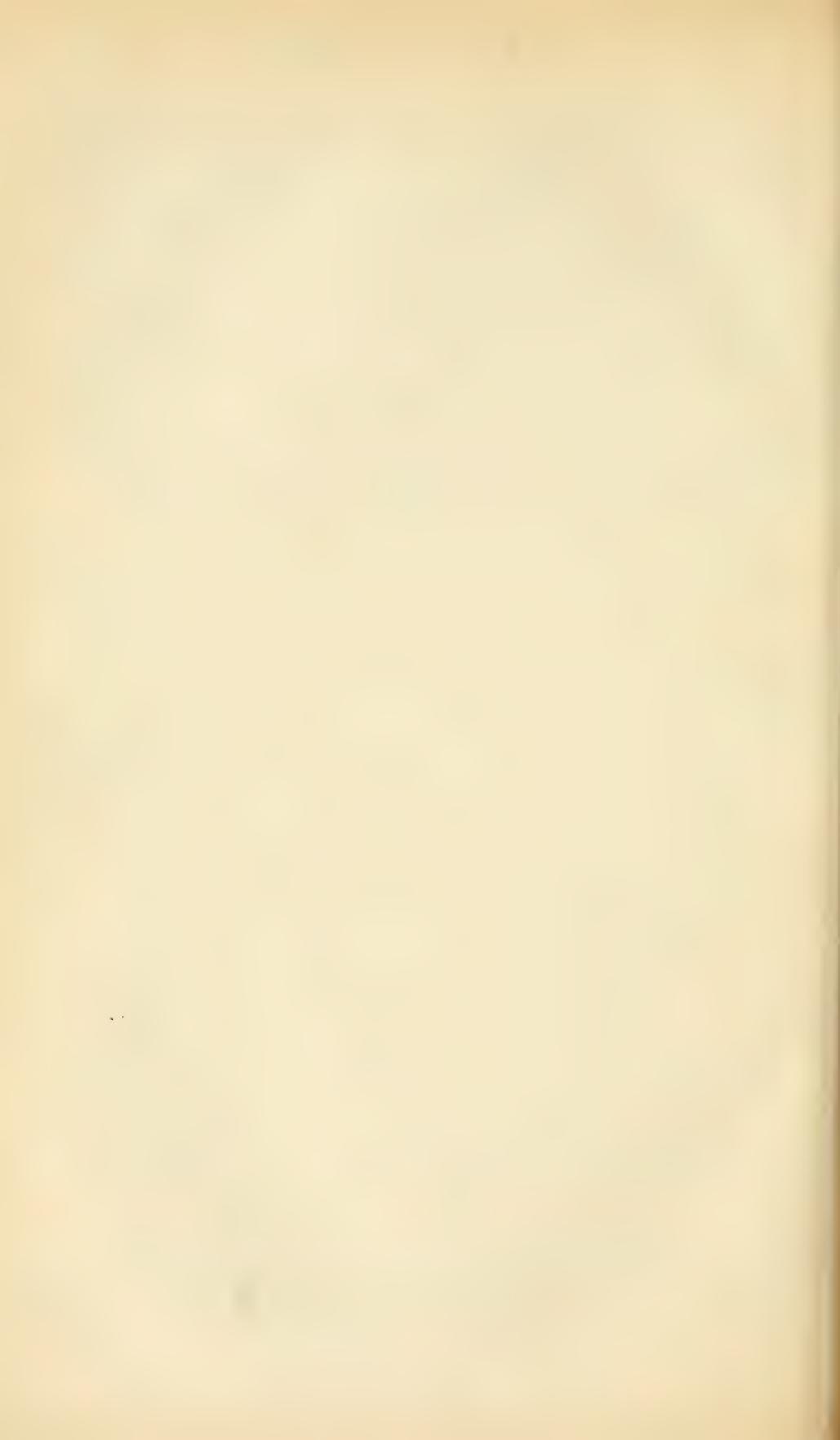
Also Mark i. 24, we have ἄγχιος τοῦ Θεοῦ. Rev. iii. 7, merely ἄγχιος occurs, and Acts iv. 17, ἄγχιος πατρὸς Θεοῦ. The only instance in the Old Testament where the name is applied to the Messiah is Dan. ix. 24. Perhaps the reason for selecting the expression here was, that to many of the disciples the previous obscure discourse of Christ appeared of a profane kind, so that the form was to be understood thus: "Notwithstanding the obscure discourses to which we have listened, and which sounded to us as if profane, yet we know that in thee the holiness of the Father is manifested to us."

The significant position of the πιστεῖν and γινώσκειν (ver 69), remains to be observed. Here, as xvii. 8, the two expressions are so placed that the γνῶσις appears as the consequence of the πίστις, but John x. 38 and 1 John iv. 16, they stand just inversely. Lücke therefore truly observes that the position is not to be pressed. True faith never exists without the germ of knowledge, and yet perfected knowledge here below never exists without faith; the two ideas are necessarily correlates.<sup>1</sup>

Ver. 70, 71. The following words are evidently intended to invite the disciples to a more thorough self-examination. Jesus therefore directs their attention to the favour conferred upon them in the call that he had given them, and at the same time points out the ingratitude of one among them, whom, however, he does not name. Had uprightness now triumphed in the heart of Judas, he would have been compelled either to withdraw, or make an open confession to Christ; but he persisted in his insincerity, and filled up the measure of his sins. As to the expression διάβολος, it cannot be translated "devil." For it would be necessary either to view the passage as meaning "he is *the* Devil," *i. e.* the Devil has taken possession of his heart (as it is said John xiii. 27), in which case the article must have been employed; or else to render the words "one is *a* devil." In the latter signification, however, as equal to δαιμόνιον, neither διάβολος, nor σατᾶν occurs; both expressions in the New Testament constantly designate the prince of this world. It appears, therefore, that the term should

<sup>1</sup> It is interesting here to notice the distinction of Alexander of Hales between intellectus vocis vel signi, and intellectus rei; the former, he says, precedes faith; the latter follows it, for nothing can be believed that is not in a certain sense already perceived. In the New Testament, however, γινώσκειν and γνῶσις are prevalently employed in the latter, more profound sense of the word, so that it presupposes faith.

here be understood in the general signification of *opponent*. (Matt. xvi. 23 is not to be paralleled with this passage. Comp. my Comm. in loco.) Meanwhile Tholuck justly remarks, in opposition to this, that if Christ had said, "One among you is an opponent," the mode of expression would have been flat, and moreover, some *addition* might have been expected, such as *ὁ διάβολος μόνος* or *Θεοῦ*. Hence I am now inclined to understand the expression as meaning, one among you is (not *a* but) *the* devil; *i. e.* what the devil is among the children of God, that is this individual among you. Jesus probably contemplated his circle as a type of the heavenly sphere: as he himself represents the Father and the disciples the angels, so Judas represents the Devil. *Διάβολος* then stands here as a familiar nomen proprium without the article.



## II.

## PART THE SECOND.

FROM THE JOURNEY OF CHRIST TO THE FEAST OF TABERNACLES  
TILL THE JOURNEY TO THE LAST PASSOVER.

(John vii. 1 ; xi. 57.)

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§ 1. CHRIST'S JOURNEY TO THE FEAST OF TABERNACLES.

(John vii. 1—36.)

Ver. 1, 2. It has already been indicated, John v. 18, that a powerful hatred against the Lord had been developed in the minds of the Jews, and our Evangelist exhibits its gradual ripening, especially in this second part of his work. So long, however, as his hour was not yet come, Jesus avoided their snares, and on this account for a long time refrained from going into Judæa. Nevertheless the Feast of Tabernacles induced the Redeemer to visit Jerusalem, probably because, being faithfully obedient to the law of the Old Testament, he carefully fulfilled the command Exod. xxiii. 17, without being disturbed about the possible consequences. The journey to the Feast of Tabernacles is parallel with Luke ix. 51 (comp. the Comm. on Luke ix. 51.) For, according to the following representation in John, the Lord did not return to Galilee after this feast-journey (comp. John vii. 37, with ix. 14, x. 22, 40, xi. 54), but remained in Judæa, whence he made short excursions into the neighbourhood.

The Feast of Tabernacles (חג הסוכות or חג האסיף, *i. e.* "feast of booths," or "harvest-feast") belonged, with the Passover and Pentecost, to the three principal Feasts of the Jews. It was celebrated on the fifteenth day of the seventh month, or September. It had reference especially to the sojourn of the Jews in the desert, in commemoration of which booths were constructed of boughs,

and the great providential favours bestowed by God were called to mind with joy and delight. Connected with this was the celebration of the vintage, but only as a subordinate festival (comp. Levit. xxiii. Deut. xvi.)

Ver. 3-5. The relatives of the Lord (respecting the ἀδελφοί, comp. the remarks on Matt. xiii. 55) seek to induce him to attend the Feast in Jerusalem with them, by making the remark that he will here have a suitable opportunity for manifesting himself to the world. Although these words may not have been spoken without some feelings of derision, yet it need not be supposed that they proceeded from absolute hostility. The minds of the individuals above-mentioned were probably in a state of vacillation. On the one hand, the words and discourses of Jesus had excited their susceptibility of that which was divine, while, on the other, they could not persuade themselves that he whom they had seen taking his part in the trifling occurrences of life was so entirely superior. They may, therefore, in part even have looked around after decisive circumstances to enable them to believe.—This passage is further very important for the definition of the ἀδελφοί, for since they did not believe, they of course cannot have been among the disciples, and it has therefore been thought necessary to suppose that Jesus had two kinds of brothers, believing and unbelieving (literal brothers and cousins), for which supposition, however, no ground at all exists.<sup>1</sup> (Lücke justly observes that, ver. 4, ἀδελφός is to be taken as the Latin *idem* in the signification “and at the same time,” “and yet.” Tholuck and Kling [loc. cit. p. 154] keep ἀδελφός to the signification “himself,” in order to render the personal reference emphatic;—“and yet he himself seeks to become celebrated by means of the mode of operation which he adopts.” Ἐν παύσην ἑαυτοῦ is precisely defined by the antithesis ἐν κοινῷ; the idea of celebrity is here confined to publicity.

<sup>1</sup> Olshausen's view (expressed in his Comm. on Luke iv. 21, 22) is, that our Lord had no real brothers, but only cousins. He supports his opinion chiefly by the following arguments—first, that if the mother of Jesus had had other sons, it is not likely that they would have had the same names as the sons of Mary, the wife of Cleopas, one of whom was called James, and another Joses (Matt. xxvii. 56); secondly, that if the mother of Jesus had had sons of her own, it is not likely that Jesus would have committed her to the care of John, who did not belong to the family; thirdly, that since, according to the O. T. prophecies, we cannot look upon the family of David as continued in the line from which the Messiah sprang, it is more suitable to regard it as concluded in Jesus, the eternal Ruler of the House of David.—TR.

Εἰ in ver. 4 is evidently to be taken hypothetically: "if thou canst do such things, which we do not believe;" for the words [ver. 5] which express the unbelief of the brothers, refer to this very doubt.)

Ver. 6–8. Jesus now refuses to go with his brethren to the Feast, and, for the purpose of awakening their minds, directs their attention to the different positions in which he and they stood with respect to a higher will. They, free and separate from God, followed the guidance of their own inclination; he, on the contrary, never acts arbitrarily, but according to the will of God, in obedience only to his intimations. This is called, in other instances, in the Johannine phrase, "hearing what the Father speaks, seeing what he does;" it presupposes an intimate union through the power of the Spirit, a constant internal connexion with God, and his operations, which has no certain analogy except in him who is regenerated. The natural man,—even one who is legally faithful,—goes, comes, labours, rests, according to his own fancies, and cannot do otherwise, because he has not this union, the Spirit of God to guide all his steps. (Concerning *καταξέειμι* comp. the remarks on John ii. 2; Matt. xxvi. 18. Here, as also ver. 30, we are not to understand by it the termination of the earthly life of Christ, but a nearer point of time, which is nevertheless to be viewed as of divine appointment.)

Ver. 7 expressly indicates the enmity of men as the reason that deterred Christ. In relation to this also, a similar difference appears between Christ and the brethren. The latter belong, according to the very principle of life by which they are animated, to the *κόσμος*; the Lord, on the contrary, dispenses that Spirit which opposes everything worldly. Hence the world must contend against him, and hate him as the Destroyer of its life, even as it hates all those in whom the Spirit of Christ operates (John xvii. 14.)

The open declaration in ver. 8, *ὡς ἀναζήτησιν*, is remarkable; since in ver. 9 it is said: *ἵνα καὶ αὐτὸς ἀπέσθῃ εἰς τὴν ἐξοπήν*. Through fear lest the Lord should here seem to have spoken falsely,<sup>1</sup> some transcribers have put *ἀπὸ* instead of *ὡς*, and Knapp and Lachmann have even received it into the text. But, in addi-

<sup>1</sup> Where this anxiety has not been felt, the passage has actually been employed to maintain the necessity of lying. An apparent instance of the kind occurs also in the O. T. in the passage 2 Kings viii. 10, 14.

tion to some MSS., in Matthæi and versions, only the codices D. and K. contain this reading. Moreover, it is evident that a doctrinal motive may easily have occasioned the correction. If, however, the passage be only viewed with an unprejudiced mind, it cannot be said that there is any real difficulty in it. For since *ὁπω* immediately follows, it is self-evident that in the same way *ὄν* is to be understood with the addition of *νῦν*. *ὄν ἀναλείνω* is not a negative with respect to the entire future (nay, the future is not employed), but merely in reference to the present point of time. Tholuck, indeed, thinks the words *εἰς τὴν ἑσπερὴν ταύτην* would shew that the Redeemer did not intend to go at all, and on this account conjectures an inaccurate report of the language of Christ. But there does not seem to be any sufficient reason for this hypothesis.

Ver. 9-13. In the course of a few days, the Lord also proceeded to Jerusalem, and, in order that he might not excite observation, he went in perfect silence. (I understand the words *ὡς ἐν κρυπτοῖς*, ver. 10, like the expression i. 14, as the so-called *ἔ* veritatis, "quite in secret." Lücke, who is followed by Tholuck and de Wette, translates, "as it were." But since the open declaration *ὁ φανερώσ* precedes, the stress should lie on the words *ἀλλ' ὡς ἐν κρυπτοῖς*; with which Lücke's view is evidently not quite consistent.) Verses 11-13 describe the excitement of the people respecting the person of Jesus; no one was indifferent, but the opinions concerning him were very divided; only the people shrank from publicly expressing them on account of the Sanhedrists. (*Ἀγάθεις*, ver. 12, according to the common *usus loquendi*; is to be understood only in a subordinate sense, as meaning one who does not actually cherish evil designs.)

Ver. 14, 15. It was not till the middle of the Feast that Jesus made his appearance publicly and taught in the Temple. (The Feast lasted, as all great Feasts of the Jews, seven days, and hence the middle was the fourth day.) From the following remarks of the Jews, it is probable that the Redeemer did not merely teach in the open air in the front court, but delivered a formal discourse, perhaps in the synagogue, which was situated in the court of the women. (Comp. Tholuck on the passage.) The auditors were surprised at his erudition, as they knew that he had not enjoyed the usual rabbinical education. (As the Jews knew of no learning apart from religion, the *γράμματα* are simply the sacred Scriptures, in the exposition of which the entire educa-

tion of Jews was concentrated.) According to the Jewish custom (with respect to which, however, it is questionable whether it had been worked into such a definite shape in the time of Christ), no one could teach unless he had been the formal pupil of a Rabbi (רַבִּי) and a Rabbi's assistant (חֹפֵּן). No one but a regular Rabbi might deliver his own sentiments; the pupils and assistants were only at liberty to repeat what they had learned. (Comp. Tholuck on the passage.)

Ver. 16--18. The Saviour, proceeding from this remark, points out the difference between his doctrine and that of the Rabbies. The object, to which the doctrine of the Rabbies pointed, was indeed substantially the right one (Matt. xxiii. 2, 3), but their relation to the true doctrine was false. They taught without a true divine commission, and without a divine call (ἀπ' ἐαυτῶν), and in so doing sought honour from men; hence they were characterised by inward falseness and injustice. (Ἄδικία, ver. 18, designates the unjust relation generally,<sup>1</sup> in which their moral life stood to God. Comp. the remarks on Rom. iii. 21.) On the contrary, the Lord says of himself, that he does not regard his doctrine as his property (ὅτι ἔστιν ἐμὴ), he does not speak of and from himself (ἀπ' ἐμαυτοῦ), but in the name and by the commission of God (τοῦ πεμφαντός με), whose honour alone he seeks. (With respect to the same thoughts, comp. v. 44, viii. 50.) Accordingly the aim to advance personal interests, and freedom from every thing selfish, here form the antitheses;—the former disqualifying for the reception of blessing from divine things, even though they are known and taught, as in the case of the Pharisees who had the words of the Old Testament revelation. This obscuration of the inner man through impurity is especially pointed out ver. 17, and further dwelt upon ver. 19, ff. In this the Redeemer discovers the secret reason of the strange phenomenon, that men could not perceive the bright lustre of the divine nature in Christ. Jesus describes the γινώσις of the divinity of his doctrine as dependent upon the θέλειν τὸ θέλημα τοῦ Θεοῦ ποιεῖν.

It is evident that here the will of God is not merely the injunction of Christ alone, but also that of the Old Testament (comp.

<sup>1</sup> According to Lücke and Tholuck. ἀδικία is = ἄδικον or ἄδικον in the signification of falsehood. But in that case we should only have had here an inversion of the sentence οὗτος ἀλόγως ἐστίν. Ἄδικία certainly never exists without internal falsehood, but ἀδικία and ψεύδος are not on this account synonymous.

ver. 19, ff.), and even of conscience itself (Rom. ii. 14.) The divine command is in its nature one and the same in all the forms of its manifestation, only it is represented in different degrees of development. Sincerity in regard to the known law of God is always required; this determines the real position of the mind towards God, and prepares it for deeper and deeper penetration into that knowledge. On the contrary, he who is insincere, and does not practise what he knows, but evades the practice by sophisms (the very conduct of Pharisaism), blinds himself, until at length he cannot see the brightest light. This passage is practical, and of the highest importance to biblical psychology; for its fundamental idea is, that the faculty of knowing does not act in isolation, but that man's *capacity* for knowledge is constantly conditional upon his *inclination*.<sup>1</sup> If the inclination follows what is not pleasing to God, it beclouds the capacity for knowledge, the mirror of the soul becomes obscured, and lusts destroy in error (Ephes. iv. 21); but if the desire be directed towards that which is divine, the ability to know it increases. Hence in our passage the *γνώσις* is intentionally described as dependent, not upon the *ποιεῖν*, but upon the *θέλειν ποιεῖν*. The perfect accomplishment of the will of God is partly impossible to any one on account of sinfulness, and partly often prevented by circumstances; but even sinful man may, under all circumstances, constantly evolve the *θέλειν* (*i. e.* not the positive, practically efficacious will [*βούλησθεαί*], but the negative desire and longing) in the depth of his soul—and in this consists the true nature of the fear of God, and of love to the truth. Hence Pascal very truly says: "human objects must be known in order to be loved, divine must be loved in order to be known."

Ver. 19, 20. The Redeemer now discloses the fact that they themselves were making no effort whatever to fulfil the law of God as delivered to them by Moses, in such a manner, that he brings to light their hostile feelings towards himself. Jesus, as it were,

<sup>1</sup> Lücke is correct in his opinion that the older exposition of this passage, according to which, doing the will of God here means faith in Jesus, and the fulfilment of his commands, is not the most suitable; for ver. 19 clearly shews that the discourse has reference also to the fulfilment of the Mosaic law. But this does not interfere with the use of our passage as an argument for Christianity from internal experience, since it involves the idea that the faithful application of what is known concerning God is the only means by which we can continually attain a more profound and essential knowledge of him and of his will.

says, "Ye disobedient men do not even keep the most essential commands of the law." Probably his reason for extending the statement thus universally to all (ver. 19, *οἱ πάντες ἀπὸ τῶν Ἰουδαίων*) was that those who gathered most closely around him were thoroughly zealous opponents, who sought to catch him in his words. For ver. 25 there appear *τιμῆς*, who are decidedly distinguished from such as seek to kill. Hence I cannot agree with the opinion of Tholuck, who observes that the exclamation of the *ἔχθρας*: "Thou hast a demon," proceeded from the lips of persons in the court who, having come from other countries, were not acquainted with the evil designs of the leading men. The character of these impenitent individuals is far more correctly denoted, if it is admitted that even the most furious opponents of Christ hypocritically tried to make him think them innocent. (The formula *δαίμονιον ἔχεις* is here to be taken merely as a prevailing mode of expression synonymous with *μωρολογία*. The most striking proof of this is furnished by John x. 20, where the latter term is employed as an explanation of the former. The former expression certainly was founded in the notion that *μανία* originated in being possessed by evil spirits; but when this language was employed, the speaker of course did not possess a distinct consciousness of this connexion. Hence, in this case, it was by no means intended to say that Christ spoke by the power of the Devil. The expression had a different meaning in Matt. xii. 24; comp. the Comm. on the passage.)

Ver. 21—24. The Redeemer drops the question respecting their desire to kill him, probably because this desire, being purely internal, could not be demonstrated. He confines himself to the disclosure of their want of right principle, shewn by the fact that they represented him as a violator of the Sabbath, on account of beneficent acts of healing which he performed, whilst they themselves no less broke the Sabbath by circumcising on that day. (In regard to that matter, comp. the remarks on Matt. xii. 3, ff.)

Now, the special question here is, to what does *ἐν ἧσυχίᾳ* (ver. 21) refer? It is said that the subject of reference was the healing on the Sabbath, recorded John v. 1, ff. But this took place during a former visit of Christ to Jerusalem, and it would have been a strange thing if the very same Pharisees who then censured him on account of that act, had again rebuked him for it now. It is far more natural to say that a similar case had again occurred, and that this gave rise to the whole conversation. Moreover,

that Jesus had again wrought miracles is clearly shown by ver. 31. He contrasts his single deed with the continual occurrence of circumcision, which, in the cases of all children born on the Sabbath, was performed on the eighth day after, *i. e.* on the following Sabbath. (*Θαυμάζειν* here evidently involves the additional idea of *censuring*, just as it may express also the additional idea of *praising*, according to the connexion in which it occurs. It ordinarily takes the genitive, and occasionally the accusative. The construction with *διὰ* is rare; but compare Mark vi. 6, and also Aelian, V. II. xii. 6, where it is said of Marius: *θαυμάζομεν αὐτὸν διὰ τὰ ἔργα.* Schulz, however, thinks it necessary to differ from Griesbach and Knapp, and refers *διὰ τοῦτο* to the sequel. He observes that St John frequently begins sentences with *διὰ τοῦτο*, *e. g.* v. 16. 18, vi. 65, viii. 47, &c., as also 1 John iii. 1, iv. 5. Meanwhile, in the case before us, this connexion with the sequel does not appear altogether suitable, because it does not afford any sense more congruous with *διὰ τοῦτο*. Lücke is of the same opinion.) The parenthetical remark, ver. 22, that circumcision originated from the Patriarchs (*πατέρες* = פִּאֲרִישׁ comp. Rom. ix. 5, Exod. iii. 15) deserves our notice. (*Ὅχι ὅτι* relates to the preceding clause, *Μωσῆς δέδωκεν ἡμῖν τὴν περιτομήν*, thus: "I do not mean to say that it literally originated from Moses, on the contrary, its origin was more ancient.") The object of this remark is certainly no other than to augment the importance of circumcision by adducing its higher antiquity. Then, since this involved as it were a justification of their conduct in practising circumcision on the Sabbath, it also increased the force of the argument that Jesus employed; for if they themselves infringed the Sabbath, why might not the Redeemer do so too, and especially for a still more worthy purpose? Circumcision, like everything belonging to the Old Testament, related only to the *σῶμα*, while on the contrary the healing performed by Christ related to the *whole* man (comp. the Comm. on Matt. viii. 2); with him the cure of the body was merely a stepping-stone to the restoration of the spiritual life.

(The observation that the *ὅλος ἀνθρώπος* stands in contrast with the *ἐν μέλῳ* affected by circumcision, appears to me quite unsuitable.<sup>1</sup> The *entire* man necessarily includes the inner life, and therefore the expression cannot denote merely the *body*.—*Ἰνα μὴ*

<sup>1</sup> Kling (*loc. cit.* p. 156), with whom Tholuck agrees, thinks that the wounding of one member in circumcision is contrasted with the corporeal healing of the whole man

καὶ ὁ νόμος Μωσέως is to be understood thus: "in order that the law should not be broken." Now I agree with Lücke that ὁ νόμος here cannot be admitted to mean merely the command to circumcise, for, in my opinion, if this alone had been referred to, we should have had ἡ ἐπιτομή, the term which designates the individual declarations of the νόμος. But ὁ νόμος here is the Mosaic law *in relation to* circumcision; he who breaks one of its precepts breaks the whole law. Accordingly, the design in practising circumcision on the Sabbath was, that no higher law should be neglected for the sake of a lower. Thus Christ means to say: "I also do not neglect the strict observance of the Sabbath arbitrarily, but in order to fulfil the higher command of *love*.) By such a representation of the reasons of his conduct, the Lord now hoped to turn the judgment of his opponents from that which was external (κατ' ὄψιν = κατὰ τὴν σάρκα, viii. 15) to that which was essential,—the inward motive of the act.

Ver. 25—27. Some well-meaning citizens of Jerusalem (different from the inimical persons alluded to in ver. 19) wonder at the muteness of Christ's enemies, and think the latter may have taken him for the Messiah himself, which *they* probably were inclined to do, since their susceptible minds felt the power of the truth declared by the words of Christ, and the manner in which he acted. But externality held them in fetters, and prevented them from entirely opening their hearts to Christ; they thought that the origin of Christ the Messiah would be entirely unknown, whereas that of Jesus was known. Concerning this opinion of the Jews (which Scripture directly contradicts, since it names even the birth-place of the Messiah), we have, in the rabbinical writings, no valid evidence.<sup>1</sup> The idea of the person from whom this notion originated may have been perfectly correct, viz. that no one would know the

by Christ. But according to this, circumcision is represented as inflicting injury upon man,—a view quite contrary to that of the O. T.; it was a means of salvation, which however, like everything belonging to the O. T., has merely an external and metaphorical efficacy, whilst Christ saves internally. This view is quite consistent with the following κατ' ὄψιν, which here is equal to κατὰ σάρκα.

<sup>1</sup> Passages such as Justin. M. dial. c. Tryph. p. 226, 336, edit. Syllburg, to which appeal has been made, are not relevant to this question. The former only says, that the Messiah, until his anointing with the Spirit by Elias, would not be known either to others or to himself. Accordingly, that passage has no reference at all to his earthly origin. The second passage says that the Messiah would at first be *mistaken*, and would not be recognized till after his manifestation in glory; this, therefore, like the other, has no connexion with the popular notion which John here mentions.

eternal heavenly origin of the Messiah as the Son of God. (This is intimated in the Old Testament, Is. liii. 8, Micah v. 2; in the New Testament, Heb. vii. 3.) The untutored multitude, however, misunderstood the idea, and referred the ignorance respecting the origin of the Messiah to his external advent. They may have thought, as the Marcionites did, that he would descend suddenly from heaven, although this forms a contradiction (not to be wondered at in connexion with such crude views) to the prevailing opinion that the Messiah would be a mere man. At all events, the entire notion was merely a partial one, and not entertained by the whole nation. (Comp. Matt. ii. 4, ff.)

Ver. 28–30. Lücke is certainly correct in maintaining that the following answer of the Saviour presents a fine stroke of irony: Jesus grants them that, in respect to his earthly origin, they know who he is, but he so much the more decidedly denies their knowledge of him as to his heavenly origin, when he says, “Ye do not so much as know him who sent me; how then can ye know my relation to him?” This expression appears too strong, since the Jews still constantly worshipped the true God; but their conception of God did not answer to the living nature of the Eternal; they had not the *Θεὸς ἀληθινός*, but an inferior notion of him, in various ways obscured.

Here again, therefore, the signification of *ἀληθινός* is the strict one in which the term is employed by John; it is not (like *ἀληθής*) opposed to the absolutely false, but to the relative, the imperfect. The idea of the Jews respecting God was not absolutely false, but at the same time it was not complete. Jesus here intends to contrast the *essential* knowledge of God with a merely *notional* knowledge; the former alone qualifies us to recognize that which is divine wherever it may be presented to our notice. These pointed accusations now excited all the acrimony of the Jews; but so long as the hour fixed by the Father was not arrived, their rage against him led to no result.

Ver. 31, 32. Now as sin became more glaringly manifest, so the better characteristics were increasingly displayed; many were seized by the power of the words and actions of Jesus, and believed. So much the more zealously, however, did those among the Jews who were influenced by Pharisaic prejudices endeavour to arrest the effects which he was producing.

Ver. 33, 34. This induced the Redeemer to hint at his de-

parture, which would take place soon enough. Jesus makes use of very similar expressions viii. 21, ff. and refers to the same xiii. 33. From the latter passage it is obvious that the words were directed to the Jews, and not at all to the believing disciples. There can be no doubt that *εἰμί* here, as ver. 36, is the correct reading, for *εἶμι* never occurs in the New Testament, and is evidently introduced here only as parallel with *ἰπάγω*. Nor is there any ground at all for understanding *εἰμί* in the sense of venire; on the contrary, the present tense is simply to be taken in the future signification. Most important, however, for the interpretation of this passage is the question, how should *ζητεῖν* be understood? Grotius maintains the view that it designates *hostile* seeking, in the sense: "ye will then form plots against me in vain, I shall then be completely rescued from your power." But this is not consistent with the words *ἔτι μισροῦν χρόνον μεθ' ὑμῶν εἰμί*, for had the Lord intended to convey the meaning: "ye cannot abridge the short time that I shall yet spend here," this must have been otherwise expressed. Moreover the parallel passages (viii. 21, ff., xiii. 33) clearly indicate another sense of the passage.

The words xiii. 33 in particular, leave no doubt at all that *ζητεῖν* is to be understood in the *good* sense, as meaning to seek and long after through ardent desire. Hence we get the following elevated sense of the words—one truly worthy of the Redeemer: "Unwise men! ye know not what ye do, in rejecting me, your Deliverer. Soon enough will your foolish desire to see me removed from you be fulfilled; I shall remain with you only a short time, and then return to my heavenly Father. Then ye will perceive your perfidy, and seek me with sorrow; but ye will not find me, or be able to reach me." The objection urged against this interpretation, that the Jews did not wish to fly to heaven, is very easily removed, if the pith of the thought be seized. To be able to come to Christ cannot mean merely to be corporeally near him, but signifies to experience his power and his life spiritually. This is what the Redeemer here represents the Jews as one day desiring in vain. It cannot be objected, that if this desire were *true*, Christ would satisfy it even in the case of the Jews, and that they might thus come to him even after his departure to the Father. For, according to the universal doctrine of the Bible, the hour of grace may be lost. To these persons whom Jesus addressed, the hour of gracious visitation was the present; if

they did not avail themselves of it, they could by no means recover that which was lost at any time they pleased; but it would be with them as with Esau, who found no place for repentance, though he sought it with tears, and therefore certainly exemplified the ζῆτεῖν. (Heb. xii. 17.)

Ver. 35, 36. The bystanders do not apprehend the pregnant meaning of Christ's prophetic words; in accordance with the external bias of their minds, they conjecture something external, and this not without a mixture of derision (comp. viii. 22.) They suppose that he intends to turn from the Jews, amongst whom his labours were so ineffectual, to the Gentiles, for the purpose of converting them. ("Ἕλληνας are not Jews among the Gentiles [Hellenists], but pars pro toto Gentiles in general; it is only by understanding the term thus, that due force is given to the antithesis between this and the supposed departure from Jerusalem. The signification of διασπαρά is sufficiently determined by the following διδάσκειν τοὺς Ἕλληνας; it here designates, not the διασπαράτες themselves, but the place of their residence. Comp. 1 Pet. i. 1; James i. 1.)

## § 2. DISCOURSES AT THE CONCLUSION OF THE FEAST OF TABERNACLES.

(John vii. 37; viii. 59.)

Ver. 37. In what has preceded (vii. 1–36), no important discourses have occurred in immediate connexion with the main purpose of the Evangelist. The paragraph has been occupied with historic preparations (so to speak) for what follows and completes the picture of the scene in which the Redeemer moved during this residence in Jerusalem. The same view may be taken of the verses vii. 40–52. But the passage vii. 37–39, with which viii. 12–59 is immediately connected, forms the commencement of a great number of discourses, all of which appear to have taken place on one day,—the concluding day of the Feast of Tabernacles. These are most intimately associated with the chief design of the Gospel, since they throw increased light upon the person of the Redeemer himself and upon his ministry. The history of the adulteress (vii. 53; viii. 11) evidently interrupts the unity of

the discourses, and therefore our special critical as well as exegetical consideration of it, is postponed to the conclusion of chap. viii. Of the Lord's first discourse, in which he represents himself (similarly to the description in John iv.) as the water of life that satisfies all desire, St John gives only a brief notice, adding an explanation (ver. 39) of his own. Doubtless Jesus pursued the thought further; but this the Evangelist did not need to do, since the conversation with the Samaritan woman involves all that appertains to the subject. Probably, however, the mention of ὕδωρ was here occasioned by an external cause, as was the case at Jacob's well. The last day of the Feast of Tabernacles, as the last feast-day of the year, was commenced with ceremonies of a very special character, on which account it was called ἡ μεγάλη. The generally joyous character of the Feast on this day broke out into loud jubilation, particularly at the solemn moment when the priest, as was done on every day of this festival, brought forth in a golden vessel water drawn from the stream of Siloah, which flowed under the Temple-mountain, and ceremonially poured it upon the altar.<sup>1</sup> Then the words, Isa. xii. 3: "With joy shall ye draw water out of the fountains of salvation" were sung, and thus expression was given to the symbolical meaning of this act, intimated ver. 39. (Comp. Winer's Reallex. p. 403.) It was probably upon the occasion of this ceremony that the Saviour uttered the language before us, in which he represents his Spirit as water for eternal life.

Ver. 38. The Saviour now extols the virtue of this water: it

<sup>1</sup> Plutarch, Sympos. lib. iv. Opp. t. ii. p. 671, describes this custom, and calls it *bacchic*, because it was connected with the vintage, and wore a very joyous character. He says: Τῆς μεγίστης καὶ τελειοτάτης ἑορτῆς παρ' αὐτοῖς ὁ καιρὸς ἴσται καὶ ὁ τρόπος Διονυσίᾳ προσήκων τὴν γὰρ λεγόμενην νηστίαν ἀκμάζοντι τευρητῶν τραπέζας τε προτίθενται πανδοαπῆς ὀπώρας, ὑπὸ σκηναῖς τε καθιῶσιν, ἐν κλημάτων μάλιστα καὶ κίττου διαπεπλεγμέναις, καὶ τὴν προτίαν τῆς ἑορτῆς σικκὴν ἐνομάζουσιν. Ὀλίγαις δὲ ὑστερον ἡμέραις, ἄλλην ἑορτὴν οὐκ ἂν δι' αἰνιγμάτων, ἀλλὰ ἄντικρυς Βάκχου καλουμένου τελεῦσιν. Ἔστι δὲ καὶ κρατηροφορία τῆς ἑορτῆς καὶ θυροσοφορία παρ' αὐτοῖς, ἐν ἧ ὄψους ἔχοντες εἰς τὸ ἕρὸν εἰσίσαι, εἰσελθόντες δὲ ὅ, τι δρωσὶν οὐκ ἴσμεν. Εἶκος δὲ Βακχίαν εἶναι τὰ ποιούμενα, καὶ γὰρ σάλπιγγι μικραῖς ὥσπερ Ἀργεῖοι τοῖς Διονυσίαις, ἀνακαλοῦμενοι τὸ Θεὸν χροῦνται, καὶ κίθαρίζοντες ἕτεροι προσάουσιν αὐς, αὐτοὶ Λιῦίτας προσενομάζουσιν, εἴτε παρὰ τὴν Λύσιον, εἴτε μᾶλλον παρὰ τὸν Ἐῦιον τῆς ἐπικλησίας γεννημένης. Comp. Joseph. Arch. xiii. 16. Lakemacher, observ. sacrae. Lib. i. p. 18-78, treats at large upon this usage, only he is mistaken in thinking that the Jews derived these customs from the bacchic rites of the Greeks: the hostile opposition between Jews and Pagans would not have permitted this. (Comp. Lundius jud. heiligth. p. 1053, ff.)

not only allays thirst and invigorates, but renders the individual who partakes it, a living fountain (*πιστεύειν* here equals *πίνειν*, comp. vi. 35. We have already enlarged upon the idea, iv. 14.) If Jesus here appeals to a passage of Scripture, yet we are not to suppose that he alludes to all those places where the knowledge of God is represented as water covering the land (as some expositors think is indicated by passages like Is. xi. 9, xlv. 3, lv. 1, lviii. 11), but rather that the reference is only to those (such as Joel iii. 18; Zech. xiv. 8; Ezek. xlvii. 1. 12) in which a reference is made to a stream issuing from the Temple-hill.

The metaphor is evidently as follows: the Redeemer compares himself with the Temple, and represents himself and every believer as a living Temple; as the fountain of Siloah poured forth its waters from the Temple-mountain, so also a stream of heavenly life issues from the Redeemer and from all those who have become like him. Gieseler (in a remark in Ullmann's Studien, vol. ii. No. i. p. 138) lays stress on the expression ἐκ τῆς κοιλίας, and thinks this indicates a reference to the circumstance that the water poured upon the altar by the priest was conducted from the recesses of the mountain into the brook Cedron. Although this may be too far-fetched, *κοιλία* stands, like *ἔσω* (Prov. xx. 27), for the interior generally. Hence the expression, taken in its highest metaphorical sense, may imply a reference to the corporeity of the individual by whom this water is received, and the sense would then be: "the entire man, spirit, soul, and body, is purified by means of the water which I gave him, and becomes himself a living fountain of happiness." The circumstance that the water *overflows* and is *poured forth to others*, necessarily presupposes abundance in him from whom it issues, and presents this abundance in its highest and most extensive sense; the Lord, who is full of grace, gives to the children of men a full, *overflowing* measure. (Luke vi. 38.) Lücke's remarks, in opposition to the idea of the overflowing and pouring forth, are of no importance whatever; for the circumstance that St John does not explain this reference in ver. 39 only proves that it was not his purpose to make *every* allusion in the words of the Lord prominent.

Ver. 39. According to his custom, the Evangelist accompanies this saying of the Lord by an interpretation; the living water is, in his view, the *πνεῦμα*, which believers were about to receive, and which, in the following words, he designates more precisely as the

ἄγιον. Simple as this thought is,<sup>1</sup> the conclusion of the verse is, on the other hand, pregnant with meaning, for, according to it, this Spirit was not yet there (ὄπω ἦν), and that *because* Christ was not yet glorified. These ideas are, in a doctrinal point of view, of the highest importance. (Compare the hints on Luke i. 15. 35.) In the first place, that ὄπω ἦν has no reference to *existence*, is self-evident; for the Holy Spirit is to be conceived of as eternal, just as much as the Father and the Son. In order to obviate such a mistake, in many manuscripts additions are made as ἐπ' αὐτοῦ, δεδιμένον, δοθέν (Lachmann, without sufficient reason, merely on the authority of the Codex B., has received the reading δεδιμένον into the text),—expressions intended to designate the relation of the Holy Spirit to the disciples. The same thing is also plainly indicated by the concluding words, in which the δεξασθῆναι of the Son is mentioned, not merely as a period, but as a mediative and conditional circumstance of the communication of the Spirit. The glorification of Christ (comp. the particulars on xiii. 31) of course respects his humanity, which, through the power of the indwelling Deity, was spiritualized and deified. This process does not appear to have been completed till the ascension; hence it was not till after this that the fulness of the Spirit was poured out upon the apostles and the first believers.<sup>2</sup> In perfect harmony with this is the declaration also of the Lord, xvi. 7, ἐὰν μὴ ἀπέλω ὁ παράκλητος ὅταν ἐλεύσεται πρὸς ὑμᾶς, since death and the glorification connected with it were the *conditions* of the impartation of the Spirit. Hence these words evidently involve the idea that the

<sup>1</sup> The objections urged by Lücke (in loco) against John's interpretation appear to me of no consequence. He thinks that the ὄπω ζῶν, with which the Lord compares himself, means ζῶν αἰώνιος, not the πνεῦμα, since John was not made acquainted with this till after the outpouring of the Holy Ghost. But ζῶν αἰώνιος is only a consequence of the πνεῦμα; the principle imparted by Christ is always the Spirit, even where merely its *effect* is mentioned. The use of the simile of *outpouring* (Acts x. 45; Rmo. v. 5; Tit. iii. 6), which is not suited to fire, satisfactorily shews that in the N. T. πνεῦμα is frequently compared with water, which Lücke denies. Moreover, according to the declaration of John, it is not needful to take ἔλεύσεται as an absolute future, for Jesus, even before the Pentecost, imparted his Spirit to those who believed in him (John xx. 22); the outpouring of the Spirit is mentioned only as the highest point of his manifestation. It is also to be remarked that the idea of an outpouring of the Spirit, according to passages such as Joel iii. 1 (in the English ii. 28—Tr); Isaiah xxxii. 15, xlv. 3; Ezek. xxxvi. 25, xxxix. 29, was very familiar to all Jews. (On this subject comp. Kling's remarks in opposition to Lücke, loc. cit. p. 132. ff.)

<sup>2</sup> As the *Son* operated in mankind long before his *incarnation*, so also the *Spirit* was manifested long before his *outpouring*. But as the fulness of the life belonging to

manifestation of the Deity in man takes place by degrees, and is conditional upon the gradual perfection of those in whom the manifestation is made. The Spirit of God built for himself within Mary the holy Temple of the Lord's body, that he might dwell in it as a pure immaculate medium; and it was by the power of this indwelling divine Spirit that the Lord's body gradually became so glorified that the highest manifestation of Deity—the Holy Spirit—could be poured forth from him upon mankind, like an all-quickening and sanctifying stream. In constant union with this influence of the Holy Spirit, the power of the Lord's glorified humanity was so displayed, that he communicated to his followers not merely his Spirit, but also his flesh and blood, rendering them in all respects conformed to himself,—bone of his bone, and flesh of his flesh (Ephes. v. 30; Phil. iii. 21.)

We may now determine the manner in which we are to regard the operations of the Holy Spirit before the glorification of the Lord, with respect to those who lived under the New Testament. According to 2 Pet. i. 21, we find the Holy Spirit at work in the ministry of the Old Testament prophets, and the New Testament speaks of the activity of the same Spirit before the glorification, in John the Baptist, as well as in the physical creation of Jesus. (Comp. the remarks on Luke i. 15, 35.<sup>1</sup>) The express mention, however, of the Holy Spirit in the Old Testament occurs only in Psalm li. 13; Isaiah lxiii. 10; and the whole of the Old Testament shews that the idea of it in the minds of enlightened men, under that dispensation, was but very obscure. (In the Apocrypha the term πνεῦμα ἅγιον occurs, Wisd. Sol. i. 5, ix. 17.) It might indeed be said that the whole difference in the operations of the Holy Spirit under the Old and under the New Testaments consisted in this,—that under the latter economy it is manifested in greater copiousness, that it is displayed in more extraordinary gifts, and

the Son was not revealed until his incarnation, so also the Spirit was not displayed in all his power till the outpouring at Pentecost. The outpouring of the Spirit, therefore, is the same circumstance in his development as the incarnation is in the development of the Son. Concerning the *incarnation* of the *Spirit* in a distinct personality, traces of which doctrine occur in several sects, Holy Scripture knows nothing. (Comp. the observations on Acts xix. 2.)

<sup>1</sup> The idea expressed by Olshausen, in his Commentary on those passages, is that the term πνεῦμα ἅγιον, as employed there, designates the divine essence in general, which according to its nature is holy. He thinks it is not there to be taken as meaning literally the third Person in the Godhead.—TR.

more various forms of operation (1 Cor. xii. 7, ff.), and that it acts more *permanently*, while under the Old Testament its operations appear changing and transitory. In that case, however, it would not be any thing really new that was given in the New Testament, but merely the Old Testament advanced; and hence this statement of the matter, although containing points which cannot be overlooked, would not be quite satisfactory, but on the contrary essentially defective. For in so far as the Deity, as such, is spirit and is holy, it cannot be denied that the Holy Spirit also wrought in the Old Testament, as is indicated also by the formulæ, "God spake" and "the Spirit came upon the prophets," which occur in instances almost innumerable; and further, according to the necessary unity of the Father, Son, and Spirit, in consequence of which neither acts without the others, the activity of the Holy Spirit must always be connected with the operations of God in the Old Testament; nevertheless the *usus loquendi* of Scripture and the internal relation of the Persons of the Trinity itself justify us in distinguishing between the operations of the Father, of the Son, and of the Holy Spirit, as different Persons in the divine essence; and in relation to this distinction we must say that the ministry of the Holy Spirit commences with the glorification of Jesus, and the outpouring of the Spirit at Pentecost. Hence there is some truth in the view which has often presented itself in the church respecting particular economies of the Father, of the Son, and of the Holy Spirit. The operations of the Deity under the Old Testament were those of the Son; those of the Holy Spirit commence with the Pentecost. This is indicated especially by the last great discourses of the Lord concerning the Holy Spirit (comp. the remarks on John xvi. 7), in which also the departure of Jesus is represented as the necessary condition of the Spirit's manifestation. It might be said that until the glorification of Jesus the *πνεῦμα ἅγιον* operated as *ἐνδιάθετον*, and after this as *προφύγιον*. The proper work of the Holy Spirit is regeneration, and the entire creative operation of God in the souls of men; accordingly the new birth essentially belongs to the New Testament, the specific effects of the Holy Spirit being displayed first under his own economy. (Comp. the Comm. on Matt. xi. 11.)<sup>1</sup>

<sup>1</sup> De Wette here as usual resorts to dogmatism. He calls my exposition subtle and erroneous. Instead of proving this, he makes the monstrous assertion that "the idea of the Holy Spirit as a Person is more plainly implied in the O. T. than that of the Son as such." (1?)

Ver. 40—43. The demeanour of Jesus, the ardour of his speech, and the power of the Spirit which proceeds from him, powerfully affect many of his hearers; they perceive something great in him. (Concerning *ὁ πρὸφῆτης*, comp. the observations on John i. 21.) But they stumble at the circumstance that (according to their erroneous opinion) he was not born in Bethlehem. Without making thorough inquiry, they allow this external circumstance to mislead them in respect to the impression made upon their hearts, and thus they betray their shallowness and indolence.

Ver. 44—49. In those who were less susceptible of impressions from the truth, the counterpart of this is now presented; they desire to lay hands on the Holy One of God, but are restrained by an invisible power. Meanwhile this feeling amongst a portion of the people encourages the Sanhedrim to make an experiment for the purpose of arresting him officially; officers from the Temple (*ἐπίσημοι*) are sent to bring him before this tribunal. These men, however, uncultivated indeed, but of simple mind, accessible to the power of the truth, and not entangled in error through self-interest and sophistry, are too powerfully wrought upon by the word of the Lord; they return from the errand on which they were sent without executing their commission. Doubtless these individuals were incapable of apprehending the thoughts of Jesus, but the impression made by his demeanour overcame them.<sup>1</sup> To this powerful, although, at the same time, purely subjective conviction, the arrogant Sanhedrists oppose a merely external circumstance. “No man of rank or learning believed in Jesus, therefore they might conclude that there was nothing superior in him.” The peculiar work of Pharisaism, which has been transferred to the more recent Rabbiniism, is the over-valuation of what is outward, —the inculcated form of the knowledge of the law, which too often presents itself without that true love and desire for divine things whereby the law itself is most justly apprehended. With this haughty, excessive estimation of self, is associated a shocking contempt of others; the people who are not formed in the rabbinical mould are called *ἐπικατάρατοι*, as those who, being without the knowledge of God, are delivered over to destruction. (The Rabbins abuse the uneducated with the appellation *רַבֵּי מַצְרַיִם*, and even

<sup>1</sup> Here we may well apply the fine saying: *cujus vita fulgur est, ejus verba sunt tonitrua.*

רָפָה, *i. e.* abomination, while, on the contrary, they call themselves רַפְּיָה עַם. Comp. Lightfoot on the passage.)

Ver. 50-52. Probably the rebuke was administered to the officers of the Temple during a sitting of the Sanhedrim, in which it was intended immediately to condemn Jesus. On this account Nicodemus, whose heart was indissolubly bound to the person of the Lord by the conversation held with him at night, ventures to speak openly in his favour. He reminds the assembly of the law of Moses that no one was to be condemned unheard. (Comp. passages such as Exod. xxiii. 1; Deut. i. 16, 17; xix. 15.—With ἀνομογ, κριτης is to be supplied.) According to ver. 51, however, we are not to suppose a decree on the part of the Sanhedrim to arrest Jesus; in this case they could not have been thus censured, and Jesus would not have withdrawn himself, as was shewn by his conduct at the end of his life. The affair is rather to be regarded as a private enterprise of some Pharisees who wished, not to apprehend him, but to have him put to death without a hearing. These men endeavour to avert the disagreeable truth by a derisive jest; they reproach Nicodemus himself as a Galilean, and tell him that no prophet comes out of this half-pagan land. This assertion was false, for both Jonah and Elias<sup>1</sup> were from Galilee. But Bretschneider<sup>2</sup> evidently goes too far in deducing from it the spuriousness of the Gospel, because he thinks it inconceivable that the true John should attribute such an error to the Sanhedrists, who were so accurately acquainted with the Scripture, for in the heat of the debate it might easily happen that such a minute historical circumstance should be overlooked.

Here the following history of the adulteress obviously interrupts the connexion. The passage viii. 12 (comp. with this viii. 21, 30, 59) proves that the discourse commenced vii. 37 should be continued; its unity also is clearly indicated by the connexion of the ideas, while viii. 20, 59 shew that the whole took place in the Temple. The paragraph vii. 40-52, as we have already remarked, is merely an intervening description of the circumstances occurring at the time when the discourse was delivered. In the passage vii. 53, on the contrary, we find the altogether foreign statement: ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ, Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ

<sup>1</sup> Whether Nahum also was from Galilee is not to be determined, on account of the uncertain situation of his birth-place, Elkosh.

<sup>2</sup> Comp. probab. de evang. Johannis indole et origine, pag. 99, sq.

ὁσος τῶν ἐλαίων, with which viii. 59 is utterly incompatible, for, according to the latter, as vii. 37, Jesus again teaches in the Temple. Being convinced upon other grounds also that the history of the adulteress is spurious, I have preferred postponing the closer consideration of this till after the interpretation of the entire section, in which it is unsuitably inserted. (Comp. the particulars after viii. 59).

Chap. viii. 12. The words wherein the Redeemer represents himself as the φῶς τοῦ κόσμου (comp. i. 4), which guides all who follow it into the right path of life, are evidently parallel with the passage vii. 37, where Christ describes himself as the ὕδωρ πῆς Ζωῆς. He obviously endeavours to draw the attention of the people to himself, and win them for the great end of his mission. For this reason he presents himself to them as the possessor of all the powers of the higher life, who can satisfy every want and every desire. Lücke, mistaking this common bond between the discourses, thinks they must be regarded as separated by a greater interval. He says that πάλιν may be understood as indicating also a later discourse detached from the previous one by the space of several days, and that Jesus appears to have been dealing at one time (vii. 40) with the people, at another (viii. 13) with the Pharisees, at another (viii. 22) with the Jews, at another (viii. 30) partly with believers and partly with unbelievers. But this variety of relations is very simply explained on the hypothesis that the Lord spoke first with this and then with that party in the mixed concourse; while the supposition that the Saviour uttered this saying also on the concluding day of the Feast of Tabernacles is pre-eminently favoured by the fact, that an external circumstance in the ritual of the feast will explain why Jesus compares himself with light, as he formerly did with water. In the court of the women there stood two colossal candlesticks decorated with a multitude of lamps; towards evening, these were lighted up, and the people danced around them with great rejoicing.<sup>1</sup> Even this usage had a symbolical signification (comp. Zech. xiv. 7. 16); Jerusalem was thus to be represented as the city that enlightened the world, and the light symbolised the element of joy and pleasure. Now nothing is more appropriate than that the Lord, in allusion to these candlesticks which were then

<sup>1</sup> Comp. Lundius jüd: heiligth, p. 1055. ff.

about to be lit up (for *after* the lighting, the jubilation of the multitude would not have permitted him to discourse), should say : “ I am the true Light of the world—all that is symbolically represented in the sacred rites of the Temple, is actually fulfilled in *me!*” Lücke also thinks it likely that Jesus connected his discourse with something external, but he is of opinion, with Kuinoel and Dr Paulus, that the candlesticks were lit up only on the first day. On the one hand, however, it certainly is probable that as the drawing of the water took place every day during the feast, the illumination also was repeated; while on the other, it is sufficient to admit that the colossal candlesticks remained there, and that Jesus in his address alluded to them.

Ver. 13, 14. In reply to the declaration of Jesus concerning himself, the Pharisees say that his witness is not *true*, because he testifies of himself; had they said that, being a testimony respecting himself, it was not *valid* to them, the remark would have been tolerable; but in the present form it contained an evident falsehood. Hence the Lord thinks proper first to maintain against these daring sinners the sublime elevation of his position, and not to condescend to them, as he did chap. v. 31, till afterwards. He declares that his witness is *true*, for it results from the most absolute knowledge, in which they are altogether wanting. If *ὑμεῖς* be taken in the wider signification, as referable, not only to the individuals who had spoken, but to men in general, then the words *ὑμεῖς δὲ ὅτι ἄδατε, κ. τ. λ.* at the same time contain the reasons why no man whatever bore testimony to him; for his origin *in* God (*ἐκ τοῦ θεοῦ γεννηθείς*), and his return *to* God (*πρὸς τὸν πατέρα*), as divine actions, surpass everything human; they can be perceived only through the reception of divine powers into the mind.<sup>1</sup>

Ver. 15, 16. In perfect harmony with this is the observation that the Pharisees judge according to that which is external (*κατὰ τὴν ὁρατὴν*, comp. vii. 24), because they are not capable of discerning the interior. But the following words, *ἐγὼ δὲ κένοι ἀδύνατοι*, appear to depart from the connexion. The best mode of understanding them is to take them as forming a remark by the

<sup>1</sup> The comparison with *φῶς* corresponds very well with these words, for as nothing can manifest light, because light is itself the all-manifesting element, so that which is divine is itself its only witness. On this point Augustine finely remarks; *lumen et alia demonstrat, et se ipsum; testimonium sibi perhibet lux, aperit sanos oculos et sibi ipsa testis est.*

way, intended to shew the aggravated character of their sin, in this sense: "I teach peacefully, and misconstrue no one, but ye assail me with your sentences of condemnation; if, however, ye in this manner oblige me to judge, I pass a *true* sentence, for I judge in the strength of God." (Comp. the Comm. on John iii. 17.)

Ver. 17-20. This mention of the Saviour's consubstantiality with the Father leads him, just as in v. 32, to represent the Father as the witness to himself, and (which is remarkable) he refers in this instance to the law of the Old Testament, Deut. xvii. 6, xix. 15. (The words are quoted only in their general sense, and from memory; in the Hebrew, as also in the LXX., they run quite differently.) Now, in the first place, it is singular that he should say: *ὁ τὸ ἀποξωπεί*, though the expression *ἀποξωπεί* is here to be taken only in the signification of "personality." In the second place, it nevertheless appears that there is only one witness, viz. the Father, the testimony being *on behalf* of Christ. But the Redeemer evidently views his divine nature in its distinction from his human existence; the Father and the Son are the heavenly witnesses, and we may say, the Holy Spirit also, as the third witness, testifies to the human appearance which they saw before them. (Thus the passage is parallel with the celebrated verse, 1 John v. 7, where, indeed, the reading is erroneous, but nevertheless three heavenly witnesses are to be *conceived of*, as standing in contrast with the three earthly.) The materialistic Jews do not understand the words of Christ, but think of a corporeal father, and are therefore repelled by the Lord with the disclosure of their entire ignorance concerning divine things. They merely possessed *notions* respecting God and divine things, and made these notions the objects of their worship; but the ability to discern the essence of the divine was in them altogether extinct.

At the conclusion it is added, by way of information as to the locality, that all this was spoken in the Temple (vii. 37), near the *γαζοφυλάκιον*. Here, doubtless, reference is made to the chests in which contributions for the Temple were collected. There were thirteen of them; on account of their shape they were called trumpets (*תְּרֻמָּה*); they stood in the court of the women, just where the great candlesticks were situated, from which, as we have seen, Jesus took occasion to represent himself as the *φῶς τοῦ κόσμου*. The circumstance that Jesus taught publicly in the Temple, and yet no one could lay hands on him, forms a fine con-

trast with the rage of his enemies. The hand of God protected the Beloved until the hour of the great sacrifice.

Ver. 21, 22. Since all is closely connected up to ver. 59, we have abundant reason for understanding *παλι* here also as relating to the same day, thus: "after a while Jesus began again," &c. 'Υπαγω obviously relates to the same thing as the Redeemer spoke of, viii. 14. Concerning the thoughts themselves in these verses, we have already said as much as is needful in the exposition of vii. 34, ff.; the only thing peculiar to our passage is presented by the words: *καὶ ἐν τῇ ἀμαρτίᾳ ὑμῶν ἀποθανήσθε*. They evidently indicate that *ζητεῖ* is to be understood as meaning to seek through desire; while the observations on vii. 34 clearly shew that the Saviour might well say: "at a future time ye will implore my aid, but nevertheless ye will die in your sin," because they had *known* the time of their visitation, and yet had not *heeded* it.<sup>1</sup> Here again, as vii. 35, the Jews make a perverted interpretation of the words of Jesus, which, in addition to the perversion, involves a bitter reproach, because the Jews regarded suicide as a crime that inevitably led to hell. Origen thought this view of the matter supposed too much malice, and hence it was his opinion that the Jews alluded to a tradition, according to which it was expected that the Messiah would die in a more godlike manner (*θειότερον*) than the ordinary one, viz. that he would as it were put himself to death. But of such a tradition there is nowhere any trace. (Comp. the details on this subject in Lücke's Comm. on the passage.)

Faber conjectures *ἀποζητεῖ* instead of *ἀποστραφεῖ*, so that the answer would be parallel with that given vii. 26; but this conjecture is not confirmed by manuscripts. It is true that if the words be understood as a jest, the meaning is impudent and malicious, but still we can easily suppose how a jester might be induced to utter it.

Ver. 23, 24. With calm perspicuity, Christ, in opposition to their scorn, unfolds the entire disparity between his position and that of his hearers. The passage iii. 31 is similar, where, instead of *ἐκ τοῦ κόσμου τούτου*,<sup>2</sup> we find *ἐκ τῆς γῆς*. In ours, however, as

<sup>1</sup> We are not to suppose a permutation of *ἐν* and *διὰ* in the sentence *ἐν τῇ ἀμαρτίᾳ ὑμῶν ἀποθανήσθε*; the sense is simply that they would die without being delivered from their sins,—in a state of bondage to them.

<sup>2</sup> Concerning *κόσμος οὗτος*, comp. the remarks on John xii. 31.

is not the case in iii. 31, the expression designates, not merely the origin, but also the degraded carnal disposition. This prevented the Jews from believing in Jesus, because his holy nature was exactly contrary to their unholy. (Ἐγὼ εἶμι scil. ὁ Σβιστός, the one, great, desired Prophet = the Heb. משיח הנביא.)

Ver. 25, 26. Here the meaning is obscure. In the first place, as regards the words *ὃς τίς εἶ*;—they contain a question full of insolence, as Tholuck expresses himself, and of malevolent ridicule—“Who dost thou suppose thyself to be? Dost thou fancy thyself the Messiah?” Luther takes the expression as ingenuous. “Oh yes, what thou sayest must be true; who art thou, good Master, Jesus?” Lücke, like Luther, in the oldest edition, translates: “Who art thou then? and Jesus said: Just that which I have already told you.” But the question, thus understood, appears as if it arose from actual want of instruction; and this is not at all consistent with ver. 26.

In the second place, greater difficulty is presented by the answer of Christ. As to the text itself, it is a question whether *ἔ, τι* or *ὅτι* is to be read, and whether after *λαλῶ ὑμῖν* a full stop or a comma should be placed. The reading *ἔ, τι* is, according to all critical authorities, to be preferred. The other reading arose from ignorance, and perhaps also from the explanation of the passage propounded by Augustine, according to which, *τὴν ἀρχὴν* is taken as an accusative in the signification of principium, and the sense is this: “Regard me as the Origin, *i. e.* the Author of all things, because I speak with you, *i. e.* I have condescended to you.”

But the incorrectness of this view is beyond all doubt; *τὴν ἀρχὴν* is certainly to be taken adverbially, and hence also the reading *ὅτι* is inapplicable. As regards the connexion with ver. 26, all modern expositors agree in opposing it; they differ from one another merely in the view taken of *τὴν ἀρχὴν*. The interpretation “from the beginning,” equal to *ἀπ’ ἀρχῆς*, maintained by Tholuck, is indeed supported, so far as the terms are concerned, by passages in the Septuagint, such as Gen. xliii. 18, 20 (where in the Hebrew the expression is מֵהַתְּחִלָּה); but if the sense of the words were “that which I said even at the beginning” (“of my ministry” is the best addition that can be made), then it would be necessary to change their order, and the sentence must run: *ἔ, τι καὶ τὴν ἀρχὴν ὑμῖν λαλῶ*. Besides which, no instance is recorded in which

the Lord said this at the beginning of his ministry. Lücke therefore, with Erasmus, Wolf, Kuinoel, and Tittmann, takes *ἀπ' ἀρχῆς* in the signification of *ὀλίως*, omnino, profecto, like *ἀμῆν*, so that the meaning of the words is this: "truly I am no other (*ἐγὼ εἰμι* supplied) than I tell you." But it is felt that thus the *καὶ* (which Lücke translates "without reserve") does not suit; and moreover, if this rendering be adopted, we must read *ἐν ἀληθείᾳ* instead of *λαλῶ*. In the interpretation of this difficult passage, I agree with Dr Paulus in preferring the signification "first."<sup>1</sup> This view involves no grammatical difficulty whatever; the accusative absolute here presents the expression in its original sense, from which the other signification, "truly," is derived. *Τὸν ἀπ' ἀρχῆς* cannot have this latter meaning except so far as that which is first is also frequently most important; on the other hand, "first," "in the first place," is its most natural sense. Dr Paulus, however, takes ver. 25 in entire separation from ver. 26, and thus injures the interpretation of the passage. He translates: "in the first place, I am that which I even now tell you, *i. e.* your admonisher. In the second place, I have also yet much to say to you, &c." In this way a difficult ellipsis arises, and the discourse is extremely obscure. But, if vers. 25 and 26 are united, the connexion of the whole is simple, and then the sense is this: "first I have, as I plainly tell you, much to say to you in the way of censure and rebuke; and thus I am your serious admonisher." It is only according to this view of the passage, which is indicated in several codices by the blending of the two verses, that *καὶ* attains its proper signification. The circumstance that no "*secondly*" follows "*first*," is founded in the meaning of the whole argumentation; for the answer is intended to be one of rebuke, and the expression "*first*" awakens the idea that Jesus, if he had thought proper, could have said much more to them. Hence he adds, by way of example, that his judgment is perfectly true, because it is that of Deity itself, though effected through the Son. (Concerning the *ἀκούειν* of the Father's voice, compare the

<sup>1</sup> The result of the investigation into this passage instituted by de Wette (comp. Stud. and Kritiken, 1834, No. 4) is that the words mean "from the beginning I am that which I tell you." In an extraordinary manner, however, he takes "from the beginning" as equivalent to "before all things" or "certainly," although it refers only to the beginning, and cannot mean anything else. The separation of ver. 25 and 26, which de Wette also maintains, is quite erroneous.

parallel βλ. ἐπει, v. 19; and respecting the *κρίνειν* of the Son, the remarks on iii. 17 may be consulted.)

Ver. 27–29. In accordance with the remark of the Evangelist that the Jews again did not apprehend the meaning of the words of Christ, this paragraph of the Lord's discourse is wound up with his declaration, that they would recognize him in his peculiar elevation, when they had lifted him up. The passages iii. 14, and xii 32, 33, according to the authentic interpretation of their author, leave no doubt concerning the import of the Saviour's words. The elevation of Jesus on the cross, the deepest circumstance of his humiliation, was at the same time the very point at which the most copious display of the fulness of the Spirit in him would commence, and at which he would be recognized by many even among the Jews. Especially many of those who had already received strong impressions from the truth, but were not in a position to set themselves free from various prejudices, after the perfection of the Lord, would be overcome by the power of the Holy Spirit. The Redeemer again connects the necessity of recognizing him with the truth that in him nothing of his own, in detachment from the Deity, is presented, but rather the pure expression of the divine will itself, against which nothing can stand. (Concerning the words *ὅτι ἀφ' ἑνὸς με μόνον ὁ πατήρ*, which also occur John xvi. 32, comp. the remarks on Matt xxvii. 46.)

It need only be added that the words *ὅτι ἐγὼ τὰ ἀρεστά αὐτοῦ ποῖω πάντοτε*, do not furnish the *reason* of the intimate union of essence between Father and Son, as if the Father never left the Son *because* the Son always did his will; this would argue merely a *moral* union, which would depend upon the fidelity of the Son. On the contrary, the fidelity of the Son was the *consequence* of the oneness of essence; in Christ the impossibility of being unfaithful was according to his higher nature. Hence *ὅτι ἐγὼ κ. τ. λ.* is to be understood as implying the visible expression of the internal invisible consubstantiality between Father and Son, so that the passage must be taken thus: "the Father has never left me yet, *for* ye see I constantly do that which is pleasing to him, and no one among you can convict me of a sin."

Ver. 30–32.<sup>1</sup> By means of the words *ταῦτα αὐτοῦ λαλοῦντος*, the sequel is immediately connected with that which precedes.

<sup>1</sup> Comp. Kling in the Studien, 1836, No. 3, p. 661, ff., on the section John viii. 30–46.

Among the hearers many believed in him, and to these in particular Jesus addressed himself. The following verses express new and exalted ideas concerning bondage and freedom, the children of God and those of the Devil. *In the first place*, however, it is remarkable that this discourse should be held with persons who believed, and yet that Jesus reproaches them with the desire to kill him (ver. 37 and 40), and even calls them (ver. 44) children of the Devil. But the term *πιστεύοντες*, here applied to the hearers of Christ, is to be understood as in John ii. 23—25, vii. 40, viz. as designating a certain credit given to that which the Redeemer might be in accordance with their own views, but a credit which *could* be associated (as in the case of Judas) with great insincerity of heart, and according to the words of the Lord, *was* so associated. Still, strong as are the accusations of Christ against them, it is by no means necessary to suppose that they had formed the definite and determined *plan* to kill Jesus; it is sufficient to understand that the general sinful element predominated in them. This very thing, indeed, may have led them to acknowledge the Messiah in the person of Christ, since they hoped that through him their vain projects would be fulfilled; but as soon as Jesus shewed himself to them as one who would by no means flatter their vanity, but would rebuke it, the apparent good-will degenerated into hatred; that diabolic element (the parent of murder) forced itself into prominence, and at once brought forth its fruit in actual deeds (viii. 59.)

*In the second place*, in this discourse again (as chap. vi.) it appears objectionable that the Lord should, as it were, irritate his hearers by the pungency of his remarks, in which he represents them as slaves and children of the Devil; but in the present case, as in the former, this conduct on the part of Jesus properly belongs to his wise mode of instruction. It was by no means compatible with the character of the Saviour to keep the people in good humour, and partially attract them to himself by means of compliances; on the contrary, he wished to dart into their minds the word of God, which penetrates through joint and marrow (Heb. iv. 12), that he might disclose to them the concealed heinousness of sin, and truly deliver them from it. In the case of the sincere, this succeeded, and he thus bound them eternally to himself; but those who were not sincere, as soon as they experienced his rigour, turned away from him, and, instead of their apparent affection, cherished hatred more bitter than ever. The insincerity of the

persons whom Jesus here addressed is at once indicated by the words (ver. 31): ἀληθῶς μαθηταί μου ἐστέ. For, according to the usus loquendi of John (comp. i. 9), these words cannot mean, “ye are not yet perfected disciples,” but their sense must be, “ye are not sincere upright disciples; if, however, ye remain in my word ye may *become* so, since it will lead you to the consciousness of your insincerity.” (Accordingly ἀληθῶς is not to be interchanged with ἀληθινῶς.) The only difficulty, in this case, is that μένειν ἐν τῷ λόγῳ presupposes the εἶναι, and how can this be predicated of the insincere? The word of Christ, who is the *original word* (the Logos, i. 1), completely partakes his nature; his word *is* divine, and *operates* in a divine manner; as living power it penetrates into the depth of the heart, and that, not merely in the sincere, but also in those who are not sincere; in the former it produces consolation and invigoration, to the latter it administers rebuke. It may therefore be said that the words εἶναι ἐν τῷ λόγῳ ἐμῷ, or inversely, λόγος ἐμὸς ἐστί ἐν τῷ, are applicable even to the most insincere person,<sup>1</sup> when he experiences the power of God even *against* his will; but his gaining salvation from the word of God depends entirely on the μένειν. The insincere man seeks to get rid of the troublesome admonisher as soon as possible, and drives the Spirit of God away from himself; but he who is sincere endures the correction in penitence and humility, and thus his soul is restored. Accordingly it becomes evident that the association of μένειν in the word with γνῶσις τῆς ἀληθείας is quite psychologically correct; for the power of the word is received only in πίστις, and every man as a sinful being, according to the degree of impurity that is in him, is the subject of a variety of feelings which contend against grace;—the result of which is that with him first this, and then that, is not right as it respects God; but if he *persevere*, the entire work of God gradually becomes unfolded in his soul with perfect clearness, and in this little world he beholds, as in a mirror, the universe in its most essential relations, so that πίστις produces γνῶσις. The ἀλήθεια itself, however (comp. the remarks on i. 14), which the true γνωστικὸς possesses not merely as a system of ideas,<sup>2</sup> but in its full reality, calls forth another new condition, that of ἐλευθερία, to

<sup>1</sup> To be *entirely* free from the word of God, would be a predicate of the devilish. Even in the most degraded man, the voice of the Lord still speaks by the reproaches of conscience.

<sup>2</sup> A logically correct system of ideas may coexist in man with internal falsehood; hence

the development of which the sequel conducts us. But the Son of God himself is the truth in its reality, and hence also ver. 36, the bestowment of freedom is ascribed to the Son, who is the truth itself, as he is the life itself.

Ver. 33, 34. The sad political state of the Jews, in connexion with that lively consciousness of their elevated vocation which obtained among the people, had awakened a fanatic strife after freedom, and this was displayed, during the contests with the Romans, in horrible scenes. Instead of taking their oppressed condition humbly from the hand of God as the punishment of their sins, they daringly endeavoured, in opposition to God, to acquire an external freedom by conquest. Nothing, therefore, was more intolerable to them than to be considered the slaves of men; in their longing after the Messiah, they were beguiled especially by the hope that this Desired-One would make them the lords of the world. Hence it must have surprised them very much, that Jesus, whom they were disposed to regard as the Messiah, treated them as δούλοι. They at once supposed that he referred to an external bondage, and adduced their noble origin from Abraham. The Lord therefore conducts them more deeply into the idea of freedom, and to this end describes its opposite, viz. *slavery*. Ἀμαρτία is the predominating element in spiritual slavery, and πεινὴ τῆν ἀμαρτίαν is at once its *consequence* and the *sign by which it is betrayed*. Accordingly, he who is ὁτιως ἐλευθερος appears entirely freed from the control of ἀμαρτία. The reading τῆς ἀμαρτίας is not quite certified, but there is by no means sufficient critical authority to justify its rejection. At all events, the only expression that can be supplied after δούλος is τῆς ἀμαρτίας. Tholuck thinks it gives to the sentence a perfectly different meaning, because, if it be retained, δούλος, ver. 35, must be taken in the sense of “servant in a family,” while in ver. 34 it signifies “servant of sin” in the metaphorical sense. But the difficult comparison in ver. 35, 36, is only to be taken generally, as a new illustration derived from the general idea of δούλος; this, therefore, cannot exert any important influence upon the view taken of ver. 34. But Tholuck understands the passage, without the addition of τῆς ἀμαρτίας, thus: “He who yields himself to sin loses more and more

holy Scripture attributes no value to correct ideas *alone*; it requires internal truth, from which correct ideas naturally flow.

of the control over himself, and becomes its slave." This interpretation appears to me mistaken; the discourse here certainly is not on the subject of gradually *becoming* governed, but on that of *being* entirely under the dominion of sin. All men in their natural condition commit sin, and, on this very account, all are servants of sin, and do not cease to be so until the Son makes them free. Hence the idea of *δοῦλος* involves an acknowledgment of the germ of good in man; for that which is evil itself, cannot be enslaved,—this can only be the case with what is good.<sup>1</sup> That which is entirely evil is as free from God as that which is good is free from evil; between these two stands the *ἄνθρωπος ψυχικός*, with a germ of good—this germ, however, being held in the power of evil. To this condition the Redeemer directs the attention of his hearers, in order to awaken the idea of a perfect freedom, arising from the perception of bondage and the effort to obtain help which this would induce.

Ver. 35, 36. The connexion of the following statement with this is simple. In order to excite a lively desire of freedom, the Redeemer describes the difference between a *δοῦλος* and a *κύριος*—the former is a stranger in the house, the latter is the lord and heir, and always remains in it (Gal. iv. 1, ff.; Heb. iii. 1, ff.) The illustration, however, drawn from the *δοῦλος* seems to create some difficulty; for, not merely does *ἀμαρτία* appear as the lord of the *δοῦλος*, although it cannot be the father of the son, but moreover, if God be regarded as the Parent, the metaphor is not clear, since even the servant remains constantly in the house,<sup>2</sup> although indeed *as* a servant, whilst the grown-up son becomes lord. For the solution of this difficulty, which in fact is not unimportant, various methods have been devised. As regards the reference to the custom of selling or liberating servants (which, according to Exod. xxi., was obligatory every Sabbatic year), Lücke, following the example of Lampe, justly remarks that it is not relevant, since the subject of discourse here is something bad. It is true that being sold would at that time be regarded as an evil, because the

<sup>1</sup> In the *fifth* edition, Tholuck, although he expels *τῆς ἀμαρτίας* from the text, at the same time justly observes that the sense is not by this means altered. Sinfulness is something foreign to man, and the inmost man does not consent to sin.

<sup>2</sup> It might be said that it is needful to supply the words, "if he be unfaithful," that is, he may be expelled. But this is untenable, because something similar might be said of the Son. The discourse here embraces merely the *pure* ideas of *servant* and *son*.

servant thus became subject to a stranger ; but, if this circumstance be placed prominently in view, it gives rise to the idea of a severity in the lord which is not consistent with the connexion, since we must regard God as the Lord of the house in which the Son remains for ever. Hence Lücke, as also Chrysostom and Theophylact, take μένειν ἐν τῇ οἰκίᾳ synonymously with ἔχεν ἐξουσίαν χαρίζεσθαι, to have the right of liberating the servant. But, in the first place, it is very unnatural to put this sense upon that expression, since it does not for a moment imply any such meaning ; and secondly, it would follow that ὁ μένειν must be understood in the signification “not to possess the right of liberating,” as Lücke also thinks ; and thus an altogether foreign sense is given to the passage. On the other hand, the reference to the expulsion of Ishmael (Gen. xxi.), admitted by Lücke, in harmony with Calvin, Cocceius, and Lampe, is perfectly appropriate, and is expressly indicated by the distinction between στίγμα and τίνα Ἀζαάμ (comp. viii. 37–39) that follows ; though this has no necessary connexion with the interpretation maintained by Lücke. According to my conviction, the only way of solving the difficulty is to view the passage as follows : The Jews, as children of the promise, were literally *children* in the great house of God, but through sin and their protracted perseverance in it, they had surrendered themselves *as slaves* to a *strange* master, viz. the world, or its representative, the Prince of this world. Although *externally* they still lived in the house of the Father, *i. e.* they stood in connexion with the Temple and its divine institutions, yet *internally* they belonged to the strange master, and it was certain that he would at length put in force his full right to them. This right consisted in the fact that he had snatched his slaves from the house of the Father, and had appropriated them to himself as his property. The only means of averting this horrible doom was that these blinded men—who thought themselves true children, while they were in reality the slaves of a stranger—should rightly perceive their condition, and, as they could not set themselves free from the bond, should look around for a deliverer. But the only individual in whom they could find such a deliverer was the true Son of God, who remained perfectly free from sin, and being, as the Son of God, the Heir of the Father’s power, is able to rescue the prey from the strange master ; hence it was *his* help that they needed to seek. Thus the sense is complete, and the ὁπωσ

ἐλευθερίας stands in opposition to the imaginary freedom which the Jews thought they possessed as descendants of Abraham. It remains to be observed, that the condition of ἐλευθερία cannot be regarded as absolutely realized on earth, because this would presuppose the transformation of the body, and hence Paul (Rom. viii. 21) describes the ἐλευθερία τῆς δόξης τῶν τέκνων τοῦ Θεοῦ as something future. But where the redeeming power of Christ displays its effect, there the state of freedom is relatively attained, and perfection is approximately reached. In this relative degree, it exists immediately upon the exercise of living faith, which involves *freedom from the law*, although this does not constitute *freedom from sin*.

Ver. 37, 38. To this the Redeemer adds the remark in which he acknowledges that the Jews are physically connected with Abraham (σπίρμα Ἀβραάμ<sup>1</sup> in antithesis with τέκνα Ἀβραάμ, ver. 39), but denies that they are so morally. Christ discloses to them the contents of their hearts, which up to that time may have been concealed even from themselves, but which were soon made known to them in the deeds that followed (ver. 59.) Their inmost life, as one of self-complacence and self-seeking, strove against the Lord's spirit of love, which tended to destroy their own disposition; this very opposition between the Lord and them necessarily involved their hatred to him, and their hatred implied the spirit of murder (1 John iii. 15.) Hence the Lord did not go too far, even if they had not yet shaped the definite *design* to kill him, when he accused them of the spirit of murder; on the contrary, by such a disclosure of the abominable wickedness of the heart, he assisted those who were sincere in coming to a knowledge of themselves. As a sign of the inward state described, Jesus adduces the fact: ὅτι οὐ χωρεῖ ὁ λόγος ὁ ἐμὸς ἐν ὑμῖν. These words result from the most vivid spiritual view, which, however, becomes obscured if we translate λόγος "*doctrine*;" it is rather to be rendered "*word*;" the word of the Logos is itself spirit and life as he himself is (vi. 63.) So far as the intellect was concerned, they received his doctrine very well, but their *hearts* remained shut against his beneficent influences, and he felt that the stream of life

<sup>1</sup> Kling (loc. cit. p. 668, note), in opposition to Lücke, acknowledges with me the distinction between σπέρμα and τέκνα in our passage. It is self-evident that this is not to be sought in the terms as such, but is founded in the connexion of the whole argument. In Rom. ix. 7, however, the very same distinction is made.

which issued from him could not penetrate, but returned to him. (Comp. the parallel passage, Matt. x. 13.) The fact that they were thus closed against the holy operations of Christ presupposed that a mighty power was exerted upon them by darkness. This Jesus openly declares ver. 44, and the consequence is that their hatred at length breaks out (ver. 59) in an actual attempt to commit murder. Here again we are not to suppose an interchange of *ἐν* and *εἰς*; on the contrary, we must add to the foregoing idea of motion the subsequent one of rest; and this is expressed in the *ἐν*.<sup>1</sup> The Saviour, in conclusion (ver. 38), points out the total disparity between his position and theirs. He traces the deepest movements of the vital principle in himself and in them (*λαλεῖν* and *ποιεῖν*) to sources (*πατέρες*) entirely different. Ver. 44 he plainly avows who it is that he regards as their father. (Ver. 38, the pronouns *μου* and *ὑμῶν* are, upon internal as well as external grounds, to be rejected from the text.)

Ver. 39, 40. The Jews again appeal to Abraham, and the Redeemer on the contrary denies that they are τέκνια τοῦ Ἀβραάμ, because they did not act as he did. (τέκνια here forms the antithesis to σπέρμα, ver. 33, and designates the inward derivation of the nature, which must be manifested by similarity in the tendency of life, whose outward expression is found in the ἔργα.) As a proof of this, Jesus again adduces the ζῆτεῖν ἀποκτεῖναι, and adds to the pungency of his accusation by the λαλεῖν τὴν ἀλήθειαν which he predicates of himself.

Ver. 41-43. The Jews, probably without rightly knowing what Christ means, nevertheless take his words as conveying a meaning derogatory to them; they therefore leave the subject of physical descent, and call God in a spiritual sense their Father. (According to passages such as Isaiah lxiii. 16, lxiv. 8.) Hence the πορνεία, which they deny in reference to themselves, is to be understood as signifying spiritual fornication, so that the meaning is: "we are not the offspring of idolatry, we are true children of God." (Comp. Ezek. xvi. 15, xx. 30.) This, however, the Lord again disputes (ver. 19), deducing their own estrangement from God,

<sup>1</sup> Kling (loc. cit. p. 666, f. note) thinks there is a twofold reference in the fundamental signification of *χωρεῖν*. First, it means "to have room for something,"—*i. e.* "to contain;" or, secondly, "to have room in connexion with something, or in something,"—*i. e.* "to succeed," "to find a place," "to meet with acceptance." The latter meaning, in combination with rest, is the one here applied. It is unsuitable to translate *ἐν ὑμῖν*, "my word has no continuance among you."

from their incapacity to perceive that which was divine in him. The sight of a kindred object awakens responses; in Christ the pure revelation of Deity was given, and therefore he who knew God would certainly recognize him as the Holy One of God. (Ver. 42, ἐξ ἧλ. θου refers rather to the origin of Christ, and ἤνω to his existence on earth, as Lücke justly remarks.) But they could not receive his word (ἀκούειν = ἰσχυρῶς), and therefore they were not of the truth. (John xviii. 37.) Lücke distinguishes between λαλία and λόγος thus:—he regards the latter as denoting the contents or the thought, and the other as meaning the form, the λόγος λαλοῦμενος. This is certainly quite correct in itself; but it is evident that in our passage the two expressions are employed synonymously, since λαλία in connexion with γινώσκειν must necessarily have reference to the thought.

Ver. 44. In this verse the discourse of the Lord reaches its climax; he calls the Jews, in so many words, children of the Devil, and imputes to them the inclination (θέλει) to follow out his wicked suggestions, in a course of conduct which, according to ver. 37–40, is traced to the desire to kill Christ.

In the first place, as regards this expression of the Lord, we may remark, that it is to be taken just in the same manner as γενήματα ἐρχομένων (Matt. iii. 7), or as the epithet “plants which my heavenly Father has not planted.” (Matt. xv. 13.) The words of Jesus do not imply an absolutely abandoned condition, for in that case his conversation with these men would have been to no purpose; his design must have been to awaken repentance, and this would have followed, had they themselves yielded to the accusation of the Redeemer.<sup>1</sup> Accordingly the sense of the expression is simply this: sin is represented in your hearts in all its heinousness, hence the kingdom of darkness has access to you, ye allow it a place within you, and thus ye are children of the Prince of Darkness, the offspring of the Devil, who have need to be born again, begotten anew by God.

In the second place, this passage is very important as a proof of the doctrine in general concerning the Devil. The Lord here utters

<sup>1</sup> Still we cannot admit the statement of Lücke (vol. ii. p. 298), that “every one can, at any moment, if he will, become a child of God or of the Devil.” At least the one part,—becoming a child of God,—is a work of electing grace, not of man’s will; but grace has its seasons, which are to be watched for. The strongest Pelagianism has not ventured to assert that man at any moment, if he will, can become a child of God!

it entirely of his own accord, and even to the offence of his hearers. Schleiermacher (Dogm. i. p. 227, f.) endeavours to set aside this passage, by stating that it belongs to proverbial usage, though he does not say in what this consisted. As to the opinion that, according to this passage, if taken as doctrinal, it is necessary either to adopt the views of the Manichæans, who represent the Devil as the opposite to God, or to regard the relation of Christ to the Father as neoteric,—it is quite unfounded, for not merely is Christ as the *ὁὐτος* τ. Θ. contrasted with the children of the Devil, but on the other hand, it is admitted respecting men in general that they might be children of God. Now as St John frequently speaks of the *ἄρχων τοῦ κόσμου τούτου*, it is not needful here to point out the idea, which is so obvious; and the opposition raised by Schleiermacher must, in this instance again, have proceeded from his doctrinal prejudices. The Saviour does not deem it sufficient to make the general statement respecting their spiritual relationship to the Prince of Darkness; on the contrary, he gives a precise description of his real character, intending this description to furnish them with a mirror in which they might see their own internal state. Comp. Krabbe, p. 134. He first calls the *διὰβολός* an *ἀνθρωποκτόνος ἀπ' ἀρχῆς*. If we compare this with 1 John iii. 15, where the Evangelist expresses his profound view as to the nature of the spirit of murder—which he regards as identical with hatred,—it is beyond all doubt that the term *ἀνθρωποκτόνος*, used in respect to the author of evil himself, cannot refer to an isolated deed of external murder—such as that committed by Cain,—but to the radical principle which produced this as well as all other murders.

It is the seduction of the first man, and the infusion of the spirit of murder into him and his entire race, that is here viewed as the spiritual murder of a vast collection of life. In this sense, it may be said literally to have taken place ἀπ' ἀρχῆς, and it forms a fine antithesis to the intended murder of the Redeemer as the second Adam, whose death was the source of life and happiness for all, whilst the death of the first Adam brought destruction upon the whole human race. Thus Tholuck correctly explains the passage, after the example of Augustine, Luther, and Calvin. In the most recent times, Lücke, De Wette, and Nitzsch<sup>1</sup> have maintained the reference to the murder committed by Cain; this, however,

<sup>1</sup> Nitzsch, in his treatise on John viii. 44, which, in other respects, contains very much that is valuable. (Comp. Schleiermacher's u. s. w. Zeitschrift, No. iii.)

evidently takes away from the depth of the meaning, as also Kling (loc. cit. p. 669, note) acknowledges. The view in question certainly appears favoured by the parallel, 1 John iii. 12 (where the murder of Cain is the express subject of discourse), as well as by the connexion of the words in the passage before us, the primary reference in the context being to the designed destruction of Christ. But the murder of Abel was too isolated a fact to justify the use of the term ἀνθρωποκτόνος, if the reference to spiritual death is to be excluded. The blood-thirstiness of the Jews was merely an expression of their inward spiritual death. Tholuck adduces, as an argument for the reference of the term also to the spiritual death of man by means of Satan's seductions, a suitable parallel from the supplement to Zohar, in which the old serpent is called בְּרִיָּהּ בְּחַיִּיָּהּ i. e. "which killed Adam," viz. in his higher spiritual life.<sup>1</sup>

We must not overlook the *ἐν* in our passage; it implies that the Devil constantly maintains the character which he manifested from the beginning of the history of man. It would add to the significance of the second statement which Christ makes respecting the Devil: ἐν τῇ ἀληθείᾳ οὐχ ἔστηκεν, if ἔστηκεν might be translated "he *continued* not in the truth," because this would presup-

<sup>1</sup> Lücke here warns us against false depth, and that justly. But it is a question whether the fear of this has not in the present instance, as in others, led to the contrary, superficiality. His main argument against my opinion is this: "the view of the murder of man, in a spiritual sense, destroys the connexion, because here the discourse can have no reference whatever to spiritual murder as respects Christ." And why not? Lücke has not specified the reason. Probably he thinks that, on account of ver. 59, where it is said the Jews "took up stones," we cannot suppose murder in a spiritual sense. But was this act of taking up stones a literal murder? Did not the Jews really believe that Jesus blasphemed God, and that consequently they ought to inflict the punishment which the law appointed for that crime? Besides, it must necessarily be admitted that they were not cherishing this design during the conversation; the whole discourse, from ver. 31, is addressed to the Jews *who believed in him*. Thus the matter is completely reversed, and, as Lücke maintains, *we cannot here suppose physical, but only spiritual murder*. These persons, who believed in him as Messiah, had an apparent faith. They entertained worldly hopes in reference to the Messiah, and thought that Christ would bring them to pass. But their hearts were set against the real object which engaged the mind of Christ, viz. the establishment of a spiritual kingdom, and, being lovers of the world, they hated him as the pure son of God. It was *in this spiritual hatred* that their *murderous disposition* consisted, and not in any positive purpose to commit corporeal murder upon Christ; they would have shuddered at such a thought, for they regarded him as the Messiah. It was not till he ascribed to himself divine properties that they desired to inflict on him the legal punishment. Then let us not have superficiality at the cost of exegetic truth!

pose a previous existence in it, and would accordingly indicate the fall of the Devil from that original state of purity. But it has already been frequently remarked, and, so far as the terms are concerned, it is perfectly indubitable (comp. Buttman's large Greek Gramm. vol. ii.; Winer's Gramm., 3d edit.), that ἵστημι and ἵστημι have the significations, "I stand" and "I was standing;" hence it appears that here the Saviour describes only the actual state of the Prince of Darkness. According to this, however, the words ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ present an aspect of pure tautology; for, in the first place, it seems self-evident that in him who does not *stand* in the truth there *is* no truth; and, secondly, it does not at all appear how, according to the above view of ἵστημι, the second statement could form the ground of the first, which is indicated by ὅτι. Lücke (p. 238), it is true, takes the connexion thus; "the devil does not continue in the truth, however often he may be placed in it, because the truth does not belong to his nature." But, in the first place, the supposition that the Devil has *often* been replaced in the truth, after having fallen from it, is without any foundation; and, moreover, according to this view, the non-existence of truth in him would be the *reason* of his not continuing in the truth, whereas it is evident that the meaning is to be apprehended inversely thus: "because he does not continue in the truth, there is no truth in him." Hence some expositors have even taken ὅτι as the mark of an inference in the sense of διὰ τοῦτο; but Lücke justly observes that, on account of the following ὅτι ψεύδομαι ἐστίν, this hypothesis cannot well be admitted. If, however, the causal connexion be retained, we are driven to a view of the words very similar to the old interpretation respecting the fall, and which may also be maintained in harmony with the true meaning of the terms; for the perfect tense ἵστημι certainly may be translated "I stand," because it literally signifies, "I have placed myself." This original signification being adhered to, the expression obtains the meaning of *continuance*, which Lücke and Tholuck also acknowledge. This, however, necessarily involves the idea of previous existence in the truth. Hence we must say, that although the proposition, "he continues not in the truth," certainly does not explicitly affirm the fall, yet it implies it; only the fall is regarded as a *continuous* act rather than as an isolated event. This is what Lücke appears to have had in his eye when he employed the terms "how-

ever often he may be, so to speak, placed in the truth;” only the expression is not suitable. Accordingly, the sense of these remarkable words is this: “he continues not in the (element of the) truth, for there is no truth at all in him.”

In considering the sentiment thus embodied, we must not overlook, first, the distinction between ἀλήθεια and ἡ ἀλήθεια, and secondly, the difference in the significations of the phrases, “he is in the truth” and “truth is in him.” The truth is the absolute truth,—eternal, pure Being itself. In this element nothing moves but that which is in itself holy; the Devil was *in* it, but he fell, and ever since has continued *out of it*. An unholy being, however, may have truth in himself; if, for example, he in penitence acknowledge his want of holiness, there is truth in him. But where there is not even *this* truth, there that which is devilish begins; and this not merely is averse from the divine, but denies it, and puts the opposite in its place. Now the divine activity against the Devil is nothing else than a protracted effort to reawaken the truth in him; but since he perseveringly resists this activity of the divine light, he perfects himself in his own character.<sup>1</sup> Accordingly, as all is conceived of in its development, so is the devilish; it originated in defection, *i. e.* an act isolated in itself, but involving every stage of the development; the unceasing energy of the Light bringing upon it the curse that results from shutting itself more and more against it. In this persevering activity of opposition, the ψεῦδος becomes perfected as the property (*ἰδία*) of the Devil; for perfected falsehood (τὸ ψεῦδος) is not merely that which is sinful in itself—which, in man, if acknowledged and repented of, may again appear in association with what is good—but includes, besides departure from God, the exertion of positive activity with a view to make the fallen existence equal to the eternal Being himself.

It may, however, be said that the statement, viewed thus, borders upon Manichæism; for if *the true be that which is* (i. 14), then in the Devil his existence must be a truth, so that the expression οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ appears too strong. Were it desirable to return a subtle answer, it might here be said that a distinction is to be made between ἔστιν ἀλήθεια ἐν αὐτῷ and αὐτός ἐστιν ἀλήθεια. For, if his existence were not a truth, he would

<sup>1</sup> Compare the remarkable observations of Dschelalledin on the relation of the Devil to God; in Tholuck's *Blüthensamml.* p. 138, ff.

certainly be either a chimera, or else an absolute being; but here the only thing intended to be asserted is that the free activity *in* him is not truth. Meanwhile, we prefer saying that here we are to retain merely the practical character of holy Scripture, which is quite at a distance from all metaphysical interest; and hence the words are to be judged of only according to practical necessity. In conformity with this, Christ aimed to describe the Devil in such a manner as was needful in order to shew the Jews that the character of their inward disposition was devilish. The supposition of de Wette, that John teaches an eternal fall of the Devil—as John v. 17, an eternal creation (?!)—is without any authority; it is to be reckoned among the numerous instances of arbitrariness, in which this expositor attributes his own ideas to the author whom he proposes to interpret.

Ver. 45—47. These verses contain the application of that which precedes to the hearers. They do not receive the (true) faith, just *because* the Redeemer speaks the truth, and this as a strange element does not suit them. In the passage xviii. 37, the words *ὁ ὢν ἐν τῆς ἀληθείας, ἀκούει μου τῆς φωνῆς* are quite parallel with *ὁ ὢν ἐν τοῦ Θεοῦ*, ver. 47. The sense is this: “In order to the reception of the divine, there must be a kindred mind; the want of this prevents it from being perceived.” According to what has preceded, this train of thought is clear; but some obscurity still presents itself in ver. 46. The question: *τίς ἐξ ὑμῶν ἐλέγγει με περὶ ἁμαρτίας;*—is evidently intended to awaken in the listeners the acknowledgment of the holiness and sinlessness of Christ, for which the words *εἰ τὴν ἀλήθειαν λέγω* do not appear suitable. Lücke therefore takes *ἁμαρτία* merely in the signification of “error.” But if we apprehend the term *ἀλήθεια* only in the profound sense in which St John employs it, the connexion is of the closest kind. The truth, as such, can proceed only from him who is sinless; hence the elevated moral character of Christ,—in which no one, not even the bitterest enemy, could find anything to censure,—ought to have rendered the Jews more observant and more susceptible of his commands.

Ver. 48—51. After this pungent address, hatred broke forth into its virulent fruits; they charged him with heresy and madness. (Concerning *δαίμονιον ἔχειν* comp. the remarks on vii. 20, x. 20.) The term *Σαμαρείτης* involves not only the idea of being held in contempt, but that of being in error respecting matters of faith,

and thus is employed as the designation of a heretic.) The Lord repels even this bold calumny in a gentle manner, adducing first his humble self-forgetting ministry (comp. the observations on vii. 18), in order then expressly to describe the eternal blessing which results from the reception of his word. (The phrase θάνατον οὐ θεωρεῖν—or, with a modification of the form, οὐ γεύσασθαι θανάτου εἰς τὸν αἰῶνα [ver. 52]—is perfectly synonymous with ζῶν αἰώνιον ἔχειν. The words τηρεῖν λόγον ἐμὸν, as in the similar case, ver. 32, do not mean merely to retain instruction in the memory, or merely to carry it out in external action, but they are to be understood in accordance with the profound view of the word of the Logos, to which St John always adheres [comp. the remarks on viii. 37]—that the word of Christ is a living spiritual power, which is poured into the soul as a creative element, and when faithfully retained or kept, calls forth therein a new higher life, a heavenly σπέρμα, so to speak. [Comp. the remarks on 1 John iii. 9.]

Ver. 52-55. In such terms the Jews think they have a decisive proof that the language of Christ is insane, their thoughts turning on physical death, the vanquishment of which is here referred to only as the extreme point in the redeeming power of Christ. (Comp. the Comm. on John vi. 40.) Hence they discover in his words a profession that he surpasses Abraham and the Prophets. Christ by no means denies his superior δόξα, but simply gives prominence to the fact that it is not arrogated, but conferred upon him by his Father. They, however, do not know this heavenly Father, and therefore they are incapable of perceiving his will; but he himself so knows him, that if he were to say he does not know him, he would participate their element of falsehood.

It is remarkable that here (ver. 55) the Saviour says of himself τὸν λόγον τοῦ Θεοῦ τηρεῖν, as above (ver. 51) he had recommended them to keep *his* word. This language seems to favour the Socinian view of Christ; for τηρεῖν constantly indicates the receptive activity of the creature towards that which is conferred, but it does not appear how Christ can ascribe this to himself, since he not merely *preserves* or retains the λόγος of the Father, but *is* this Logos itself. Certainly the difficulty is obviated with ease, if it be said that λόγον τοῦ Θεοῦ τηρεῖν means “to put into execution the commands of God;” and our passage is in that case similar to ver. 46, τίς ἔξ ὑμῶν ἐλέγχει με περὶ ἀμαρτίας. But this superficial interpretation, *in the first place*, is at variance with the profound

Johannine view, according to which the practical observance of commands appears only as the necessary consequence resulting from the inward preservation or retention of the higher vital power; and, *secondly*, it leads back to the legal stand-point, where ἔργα and not πίστις are the objects of contemplation. I therefore prefer explaining the passage in harmony with the more profound view of the phrase, so that Christ here places himself, as a human being, in proximity to his hearers; as he evidently presupposes in them the *possibility* of knowing God and keeping his word, so he proclaims to them the *actual existence* of the same in himself. It is not till we come to the verses which follow, that the language of the Saviour amounts to a statement of his absolutely superhuman nature.

Ver. 56. In allusion to ver. 53, Abraham is here called ὁ πατήρ ἡμῶν, and thus the corporeal relationship of the hearers to Abraham is implied, just as much as their spiritual difference from him. That in which Abraham rejoiced as a future good, was to these men a matter of no concern, although they had it before their eyes. But for the obscurity of the following εἶθε καὶ ἐχάξῃ, the meaning of the first clause—which is so simple—certainly would never have been mistaken. At all events the better class of expositors, such as Tittmann, would have abandoned the interpretation of the sentence as hypothetical,—an interpretation first proposed by the Socinians, who treat all grammar with contempt:—*callaturus fuisset si vidisset diem meum*, &c. (Comp. Lücke in locc.) The signification of ἡμέζα ἐμῇ cannot be at all doubtful; according to the *usus loquendi* which pervades the Old Testament as well as the New, it is the time of Christ's appearance and ministry upon earth. An apparent difference of signification is suggested merely by the fact that in the Old Testament the expression מָלְכוּתוֹ עִי comprehends the *entire* Messianic appearance in humiliation and in exaltation viewed collectively, whilst in the New Testament the ἡμέζα Χριστοῦ appears only as the future circumstance of Christ's return. (Comp. the details in the Comm. Matt. xxiv. 1.) As regards ἀγαλλιάσθαι with ἵνα following, it is by no means necessary to ascribe to the verb the idea of wishing, longing; it is sufficient to give ἵνα ἴδῃ its right meaning, "that he should see," and every difficulty is removed. (Comp. Winer's Gram. 4th edit. p. 314.)

But the concluding words, εἶθε καὶ ἐχάξῃ, are obscure. The reason why they are added is clear: they are intended to repre-

sent the eternal existence of the Son, as ver. 58 plainly shews. But how are they meant? Lücke and Tholuck, influenced by the example of Maldonatus, Lampe, and Kuinoel, here suppose a view of the coming of Christ upon earth in Abraham's heavenly existence. They say that Abraham, in harmony with the promises which he had received concerning the Messiah (Gen. xviii. 18, xxii. 18), rejoiced at the time of Christ's appearing, and according to the general connexion of the beatified with the living, he felt the influence of the event, and his joy was completed. Certainly no one would object to such an interest taken by the departed in earthly occurrences, although the passages Matt. viii. 11, xxii. 32; Luke xvi. 19 (to which Lücke here refers) cannot prove it; Matt. xvii. 3, to which Tholuck appeals, indicates it more plainly. But apart from that, this view of the passage is, on other accounts, unsuited to the connexion. It is true, it seems favoured by the fact that *ἰδέναι* must be something else than *ἀγαλλῆσθαι*, whilst on the other hand, if the act of seeing be conceived of as internal and spiritual, the two appear identical; for the exultation itself certainly presupposes that the object is beheld by faith. But this apparent advantage, upon closer consideration, is seen to be of no importance; not to mention that it is opposed by a very essential circumstance in the connexion. For, if the sight of the day of Christ by Abraham referred to the time of the Redeemer's ministry on earth, in the first place, it would have been necessary to employ the present tense, and to say "Abraham sees my day and rejoices," because the ministry of Christ on earth was still continuing; and secondly, ver. 58 would be quite unconnected with the subject. There the Redeemer declares that he was before Abraham; but how could he say so in allusion to ver. 56, if in this verse nothing more were affirmed than that Abraham rejoiced in the anticipation of the future Messiah, and his joy was not completed till the Messiah came? If, however, the connexion between ver. 58 and ver. 56 be entirely denied, and it be said that the declaration ver. 58 was occasioned merely through the remark of the Jews ver. 57, then it remains inexplicable why Christ uttered the statement of ver. 56 at all; these words can have no meaning unless they be regarded as intended to represent the superior dignity and the eternity of Christ.

Hence we must agree with Origen, Augustine, the Reformers, Bengel, Semler, &c., who here acknowledge a view of the Messiah

on the part of Abraham while he was on earth. Then ver. 56 and ver. 58 are in precise harmony,—the latter asserting that at that remote period it was *possible* for Abraham to behold him, since he *was before* Abraham. The above mentioned difficulty easily vanishes as soon as this vision of Christ by Abraham is correctly apprehended. The vision in question is to be distinguished from the *promises* that were given to Abraham,<sup>1</sup> and from the *types* that he saw.<sup>2</sup> It is true, we cannot with certainty adduce a positive historical fact,<sup>3</sup> as the thing here referred to; but, that is not the point. Whereas, according to the other hypothesis, we should be obliged to presuppose that it took place in heaven, according to our view, it should be received on the authority of of Jesus, as having occurred in Abraham's life on earth. It is sufficient that it was a sacred circumstance in his life, in which—like St John who (according to the Apocalypse) saw the last time—he beheld the glory of the revelation of God realised in Christ, and this sight filled him with happiness and joy.<sup>4</sup> This view being taken, the sequel unites with the statements of ver. 56 in a strict and complete connexion.

<sup>1</sup> The interesting parallel Heb. xi. 13, *κατὰ πίστιν ἀπέθαινον ἑδοῦναι πάντα, μὴ λαβόντες τὰς ἐπαγγελίας, ἀλλὰ πῶρθεν αὐτὰς ἰδόντες καὶ ἀσπασάμενοι*, is to be explained as referring merely to seeing in faith.

<sup>2</sup> Those types which relate to the suffering Christ, such as the offering of Isaac, are by no means to be regarded as pertaining to this subject; for *here* it is only the glorious part of the Messiah's appearance that is viewed. It would be more appropriate to think of such as the meeting of Abraham with Melchizedek, and the entertainment with bread and wine (Heb. vii.)

<sup>3</sup> Lücke adduces this circumstance, that nothing is said of such a fact in the Old Testament, in opposition to our view of the passage; but then Abraham's sympathy in the heavenly world with the occurrences of the Messianic period must also be proved. The same scholar farther thinks that the connexion with ver. 58 may be wanting, because ver. 58 was elicited by the exclamation of the Jews ver. 57. But if the Jews did not interpret the words of Jesus, ver. 56, incorrectly, it follows that the relation of ver. 58 to ver. 56, necessarily requires a reference to the latter; and if their view of his language had been false, the Saviour would not have agreed with it, but would have corrected it. Finally, Lücke opposes my interpretation by the superficial remark that although there is some depth in it, it is not true, for Abraham certainly might have beheld Christ, but he could not have seen his *day*, because this was not come; as if the future were not in all prophetic visions represented as present! If Lücke's exposition were correct, the passage must necessarily have run: "Your father Abraham rejoiced that he should see my day, and now he *sees* it and *rejoices*." But had this been the form of the words, the Jews could not have replied: "Thou art not yet fifty years old, and hast thou seen Abraham?" Accordingly, this remark of the Jews renders it necessary to regard the fact, that Abraham saw the day of Christ, as belonging to the past.

<sup>4</sup> Even passages in the writings of the Rabbins affirm, according to Gen. xviii. 17,

Ver. 57—59. The Jews understood Christ quite correctly, in so far as they perceived that he represented himself as existing in the time of Abraham; only they referred this statement to his corporeal existence instead of to his divine life. (There can be no doubt that they named fifty years merely as a round number; Irenæus, therefore, is mistaken in deducing from this passage the conclusion that Christ must have been more than forty years old. Iren. adv. haer. ii. 39, iii. 22.) The Lord emphatically explains it as indicating his higher being: "Before Abraham *was* born I *existed*." In these words we must not only retain the antithesis between *γενεσθαι* and *εἶναι* (comp. the remarks on i. 1), according to which Christ ascribes to himself absolute and eternal being; but the signification of the present tense (*εἰμί*) must not be overlooked. It bears the same signification as the imperfect is in other instances employed to convey, viz. that of enduring, competent being. (Comp. the observations on i. 1. Winer's Gramm. 4th edit. p. 244. He adduces from the Old Testament the parallel Jer. i. 5; *πρὸ τοῦ με πλάσσει σε ἐν κοιλίᾳ, ἐπίσταμαί σε*.) In my opinion, however, Tholuck is not correct when, referring to iv. 26, he ascribes to *ἐγὼ εἰμι*, according to the Hebrew *אני אני*, the meaning "I am who I am." For here the subject of discourse is not *who* Christ is, but *the fact that according to his divine being he is eternal*.

The attempt has been made to remove this meaning, which is of so much doctrinal importance, by saying that here *εἶναι* denotes not real, personal existence, but the divine knowledge and will respecting the future existence, so that the sense would be, "before Abraham was born, God had decreed that I should exist." Such is the explanation given by Dr Paulus, and at an earlier period by Grotius. But where this idea occurs, as for example, Ephes. i. 4, the divine will is the express subject of consideration; here, however, it is merely existence that is spoken of, and upon a comparison of i. 1, *ὁ λόγος ἦν πρὸς τὸν Θεόν*, no doubt remains that the words of the Saviour are intended to teach a personal existence.

that God shewed to Abraham all the future. (Comp. Lücke in loco. p. 310, note.) A remarkable parallel to the phrase "Abraham saw my day" is formed in the speech of Balaam, Numb. xxiv. 17, by the words: "I shall see him, but not now, I shall see him, but not nigh; there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel." The only difference is that there the future is employed and here the aorist.

This open declaration of Jesus concerning himself caused the inward rage of these supposed believers against the object of their selfish belief to break loose and display itself externally in the attempt to murder; but as the hour of the Lord was not yet come, no hand could touch him, the shield of God rendered him invulnerable. Jesus, however, left the Temple. (Concerning ἐξέρχεται καὶ ἐξῆλθεν, comp. Winer's remarks, Gramm. p. 439.—The additional sentence, διελθὼν διὰ μέσου αὐτῶν καὶ παρεῆγεν ὄψως, in which, according to another reading, ἐπορεύετο is further interpolated, is undoubtedly spurious, and on this account it is rejected by Griesbach and Schulz. Probably it was first inserted in the margin, from Luke iv. 30, and then gradually admitted into the text.)

### § 3. HISTORY OF THE ADULTERESS.

(John vii. 53—viii. 11.)

In considering this remarkable account, which we here treat as supplementary, we have to prosecute a twofold investigation; *in the first place*, we must examine the subject of its authenticity in the Gospel of John; and *secondly*, the credibility of the history as such must be tested. As to the *first* question, most of the modern inquirers are so unanimous in their opinion, that we may regard it as settled. On this account, and considering also that it belongs rather to the department of preliminaries, we shall only treat it briefly. The *second* inquiry, on the contrary, seems to me so far from decided, that I deem a careful consideration of it indispensable, and to this I hope I may be able at least to contribute something.

1. The spuriousness of the history of the adulteress in St John is indicated by *the manuscripts*. Not merely is it wanting in distinguished Codices (as A. B. C.),<sup>1</sup> but in many of those which contain it, it is marked with the sign of suspicion; not to mention that a great and striking variety of readings occurs in the account, by which interpolations are generally betrayed. 2. The

<sup>1</sup> In regard to Cod. A. however, the omission is only concluded from the circumstance that the pages wanting would not have been sufficient to contain the section. There is a break also in Cod. C. The most important MS. in which the piece is found is D.; but this Codex gives an entirely different text.

*Fathers* and the *Versions* perfectly harmonize with the manuscripts in their testimony against its authenticity. For, anterior to Augustine and Jerome,<sup>1</sup> we find only slight traces of it, and at a far later period, Euthymius<sup>2</sup> declares himself doubtful as to its genuineness. Moreover, the oldest versions, *e. g.* the Syriac, Gothic, and Armenian, know nothing of the account of the adulteress in St John. 3. Evidence to the same effect is derived from the *language*, which in many instances is not Johannine. The expressions πᾶς ὁ λαός, καθύστες ἐδίδασκεν αὐτούς (viii. 2), and οἱ γραμματεῖς καὶ οἱ φαρισαῖοι (viii. 3), are more in conformity with the *usus loquendi* of the synoptical writers than with that of St John; while the incessant ὅς, is quite contrary to the style of our Evangelist. 4. Finally, the *context* also shews that the history does not belong to the Gospel; for it only interrupts the course of the conversation of Christ with the Jews in the Temple (comp. the remarks already made viii. 12), and it has no connexion at all either with that which precedes it, with that which follows it; or with the main design of St John. The phrase in which the transition is expressed, καὶ ἐπαρέβη ἕναστος εἰς τὴν οἴκον αὐτοῦ (vii. 53), is in the highest degree obscure. It does not appear whether we are to understand by ἕναστος the Sanhedrists, who have just been spoken of, or the strangers who had come to the feast. The remark in reference to the former,—that after their sitting was concluded they went to their homes,—would be perfectly idle; and the application of it to the latter is forbidden by the context, for not a word has been previously said about persons who had been journeying to the feast. Moreover, the following words (viii. 1, 2.) Ἰησοῦς ὅς ἐπαρέβη εἰς τὸ ὕψος τῶν ἐλαιῶν ὕψους ὅς πάλιν παρεγένετο εἰς τὸ ἱερόν, sound quite as if they related to the last days of the life of Jesus, the nights of which we know he spent out of the city; that he did this before that period is not very probable.

<sup>1</sup> Jerome, who devoted himself so much to inquiry, investigated this section. Comp. advers. Pelag. ii. 17. He remarks that it is found in many Greek and Latin Codices, but still he justly doubts its authenticity.

<sup>2</sup> Euthymius was a learned monk who flourished about A.D. 1116. He was celebrated for his *Panoplia dogmatica orthodoxæ fidei adversus omnes Hæreses*, which was designed to defend the doctrines of the Greek Church against all its opponents. He also wrote Commentaries on the Psalms and the four Gospels. Mosheim ranks him among the principal writers of the age. See Soames' Mosheim, vol. ii. p. 434, note 2.—Tr.

In addition to all these grounds, we have the *internal* argument derived from the account itself; but as this is not needed to strengthen the conclusion that the narrative is spurious,<sup>1</sup> we shall view it under the *second question*, viz. *the credibility of the history in itself*.

As I cannot agree with the prevailing opinion (entertained even by Lücke and Tholuck) that nothing can be urged against the credibility of the account itself, I feel bound to give a full statement of the difficulties which present themselves to me in the history of the adulteress, in order that the objections which I myself shall endeavour to set forth may, if possible, be satisfactorily removed.<sup>2</sup>

(1.) The first question is,—were the Pharisees and Scribes,

<sup>1</sup> The most successful attempts to maintain the authenticity of the account in St John have been made in recent times by Storr, Stäudlin, and Kuinoel; but still the scale preponderates against its genuineness; in particular Lücke, De Wette, and Tholuck are opposed to it.

<sup>2</sup> Tholuck finds, in the history of the adulteress, no difficulties of importance. He thinks the Pharisees, in arresting the woman, did not intend to perform any judicial act, but designed to propose to Christ a mere question of law; and hence they could consistently withdraw. He is of opinion that the temptation intended for the Lord by the question of the Pharisees was this: they, knowing his gentleness, hoped he would speak freely to the woman, in which case they could have charged him with the open violation of the law. By the treatise of Dieck, however (Studien, 1852, No. 4, p. 791, ff.), I confess that I am only confirmed in my doubts, and cannot see the propriety of the course which he takes. This scholar, to whom we *Theologians* must acknowledge an obligation for having, as a *Lawyer*, entered upon the close consideration of this narrative, says (loc. cit. p. 796) it appears to him that all depends upon the answer to the question, *whether, according to Christian principles, the punishment of adultery with death is tenable*; and, in order to answer this question satisfactorily, Dieck thinks it necessary to enter into the Christian system of divorce in general. This mode of proceeding seems to me quite mistaken. Since both the woman and the Pharisees were Jews, how could the Christian rule be applied to the case? We always find that the Redeemer treats every one according to the principles which apply to his standpoint; a confused transference of higher principles to persons occupying an inferior stand-point never occurs in his ministry. From what follows (loc. cit. p. 835, ff.), it is also clear that Dieck thinks, if the Lord had decided for the fulfilment of the law, the Pharisees would forthwith have stoned the woman. But I confess I find that this supposition encumbers the account with insurmountable difficulties; for, according to this, the conduct of Christ would have been a complete interference with the course of justice—an act which Jesus never allowed himself to commit. Hence the legal view put upon the history of the adulteress, in the treatise by Dieck, clearly shows how important the perplexities are which the account contains. The whole question is associated especially with the difficult inquiry concerning *the relation of the invisible Church, and that which obtains in it, to the external constitution of Church and State*, and here primarily to that of the Old Testament. The words of Luther, “the preaching of Christ does away with sword, judge, and all the rest,” may, in this connexion,

who brought the woman to the Saviour, acting officially as agents of the authorities, or as private individuals? In the *former* case a difficulty springs from the circumstance that they came to Christ at all, and then that they afterwards let the woman go; it would have been their *duty* to hand her over to the magistrate. In the *latter* case, however, it becomes a question to what law they refer when they say: Μωσῆς ἡμῶν ἐνετείλατο τὰς τριατάς λιθοβολεῖσθαι σὺ οὖν τί λέγεις; (viii. 5.) Moses had not appointed every one to be judge, but only the magistrate. It is true that appeal has here been made to the so-called law of zealots, but the opinion to be formed of this has already been indicated in the Comm. on Matt. xxi. 12.

be very incorrectly apprehended; in relation to the spiritual world they certainly are perfectly true, but in relation to that alone. In the external world, the Lord allows justice to take its solemn course. Although the thief on the cross sincerely repented, Jesus did not take him from the cross by miracle, but suffered him to bear his punishment. In like manner here, it cannot be said that the Saviour rescued a guilty but penitent woman from the arm of the law which had seized her; although, it may well be supposed, that if according to divine permission, *no one* was found who would make a charge against her, the Lord did not consider himself called upon to become her *accuser*.<sup>1</sup> It must therefore be presumed that the Pharisees in question did not act officially, but merely as private persons; the narrative otherwise viewed becomes involved in difficulties. The great satisfaction with which this account is regarded by worldly men, who are destitute of spiritual life, rests mainly upon the misapprehension so easily arising from a false view of the history; they think of the Lord as doing away even with the *just* punishment of sin—a mode of proceeding quite suited to their moral indifference. But of such a Saviour the Bible knows nothing! The living Christ is as *just* as he is gracious, and because sin cannot but be punished, he takes its necessary consequences upon himself, bestowing the blessing of forgiveness upon those who, *in true repentance, pronounce the sentence upon themselves*, and believe in him who justifies. Thus the thief on the cross rightly judged, in the conversation with his companion: “we receive the due reward of our deeds;” and it was only on account of such repentance arising from a true sense of justice, that he could believe in forgiveness. In like manner, it must be presumed respecting the adulteress, that she deemed herself deserving of death. It was only in this case that the words of the Lord could have been applied to her; “Neither do I condemn thee,”—a declaration which is to be understood not merely as negative, but as positive also: “I forgive thee thy sins!” Only in this case could the words “sin no more,” addressed to her after she had received forgiveness, convey their proper force. Hence, as I have already remarked, I can only consider Dicke’s view of the whole matter, according to which the Redeemer was even *bound* to act as is related, in order *to save the life* of the adulteress (loc. cit. p. 814), as altogether mistaken. So far from the preservation of physical life being the subject of discourse here, the entire ministry of the Redeemer relates to that which is spiritual, and corporeal preservation may be regarded merely as the *consequence* of the salvation of the soul.

<sup>1</sup> Olshausen’s remark on this subject, in the Commentary on the passage here referred to, is, that the so-called law of zealots has been completely exploded by Lücke. —Tr.

(2.) Another difficulty is involved in the circumstance that stoning for adultery is not commanded by Moses. (Comp. Levit. xx. 10; Deut. xxii. 22.) According to Talmudic statements, strangling and not stoning was customary; it was only when the adulteress had been betrothed, or was a priest's daughter, that the latter mode of punishment was adopted. Meanwhile, upon the perusal of the disquisition concerning this point by J. D. Michaelis (Mos. Recht. Part v. p. 261, ff.), it is soon seen that little stress is to be laid on this circumstance; for the Talmudists take their data from mere conjectures, and the ancient practice in respect to this is unknown.

(3.) A far more important difficulty is started by the inquiry,—how could this question involve a temptation for Jesus (viii. 6)? Had he, according to the law, advised severe measures, or had he recommended leniency, it does not at all appear in what way this could have injured him, since at any rate he would merely have expressed a private opinion. All that has been adduced, in proof that such an expression of his sentiments would have exposed him to danger, has the evident appearance of being forced; for example, that if Jesus had decided in favour of punishment by death, it would have seemed that he vindicated the right of the Jews to administer capital punishment, and thus he might have been rendered an object of suspicion to the Romans (so Grotius); or, that if he had pronounced a lenient judgment, he would have been accused by the Jews as a despiser of the law (so J. D. Michaelis.) The only means of solving the difficulty is to take *πειράζειν* in the milder sense, as denoting, not a malicious attempt to embarrass, but rather a well-meaning desire to gain information. (It is similarly employed Matt. xxii. 35, at which place compare the Commentary.) It is true the words added, *ἵνα ἔργωσι κατηγόρησιν αὐτοῦ*, appear opposed to this view of the term; perhaps, however, they may be explained in such a manner as not to shew that these individuals intended to derive from the answer of Jesus materials for an accusation before the Romans or the Sanhedrim, but that they only designed, by giving information concerning him, to get into favour with the leaders of their sect. In this case the act might be regarded as inconsiderate, but not as malevolent. Still this is not satisfactory, and the circumstance contains a serious difficulty yet to be removed.

(4.) The answer of Christ (viii. 7) seems like an interference

with the official administration of justice; for the expression *οἱ γραμματεῖς καὶ οἱ φαρισαῖοι*, ver. 3, appears to designate the members of the Sanhedrim, who were the lawful judges. The judicial punishment of crimes is independent of the guilt that may attach to the judge; it is the *duty* even of the most wicked judge to punish the guilty (unless he intends to augment the number of his sins), because he is to be regarded not as an individual, but merely as the organ of divine justice. Here, however, Jesus appears to connect the punishment of gross, open transgression with the innocence of those who punish. But if this connexion were just, no punishment could be admitted in any case, especially considering that *ἀναμάρτητος* (viii. 7) cannot be understood as referring merely to similar crimes of incontinence, in the sense "he who is conscious of being free from guilt in *this* point," but must be taken as implying sinlessness in general; for that every one of these Pharisees was an adulterer, neither is involved in the words, nor is in itself to be supposed; and hence, as no one is sinless, no sin could be punished. Lücke, indeed, on this point observes (p. 190) that here the Redeemer spoke merely in reference to the *βασιλεία τοῦ Θεοῦ*, and he quotes the words of Luther: "Such is the doctrine of the kingdom of Christ; and when this prevails, it does away with the sword, the judge, and all the rest." But in all the four Gospels we find no instance in which the Redeemer shielded an action evidently constituting a gross violation of the Mosaic law from the severity which that law enjoined, as it would appear that he shielded this. In Luke xv. the prodigality and harlotry of the son is not to be viewed as crime coming under the cognizance of the magistrate. Even *συνοφαντεῖν*, Luke xix. 8—10, does not denote evident and actionable fraud, but the less palpable practice of overreaching, which is to be tried only before the tribunal of conscience. Adultery, however (*i. e.* illicit connexion with a married woman, who was regarded as the property of the husband), is a positive transgression of the law, which, according to the code of Moses, was a capital offence; how, then, could the Lord associate the punishment of such a crime with the guiltlessness of any one? Viewing the matter in reference to the kingdom of God, we never see Jesus so invade the existing order of things as to abolish it. This (as it appears to me) very weighty objection to the history has not until now been set forth in its full importance, any more than it has been appropriately answered.

In addition to these considerations, we may also notice, in the first place, the extraordinary tenderness of conscience manifested, according to viii. 9, by the Pharisees; secondly, the circumstance that, as the same verse implies, the people (ver. 2) appear to have withdrawn with the Pharisees, for which there does not seem to have been any reason at all; and, lastly, the fact that Jesus, according to viii. 11, utters the words *πορεύου και μηκέτι ἁμάρταναι*, without anything being said about penitence and faith on the part of the woman. If it be said that Jesus perceived penitence and faith in her, it must be confessed that, in that case, either St John or one of the other Evangelists might have been expected to mention it, because, by this means alone, all misapprehension of the account might have been removed.

Whether it be possible to set aside all the scruples arising from the considerations which I have now enumerated, I know not; but, notwithstanding my full sense of their weight, I am restrained from positively denying the credibility of the history, because there are also important circumstances *in its favour*. 1. As one of these we may mention the peculiarity of the history, which makes a subsequent fiction improbable. Particularly Christ's stooping down and writing in the sand is such a singular act, that it would hardly have been invented without any historical occasion. 2. The account, even if it be not St John's, is ancient; for, according to Eusebius II. E. iii. 39, it was found among the additions to the original St Matthew, which occur in the *εὐαγγέλιον κατὰ Ματθαίου*. 3. No design can be ascribed to the invention of this history. All traditional legendary compositions wear the impression of a certain party, for the interests of which they are constructed; here, however, not a trace of design is betrayed. Why it was inserted in this particular passage of St John's Gospel cannot indeed be stated with certainty; but the words, viii. 15, *ἐγὼ κέλευσά εἶπά σοι* might easily induce some one to write this anecdote in the margin of his Codex as a proof to the point.

These circumstances, which exclude the supposition of a purposed fiction, lead us to make the following remarks in reference to the difficulties specified. In the first place, these Pharisees, although to be regarded as natural men, must by no means be considered malicious; on the contrary, they appear to have been susceptible of the operations of the Spirit, and only to have desired information from Jesus as to his opinion on such a case. It is

true that this view of them does not suit the context in St John ; but the account, looked upon as an isolated history, contains nothing opposed to it, if we except the words *ἵνα ἕχωσι κατακρίσειν αὐτοῦ* (viii. 6), which certainly present a contradictory appearance. These persons must be regarded as acting altogether in a private capacity ; they apprehended the adulteress in order to bring her before the tribunal ; but, as they happened to meet with Jesus, they laid the matter before him. Accordingly the requirement of the Mosaic law to which they refer (viii. 5), is to be understood as relating merely to the sentence that might be expected *from the court of justice*, and not to an arbitrary execution, on their part, of what the law demanded. They were not compelled by any law to present themselves as *accusers* in this affair (they were not at liberty to be *judges*) ; they might have quietly left the husband to complain and to call them as *witnesses*. Doubtless their indignation did not proceed from pure moral emotion, but contained an admixture of that secret malignant gratification, which so often creeps into the heart of man, when he sees his neighbour led into sin and misery. Perhaps they hoped that as a Prophet, and as the supposed Messiah, he would deliver an extraordinarily severe opinion respecting the unhappy woman. But Jesus first (by the symbolic action of stooping down and occupying himself with something else) shewed them that such matters did not belong to him (just as in Luke xii. 14) ; and afterwards, when they pressed him more urgently, he pronounced no sentence concerning her, but indirectly rebuked the accusers themselves. He awoke within them the consciousness of personal guilt, which was the most powerful means of suppressing their malignant joy ; and as they had now lost the motive for interfering in an affair that did not pertain to them, while on the other hand they were under no necessity to meddle with the woman, far from committing any daring mischief, they, with a proper feeling, withdrew. Jesus, however, did not thus relax the rigour of the law, and still less did he take upon himself the judicial office ; he only pointed out to these accusers, who had taken pleasure in the unhappy circumstances of another, that, before they set themselves up as public protectors of morality, it was necessary for them to begin with their own faults, leaving the affair of the woman to the husband, who alone, in this case, was *called* to speak. Now, regarding himself also merely as a private person, and perceiving the woman's sincere penitence,

Jesus could say to her : οὐδὲ ἐγὼ σε κατακρίνω, — while this declaration being purely spiritual and individual, and not the sentence of one appointed to be Judge, neither was intended to make, nor could make, any invasion of the rights belonging to the husband and to justice, if the former chose to prosecute his cause. Thus the conduct of Jesus was on all hands in the highest degree beneficial in its effects, without involving any injury whatever.—According to this view, the principal considerations against the credibility of the account disappear; and if at the same time we admit that it was not directly composed by an apostle, but was produced at second-hand somewhat later, the circumstance that no explicit mention is made of repentance and faith (viii. 11), which otherwise would be strange in the highest degree, becomes explained; while, in like manner, the inaccuracy of the representation, an instance of which occurs viii. 9, where μόνος relates merely to the Pharisees who had withdrawn, and not to the people (ver. 2), is accounted for.

The most dubious point, however, in the narrative, is the description of the Pharisees as πεισάζοντες, ἵνα ἔχωσι καταγγεῖν αὐτοῦ (viii. 6), which, on the one hand, is not consistent with the by no means unsusceptible disposition afterwards ascribed to them; while, on the other it does not appear apposite, because no temptation was involved in the question. Hence a certain suspicion respecting the credibility of the history of the adulteress continues in my mind, and none of the interpretations which have been offered to this day has sufficed to remove it. I would that some one may succeed, by a more acute analysis, in dispelling all my doubt!

The individual points of the section remain to be noticed. The expression ἐπαντοφώσῃ (viii. 4), in the New Testament, is a ἀπαξ λεγόμενον. Plesychius explains it : ὁ ἐπ' αὐτῷ τῷ κλέμματι εὐβελείας, ἔτι κατέχων αὐτό. In the wider sense it signifies "taken in the act itself."—The action of Christ in stooping down and writing on the ground is altogether peculiar. No doubt the transcribers were perplexed as to the manner in which this fact was to be understood; hence some added καὶ προσποιούμενος, i. e. "appearing as if he wrote," while others, adopting a sense precisely opposite, appended the words μὴ προσποιούμενος, meaning that he wrote in reality. Many even sought to find out what the Saviour had written; some entertained the idea that Jesus wrote hints con-

cerning the sins of the Pharisees, and that when they perceived his knowledge of their hearts, they slipped away. But this interpretation proceeded from the feeling that the withdrawal of the Pharisees required a motive, because in consequence of viii. 6 they were regarded as malevolent tempters of Christ—according to which view, however, the history is perfectly unintelligible. Modern expositors are one in the opinion that the stooping down and marking in the sand is merely an expression of refusal, indifference, or unwillingness to reply.<sup>1</sup> Instances of the same custom frequently occur among the ancients. Thus, for example, in the beginning of the Acharnians of Aristophanes, ver. 30, ff. it is said :

καὶ τ' ἐπειδὴν ὦ μόνος,  
 στένω κέρχχαν, σκορδιῶμαι, πέζδομαι,  
 ἀπορῶ, γράφω, παρατίλλομαι, λογιζομαι κ. τ. λ.

where the expressions γράφω and παρατίλλομαι, “I write,” and “I pluck out a hair here and there,” indicate actions implying embarrassment, absence of mind, or occupation with something else. Comp: also Aelian, Var. hist. xiv. 19,<sup>2</sup> and from the Talmud. Tract. Gittin, fol. vii. 1. (Consult Tholuck in loco.)

The words viii. 7, πρῶτος τὸν λίθον ἐπ' αὐτῇ βαλέτω, are not to be regarded as containing an invitation to put the sentence in execution themselves (this belonged to the judicial authorities); on the contrary, the phrase is only similar to the following κατακρίνειν, ver. 10. Any one may in his own thoughts condemn as well as acquit a criminal, without assuming the prerogative of the magistrate, supposing that he passes his opinion merely as an act of individual judgment. It is thus that we are to take the language of Jesus: οὐδὲ ἐγὼ σε κατακρίνω, *i. e.* in reference to the external fact; while, on the other hand, as it respects the relation to God, it has its eternal significance. It may be supposed that after this

<sup>1</sup> Jer. xvii. 13, the phrase “to write the name of some one in the earth” is a figurative form for “leaving to destruction.” But, if this signification be applied here, it follows that Christ judged the Pharisees, which, according to viii. 15, does not appear to be the tendency of the account. Besides which, in that case the words ἔγραψεν εἰς τὴν γῆν would not have stood alone, but δόγματα αὐτῶν or αὐτούς must have been added.

<sup>2</sup> In Aelian it is said of Archytas, that being asked an impudent question, he was silent, ἐπέγραψε δὲ κατὰ τοῦ τοίχου, δείξας μὲν, ὃ εἰπεῖν ἐβιάζετο, οὐ μὴν βιασθεῖς εἰπεῖν. But we must not overlook the circumstance that Aelian mentions this fact as an *unusual* one.

acquittal of the woman by the Lord, if the husband had prosecuted her, she would have been condemned by the court and stoned; but this would not have annulled the pardon granted by Christ, which was of everlasting force in regard to her *soul*. Hence Augustine very justly remarks: *ergo et dominus damnavit sed peccatum non hominem*. (Concerning εἶς καθ' εἶς or καθ' ἑἷς [Mark xiv. 19; Rom. xii. 5] comp. Winer's Gramm., 4th edit., p. 227. It is a solecism occurring also in profane writers. On the formation of this expression comp. Döderline de brachylogia [Erl. 1831] p. 10.)

#### § 4. HEALING OF THE MAN BORN BLIND.

(John ix. 1—34.)

The eighth chapter, which winds up with the conclusion of a great series of discourses, is followed by the history of a cure. As to the chronological connexion of the latter with what precedes, no express dates are given, but παραύγου (ix. 1) in association with ver. 14, according to which the healing took place on the Sabbath, allows us to regard the event as having occurred on the same day during which the above discourses were delivered. This was the final day of the feast (vii. 37), and as such, a Sabbath. If a subsequent Sabbath had been meant, it is probable that μετὰ σαββάτα, or a similar formula, would have been added. As regards the form taken by the history of this cure, we are struck by the great degree of amplification, which brings to mind the accounts of cures given by the synoptical Evangelists. But, *in the first place*, it is to be observed that this narrative does not stand by itself; it is in union with the discourses in chap. x., to which it forms the historical foundation. And *secondly*, the greater part of this paragraph is not the history of the healing, but a representation of the insidious proceedings of the Pharisees. The Evangelist, however, in strict keeping with the design of his work, has reserved the description of the increasing hatred cherished against Jesus by his enemies for the later period of his life.

Ver. 1, 2. In the neighbourhood of the Temple a number of sufferers lived (Acts iii. 2,) amongst whom was a man born blind. The severity and rareness of this affliction, induced the disciples to inquire into its cause. They traced this, like all evil, to sin,

but they were in doubt whether the sins of the man's parents, or his own, had been the cause of *such* a calamity. The former view was very natural, and is also intimated ix. 34. According to Exod. xx. 5, evil is visited on the third and fourth generations, while good is transmitted to the thousandth; or, if the statement be inverted, God by his grace so soon arrests the naturally progressive operations of sin, that they are not displayed beyond the fourth generation. Thus instead of severity being involved in this, as is often believed, it implies transcendent grace. At the same time, even this transmission of happiness or suffering from parents to children presents nothing inconsistent, except when men are regarded as independent individuals standing in perfect isolation from the mass; while, according to every view that penetrates beneath the surface, humanity appears as a living whole of which individuals are the members, and as members, they naturally share the condition of the body at large. Participation, however, in the suffering of the parents is no more a sign of *personal guilt*, than participation in their happiness is a matter of *personal merit*.<sup>1</sup> (Comp. the details in the Comm. on Rom. v. 12, ff.) But the most remarkable part of our passage is the alternative presented in the words: ἢ αὐτός ἡμαρτεν, ἢ οἱ γονεῖς αὐτοῦ. The hypotheses of the pre-existence and transmigration of souls, which it was at one time attempted to found upon this passage, may now be regarded as obsolete. The Jews do not appear at any time to have entertained these notions; at all events, the people in general never did.<sup>2</sup> It is also to be observed that, had they done so, they must have supposed not merely pre-existence, but (as Origen observes) a fall among souls in the spiritual world. Hence Tholuck

<sup>1</sup> The book of Job is a commentary on the truth that personal suffering is not always to be looked upon as the punishment of corresponding personal guilt. Job's friends, in consequence of his suffering, supposed that he had contracted proportionate guilt, and urged him to confess it; but he declares his innocence, and God recognises it. The passage Deut. xxiv. 16, refers to personal guilt, which every one bears for himself.

<sup>2</sup> That the Jews believed the doctrine of metempsychosis has been inferred from Josephus, B. J. ii. 12, who remarks: the Pharisees thought that souls passed into other bodies. But this, when rightly apprehended, has reference only to the μετανοσημάτωσις, i. e. the transition of the soul into a glorified body at the resurrection. The pre-existence of the soul does indeed appear to be asserted in some rabbinical writings. (See the passages in Lightfoot, hor. heb. p. 1049.) They speak of a place where souls are assembled, which they call Goph or Guph (גופ), and from which souls gradually descend into bodies. But the question is, whether this idea had been distinctly arrived at in the time of Christ? The later Rabbins have taken a great deal from the Gnostics and other sects that was not known by the Jews of earlier times. Thus Eisenmenger

is of opinion that the passage is to be understood as referring to anticipatory punishment for future sins, which God, according to his omniscience, foresaw in the blind man, but that this view may have been entertained without any analogy in the Holy Scriptures.<sup>1</sup> Lücke, on the contrary, agrees with Lightfoot, and thinks of sins which the blind man may have committed in the womb of his mother. The Rabbins certainly admitted the possibility of such sins, and, in speaking of it, they appeal to the contest between Esau and Jacob in the womb of Rebekah, Gen. xxv. 22. It is, indeed, doubtful whether, in the time of Christ, this had become a familiar national idea; but this view of the obscure passage commends itself to me more than the others which it has been attempted to found upon it.

I class the phrase, ἵνα τοφλῶς γεννηθῆ with those in which ἵνα is used as indicating consequence and not design. Winer, indeed (Gramm. 3d edit., p. 383), says that it is to be explained from the Jewish teleology, which the disciples, participating the national propensity to exaggerate, had believed. But if this statement were forced, it would imply that the disciples supposed either the blind man or his parents to have sinned *for the purpose*, or *with the design*, that he might be born blind. According to the Jewish teleology such a design might certainly be ascribed to God, but not to sinners themselves. If therefore it is incorrect constantly to say that ἵνα is employed ἐπιλατιῶς, in order to remove a difficulty in the meaning,—it appears to me equally certain that Fritzsche and Winer have gone too far in asserting that in the New Testament ἵνα is only used τελατιῶς. (Comp. the Comm. Matt. i. 22.)

Ver. 3. The words of Jesus are by no means intended to convey a general denial of the sinfulness of the blind man and his parents; they merely deny the connexion of this particular affliction with distinct *personal* guilt, although, apart from the *collective* guilt of the race, we cannot suppose any suffering in any instance. On this account, ἵνα φανερωθῆ κ. τ. λ. cannot denote the only reason of

(entd. Judenth. ii. p. 85) adduces passages from the writings of later Rabbins, in which, under the name of *Ibbur*, a regular transmigration of souls is taught.

<sup>1</sup> It is true that these words were spoken only by disciples whom we may regard as still unenlightened; so that we may admit this interpretation without supporting the untenable distinction, in the doctrine of predestination, between *prævisio* and *prædestinatio*. But still I hesitate to receive this view of the passage, since it appears to me improbable that, at the time of Christ, opinions of this kind were prevalent among the Jews; at all events, I know not of any certain proof that they were so.

the man's being born blind, but simply the activity of divine grace, which in the phenomena of suffering again opens fountains of happiness. Evil still remains evil, even though God employs it to manifest his marvellous works. (Respecting the idea of ἔργα, comp. the remarks on John. v. 36.)

Ver. 4, 5. According to the ordinary interpretation,—which gives to ἡμέρα the sense of tempus opportunum, and to νόξ that of tempus importunum (the latter being intended to designate the departure of the Lord),—this passage is by no means clearly intelligible. Even Dr Paulus justly observes that, taking this view of the passage, we cannot understand the words οὐδεὶς δύναται ἐργάζεσθαι, since it was after the departure of Christ that the apostles strictly began to work. On this ground he explains ἡμέρα as meaning daylight, and takes the passage as indicating the impossibility of effecting the cure without the necessary light of day. This view of the passage needs no refutation, as it obviously proceeds merely from the objection of its author to miracles; but the remark against the ordinary exposition is certainly correct. In addition to this difficulty—occasioned by the occurrence of the term οὐδεὶς, whereas the Lord at first spake only of himself,—as well as the uncertainty of the antithesis between ἡμέρα and νόξ, a question arises concerning the true relation between ver. 5 and ver. 6. While in the latter verse Jesus represents himself as working by day, in ver. 5 he describes himself as the light that brings the day, by which means the metaphor is completely changed. According to this we should expect ἡμῶς δεῖ ἐργάζεσθαι κ. τ. λ., in which case the two verses would have been in perfect harmony. Now, although this reading does not occur, ἡμῶς does, and this may have proceeded from a sense of the difficulties in the passage, notwithstanding the fact that it does not entirely remove them.

The passage does not become clear until we look further into the meaning of ἡμέρα and νόξ. After the comparison of places such as Luke xxii. 53 (where the hour in which darkness has dominion is the subject of discourse), it cannot well be doubted that the two expressions denote the predominance of the element of grace or of darkness, *i. e.* evil. The period of grace was then specially conditional on the presence of Christ as the light of the world; when he withdrew darkness broke in, although it did not prevent the dawn of a new and more glorious day in the invisible ministry of Christ through the power of the Spirit,—a day that will

not attain its perfect splendour until Christ returns. Thus Christ is conceived of in a twofold manner, first as the illumining sun of the spiritual world, and secondly, as himself co-operating with it.<sup>1</sup> In the latter view he appears as the model of the human race, and in connexion with this the reading ἡμῶς has its truth. Hence the language is applicable to all times of favour, to particular seasons as well as to the entire period, seasons of favour being constantly followed by circumstances of a darker kind, which become a medium of blessing only when the others have been improved. According to the interpretation thus given, the sense of the words is to be understood as follows: "I must work the works of God while good predominates; too soon the time will come when darkness will gain dominion and (for a space) interrupt all my operations (in spiritual things.) So long as I am in the world, I am the Light of the world, and I promote the prosperity of all that is good; but, as soon as the darkness breaks in and hides me from view (which shortly came to pass at the death of Christ), that prosperity will be arrested." The physical exchange of day and night, by means of which all the processes of nature are assisted, thus forms a striking figure of the exchanges between the powers of the unseen world. (Comp. the Comm. on xi. 9, 10; xii. 35, 36.) The words, however, were specially intended to draw the thoughts of the disciples,—who had been standing with their attention fixed merely on the sick man,—to the fact that the Father had prepared all things, and, amongst others, this blind man, for the grand ministry of the Son; hence it was his duty to glorify God in him.

This view of the passage has been opposed by Lücke and Kling, although upon grounds evidently unsatisfactory. But the interpretation proposed by them needs a close consideration, as at first sight it appears to commend itself. According to this, the formula οὐδεὶς δύναται ἐργάζεσθαι is merely a proverbial mode of expressing the thought: "One cannot work at night;" while ver. 4 and ver. 5 are so connected that in the latter the nature of Christ's work is more precisely defined. In this case the sense would be: "For me also there comes a time when it is not possible to work; since I am in the world, I am the Light of the world, it is my vocation to enlighten." But, in the first place, it is quite beyond

<sup>1</sup> Compare Meyer's Blätt. f. höh. Wahrh. Vol. iii. p. 361, ff.

proof that a proverbial mode of expression such as οὐδεὶς δύναται ἐργάζεσθαι has anywhere existed. It is only the first part of the Saviour's language that is proverbial, viz. "It is necessary to work, while the day lasts;" the other part, "a night cometh when no man can work," is a prophetic announcement by Christ respecting the future. In the second place, it is quite incorrect to translate ὅταν ᾧ "since I am;" ὅταν signifies quando, si quando, quamdiu, but never "since." (Cf. Wahl. clav. N. T. s. v.). Kling acknowledges that Lücke is mistaken here, and thinks ὅταν is to be understood as quamdiu; but he has overlooked the fact that then the entire meaning is unsuitable. According to Lücke's interpretation, ὅταν must here signify "since." Kling thus removes the foundation from the exposition which he on the whole approves. For, according to Kling, what would be the meaning of the words, "so long as I am in the world I am the Light of the world?" Here, "to be in the world" means "to live," "to dwell on earth;" and did Christ cease to be the light of the world when he ceased to dwell on the earth? Hence we are only afresh convinced that our interpretation is correct, the twofold aspect in which, according to this, Christ contemplates himself, not being at all prejudicial, since a similar view frequently occurs in his discourses. In regard, however, to what we have said respecting the commencement of a new, brighter day, after the night had gathered over the Lord, this has not (as Kling seems to suppose) been laid down as involved in the text, but merely remarked in order to shew the reader more plainly in what manner, according to the case in question, we are to regard the relation of subsequent times to the life of Christ on earth.

Ver. 6, 7. As regards the cure of the blind man by means of spittle, we have already treated of that subject in the remarks on Mark vii. 32, where the same method was adopted in the case of one who was deaf and dumb. The only thing that remains to be observed is that, in diseases of the sight, the ancients often recommended saliva, and even saliva jejuna. Comp. Pliny H. N. xxviii. 7.<sup>1</sup> It is a peculiarity in our history, that the Redeemer further recommended washing in the pool of Siloam. To me, however, it appears altogether unlikely that this washing was designed to accomplish any part in the cure; it was probably intended merely to remove the πηλός laid upon the eyes; and special mention is made

<sup>1</sup> Suet. vit. Vespas. 7, it is said of this emperor (Vespasian): e plebe quidam luminibus orbatus, item alius debili crure, sedentem pro tribunali pariter adierunt, orantes

of it, because, at the moment when the *πηλός* was taken away, the disengaged eye was enabled to perform its function. The only instrument by which the cure was effected was the *πηλός* (formed from the *πύσμα*), which acted as a conductor of the healing energies of Christ. (*Σιλωάμ* = *רִבְעָה* or *רִבְעָה*, Nehemiah iii. 15; Isaiah viii. 6.<sup>1</sup> According to tradition, it sprang at the foot of Moriah, and hence it was a type of the spiritual stream which issues from the Temple of God. (Isaiah viii. 6; Ezekiel xlvii. 1.)

Tholuck thinks that the appended remark: *ὁ ἐξηγηθεὶς τῷ ἀπασταλμένῳ*, by which St John explains the name Siloam to his Greek readers, is intended to convey a typical reference to Christ, and on this account he is inclined to expunge it from the text, as a gloss by an allegorizing Greek of a later period, in which view Lücke also agrees. But this opinion is not supported by critical authorities. The words are inserted by all of them except the Syriac version, in which case its omission is a matter of course. It is also to be borne in mind that St John is fond of such supplementary observations, and often adopts them. There is nothing prejudicial in tracing this remark to St John himself, if it be regarded merely as an etymological interpretation. How he can have intended it to suggest a type of Christ it is difficult to conceive, since the *man* was the individual *sent*, and Christ was the person *by whom* he was sent. To me it appears certain that, if St John had designed to use a figure at all, he would have compared the rivulet that sprang from under the Temple-Hill (the symbol of God's heavenly dwelling) to the spiritual stream which issues from God. (As to the forms *רִבְעָה* and *רִבְעָה*, they may also have a passive signification. Comp. Tholuck, Beiträge zur Spracherkklär. des N. T., p. 123, ff.)

Ver. 8-12. The first persons who make remarks upon the miraculous cure are the neighbours,—well-meaning men, but completely under the influence of the Pharisees. They are amazed,

*opem valetudinis, demonstratam a Serapide per quietem (in a dream) restitutum oculos si inspisset; confirmatum crus, si dignaretur calce contingere. Cum vix fides esset, rem ullo modo successuram, ideoque ne experiri quidem auderet, extremo hortantibus amicis, palam pro concione utrumque tentavit, nec eventus defuit. In the history of the same man by Tacitus (hist. iv. 81) it is said: ut genas et oculorum orbes dignaretur respergere oris excremento. An analogy to this is furnished in modern times by the custom of the French kings in healing scrofulous affections.*

<sup>1</sup> Lightfoot (hor. heb. 1052) distinguishes between the two names, and refers them to the two ponds which the stream formed. Probably, however, the two forms were employed interchangeably. The stream ran at the foot of Mount Zion, at the southern end of the city. Comp. Just. Olshausen zur Topographie des alten Jerusalem, p. 56.

and desire to see Jesus, but for the sake of safety they immediately bring the matter before their spiritual leaders. This is the only instance in which *προσαίτησις*, *mendicis*, occurs, and even here it does not rest upon certain evidence; many distinguished Codices have *συφλόσις* instead. But the latter reading too plainly betrays itself as a correction from the context; the distinctive feature in the man's case was his being blind, not his begging. The verb *προσαίτῶ*, however, occurs Mark x. 46; Luke xviii. 35.

Ver. 13–16. The report of the cure to the Pharisees now leads to further transactions respecting the miracle. The enemies of the Saviour, in order to rob it of its importance, say that it was performed on the Sabbath. But the cure of a man born blind appears to some among them too difficult to have proceeded from any other than divine power. The formality of the investigation renders it likely that the whole affair took place before a tribunal, which probably was the so-called petty Sanhedrim. (The term was applied to inferior courts of justice, which existed in all cities. Respecting the Jewish tribunals, comp. the Comm. on Matt. xxvi. 57.) Before this assembly, a difference of opinion concerning the matter might arise, because the Pharisees, with all their minute casuistry, had not attained so far as to decide upon every case in which a disease might or might not be healed.<sup>1</sup>

Ver. 17–23. Perhaps they hoped to be able to bring the blind man himself as a witness against Christ, since they asked him about his benefactor; but the simple man spoke in his favour. He regarded Jesus as an individual endowed with superior powers, a *נביא*. (As to the degree of faith manifested by the restored man, comp. the Comm. on ver. 30, ff.) The Pharisees now inquire of the parents whether it was not incorrect that their son had been blind from his youth, and whether some deceit was not being practised in jest. They, however, for fear of the tyrannical Rabbins, declined any discussion of the matter, and referred to the man himself, who had attained his full age (*ἡλικία*, ver. 23.)

The Evangelist incidentally remarks (ver. 22) that the Jews had already resolved (*συντίθεσθαι*, to pass a decree, to come to an agreement; compare Luke xxii. 5; Acts xxiii. 20) that those

<sup>1</sup> The folly of the Rabbins in settling these matters surpasses all description. Comp. Lightfoot hor. p. 1051, where he quotes from Schabb. fol. 108, 2: *vinum in medium oculi injici (sabbato) prohibitum, poni super palpebras licitum. Alter dicit, sputur etiam super palpebras poni prohibitum*

who would declare Jesus to be the Messiah should be separated from connexion with the synagogue. Compare John xii. 42. (The expression ἀποσυνάγωγος γίνεσθαι, indeed, does not apply to the two highest degrees of excommunication, כְּרִיתָא and כְּרִיתָא, but only to the lowest punishment, which was called חֵרֶם, and consisted in being excluded from the synagogue for a month. It is evident that the penalty was intended merely as a means of intimidation to prevent the people from allying themselves to Jesus.)

Ver. 24–27. Once again the Pharisees turn to the healed man himself, and seek, by means of their spiritual authority, to lead him into error. They tell him that they know “he (Jesus) is a ἀμαρτωλός.” The honest and sincere man, however, does not allow himself to be drawn aside by falsehood, but retains the impression which he at first received from the person of the Lord, viz. that he was an absolute friend and benefactor. With the power of simplicity he unveils to the Pharisees the secrets of their own hearts, and shews them the insincerity from which their question proceeded, in the words: *μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι.* (Διδόναι δόξαν τῷ Θεῷ here signifies, to tell the truth: “do not attempt to conceal that which is known to us, and of which we have been informed by God.” The ἀμαρτωλός here, as ver. 16, according to the main idea implied by the term, is a person who displeases God, and to whom, on this very account, God does not impart or intrust any higher powers. Compare the remarks on ver. 30, 31.)

Ver. 28–34. The boldness of the man’s faith now kindles their rage to a flame; they place themselves, as genuine disciples of Moses, in contrast with him, as an apostate and a follower of Jesus. This leads the man born blind to become the teacher of those who, as the guides of the people in spiritual matters, ought to have been able to see clearly. The words *πῶθεν ἐστὶ* might cause the expectation that the blind man, in stating his opinion as to the person of the Redeemer, would say more than he did ver. 17, where he called him *προφήτης*; for the expression (*πῶθεν ἐστὶ*) might be applied to a higher, heavenly existence, to the divine nature of Christ. But, upon a closer view, it is easily seen that the language is not employed in this sense. The Pharisees compared Christ with Moses, and then said, in reference to the former: *τοῦτον δὲ οὐκ ᾔδαμεν πῶθεν ἐστὶ.* Moses is spoken of as one ἀπὸ τοῦ οὐρανοῦ, not as possessing a superior heavenly nature, but as a

Prophet, as one sent from God. The words of the healed man respecting Jesus convey just the same meaning, while the higher conviction of the divine origin of Christ might easily be developed from this faith, as the bud from the root. This faith in the man rested upon *one proof alone*, viz. subjective experience. It is evident, however, that his experience did not relate merely to the external cure, but on the contrary, in connexion with this, light beamed into the depth of his soul. But for such an operation of grace, his faith being as yet only in the germ, he would not have been able to meet the malignant temptations of the Pharisees with such a vigorous resistance. (Ver. 30 various readings occur in the words ἐν τούτῳ γάρ. On the one hand, γάρ has been objected to and corrected by οὖν, while on the other, instead of ἐν τούτῳ [scil. πράγματι], ἐν τούτῳ has been adopted as more suitable. But the critical authorities are decidedly in favour of the ordinary reading, and there is no reason whatever to doubt its correctness, if we only view the γάρ as occasioned by an ellipsis, or rather an aposiopesis. The language of the man is to be regarded as full of emotion, and we may supply what is wanting thus: "Speak not so, for herein is a marvellous thing, &c." Comp. Winer's Gramm. p. 521, f.) The conversation at length concludes (ver. 34) with calumnies against the man who faithfully confessed his belief, and with the punishment of excommunication.

(The word ἐκθάλλειν by no means signifies merely the removal of the man from the council-room; it implies excommunication. It is only in the latter sense that the fact appears so important as it is represented according to ver. 35. The expression ὄλος ἐγεννήθης ἐν ἀμαρτίαις relates to the whole personality, so that the sense is: "We see that thou art not merely branded by God in thy body, but perverse in thy soul." Some have proposed to take ὄλος = ὄλωσ, "Thou art *throughout* born in sins," which in the end amounts to much the same thing.)

## § 5. DISCOURSES OF JESUS AGAINST THE PHARISEES.

(John ix. 35—x. 21.)

The fresh chapter should have begun at ver. 35, since x. 1. ff. is connected in the closest manner with what precedes. For the

transition (35—38) is followed by the great discourse on account of which especially the above narrative was introduced. This discourse contains, in addition to the polemic element that opposes the Pharisees, a doctrinal one, by which it stands in the most intimate association with the main design of the Evangelist. Here the Redeemer describes himself by reference to his peculiar work in relation to men, and thus the sublime portrait of the Saviour which John aims to sketch is completed.

Ver. 35—38. In these transition-verses, the first thing we see is the solicitude of the Lord to lead on the healed man, who had so faithfully employed the feeble knowledge which he possessed, to further attainments. He exhorts him to exercise faith in the Son of God, whom he plainly declares himself to be; whereupon the man adores him as his Redeemer and Benefactor.

Here, however, arises the enquiry: what is the meaning of ὁ υἱὸς τοῦ Θεοῦ in this passage? This passage is one of those employed to prove that the meaning of the term in question is "Messiah," and we cannot deny that here, as i. 50, this assertion has some appearance of truth. For since, according to ix. 17. 30, the blind man at first considered Christ to be a prophet, it seems consistent that he should be led on to the conviction that Christ was more than this, viz. that he was the expected Messiah himself. It is true, it might be said that, since no further doctrinal explanation is added, it can by no means be supposed that the healed man can have attached to the expression υἱὸς τοῦ Θεοῦ the more profound signification of being born from the essence of the Father.<sup>1</sup> He does not ask *what* is the Son of God? but simply "*who* is he?" (Ver. 36.) But plausible as this mode of argument is when the words are viewed *alone*, it loses all its force as soon as we compare the passage immediately following, viz. x. 30—36. From this, which is more definite and more copious, we must explain the one under consideration, which is brief and general. The verses to which we refer shew, beyond the possibility of dispute, that the Jews were not acquainted with the expression υἱὸς τοῦ Θεοῦ as a common designation of the Messiah, but that on the contrary they regarded it as blasphemy, if any one applied the term to himself, and thus made himself equal with God. Hence a person being the subject of discourse, the question τίς ἐστίν may be taken as meaning: "What

<sup>1</sup> That is,—since the Saviour did not give the man any explanation of the term, it is not likely that the man would himself attach to it this profound signification.—Tr.

am I to understand by the term *υἱὸς τ. Θεοῦ*?" Now, whether John has withheld from us any of the particulars, or it did not appear to the Lord appropriate to give the simple-minded man a number of doctrinal explanations, it was sufficient that he should represent himself as the Son of God in association with the beneficent power, the influence of which the man had already experienced, and his faith at once embraced the Lord as his benefactor. In conclusion, here again we see that the specific nature of faith does not consist in clear and precise ideas so much as in susceptibility of heart to the influence of heavenly powers. The *γνωσις* advances as the *πίστις* is developed.

Ver. 39—41. Jesus now passes on to the discourse, which was intended partly for the Pharisees, some of whom probably hastened to the spot when they saw Jesus talking with the healed man. The relation of the blind man (whose spiritual eyes, as well as those of his body, had been opened) to the spiritually blind Pharisees, is the first thing set forth by the Redeemer. Concerning the words *ἐγὼ εἰς κέλιμα εἰς τὸν κόσμον τοῦτον ἤλθον* comp. the remarks on iii. 17, and viii. 15. The advent of the Redeemer is a source of curse as well as of blessing; he bestows the latter upon those who are humble and believing; he visits the former upon those who are rebellious and unbelieving. According to circumstances, first the one aspect of his ministry is presented, and then the other.

In the words *ἵνα οἱ μὴ βλέποντες κ. τ. λ.* corporeal blindness is associated with spiritual blindness. This mode of expression was occasioned by the cure of the man corporeally blind; blindness of the eye is viewed as a symbol of blindness of soul.

It is customary, for the purpose of removing that which is considered objectionable in the severe language *ἵνα οἱ βλέποντες τυφλοὶ γένωνται*, to interpret *ἵνα* as employed *ἐκβατικῶς* and merely denoting consequence. But it has already been shewn, in the remarks on Matt. xiii. 14 (compared with John xii. 40) that this is contrary to the meaning of the Lord. The infliction of blindness upon those who see is viewed as an intended punishment. Greater difficulties, however, are presented in the subsequent question of the Pharisees: *μὴ καὶ ἡμεῖς τυφλοὶ ἐσμεν*; Tholuck, as some of the Fathers, *e. g.* Chrysostom, here understands corporeal blindness. The words taken thus would not convey a tolerable sense unless regarded as ironical, thus, "surely you do not mean to say that we are corporeally blind!" But, even thus understood, they are

less suitable than when considered as relating to spiritual blindness. The only difficulty involved in this view arises from the circumstance that the Pharisees ask whether they are τυφλοί, whereas Jesus just above called them βλέποντες, and ver. 41 again describes them similarly. If the expression be interpreted in the sense of "made blind," then the following language of Jesus, in which he addresses them as persons who see, is not consistent. Hence it seems necessary to say that the vain Pharisees, proud of their knowledge, did not rightly understand the words of Christ, but only caught the general impression, "he speaks against us;" and having misconstrued his language, concluded that he called them blind, at which they were greatly offended. The answer of Christ then appears intended to correct their mistake, but, at the same time, to shew them that their supposed superiority is conducing to their destruction. The first part of this answer is perfectly clear; the meaning is: "If you in reality possessed no capacity for the knowledge of God, it would be better for you; in that case your condition could not be charged upon you as sin." The expression ἀμαρτίαν οὐκ ἔχειν must not be rendered "to be sinless;" it means only "to be without blame as regards your present position." Had they been blind, they would not have been absolutely sinless, they would only have been less blameable in their sinful state; being in a kind of unconscious condition, they would not have perceived the spirit of Christ moving upon their hearts. But as they saw, their unbelief deepened their guilt. Consequently the passage must be taken thus: "were ye blind, ye might, according to the nature of my ministry (which changes the μὴ βλέποντες into βλέποντες), obtain assistance from me; but now, since ye think that ye see, ye remain as ye are."

The formula νῦν δὲ λέγετε ὅτι βλέπομεν is very appropriately selected to point out the peculiarity of their state, which consisted in the fact that they actually had a certain capacity for the knowledge of God, but obscured it by their conceit, and were in reality blind (Matt. xxiii. 24.) Accordingly it may be accounted that, with all their guilt, they did not commit the sin against the Holy Ghost, when they opposed Christ; they knew not what they did.

Chap. x. 1—6. The portion of our Lord's discourse on which we have just commented is immediately followed, as x. 21 clearly shews,<sup>1</sup> by the comparison of the good and bad shepherds. Here

<sup>1</sup> Comp. the Treatise by Voretzsch on this section (x. 1-18). Altenburg 1838.

the connexion of the ideas is so close, that the unity of the discourse does not admit of any doubt; it is only needful to suppose a pause in the conversation, or to supply a form of transition. It is also to be observed that the conduct of the Pharisees, whose calling was that of pastors, had furnished sufficient occasion for the Saviour to exhibit to them the picture of a true shepherd.

This passage is not to be regarded as a complete *parable* (comp. the remarks on Matt. xiii. 1); it wants one thing belonging to the nature of parables, viz. the narration of an occurrence as a fact. Hence the term *παρομοία* (ver. 6) is to be taken only in the signification of "comparison." (John never uses the word *παρομοίωσις*, which may also be employed in this general sense. Comp. the Comm. on Matt. xiii. 1.)

In order to explain the *choice* of this particular comparison, some expositors have supposed that Christ uttered the words in the open air, within sight of a flock of sheep. This appears to me too far-fetched; the comparison of teachers with shepherds was already so common in the Old Testament,<sup>1</sup> that no special occasion for its selection was needed. Besides which, I do not see how it can be supposed that what is related ver. 25, ff. took place outside the city. As to the interpretation of the comparison (ver. 1–5), Jesus (ver. 7, 9, 10, 11, 14–18) very copiously expounds those features of the similitude which refer to himself; verses 8, 10, 12, 13, on the contrary, he explains as those that serve to depict the character of false pastors. The individual members of these two parts perfectly correspond. 1. Ver. 7, 9, Jesus shews what was meant by the entrance through the *right* door, representing himself as being this door; ver. 8, 10, he describes the parallel choice of the *false* way, the climbing over, by which the false shepherds are characterized as robbers, who rob both the sheep of their salvation, and the true Shepherd of his sheep. 2. Ver. 11, 14, the Lord describes himself as the *true Shepherd* whom the sheep know; ver. 12, 13, on the contrary, he portrays the *hirclings*, whose voice the sheep know not. Accordingly, it would be supposed that the whole similitude is so clear as to prevent the possibility of any difference of opinion concerning it; but such is not exactly the case. *In the first place*, Christ has not explained all the features of the comparison;—

<sup>1</sup> Comp. in particular the passages Numb. xxvii. 16, 17; Ezek. xxxiv. 1, ff. which contain the elements of our comparison.

for example, respecting the *Πνεῦμα*, ver. 3, nothing farther is said; hence the question arises, whether this point has a particular signification or not. If the expression be retained, according to the interpretation of the comparison given by the Redeemer himself, the only hypothesis which presents itself is, that the *Πνεῦμα* means the Holy Spirit, who prepares the way, and brings about the entrance of Christ into the hearts of believers. Still I do not venture here to advance anything decisively, since the Lord himself is silent on this point. *In the second place*, it is remarkable that Jesus gives prominence to a double reference in the similitude; he represents himself first as the *door*, and then as the *shepherd* who enters through the door. This circumstance seems encumbered with so much difficulty that it might be thought necessary to suppose that, in the first instance, the Saviour had only *one* point of comparison in his eye, viz. the parallel between himself and a shepherd; and that he did not intend to exhibit the figurative import of the door until afterwards, when giving the further explanation. But this supposition appears to me by no means tenable; what Jesus says in the exact interpretation, doubtless was in his mind when he drew the comparison. The strangeness of this double reference at once disappears, if we only keep clearly in view the twofold relation involved in the person of Jesus. Christ might, on the one hand, represent himself, according to his humanity, as one teacher amongst others; and on the other hand, he might prominently display that part of his nature which admitted of no comparison, and according to which he is the Mediator between God and men, the only way of salvation to teachers themselves. Hence this twofold application of the similitude to Jesus was *necessary* for the very purpose of shewing that in every way it related to him. A mere representation of himself as a good shepherd would have led the hearers to think of him simply as they did of all other teachers, or at the utmost to look upon him as distinguished from them in degree, but not as specifically different.

With respect to the *individual* points, it is scarcely needful to remark that, in the East, as elsewhere, there were robbers and wolves, and that there the shepherds were accustomed, in the known manner, to drive the sheep to the pasture; nor is the circumstance of a watch keeping guard over the flock to be considered as peculiar to oriental usage. One observation only is

requisite, viz. that by ἀλή we are not to understand a regular building, but merely an open space enclosed by a low wall. This explains the term ἀναεαίειν, which, if the term ἀλή were viewed according to our western customs, would be somewhat obscure. However, we shall connect the elucidation of particular points immediately with the interpretation which Jesus himself gave to those Jews who did not rightly apprehend the meaning of the similitude.

Ver. 7-9. The Redeemer begins his explanation with the most emphatic assurance (ἀμήν ἀμήν λέγω ὑμῖν) that he himself is the θύρα τῶν προσεάτων. As we have already remarked, it might seem that this metaphorical allusion was not originally implied in the similitude, but is to be regarded as a subsequent turn given to the comparison in the course of conversation. Θύρα, considered as it stands in the comparison itself, might be supposed to mean nothing more than those genuine, self-renouncing sentiments which result from divine influence in the mind. But if we only examine the meaning of θύρα more closely, no such distinction is presented, and even viewed in itself it would be utterly untenable. The expression does not indicate a doctrine, or a communicable circle of ideas necessary in order to an entrance into the kingdom of heaven; for in that case the application of the term θύρα to Christ would have been altogether unsuitable, and he ought to have been called θυρωτής or ὁδηγός. If, however, it is remembered that what Christ imparts is actually his own nature, we see that he bears the name (as xiv. 6, ἡ ὁδός) in its deepest and most fundamental sense. He who does not participate the nature of Christ, cannot enter the true ἀλή either as a teacher or as a scholar. This ἀλή certainly signifies the βασιλεία τ. Θ., the true community of believers;<sup>1</sup> but all teachers must first enter this community as believers through the reception of the divine being and nature; and after this entrance, it is only by ampler endowments than those generally conferred, as well as by a special call, that they become teachers. The antithesis between sheep and shepherds, which distinctly presents itself in the similitude, of course disappears in the explanation; for although every sheep is not a

<sup>1</sup> Nevertheless comp. ver. 16, whence it appears that, as far as this passage, the kingdom of God is conceived of in the external form of a theocratic institution, although in accordance with its true idea, i. e. as the genuine Israel not only corporeally but spiritually.

shepherd, yet every shepherd is, in a certain sense, a sheep in the general flock of Christ, and for him no other way of entrance avails than that which is appointed for all. The mistake of this circumstance has occasioned much perplexity, especially respecting verses 9 and 10; it has appeared unintelligible how Christ, in a comparison supposed to treat merely of teachers, could speak of the general blessings resulting from faith in the Redeemer;<sup>1</sup> a difficulty which by our view is completely set aside.

The *first* thing regarded as a *consequence* of entering through the Lord (ver. 9) is *σωτηρία*, since he who enters leaves the *κόσμος τῆς ἀπωλείας*. The *next* result is the *εἰσέρχεσθαι* and *ἐξέρχεσθαι*. These terms denote the complete and intimate communion thus instituted between Christ and believers; receiving his life into themselves, they enter into fellowship with God. (The mode of expression is formed according to the Hebrew *כָּבַד* and *קָבַד*, comp. Numb. xxvii. 17.) The last thing mentioned as the fruit of this entrance through the Redeemer is *νομὴν εὐξίσκειν*. This phrase, strictly speaking, belongs to the similitude, and the proper interpretation of it is not given till ver. 10, in the words *ζωὴν καὶ περισσὴν ἔχειν*. Here (as chapters iv. and vi.) Christ is represented as he who satisfies all the longings of the soul (hunger and thirst), imparting to man the eternal itself, the possession of which is in reality the object of all the cravings in the human heart. Lücke explains *νομὴν εὐξίσκειν* as referring to a blessing upon the ministry; an interpretation evidently in the highest degree forced, and proceeding merely from his excessive solicitude to preserve the distinction between the shepherds and the sheep.

Ver. 8. 10. Alternately with this description of Christ as the door, and of those who enter by it, proceeds the delineation of the thieves, who, according to ver. 1, climb over the wall of the *αἰνῆ*, without passing through the door. Looking at the picture closely, we should expect to find these thieves represented as bringing destruction upon *themselves*, as it is said that those who enter

<sup>1</sup> The difficulty to which Olshausen thus refers may be stated more clearly as follows. According to verses 1 and 2, it appears that in verses 9 and 10 the Saviour is speaking of *shepherds* or *teachers*, and of the blessings which they obtain from him. Hence it would seem strange that in describing these blessings he should mention only such as are enjoyed by all his flock. This difficulty is entirely obviated by Olshausen's remark, that in the fold of Christ all the shepherds are sheep.—Tr.

through the right door obtain salvation. This, however, is presupposed, although the description itself only exhibits their destructive influence upon *others*; from such a ruinous effect on others their own perdition necessarily follows. The view given in the words before us shews that the robbers are contrasted with Christ. While he blesses and brings salvation, they destroy the sheep and seek their own aggrandizement. Had the other view—that they prepare ruin for themselves—been presented, in that case the contrast would have been between them and the sheep who enter the fold. Thus it may be seen that, in the nature of the subject, the antithesis between shepherds and sheep cannot be retained; and this conclusion perfectly dissipates much of the obscurity in the similitude and its interpretation. A very great difficulty, however, is involved in the language of ver. 8: πάντες ὅσοι πρὸ ἐμοῦ ἤλθον κλέπται εἰσὶ καὶ λησταί. Many expositors have already remarked that the reading πρὸ ἐμοῦ is to be preferred just because of its difficulty. The omission of the words may have arisen merely from the circumstance that this passage was employed by the Gnostics in support of their views respecting the objectionableness of the Old Testament. They explained πάντες ὅσοι πρὸ ἐμοῦ ἤλθον as referring to the prophets of the Old Testament, and thus, as they presumed, they had in the language of Christ himself a testimony against the Old Testament. But if the words be genuine, the question is,—how are they to be interpreted? The forced explanations (which are in part quite contradictory) that πρὸ stands for χωρὶς (and in this case false prophets would be meant); that it is instead of ἀντι or ὑπέρ (according to which false Messiahs must have been intended, who, however, did not make their appearance *before* Christ); or finally, that πρὸ ἐμοῦ is equivalent to πρὸ εἰς θύρας (in the sense “all who pass by me and do not enter through me as the door”), may be regarded as sufficiently refuted.<sup>1</sup> At the same

<sup>1</sup> Voretzsch (in the Treatise already referred to, p. 9 ff.) proposes to solve the difficulty by taking πρὸ ἐμοῦ as relating, not to the birth of Christ, but to his entrance upon his ministry. He observes that, before this, persons made their appearance who assumed authority; and he adduces in particular from Josephus (Arch. xvii. 10, 5, 6, B. J. ii. 4, 2) three individuals, Judas, Simon, and Athronges. But this solution is opposed by the circumstance that these personages did not lay any claim to a spiritual character; they did not profess to be either Prophets or Messiahs; their tendency was merely external. Indeed too much honour is put upon them if they are looked upon as pretenders to the throne. They appear, on the contrary, to have been common outlaws. From such men Jesus would in no case have expressly distinguished himself. It is self-evident that in his lips the expression κλέπται καὶ λησταί has a spiritual reference—

time the interpretation supported by the most modern expositors contains doubtful points. Appeal is made to the present tense (*εἰσὶ*) and thence it is concluded that the words refer to teachers who acted in the time of Christ, and who, before his entrance upon his ministry, undertook to shew the Jews the way to heaven. But *in the first place*, it would then be necessary to restrict the term *πρόφητες* and apply it only to the majority; for that *no one* amongst the Jewish teachers acted faithfully and uprightly, according to his knowledge, is scarcely conceivable, while it is to be remembered that, *before* Christ's ministry, the higher knowledge which he came to impart could not be attained by them. *In the second place*, the words *ὅσοι ἤλθον πρό ἐμοῦ* are not at all compatible with the idea—"they taught before my entrance upon my ministry." For, the circumstance of their coming before them would certainly decrease their guilt; and, if the terms were pressed, it might be asked,—are we then to regard those bad teachers who did not begin their operations till *after* the commencement of the Redeemer's ministry as excluded from the charge? Hence this interpretation is by no means satisfactory; it results from difficulty, and is forced rather than derived from the words.

For my part, I incline towards the view already mentioned, that here false prophets, *i. e.* teachers of error, are denoted. It is perfectly true that *πρό* is never synonymous with *χωρίς*, but still, by a natural aposiopesis, the *sentence* to which *πρό* belongs may involve the *idea* of *χωρίς*. Now, in our passage, the main idea expressed by the phrase *ἤλθον πρό ἐμοῦ* is that of "working *without* me;" and if we understand the coming of Christ as meaning neither his entrance upon his ministry nor his birth, but his spiritual advent and operations in the mind, the words may properly be taken as conveying the sense "false teachers, not called and not inspired by God, having no connexion with the Logos." This signification alone suffices for the entire discourse. Accordingly there is no reason for remaining, as Lücke and Tholuck appear to do, altogether in doubt as to the interpretation of this certainly difficult passage.

Ver. 11—13. As the second point of comparison, Christ himself is further represented as the Good Shepherd, and contrasted with the *μισθωτός*. The specific feature in the character of the true Shepherd is the sacrifice of his life for the sheep, whilst the hireling, who is not connected with the flock by any real bond (*οὐδὲ οὐκ*

εἰς τὰ πρόβατα ἴδια), has merely his own interest in view, and when danger approaches, he flees. (The λύκος is evidently a symbol of the Prince of this world, who pursues all the children of God, and strives to wrest them from their Lord.) This passage is important, inasmuch as, at any rate, it must be classed with those in which Christ himself *points to his sacrificial death*. (Comp. especially ver. 17, 18.) It may not indeed have been understood by those who heard the discourse, as a distinct declaration on the subject, but after the death of the Lord, it necessarily gained the form of a prophecy. The contents of these verses appear, in fact, as an expansion of the similitude, since that does not contain any definite intimations of the sentiments here developed.

Ver. 14-16. The idea that between the false shepherd and the sheep there is merely an external connexion, and that they are not blended into spiritual unity, is again expressed, ver. 13, in order to place the contrary—the intimate union of Christ with his people—in a still stronger light. This relation and its antithesis were set forth with special fulness in the similitude itself (ver. 3, 4, 5), and it was because Christ was chiefly concerned about the apprehension of this, that he exhibited it so minutely also in the interpretation. The close relation between Christ and his people is here designated by γνώσω. That this expression is not to be understood as denoting a merely external knowledge is indicated by the general usus loquendi of Scripture, according to which γινώσκειν = 27, employed in reference to Deity, always signifies a substantial knowledge.<sup>1</sup> Moreover, in our passage the parallel which the Redeemer draws between this γινώσκειν, and the most profound knowledge subsisting between the Father and the Son, shews the same thing. (For a more detailed consideration of this subject, comp. the remarks on Matt. xi. 27.)

Further, the reciprocal action intimated in the words γινώσκω and γινώσκομαι is not to be overlooked. Whilst the knowledge of the Redeemer is the active element,—that which penetrates with his power and life,—the knowledge of believers is the passive principle, the reception of his life and light. In this reception, however, an assimilation of the soul to the sublime object of its knowledge and love takes place; and thus an activity (although

<sup>1</sup> Respecting the knowledge of believers by the Lord, comp. the remarkable language of Paul (2 Tim. ii. 19), in which he calls the knowledge of believers, on the part of the Redeemer, the seal (σφραγίς) of being and living in God.

only a derived one) is developed, which shews itself in obedience to his commands. At the sametime, the reception of that which is divine into the mind necessarily presupposes therein a principle kindred to God, which, when a homogeneous element is presented, spontaneously receives it, and, when approached by what is heterogeneous, rejects it. On this account it is said, ver. 5: ἀλλοτρίω αὐτὸ μὴ ἀπολυσθῆσων, ὅτι οὐκ ἑίδασκε τῶν ἀλλοτρίων τὴν φωνήν. Thus the blind man was indissolubly bound to Christ by his gentle, enchaining power, while the opposing element which animated the Pharisees could not hold him under its influence.

Here, however, the question arises,—are we then to consider the ἐμὰ πρόβατα and the ἀλλότριοι so entirely different as this? Were the comparison urged, it might be supposed to shew that Christ divided men into two parts,—the one containing the principle kindred to God, which, when God exerts and manifests his power in Christ, is put in action,—the other containing the sinful principle, which does not allow itself to be attracted by what is divine, but follows only that which is evil. But we have already frequently pointed out the fact that such an *absolute* difference in men is not harmonious with the doctrine of Scripture. (Comm. the remarks on the parables Matt. xiii.) It is true that in the one class of men a preponderance of what is sinful is displayed, while in the other we see a preponderance of what is good; but on both sides a transition to the opposite, by faithfulness or unfaithfulness, is possible. It is specially important to bear this in mind, when interpreting ver. 16. In this verse the Lord, after again mentioning his love to his people—which he declares will be faithful unto death—proceeds to describe the wide extension of the influences which he would exert. His φωνή causes every fibre of humanity to vibrate, and, where anything kindred is slumbering, there it awakens the germ of the higher life. Here the Redeemer certainly had in his eye the Jewish nation (the visible form of the βασιλεία τ. θ.) as the first ἀυλή, and the entire Gentile world as the more distant circle on which he would act. As, however, all Jews were not his sheep, so neither would all Gentiles be; but he would gather susceptible minds and faithful followers from among the Gentiles as well as the Jews. These together (after the wall of partition, raised by the external law, had been broken down, Ephes. ii. 14, ff.) would form a new living unity, the true spiritual Israel (μία ποίμνη) in which Christ himself is the head (the εἶς

ποιμήν); whilst the others who did not hear the voice of Christ would remain excluded. Here, therefore, not a word is said about a general union of *all* men, good and evil. The passage John xi. 52 perfectly corroborates our interpretation. There, those of all nations who are attracted by the power of the divine life are called τέκνα τοῦ Θεοῦ, and Christ is represented as the person who unites them all, the συναγαγὼν εἰς ἑν. This abolition of all barriers between Jews and Gentiles had already been beheld, with the prophetic eye, by the seers of the Old Testament. In relation to this subject, Psa. lxxxvii. is worthy of special remark. There Rahab (Egypt), Babylon, Philistia and Tyre—the very nations who stood in the most hostile position towards Israel—are described as those who should be born in Zion, the centre of the theocracy. Nor must we overlook the circumstance that in xi. 52 this extension of the effects wrought by the Redeemer is connected with his death; and thus the passage (comp. also Eph. ii. 14, ff.) is parallel with John xii. 32, where Christ, before his crucifixion, says that he will draw all (those who hear his voice) unto him. Accordingly his death appears as the act of emptying or pouring forth his power and his life, which, coming in contact with susceptible minds, would draw them into the new living community. That which is to be imparted to a mass must be resigned in its individuality, in order to be found again in the greater unity.<sup>1</sup>

<sup>1</sup> In Christianity this sacrifice of the individual to the universal, appears in its necessary restriction (viz. so that individuality is not annihilated, but regained in higher energy) by means of the resurrection of the body, as the permanent *limitation of the personality*. In the Oriental religions, especially in Buddhism, and even according to the views of the most eminent Mohammedan mystics, the offering up of self is nothing but pantheistic annihilation. Such is the very doctrine of Dschelaleddin Rumi, when he sings:—

God is the universal sea of being!  
 All beings, e'en the countless hosts of heaven,  
 Are wafted, just like splinters on the ocean.  
 Is the vast sea of Deity in tempest?  
 Then all his splinters dance upon the billows.  
 Will he, the Parent-deep, dry up these fragments?  
 He throws them to some mountain's arid summit.  
 Or, will he merge them in his own abysses,  
 Then must they yield as stubble to the burning!

Hence, to be sacrificed to the universal appears to the mystic of the east associated with delightful happiness, and accordingly the same poet says:

Because to die is truly sweet (believe me),  
 The Koran doth prohibit suicide.

Ver. 17, 18. On account of the profound connexion of this thought with the whole discourse, it is brought forward again with special stress in the concluding verses. Three equally remarkable ideas now present themselves. The *first* is that of the voluntary sacrifice, already implied in the terms *τιθεῖναι τὴν ψυχὴν* (פָּתַח נַפְשׁוֹ), but expressed with particular emphasis in the words *ὁδοὺς αἰζει αὐτὴν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτὴν ἀπ' ἐμαυτοῦ*. (Ver. 18.) This idea is very important in relation to the scriptural doctrine of redemption. It shews that neither a compulsory decree of the Father, nor the power of the Evil One, occasioned the death of the Son, but that it resulted only from the inward impulse of the love of Christ. The Father, who is love itself, permitted that death of love to which the Son consented, because it would have been contrary to his nature to prevent the highest display of love; but in the will of the Father there was nothing which submitted the Son to necessity. This view of the sacrificial death of the Lord sets aside many objections against it which have commonly been derived from the argument that God, as love, could not deliver the Son to death; the death of Christ is the pure effluence of boundless love, which thus displays its very essence in the sublimest form. The *second* idea is, that the dying Saviour of the world himself resumes his life. He ascribes to himself the *ἐξουσία* to take it again, and represents this resumption of it as the *purpose* for which it was laid down (*ἵνα πάλιν λάξω αὐτὴν*), his death being designed to destroy death by life (Heb. ii. 14.) Although in other instances the resurrection of Christ is referred to the Father, whilst here it is ascribed to the Son himself, this is only an apparent discrepancy; for Father and Son are one (ver. 30), and hence the nature of the Father lives also in the Son. So far, however, as we recognize in the Father the cause, and in the Son that which is caused, everything in the Son may be traced to the prescription (*ἐντολή*) of the Father. As the Father is life, so the Son also carries it within himself (v. 26), and the life that overcomes the power of death,—the new light which emerges from the inundating darkness,—is the *ἀνάστασις*. Accordingly, the sentiment conveyed, when Christ calls himself the *ἀνάστασις* (xi. 25), is identical with the meaning here.

To me, death pours out life with pearly brightness,  
And for diversity gives unity!

Comp. Tholuck's Blüthensammlung aus der morgenländischen Mystik, Berlin, 1825, p. 110 f. and 123

although it is the power of the Father that produces the effect in him.

The *last* thing to be observed is, that the Redeemer, in the words *διὰ τοῦτο ὁ πατήρ με ἀγαπᾷ, ὅτι κ. τ. λ.*, appears to found the bond of love between Father and Son upon the sacrifice of the latter. Lücke (in the first edition) endeavours to avoid this idea, by connecting *ἵνα* with the preceding words, and translating thus: "The Father loves me, because I lay down my life, *so much, that* I have power to take it again." But Tholuck has already shewn that this interpretation is forced, since it is not at all consistent with the position of the words, and moreover, it would require that *ἵνα* should be taken *ἐκβατικῶς*, for which there is no ground, the resurrection being here viewed strictly as the design of the death of Jesus. And further, according to Lücke's interpretation of our passage, the essential difficulty remains; for the love of the Father is founded upon the sacrifice of the Son, and this appears to favour the Socinarian notion of Christ, as a being intimately connected with God by a moral bond,—viz. that of faithful and willing obedience,—but not by unity of nature. This passage, however, is to be classed with those in which the Lord, in speaking of his relation to the Father, places himself, as a man, on a parallel with his fellow-men. Jesus does not mean to say that his self-sacrificing love and fidelity is anything self-subsistent and distinct from God, by which the Father's love has been deserved and gained; on the contrary, the Son's spotless nature itself is the *consequence* of God's eternal love to him, and the communication of God's own nature to him. But in order to shew the Pharisees their estrangement from God in their love of self, Christ exhibits that part of his nature which was necessarily the most intelligible to them.

Ver. 19–21. The result of this address delivered by the Redeemer was, as in former cases, on the one hand, increased hatred poured forth in blasphemous sayings (concerning *δαίμόνιον ἔχειν*, comp. the Comm. on viii. 49, vii. 20), while, on the other, the minds of some were effectually wrought upon by the spiritual power displayed in the words of the Lord. It is the purpose of John to describe the gradual advance of these two opposite effects, as he constantly indicates the impression produced by the discourses of Christ which he reports.

## § 6. FEAST OF DEDICATION.

(John x. 22—39.)

The Evangelist, without making any remark whatever on the further journey of the Redeemer, transports us at once to a new feast at Jerusalem, that of the Dedication. The simplest way of explaining this connexion with what precedes, is to suppose that Christ remained either *in Jerusalem or in its neighbourhood*. The chronological character of St John certainly sustains an injury here as to its exactness; for, if he had intended to maintain chronological precision, he must here have added at least a date. The conjecture, that Jesus had not left Jerusalem at all, is especially favoured by the circumstance that ver. 26, ff., the words of the Lord evidently have reference to the foregoing similitude of the Good Shepherd, which renders it probable that what follows was uttered in the presence of the same persons who listened to the preceding discourse.

This section does not contain any fresh thoughts, but is in the highest degree important in relation to the development of the idea conveyed by *ὁ υἱὸς τοῦ Θεοῦ*. We have already taken opportunity, in commenting on the passage v. 18, ff., which is parallel to this, to shew that the term never occurs merely as name of the Messiah. In favour of this position the following conversation speaks far more decidedly than any of the arguments yet adduced, the proof contained in it being of such a nature that its force can scarcely be avoided.

Ver. 22, 23. The feast which St John here calls *τὰ ἐγκαίνια* was held to commemorate the purification of the Temple desecrated by Antiochus Epiphanes. In the Hebrew it is termed *קִדְּוּת*, i. e. consecration, *ἐγκαίνισμός τοῦ ἱεροῦ* (1 Macc. iv. 56), or *καθαρισμός τοῦ ἱεροῦ* (2 Macc. i. 18), or *τοῦ ναοῦ* (2 Macc. x. 5.) Josephus (Archæol. xii. 7) calls it *τὰ φῶτα*, on account of the brilliant illumination kept up during the eight days of the festival. The feast fell in the month Chislew (December), to which circumstance allusion is made in the words *καὶ χειμῶν ἦν*.<sup>1</sup> The

<sup>1</sup> De Wette is quite mistaken in his observation on this passage, that the words *χειμῶν ἦν* have no reference to the weather, and that, if such a reference had been intended, *χειμῶν ἐγένετο* must have been said (!). *Χειμῶν ἦν* certainly means "it was winter

rough, cold weather induced Jesus to choose a Stoa in order to converse with the Jews. This Stoa, named after Solomon, was situated on the east side of the Temple, and on this account was called *στοὰ ἀνατολική*. In the destruction of Solomon's Temple it was preserved, and in the time of Zerubbabel it was used as a venerable ruin.

Ver. 24–28. In this porch Christ was surrounded by Jews of active mind, who were attracted by the wonderful appearance which the Redeemer presented to them, and filled with curiosity, were earnestly desirous to comprehend it. Their minds being full of the images which the generally prevailing belief associated with the idea of the Messiah, they thought that probably this might be realised in him. Still they remained in uncertainty, because so many things in Christ were not consistent with their notions, and they did not find that he supported them in their carnal hopes. From this tormenting suspense they wished to be relieved, and hence the question: *ἕως πότε τὴν ψυχὴν ἡμῶν ἀλγείς;* (Profane writers also use *ἀλγείν* [only without *ψυχὴν*] for *μεσεωρίζειν* “to leave in uncertainty,” “to strain by hope or fear.” [Comp. Lücke's remarks, Stud. 1834, No. 3.] Markland conjectured *αἰωγῆς*, which gives the same sense; but this is not supported by any critical authorities.) Christ tells them with sufficient plainness that he is the Messiah, but at the same time rebukes their unbelief, which, notwithstanding the most evident testimonies from God on his behalf (comp. the remarks on v. 36), would not allow them to decide in his favour. Jesus shews that they do not belong to his sheep, from the fact that his voice—his pure heavenly ministry—could not attract them, and found no earnest echo in their hearts.

The reference in this language to the above similitude is obvious; hence it appears to me that the words *καθὼς εἶπον ὑμῶν* (ver. 27), which are wanting in the Manuscripts B.K.L.M. and other critical authorities, are a gloss. De Wette thinks the omission proceeds merely from the circumstance that these words were not found in the foregoing comparison, and accordingly he says that we must here acknowledge an instance of inaccuracy in John's report. But, although the following language does not occur word for word in the previous portion of the Redeemer's discourse, yet it

time;” but because in the winter inclement weather *prevails*, it is also certain that the terms imply an allusion to the weather.

does in its essential contents. Hence this hypothesis is to be rejected as unsound.

Ver. 29, 30. The idea that all who are given to the Redeemer by the Father (respecting *διδόναι*, comp. the Comm. on John vi. 37, 44) belong to him in such a manner that he never can lose them, is here enlarged upon by Christ, evidently with the melancholy feeling that these persons to whom he spoke, and who, in the widest sense of his ministry, were contemplated as objects of redemption, would notwithstanding be lost, because they had given themselves to another power than that of the Good Shepherd. (Comp. the remarks on John vii. 44.) The impossibility, however, of true believers being lost, even in the midst of all the temptations which they may encounter, is not founded upon their fidelity and decision, but upon the *power of God*. Here the doctrine of predestination is presented in its sublime and sacred aspect; there is a *predestination of the holy*, which is taught from one end of the Scriptures to the other; not indeed of such a nature that a *gratia irresistibilis* compels the opposing will of man, but so that that will of man which receives and loves the commands of God is *produced* only by God's grace. Hence no holy person has ever believed himself to be sanctified by anything (least of all by anything resting on himself) except the power of grace. Accordingly in our passage God is spoken of as the Preserver, and it is not said "My true friends keep themselves in unalterable union with me," for no men would be happy if left to self-preservation. But the designation of the Father as the absolute power (*μείζων πάντων ἐστί*) evidently has a reference to the Evil One and his agents, whose hostile activity (*ἀρπάζειν*) appears impotent in contrast with the victorious might of the Good One.

The Lord, for the sake of throwing further light upon his relation to the Father, adds the declaration *ἐγὼ καὶ ὁ πατήρ ἐν ἐσμεν*, which forms the centre-point of this entire discourse. The idea of *υἱός* being necessarily connected with that of *πατήρ*, these words express just as much as *ὁ υἱός καὶ ὁ πατήρ ἐν εἰσι*, on which account the Redeemer could justly say (without the need of a supposition, on our part, that the conversation is abridged) *ὅτι εἶπον, υἱός τ. Θ. εἶμι* (ver. 36.) The primary idea suggested by the connexion of the passage is that of *power*, so that the phrase *μείζων πάντων ἐστί* (ver. 29) applies also to the Son. But, since we cannot conceive of *one* divine property without *another*, it follows that *ἐν*

*εἶναι* must denote the *consubstantiality* of the Son with the Father. Meanwhile, there are entirely unprejudiced expositors, such as Lücke and Tholuck, who have thought that our passage cannot relate to consubstantiality, because in other passages John employs the expression *ἐν εἶναι* respecting the relation of the disciples to himself. (Comp. xvii. 11, 21, 22.) But in these places we find the addition of the significant language: *καθὼς καὶ ἡμεῖς ἐργῶ καὶ ὁ πατήρ ἐν ἐσμεν*. This of itself is enough to indicate that here the sense of the expression cannot be essentially different from that which we attach to it in the verse under consideration, and a closer view of the subject clearly shews that it is not so. For those who would entertain the hypothesis that *ἐν εἶναι* refers only to unity of *will*, not of *nature*—an hypothesis at once Arian, Socinian, and Rationalistic—should not forget that *true* unity of will without unity of nature is something inconceivable. Hence, if Christ speaks of unity of *will* between himself and his people, this can subsist only so far as such unity of will has been rendered possible to them by a previous communication of his *nature*.<sup>1</sup> The profound idea, that believers are assimilated to the Lord by the *communication of his nature* to them (which we found, John vi., in the participation of his flesh and blood) here appears to have escaped the above named expositors; but, this being kept in view, it is clear that in the present instance, as in the other, the language *cannot but* relate to consubstantiality.<sup>2</sup>

In conclusion, it should not be overlooked that *ἐν*, and not *εἶς*, is employed. The choice of the former expression indicates the manner in which we are to apprehend the relation of *trinity* to unity in the Trinity. *Trinity of persons* forms a unity of *being* but not of *person*; the latter mode of speech would not be *super-natural*, but *contrary to nature*. The most ancient Fathers, as is known, were strangers to the view which has obtained since the time of Augustine, and is common in the so-called Athanasian creed, according to which a *numerical* unity is asserted of the *trinity of persons*.

<sup>1</sup> This is acknowledged by Tholuck, in the fourth edition (p. 195), where he remarks that *ἐν εἶναι*, even when used in application to the disciples, denotes not merely an *external* harmony of will, but *internal* fellowship of life, as the source of that harmony. That the expression must be used thus is obvious, for the *ἐν εἶναι* of believers with Christ depends upon the participation of the divine nature through the communication of his Spirit. (Comp. 2 Peter i. 4.)

<sup>2</sup> The same idea is also indicated in the subsequent language of Jesus, John x. 35, ff.

Ver. 31—33. The Jews quite correctly understood the expression as denoting *consubstantiality* (de Wette discovers in this a mistake of the Jews [!], as if Christ did not in other instances ascribe to himself divine dignity and properties—and, moreover, here had they made such a mistake, he certainly would have removed it with a word); believing, however, that God had not made Christ equal to himself, but that *Christ* had *arrogated* that equality (ver. 33), they viewed his words as involving blasphemy against God. Here it will be well to refer to ver. 25, and to determine the precise meaning of *υἱὸς τ. Θ.* The Jews regarded Jesus as an ordinary man (*ἀνθρώπου ὡν ποιεῖς σεαυτὸν Θεόν*), but nevertheless thought it possible that He was the Messiah, and saw no blasphemy in His open declaration that he was so (ver. 25.) However, when he called himself the Son of God, they took up stones and cried out, “He blasphemeth God!” Hence, it is quite inconceivable that the term “Son of God,” among the Jews in the time of Christ, was synonymous with Messiah; on the contrary, it signified something higher and superhuman. As, according to earthly laws, the son bears the dignity of the father, so the expression “Son of God” denotes the equality of dignity, and the common popular opinion did not ascribe this even to the Messiah, who was believed to be only an *ἀνθρώπου κατ’ ἐπιλογὴν*. Hence, when the term *υ. τ. Θ.* is connected with the name Christ (as John i. 50, vi. 69, ix. 17, 35), the former is a more precise definition of the latter, and the combination is to be understood thus: “The Messiah, who (according to the more profound view) is a manifestation of the Son of God or Logos.” If the term had been a common designation of the Messiah, the defence of Jesus must have taken quite a different form; it would not have been requisite for him to say anything more than this: “I only answered your question (ver. 24), and how can blasphemy be involved in my saying that I am the Messiah, whom ye yourselves have a certain inclination to believe me to be?” Instead of this, the Redeemer, in the first place, again reminds them of his *καλὰ ἔργα*, and when the Jews reply that they appreciate these, Christ adduces an argument from the Old Testament, which sufficiently shews that he himself intended this expression to be apprehended in the more profound manner.

Ver. 34—36. The Lord cites the remarkable passage, Ps. lxxxii. 6. In the first place, as regards the form of the quotation,

*νόμος* is used in the wider sense of the Old Testament generally. (By way of synecdoche for the chief part, the whole is called the Thorah.) The expression occurs just in like manner, John. xii. 34, xv. 25. Secondly, as to the passage itself, the words run: *אֲנִי אֱלֹהִים אֲנִי אֵלֵיךְ בְּלִבְּךָ*; LXX. *ἐγὼ εἶπα, Θεοὶ ἐστε, καὶ υἱοὶ ὑψίστου πάντες.* This juxtaposition of *Θεός* and *υἱὸς ὑψίστου* explains the synonymous use of the terms "God" and "Son of God" by Christ in the sequel (ver. 35, 36.) The Son partakes the nature of the Father, and therefore the Son of God is himself God. Thus the Jews concluded, and the correctness of their reasoning is acknowledged by Jesus himself. The only question is as to the *applicability* of the name of God in certain cases, and *this* the Redeemer intends to point out by the citation. The customary mode of interpreting the use of the quotation in our passage (the mode adopted by Lücke and Tholuck) is as follows. It is said that the Psalm relates to judges or kings; that these are called, in the Old Testament, Elohim, *because they ought to discharge their duty in the name of God*; and that hence the Redeemer draws the conclusion: if ordinary kings are called gods, surely the highest king, Messiah, may wear this name. It cannot be said that this view is characterized by anything actually false. At the same time it is open to objection, inasmuch as the rigidity of the Mosaic Monotheism is incompatible with the unscrupulousness which appears to be betrayed in the application of the sacred name of God to human individuals, if the custom of calling kings Elohim had no other foundation than the circumstance, that it behoved them to fulfil their office in the name of God. Who gives to an ambassador the title of *majesty*, because he acts in the name of his monarch? The custom itself, however, is indubitable; only let Exod. xxi. 6, xxii. 8, 28, be compared with Exod. xviii. 15, Deut. i. 17, xix. 17. Accordingly, the only question is,—whence did this extraordinary application of the name Elohim arise? The best assistance in answering this inquiry is gained from Exod. xviii. 15. where it is said: *כִּי יָבֹא אֵלַי הָעָם לְהִרְשֵׁם אֵלֵיהֶם*. These words are to be understood as referring to the regal and judicial ministry of Moses; and hence it is seen that, according to the genuine theocratic view, God himself is conceived of strictly as the true King and Judge of Israel, who only has his organ through whom he manifests himself. Thus the name Elohim, applied to those who are in authority, presupposes a *real union* of the person

with God; if this does not exist, the name has no truth.<sup>1</sup> That the Redeemer intended Ps. lxxxii. 9 to be understood thus, is clearly shewn by the language: *πρὸς οὗς ὁ λόγος τοῦ Θεοῦ ἐγένετο*. This form of speech is parallel with the familiar phrase *אֲנִי הוֹדִיעַ אֶת הַיְהוָה* which, as is known, denotes the circumstance of higher communication, such as the prophets received. Consequently we are here to understand not merely authorities purely political, but *prophets* and *divinely-enlightened men* in general, who, according to the theocratic view, might also judge, because God, the only true Judge, spoke through them. All these were termed *children of God*, because the power and nature of God wrought in them and were manifested by means of them. Thus a real parallel subsists between them and Christ himself; only that in him the absolute and perfect manifestation of God was represented, on which account he is called *the Son of God* absolutely, *ὁ υἱὸς τοῦ Θεοῦ*, whilst the others (to avail myself of a Philonean distinction) were rather called *υἱοὶ τοῦ λόγου*. In this eminent sense, the Lord here designates himself *ὃν ὁ πατήρ ἁγίασε*. The expression *ἀγιάζειν* = *אֲנִי הוֹדִיעַ* is here to be retained in the literal and primary signification<sup>1</sup> in which it is used = *ἀφορίζειν*, “to set apart from a number,” especially for sacred use. For whilst all prophets, and those to whom the word of God came, may be called *ἁγιασμένοι* in relation to the world, the Messiah is the distinguished One among these *ἁγιασμένοι* themselves, and thus the *ἅγιος τοῦ Θεοῦ κατ’ ἐξοχὴν*. (Comp. John vi. 69.) In order to strengthen the argument, and fasten it upon the hearers, Jesus adds: *καὶ οὐ δύναται λυθῆναι ἡ γραφή*. The meaning of *λυθῆναι* is here to be understood just as in Matt. v. 17, Gal. ii. 18; the Scripture, as the expressed will of the unchangeable God, is itself immutable and indissoluble.

Ver, 37–39. This language of Jesus (comp. the explanation of v. 36) is not unimportant, as the means of ascertaining, from his own lips, the relation of miracles to the proof which lies in the internal and divine power of his words. It is evident that here

<sup>1</sup> In opposition to this, de Wette remarks that a real union between these persons and God cannot be supposed, because God rebukes them (where?) as unrighteous. But here the language does not relate to concrete individuals, in so far as they express the idea imperfectly; it relates to the idea as such. This idea is, that authorities are called gods, not because an office is entrusted to them externally by God, but because it is their duty to be organs of the divine will, which they would necessarily be, even if their own hearts were insincere. (Compare the remarks on John xi. 49–52.)

<sup>2</sup> Respecting *ἀγιάζειν*, comp. the particulars on John xii. 31.

two kinds of πιστεύειν are distinguished, the πιστεύειν τοῖς ἔργοις, and the πιστεύειν ἐμοί. Now, since the latter is represented as to be produced by the former, the πιστεύειν ἐμοί appears the higher. It presupposes full susceptibility to the divine influence which proceeded from Jesus, and where such susceptibility existed, miracles certainly were rather an addition to the proof than the proof itself. But where this was wanting, and the impressions of divine things had to contend with the manifold workings of sin—which operated partly from within and partly from without—there it was requisite to give such a sign of his heavenly mission as should set aside every doubt; and this was the purpose answered by miracles. Now, where these passed over the mind without effect, the eradication of all good had reached its highest degree, and sin had gained the victory.

Respecting γινώσκειν καὶ πιστεύειν, comp. the remarks on John vi. 69. Some manuscripts here omit one and some the other idea, the arrangement having appeared to many transcribers unsuitable. The form ἐν ἐμοί ὁ πατὴρ καὶ γὰρ ἐν αὐτῷ, which expresses the reciprocal action of the love between Father and Son, is elucidated in the remarks on xiv. 10. Concerning ver. 39, comp. the Comm. on vii. 30.

## § 7. THE RAISING OF LAZARUS.

(John x. 40—xi. 57.)

THE last verses of chap. x. form only a transition to the following narrative. The Lord left Jerusalem, but did not return to Galilee. He went to the other side of Jordan into the neighbourhood which John the Baptist had consecrated by the commencement of his ministry. Many old friends of the Baptist here collected around Christ, and found the words of the Baptist confirmed in him. Although the latter had not appeared as a worker of miracles, yet they were convinced that a prophetic spirit dwelt and operated in him. Hence they followed the direction of this spirit, and believed in Jesus, to whom John professed to be only a forerunner. (Concerning ver. 41, compare the observations on i. 27.)

In the eleventh chapter follows the important account of the resuscitation of Lazarus.<sup>1</sup> From this we take occasion to glance

<sup>1</sup> It certainly is extraordinary that this account is wanting in the synoptical Evangelists. I cannot regard the omission as accidental, or explain it from the circumstance that these Evangelists relate more especially what took place in Galilee. On the contrary, it must have been a definite reason that restrained them from inserting an occurrence which excited so much wonder. Perhaps it may be correct to conjecture that it was not wished to direct attention to the family of Lazarus while they survived, or even to himself during his life. With John this scruple was of no force, because he wrote at a later period, and when he composed his Gospel, he lived out of Palestine.

again at the nature of that death (comp. the remarks on the re-awakening of the young man at Nain, in the Comm. Luke vii. 11), upon the acknowledgment of which, in cases of resuscitation, all depends; and we do so, because the precision that characterizes this narrative furnishes the highest conceivable degree of historical certainty, and hence the most appropriate occasion for the consideration of this important circumstance. To this day, death is such a mysterious event, that instances occur in which, before decomposition (so often long delayed) has commenced, the physician finds himself destitute of all criteria by which to determine whether the inanimate condition of the body is real death, or only a profound swoon, a trance. How much more must this have been the case during the imperfect state of medical science in antiquity, and especially in the East, among the Jews, who did not leave their dead unburied after sunset! It is therefore vain for us to attempt to demonstrate upon *external grounds*, that the death of those whose reanimation is narrated in evangelical history (and amongst them Lazarus) was *not* merely apparent.<sup>1</sup> Hence Spinoza (comp. Bayle's Lex. under the article Spinoza), when he declares himself prepared to abandon his system and to embrace the Christian faith, if any one can convince him of the truth of the resurrection of Lazarus, well knows that such a proof is impossible to the sceptic,—and according to the wise appointment of God *it is intended* to be so.<sup>2</sup> For no miracle is designed to compel him who opposes it to believe; it is only meant to confirm in faith him who yields himself to it with all the inclination of his mind. To persons of the latter character, our narrative on the one hand affords abundance of welcome accessory evidence, while, on the other, it obviously contains the chief support of belief in resuscitations of the dead, viz. the open, unequivocal, *declaration of Jesus that Lazarus was dead* (xi. 14.). The veracity of the Lord is the only *perfectly sure* foundation on which to rest our conviction that reanimated persons had been really dead,—a fact which we cannot establish

<sup>1</sup> This kind of proof is urged against Paulus and Gabler (in the Theol. Journ. vol. iii.) by Heubner and Reinhard. But, although they make many excellent remarks, the proof is deficient.

<sup>2</sup> It is true, xi. 39 has been regarded as proving the commencement of the process of decomposition, the sure external sign that the animating and preserving soul has departed; but the exposition of the passage will shew that the words *ἦσαν ὄζεις* cannot be employed as the *means of proof*.

in any other way. Accordingly,<sup>1</sup> where the Redeemer himself denies death, we cannot recognize an awakening of the dead without taking away the most certain basis of the very conviction we entertain. (Comp. the observations on the daughter of Jairus in the Comm. Matt. ix. 24.)

The form in which the occurrence under our consideration is related brings to view a circumstance which in all miracles is specially to be noticed. The copious conversations held by Jesus with the disciples and the two sisters, clearly shew that in them all the Lord designed the advancement of their spiritual life. Indeed we must presume that this was the purpose of the transaction even in regard to Lazarus himself; the supposition that he was employed merely as a medium for the sake of others would be unworthy. We may discover in the man himself sufficient causes to induce such extraordinary and wonderful proceedings. I am inclined to think that his condition was somewhat as follows. Doubtless he was a man of high spiritual vocation, on which account the Redeemer loved him; but he may have had severe temptations, and may not have attained to the new life of regeneration without difficulty. Hence perhaps he needed a peculiarly strong excitation, which the wisdom of God saw fit to produce in this particular form. The unusually detailed character of the narrative is, no doubt, to be accounted for by the fact that the occurrence is so intimately connected with the main theme of St John. For, here Christ appears to be *in reality* the ζῶν, having the power to overcome death itself in its most repulsive manifestation, viz. the physical. Moreover, on account of the proximity of Jerusalem, the event involved consequences of greater importance than those which attended others of this kind.

Chap. xi. 1, 2. St John, in the first place, describes the scene of action. It is presumed that the family is known to the readers, and hence the reference to a fact not related till *afterwards* (xii. 1, ff.). Since Jesus so often stayed with these friends, and particularly during the last days of his life on earth frequently visited them, this is very easily explained. It is singular, however, that Bethany (situated only fifteen furlongs from Jerusalem, comp. ver. 18) is called a *κῶμη* of Mary and Martha, not of Lazarus. This might

<sup>1</sup> If Paulus and Gabler wish further to prove that Jesus *did not regard Lazarus as actually dead* foreseeing his resurrection, it is evident that they must do violence to the simple phraseology of the text; and, in relation to this, controversy is perfectly victorious against them.

be understood as implying that the sisters were owners of the spot; but such a view is contradicted by the Jewish constitution, which rendered the possession of entire villages impossible. Accordingly, this expression is to be taken as denoting nothing more than the affection of these sisters for the Redeemer, on account of which Bethany was named after them.

Ver. 3, 4. As soon as Lazarus became ill, the sisters hastened to apply to him whom they themselves had already often tried and proved as a helper in all circumstances of need. It is remarkable that the Lord, on receiving the intelligence, affirms: *αὐτῆ ἡ ἀσθένεια οὐκ ἔστι πρὸς θάνατον*, whereas Lazarus died.<sup>1</sup> It might be supposed that the disease was not of a fatal character at the time when the news was brought to Jesus, but became so afterwards. Yet, if we here exclude the higher knowledge of the Redeemer, how could he speak in such decided terms upon the mere information of the messenger? It is far more simple, and more consistent with the whole account, to say that the Saviour spoke these words with respect to the resurrection which he already beheld in spirit as accomplished. The obscure form of the language was occasioned, as Tholuck justly remarks, by the design which Jesus cherished in regard to the sisters. It was his purpose that they should be perfected in faith; and since Lazarus was dead, when the statement that, according to the declaration of Christ, the sickness would not issue in death, reached them, they must have felt themselves involved in an inward conflict as to whether their exalted Friend had spoken the truth. Tholuck thinks that Jesus, when he uttered these words, had the disciples also in view, who, if he had expressed himself plainly respecting the disease, and then had waited two days before going to the relief of the family (ver. 6), could not have borne the trial. But to me this appears the less probable, because, in order to set them at rest, he certainly might have communicated to them his reasons for the delay.

As the design of the sickness, the *δοξα τοῦ Θεοῦ* is now mentioned. (Comp. ix. 3, where, in a similar connexion, the *φανέρωσις τῶν ἔργων τοῦ Θεοῦ* is spoken of.) It was intended as a circumstance by which the glory of the Father should be displayed in the Son. At the same time we must not overlook the fact that in these words only one part of the object contemplated by the sick-

<sup>1</sup> The expression *ἀσθένεια πρὸς θάνατον* corresponds with the Hebrew *חֲלָה לְמָוֶת*, 2 Kings xx. 1, concerning the sickness of Hezekiah.

ness is exhibited ; for, as we have already remarked, Lazarus could not be employed merely as a medium. His whole experience through life as much belonged to his own spiritual development as it was meant to form an item in the gradual manifestation of the glory of Christ to the world.

Ver. 5—8. The Evangelist places the love of Christ to the family of Lazarus, as well as to Lazarus himself, in immediate connexion with his delay in Peræa, on account of the strong contrast ; it is not till two days afterwards that the Lord invites his disciples to depart. But why did not Jesus immediately hasten as soon as possible to afford the family that relief which he intended to give them ? Here I agree with Tholuck, who thinks it is not sufficient to say, with Lücke, that Christ had found in Peræa such a fertile field of operation that he would not relinquish spiritual objects for the sake of rendering corporeal assistance. For, he might have left some disciples behind and soon have returned, in which case he would not have incurred any neglect there. Besides which, the resuscitation of Lazarus certainly was to Lazarus himself, to the sisters, and to the numerous acquaintances, an occasion of spiritual aid. It was evidently designed that, through this manifestation of the glory of God, all of them, Lazarus himself included, should grow in the inner man. Moreover, ver. 15 makes it certain that the Redeemer was not detained in opposition to his wish ; on the contrary, he deferred the journey. The only correct view must be that according to which this delay was meant to assist the faith of those concerned in it. Jesus here acted much as he did in the case of the Canaanitish woman, with a view to give a powerful stimulus to the energy of the spiritual life.<sup>1</sup>

St John now reports an intermediate conversation between Christ and the disciples, who endeavour to dissuade him from going to Judea. Their love for Lazarus certainly was active enough to induce the wish that Jesus could be with him ; but they probably thought the danger was not so imminent, and that the Lord could do Lazarus good at a distance, by his will. (Νῦν is here equal to

<sup>1</sup> De Wette in his *Andachtsbuch* (Berlin, 1825) vol. i. p. 292 f., remarks, in opposition to this, that Jesus never designedly and of his own accord occasioned or magnified his miracles, and hence it must have been something external that detained him. The same sentiment is expressed in his *Commentary* on the passage. But only let it be kept in view that the Redeemer did not delay of his own accord, but from the inward impulse of the Father, without whose will he did nothing—and the objection falls to the ground. No one can find fault with this but he who regards Christ as a mere man.

ἀρτίως in the signification “just now,” “recently,” as it occurs also in profane writers.)

Ver. 9, 10. The Lord answers the warning of the disciples not to put himself in peril, by a mysterious declaration, which, however it may be taken, is not purely harmonious with the connexion. If, with Lücke and others, we fix our attention upon the words *ὄχι δώδεκά εἰσιν ὥραι τῆς ἡμέρας*, it is true that this expression is eminently appropriate as a mode of designating the time for labour, during which we may quietly pursue our calling, so that the meaning is parallel with the passage ix. 4, 5—“I must work while it is day.” But, in the sequel, the words *περιπατεῖν ἐν τῇ νυκτί* are not at all applicable to the Redeemer; unless we regard ver. 10 merely as an expansion of the metaphor, having no particular signification, but introduced simply as the antithesis to *περιπατεῖν ἐν τῇ ἡμέρᾳ*—a supposition which, considering the depth of thought contained in the figurative discourses of Christ, does not commend itself. On the other hand, if attempt be made, with Chrysostom, Calvin, and Lampe, to shew that these last words are important, by referring them to the disciples, to whom Jesus represents himself as the light that illumines their path, then the twelve hours do not appear consistent. Lücke says that, besides this, any reference of the *φῶς* to Christ, as the Light of the world, is inadmissible, because it is expressly said: *φῶς τοῦ κόσμου τοῦ οὐτοῦ*. But in making this remark, he has overlooked the circumstance that this appendage relates only to the metaphor; whereas, in the interpretation of the simile, the sun is evidently to be regarded as an image of something higher. In the other case, this obscure language would be employed for the purpose of directing the attention merely to a trivial fact, as if it had been said: “one may travel more safely and peacefully by day than by night;” but no one expects such remarks as this from the lips of Christ in moments when his soul was occupied with the loftiest thoughts. Hence nothing remains (as we have already remarked on ix. 4, 5, compared with xii. 35, 36), but to suppose that the words of the Saviour contain more than one reference.<sup>1</sup> He again conceives of himself

<sup>1</sup> Here again De Wette considers it contrary to the rules of exposition, as well as to the spirit of the Gospel, that we should attach more than one sense to a declaration of Christ; whilst in other passages he himself maintains the very thing to which he here objects. Surely we ought not to pronounce the profound language of Christ destitute of that which is readily acknowledged in a Shakspeare or a Jean Paul! (Comp. the exposition of John iv. 12 and xiv. 18.)

in a twofold view ; first as standing fraternally on a parallel with men, and fulfilling his appointed day's work ; secondly, in his higher dignity, as the spiritual illuminator of the world, as the promoter of everything good and beautiful upon earth. In the first words, the former reference prevails ; in the last, the latter predominates. Hence the first sentence relates chiefly to the person of the Lord ; the latter rather to the disciples. With their anxiety concerning the Lord, there was also a mixture of fear for themselves (as is clearly shewn by ver. 16, whence it appears that they apprehended death from the journey to Judea) ; in allusion to this Christ directs their attention to the fact that being with him, in the lustre of his light, they would have nothing to fear.

A reference to enemies as those who, creeping in the dark, choose a serpentine path (according to which De Wette even thinks that an allusion to Matt. x. 16 is to be discovered in our passage), is by no means to be supposed, such a reference being entirely unsuited to the present connexion ; the words *περιπατεῖν ἐν τῇ νύκτι* are intended to admonish the disciples that they should never walk *without* him and his light, but *with* him everywhere and at all times. This view—that in our verses two senses are blended—affords the greatest facility in explaining the difficult clause : *ὅτι τὸ φῶς ὁμοῖον ἔστιν ἐν ἀδελφῷ*. The simile strictly carried out requires *ἀδελφῷ*, and according to the interchange of prepositions and constructions, which has long been a favourite practice, *ἐν ἀδελφῷ* would stand for *ἀδελφῷ*. However, the literal sense is to be rigidly retained, and in these words we may discover the transition from metaphorical to literal language. (Luke xvi. 8, a similar transition from figurative to literal language occurs.) In the simile itself, of course the light is to be regarded as operating externally ; but, in the solution *φῶς* means that energy which internally enlightens man concerning God and his relation to God ; and this is precisely what is indicated by *ἐν ἀδελφῷ*.

Ver. 11—16. After the expiration of two days (ver. 6), the Redeemer openly announced to his disciples that which he knew in the Spirit. (We are not to suppose that fresh messengers were sent with the intelligence of the death ; if such a circumstance had taken place, so carefully accurate as St John is in the narrative before us, he would not have omitted to mention it.) He told them that Lazarus was dead, and that it was his intention to go and awaken him. But as Jesus called death sleep, the disciples thought he

meant literal sleep, and looked upon it as a favourable sign; doubtless they adduced this as an argument to shew that the perilous journey he proposed was unnecessary. It was not till then that Jesus said in unambiguous terms (παρρησία): Δόξατος ἀπέθανε, at the same time, however, adding that his death was no loss, but a circumstance calculated to heighten their joy, since it would be the means of advancing their faith. Still, in the minds of some at least of the disciples, the fear of death was not yet completely overcome. St Thomas<sup>1</sup> (comp. the remarks on Matt. x. 3), convinced that their death, like that of their Master, was inevitable, exclaimed: ἀποδάσωμεν μετ' αὐτοῦ. These words certainly express great fidelity, but, at the same time, they indicate weakness of faith, and that exaltation of external circumstances and relations above the victorious power of the Spirit, which generally characterizes this apostle.<sup>2</sup> (Comp. the remarks on John xx. 24, ff.)

There are only two things remaining in this passage that need special attention, viz. the term κορψάσαι, and also ἐξουπνίσσειν, which corresponds with this idea. As regards the first expression, its use to denote death is well known. (Comp. Matt. xxvii. 52; Acts vii. 60, xiii. 36; 1 Cor. vii. 39, xi. 30, xv. 6. 18; 1 Thess. iv. 13, ff.) The only question is as to the *sense* in which it is here used. It is very natural to think merely of the external similarity between a corpse and the body of a person asleep, and indeed it is probable that this first gave rise to the usus loquendi of which the passage before us furnishes an instance. But it certainly appears that something more than this outward resemblance is included, though to most persons it may be but obscurely, in the representation, viz. the idea that the dead person is also *spiritually* in a condition similar to sleep. Without conveying the idea of entire spiritual inaction, it may be said that the separation of the soul from the σῶμα, as the necessary medium of its operation, must produce in it a certain depression of consciousness; on which account also, the life of the ψυχῆ without the σῶμα till the resurrection, according to the doctrine of Scripture (which knows of no immortal life purely spiritual and apart from the resurrection of the body), is a mere state of transition.—In conclu-

<sup>1</sup> This is the only passage in the New Testament where the term *συμμεθετής* occurs.

<sup>2</sup> Tholuck justly observes that the perfectly undesigned occurrence of such a psychological conformity in the characters is an important circumstance in support of the historical credibility of St John.

sion, the term ἔξουπλιζεν is not found anywhere else in the New Testament. (Acts xvi. 27, ἔξουπιος occurs in the ordinary sense.) It is employed simply on account of the metaphorical ἔπιος; it cannot be used *directly* for ἀίσταται. It occurs also Job xiv. 12, *only* in connexion with ἔπιος, and is figuratively applied to the resurrection: ἀνάστασις δὲ κοιμηθεὶς οὐ μὴν ἀναστῆ, ἔως ἀνὸς οὐρανὸς οὐ μὴ συζῆσθῆ, καὶ οὐκ ἔξουπλιση ἡ σὸν ται ἐξ ἔπιου αὐτῶν.

Ver. 17—20. In the verses that follow, a detailed account is given of the interview of the Lord with the two sisters. When Jesus reached the neighbourhood of Bethany, the deceased had lain four days in the grave. The proximity of Jerusalem had induced the presence of many friends who came with a view to console the afflicted survivors. (Ver. 19, αἱ περὶ Μάρθαν καὶ Μαρίαν, according to a known Grecism, cannot mean any others than the persons named. Comp. Winer's Gramm. p. 384. Still, it must here be said, that mourners had already come from the town itself, and that others from Jerusalem came in addition to them.) Mary was in the house with these. Martha may have been occupied out of doors; at all events she first learned the arrival of Jesus, and immediately hastened to meet him. Here again, as in the case of Thomas, the known character of the individuals (the sisters) is stamped upon the narrative; Martha appears the more prominently active, Mary quiet and retiring. Mary did not know that Christ had arrived. He paused *before* he came to the town (ver. 30), probably because he was near the place of interment; and Martha, in announcing to Mary that Jesus was come, said: ὁ διδάσκαλός πάρεστι. This remark would have been unsuitable, had Martha known that Mary had already been informed of the Lord's arrival; in this case Mary also would have hastened to Jesus.

Ver. 21—27. The Evangelist, in the first place, reports the conversation of Jesus with *Martha*, which she opens with the avowal of her belief that, if he had been present, Lazarus would not have died. (Mary expresses herself just in like manner, ver. 32.) Doubtless she thought that then God would have heard the prayer of Jesus, and would have restored Lazarus. On the power of this prayer, she proceeds to say, she *still* rests her hope (ver. 22.) The precise object, however, to which she refers as yet within the reach of the prayer of Christ, is not evident; for, according to ver. 39, it appears that she had not thought of a resurrection; while, at the same time, we cannot well suppose anything of a dif-

ferent kind, as Christ speaks of the resurrection immediately afterwards. No doubt the most correct mode of explaining the matter is to view the mind of Martha herself as oscillating between hopes and misgivings; first the former animated her soul, and then the latter gained the ascendancy. Hence, when the Lord mentions the resurrection, she first understands the general resurrection at the last day, and finds that this postponement does not fully satisfy her desire; accordingly the possibility of a momentary awakening now floats before her. Meanwhile her longing to have the dear deceased restored to her certainly involved much that was material and personal, which it was necessary to remove in order that the resuscitation of the brother might have its due effect upon her. Had she received Lazarus back from the jaws of death merely as a *mortal* man, there would still have remained the distressing and constant apprehension that he would soon be snatched from her again by the same foe. Hence it was needful that she should recover him *in such a manner that it would be impossible to lose him*, and accordingly that she should become rooted with him in the element of imperishableness. To this her attention is directed by the profound language of the Redeemer. He leads her thoughts from the *departed* brother to the *present* Saviour, the Saviour both for Lazarus and for herself, and shews her, that in him alone she may obtain the perfect remedy against death, both corporeal and spiritual.

The principal thing to be noticed in the important verses 25 and 26, is the relation between ζωή and ἀνάστασις. As we have already remarked on John i. 4, the two expressions are properly synonymous. As Christ is called the Life, not merely because he *makes* alive (ζωοποιεῖ, John v. 21), but because, as the source of life (*i. e.* of true being), he *is* life; just in like manner he is called the resurrection, not merely because he raises the dead, but because he actually *is* that resurrection. The resurrection, however, is nothing else than the ζωή in conflict with θάνατος; the ζωή viewed by itself means being without the antagonist principle (that which is to be vanquished), while, in the ἀνάστασις, life appears in the act of destroying death (in itself and others.) It is in this victorious aspect that life is exhibited in the person of the Lord. The transition of his vital powers is effected by means of faith; where this dwells, (physical) death does **not** prevent the manifestation of

spiritual life ; where this is wanting, there is spiritual death as well as physical.

Some difficulty presents itself respecting the connexion of ver. 26 with ver. 25, especially in the language  $\pi\tilde{\alpha}\tilde{\varsigma} \delta\tilde{\iota} \zeta\tilde{\omega}\tilde{\nu} \kappa\alpha\iota \pi\iota\sigma\tau\epsilon\tilde{\upsilon}\omega\tilde{\nu}$ . If we understand  $\zeta\tilde{\omega}\tilde{\nu}$  as relating to physical life, this gives rise to the sense that the believer does not die physically at all ; if the expression be understood spiritually, then the words  $\omega\tilde{\iota} \mu\tilde{\eta} \acute{\alpha}\pi\omega\delta\acute{\alpha}\nu\eta \epsilon\iota\tilde{\varsigma} \tau\omega\tilde{\nu} \alpha\iota\omega\tilde{\nu}\alpha$  are not suitable, because they denote the same thing as those preceding. Hence the words  $\zeta\tilde{\omega}\tilde{\nu} \kappa\alpha\iota \pi\iota\sigma\tau\epsilon\tilde{\upsilon}\omega\tilde{\nu}$  best commend themselves when taken as  $\tilde{\epsilon}\tilde{\iota} \delta\tilde{\iota}\alpha\ \delta\omega\sigma\tilde{\alpha}\tilde{\iota}$ , in the signification "he who vitally believes," &c. But then ver. 26 is completely tautological with the foregoing  $\delta\tilde{\iota} \pi\iota\sigma\tau\epsilon\tilde{\upsilon}\omega\tilde{\nu} \epsilon\iota\tilde{\varsigma} \epsilon\tilde{\mu}\epsilon\tilde{\iota}, \kappa\tilde{\alpha}\tilde{\iota} \acute{\alpha}\pi\omega\delta\acute{\alpha}\nu\eta, \zeta\tilde{\eta}\sigma\epsilon\tilde{\iota}\tau\alpha\iota$  ; whereas, on the contrary, the passage appears to contain an advance in the meaning ; for, first, it is said :  $\delta\tilde{\iota} \pi\iota\sigma\tau\epsilon\tilde{\upsilon}\omega\tilde{\nu} \zeta\tilde{\eta}\sigma\epsilon\tilde{\iota}\tau\alpha\iota$  ( $\kappa\tilde{\alpha}\tilde{\iota} \acute{\alpha}\pi\omega\delta\acute{\alpha}\nu\eta$  is added merely by way of giving force to the statement), and then the Saviour declares :  $\delta\tilde{\iota} \zeta\tilde{\omega}\tilde{\nu}$  (i. e. he who through faith has received life, so that  $\pi\iota\sigma\tau\epsilon\tilde{\upsilon}\omega\tilde{\nu} \epsilon\iota\tilde{\varsigma} \epsilon\tilde{\mu}\epsilon\tilde{\iota}$  is appended simply for the sake of explanation)  $\omega\tilde{\iota} \mu\tilde{\eta} \acute{\alpha}\pi\omega\delta\acute{\alpha}\nu\eta \epsilon\iota\tilde{\varsigma} \tau\omega\tilde{\nu} \alpha\iota\omega\tilde{\nu}\alpha$ . These last words express the absoluteness of the life which Christ imparts, in the highest form of its manifestation, the vanquishment even of physical death. In reply to the question of Jesus,—whether Martha believes this,—she proves that she has thus believed and still thus believes ( $\pi\epsilon\pi\iota\sigma\tau\epsilon\upsilon\omega\tilde{\nu}\alpha$ ), from the fact that she regards him as the true Messiah in the highest sense of the word, as the Son of God, the Revealer of the Father. (Respecting  $\nu\iota\tilde{\iota}\varsigma \tau\omega\tilde{\nu} \Theta\epsilon\tilde{\iota}\omega\tilde{\nu}$  in union with  $\chi\tilde{\rho}\iota\sigma\tau\acute{\omicron}\varsigma$ , comp. the remarks on Luke i. 35. As in this instance  $\chi\tilde{\rho}\iota\sigma\tau\acute{\omicron}\varsigma$  stands first, the passage occasions no difficulty.)

Ver. 28—32. Now follows the conversation of the Lord with the other sister, *Mary*, whom Martha, deeply impressed by the animated words of Jesus, went and called, without the Jews who were present learning the reason of her withdrawal. (Comp. the observations on ver. 17.) They conjecture from her departure that she is gone to the grave of her brother, in order to weep over it, as was usual among the Jews,<sup>1</sup> who, during the first few days after death had occurred, were accustomed to visit the grave several times a day. When Mary sees Jesus, she throws herself, under the impulse of her feelings, at his feet, and cries out, as Martha did (ver. 21) :  $\chi\tilde{\upsilon}\tilde{\rho}\iota\epsilon, \epsilon\tilde{\iota} \tilde{\eta}\tilde{\varsigma} \delta\tilde{\iota}\delta\epsilon, \omega\tilde{\iota}\kappa \acute{\alpha}\nu \acute{\alpha}\pi\epsilon\tilde{\theta}\alpha\tilde{\nu}\epsilon\tilde{\iota} \mu\omega\tilde{\nu} \delta\tilde{\iota} \acute{\alpha}\delta\epsilon\lambda\phi\acute{\omicron}\varsigma$ . From this close accord-

<sup>1</sup> Comp. Geier de luctu Hebr. (Francof. 1683) pag. 183 sqq. ; where it is also stated that other nations practised similar customs.

ance of the first words which both the sisters addressed to the Lord, we may gather with what longing desire they had awaited the arrival of their divine Friend.

Ver. 33—36. The intense emotion of Mary went to the hearts of the Jews who had hastened thither;—they wept, and the Redeemer, far from Stoical unconcern, wept with the weepers (Rom. xii. 15.)<sup>1</sup> This sympathy with the common feeling of those present awakened in the minds of the Jews sentiments of approbation, and they exclaimed: Ἰδοὺ, πῶς ἐφιλάει αὐτόν. The superiority of Christian morality (displayed in that warm and lively sympathy with the griefs of others which here shewed that Jesus was a true man) to the frigid inanimateness of Stoicism needs no argument to demonstrate it; but it may be questioned whether the sorrow of Jesus in this case was altogether real. He certainly knew that he was about immediately to awaken Lazarus, and indeed he had said, ver. 15: χαίρω, ὅτι ὄντα ἤμην ἐκεῖ,—how then could he weep? This difficulty is less regarded by expositors than it deserves to be, for, ver. 38, it is said again: ἐμελεζιμῶμενος ἐν ἑαυτῷ κ. τ. λ. It has been thought enough to shew that ἐμελεζιμῶσθαι has not only the signification of being angry, but that of being grieved. The former certainly does not suit the connexion of our passage, for the Jews had done nothing that could excite anger; while the opinion of Chrysostom, that Christ was angry with himself because he had shed tears, evidently arose from Stoical principles, and is utterly inapplicable to the case. However, the signification “to mourn,” as belonging to ἐμελεζιμῶσθαι, which denotes any powerful agitation of the mind, is sufficiently certain, as it corresponds with the Hebrew מָצַח, which likewise unites the two senses. (Comp. Gesenius in his Lexicon sub verb.) The difficulty involved, as we have remarked, in the expression of sorrow on the part of Christ, is solved in a simple manner, if we say that the object of his sorrow was not so much the single instance of the death of Lazarus (for by means of his reanimation this immediately became a source of joy), as it was death and its horrors in general, as the

<sup>1</sup> Here we may compare the excellent remarks of Lange in the Stud. 1836, No. 3, p. 713, ff. He thinks ἐμελεζιμῶσθαι is to be understood in a sense altogether general, as denoting powerful emotion, in which sympathy, pain, indignation, and even joy in the anticipation of his great victory were united. Still I think it cannot be denied that the tears of Jesus indicate the decided predominance of pain in the state of his mind. It is true De Wette is of opinion that to the enlightened understanding every sensation of pain appears of no consequence; but this illusion belongs purely to pagan Stoicism and not to Christianity.

wages of sin, in the power of which Lazarus was still held after his resurrection, so that he twice tasted death. The spirit of Christ always comprehended the whole extent of everything presented to view, and hence the grief occasioned by a single case brought before him the entire range of the calamity, and the contemplation of this furnished abundant reason why the Lord should with perfect sincerity participate the sorrow of those around him, because the general mischief was by no means removed in the isolated circumstance of the awakening of Lazarus. Hence it is not without cause that the Evangelist here says: ἐνεζημιήσατο τῷ πνεύματι, not τῇ ψυχῇ. (Comp. the remarks on John xiii. 21, ἐταράχθη τῷ πνεύματι = ἐτάραξεν ἑαυτὸν in our passage.) The latter expression would have conveyed the idea of individual human excitement, too much to have been suitable here. Should it be said that Jesus wept only as the Son of Man, but that as the Son of God he knew Lazarus would be resuscitated, this would lead to a Nestorian separation between the divine and the human in Christ. What Christ knew in his earthly life generally, he knew also in his human consciousness, which we cannot suppose to have been, so to speak, for some moments annulled.

Ver. 37—39. At the sight of the Saviour's tears, even some of the Jews remark that surely Jesus—the great worker of miracles, he who gave sight to the man born blind—could (by his prayer, ver. 22) have prevented the death of Lazarus. There is no ground whatever for attributing this observation to inimical motives, as if they had meant to intimate that probably the cure of the blind man was not a true miracle; for the circumstance that some, according to ver. 46, reported the resuscitation of Lazarus to the Pharisees, may be viewed as the mere result of the pleasure felt in communicating interesting news. Meanwhile the Lord came to the place of interment, and directed that the stone which closed it should be removed. The Jewish graves usually were cavities cut out in rocks, within which smaller spaces were formed in the sides for the reception of bodies (after the manner of the Egyptian graves in which mummies were deposited); the external aperture was covered by a fragment of rock. Upon these words the unbelief of Martha is excited in a conspicuous manner. She does not think of the possibility that her beloved brother can be reanimated; she only fears that, at the sight of putrefaction, the image of him which she carries in her heart may be marred; hence she suggests that

the tomb should not be opened. The words ἤδη ὄζει are not to be understood as expressing a fact ascertained by experience, "I know that he has already become offensive;" but simply as a conjecture, derived from the length of time during which he had lain in the grave.<sup>1</sup> Accordingly, this passage cannot be employed as a proof that Jesus resuscitated the already decomposed body of Lazarus. As there is no express statement to that effect, to maintain that such was the case would involve a designed augmentation of the miracle; and this the expositor must guard against. It is far simpler to suppose that, as cases frequently occur in which decomposition does not commence until very late, the body of Lazarus, just *because* it was to be reanimated, was, according to the providence of God, preserved from corruption. In fact, the revivification of a corpse already putrid would give to the miracle a *monstrous* character; for even in the general resurrection of the dead, it is not the corruptible body that rises, but the incorruptible. (This is the only instance in which τεταξταῖος occurs in the New Testament. The profane writers often use it, like τξिताῖος, πεμπταῖος, and similar forms. Comp. the passages in Schleusner's Lex. sub verb.)

Ver. 40—42. The Lord now rebukes the expression of unbelief on the part of Martha, and reminds her of what he had said previously (ver. 25.) It is true that he did not there employ the very words ὄψει τῆν δόξαν τοῦ Θεοῦ, but still the subject on which he then spoke was the ability of faith, as the means, to appropriate the plenitude of the powers dwelling in Christ. Hence there is no necessity for the direct admission that that conversation is reported in an abbreviated form.—After the removal of the stone, the Saviour breaks forth into prayer, and that in a truly sublime manner; he does not *ask* that his desire may be fulfilled, but *gives thanks* that it is granted, and even this he does, not on his own account, but for the sake of those around him. It has been considered strange that Jesus uttered this declaration in the presence of the assembly. It might be said that he did it in a lower tone, and this would appear confirmed by ver. 43, where it is expressly stated that he afterwards raised his voice. But, xii. 30, a similar

<sup>1</sup> The utmost that is required is to grant the *possibility* of the words ἤδη ὄζει being uttered as the result of experience; in no case, however, can they be taken as containing a *proof* that the body of Lazarus had already become putrid. Since this is evidently not implied by the words, to maintain that they furnish a sure proof of the death of Lazarus, only renders the miracle in general suspicious.

sentiment is directly addressed to the people. Accordingly we must say that it was the very design of Jesus to make the people acquainted with his position in reference to this occurrence.

Ver. 43-46. Upon the summons: *Δάζαζε, δεῖξο ἔξω*, the dead man steps forth from his grave just in the state in which it was customary to bury corpses. (The *κειρίαι* or *ὀδόνια* [xix. 40] were narrow strips of linen with which, as in the case of mummies, every limb was bound separately. Hence the possibility of motion is nothing extraordinary.—*Σουδάριον*, after the Latin *sudarium*, has passed even into the later Hebrew, in which it is called *סָדָרִיּוֹן* or *סָדָרִיּוֹן*. Here it signifies the cloth that was wrapped round the forehead of the deceased [Luke xix. 20; Acts xix. 12]. *Ὁψίς* stands for *περόσσωπον* = *פְּרֹסְפֹן*, as Rev. i. 16. The occurrence was so overpowering that even many of the Jews believed, although at the same time their faith appears to have consisted in the external mastery of their minds by the omnipotence of the miracle rather than in a spiritual surrender to the influence of the Redeemer. For even admitting that they were not actuated by hostility in reporting the new wonder to the enemies of Christ, yet their eagerness to go and chatter about it does not evince that it had taken a deep inward hold of their minds.<sup>1</sup>

Ver. 47, 48. To shew at once the effect of this amazing miracle, John here tells us what the Sanhedrim, at the suggestion of Caiaphas, resolved in consequence. (Respecting the Sanhedrim, comp. the remarks on Matt. xxvi. 57; John xviii. 12.) They feared lest the number of adherents to Jesus might prodigiously increase, and thus destroy their authority. That this was the fundamental sense of the words *ἐνέβουπται ὅτι Ῥωμαῖοι, καὶ ἀγεῶσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος*, is clear; but the special meaning is obscure. It does not appear how the members of the Sanhedrim could think that the extension of the effects produced by the Redeemer's ministry would bring them into political collision with the Romans; they surely must have known that he altogether abstained from the exercise of any external political influence.

<sup>1</sup> Respecting Lazarus, history says no more. Quadratus, however (in Euseb. H. E. iv. 3), relates that in his time (the beginning of the second century) many of those whom Christ raised from the dead were still living. Quadratus says the same thing also concerning many of those who were healed. Nothing can be more opposed to the theory of myths than such accounts by means of which we are placed so completely on historical ground. (Comp. also the statements of Papias in Euseb. H. E. iii. 39.)

Still it appears that the notions of these men concerning the true design of Christ were but very confused. Perhaps they in reality believed that he was only waiting for the right moment to rise as Messiah against the Romans ; in such an experiment, however, they did not place confidence, but thought the legions would overpower him with his adherents, and that then the Romans, charging the fault upon *them*, would destroy whatever vestiges of their independence yet remained. At all events it was by this course of thought that they endeavoured to palliate their wicked machinations, in their own minds and in the view of others.

(*Τόπος* in connexion with *ἔθνος* can only signify "country." Had it referred to the Temple, it would have been necessary to add *ἄγιος* or *ἁγιος*. (Comp. Matt. xxiv. 15, with Acts xxi. 28.) Just in like manner in the Hebrew, *מִקְדָּשׁ* alone cannot denote the Temple, although *מִקְדָּשׁ קֹדֶשׁ*, "place of holiness," "sanctuary," certainly does.—*Ἀγγεῖν*, which properly applies only to *τόπος*, by means of a *zeugma*, has reference also to *ἔθνος*.)

Ver. 49-52. Caiaphas (respecting his person and official position, comp. the Comm. on Matt. xxvi. 57 ; John xviii. 12), now came forward for the first time, with the politic but diabolically malevolent advice to despatch Jesus out of the way.<sup>1</sup> The hypocritical language, that it was a matter of importance to save the nation, was based upon the ambitious lust of power cherished by Caiaphas himself and his Pharisaic confederates. They sought to maintain the kingdom of lies and hypocrisy in opposition to truth and sincerity. They felt that one of the two must fall ! The influence of this powerful leader at once carried with him the whole college, and the first authorities of the people of God now entered upon deliberations (ver. 53) as to the manner in which they might put the Holy One of God to death, without incurring danger to themselves from the populace. (The phrase *ὡς ἴδατε οὐδέν* is to be taken as a form of censure, conveying a repulse, somewhat in the same manner as *τί ἐμοὶ καὶ σοί* ; John ii. 4. Others regard *μηδέν ἐπιστάμενος*, 1 Tim. vi. 4, as parallel with it, and ascribe to it the signification "to be weak in mind ;" but this certainly is mistaken. Those Gnostics whom Paul rebukes were not weak, they rather *misused* their strong minds. Prov. ix. 13 is more appro-

<sup>1</sup> Concerning *εἰς τῆς* comp. the observation on Mark xiv. 51.

priate for comparison, although even in that passage the meaning in question is not suitable.

The interpretation which St John gives of these words of the High Priest is in the highest degree interesting, since he sees therein the death of the Lord as the true sacrifice for the people, yea for all those among men whose minds are susceptible of divine influence; so that this death of Christ appears as a means of healing every breach. (Comp. the remarks on x. 16; xii. 32, 33.) Moreover he does not allow this interpretation of the words to be viewed merely as a subjective exposition; he states that the High Priest uttered them prophetically. *Προφητεύειν* is here evidently intended to denote "speaking under the influence of God," in opposition to *ἀφ' ἑαυτοῦ εἰπεῖν* (speaking from one's own impulse), and as the latter is denied, so the former is asserted of Caiaphas. Now if this expression stood alone, the passage would be easily explained; for the fact that Caiaphas was estranged from God no more militates against his having prophesied, than his unconsciousness does. Of the former case Balaam is a remarkable instance (comp. Numb. xxii.), while it is evident that the latter—that of a person prophesying without knowing it—is still less open to objection than that in which an individual utters a prophecy at the very time when he is offering the utmost resistance to it, as Balaam did.<sup>1</sup> But the additional remark, *ἀγγεγένηται ὡς τὸ ἐναυτοῦ ἐξείη*, presents a very considerable difficulty. According to this, the Evangelist appears to say that the prophecy of Caiaphas stood in necessary association with his office as High Priest. It is true, the attempt has been made so to explain the words as not to allow any connexion between this and the prophecy, it being thought that they merely convey the information that Caiaphas was High Priest in this particular and remarkable year. In ver. 49, indeed, it is quite suitable so to understand them; but since in verse 51 they are repeated, and placed in such close connexion with *προφητεύειν* in our passage, the dependence of the prophecy upon the pontifical office, according to the view of St John, is beyond doubt. The easiest way of solving the difficulty is to say, it was a popular notion among the Jews that the High Priest possessed the gift of prophecy; and this opinion appears

<sup>1</sup> Hence the Rabbins even entertain the conviction that it is possible to prophesy without knowing it. Comp. Schöttgen hor. ad h. 1. vaticinata est filia Pharaonis et nesciebat quid vaticinaretur.

to have been still participated by St John. Lücke substantially agrees with this view, only he expresses it in more modified terms. This assumption is at least more candid and liberal than the attempt to refine upon the punctuation (by putting a stop after ἐξείνου, in which case the words "in some measure" must be interpolated, to modify πρὸς ἐφήτευσεν), or than the explanation of πρὸς ἐφήτευσεν in a modified sense and the like. The only objection that may be urged against it is, that the very fact on which the interpretation rests (viz. that the people in general believed the High Priest to be endowed with the gift of prophecy) is merely a conjecture derived from this passage. However, I think it must be confessed that this conjecture is in the highest degree probable. To pass by the custom of consulting Urim and Thummim, which surely indicates a knowledge of the future,—the idea of the High Priest, as representative of the Theocracy, involves the presumption that he stood in the closest connexion with God. We have already seen that, on account of such connexion, magistrates were called Elohim,—how much more might this be the case with the High Priest! (Comp. the remarks on x. 34.) Moreover, it is perfectly consistent with Mosaic principles to regard the office as entirely independent of the character manifested by the individual. The High Priest, who was permitted by God to enter the Holy of Holies on the great day of atonement, to expiate the sin of the people, might by sin have rendered himself in the highest degree culpable, but this neither prevented him from approaching God, nor made his expiation the less effectual. If, then, we only keep in mind the consideration that St John did not mean to represent every High Priest as necessarily prophesying, but to shew that the High Priest was the natural medium through whom God might at times reveal himself, this view may be very well harmonized with the circle of ideas entertained by the Evangelist, as also with Scripture generally.

In a doctrinal light this passage is very interesting, because, in the *first* place, it contains, as a prophecy, the declaration of Christ himself that the *Gentiles* were to be brought into the kingdom of God; for, since the *ἐξ ἑθνῶν* τῶν ἑθνῶν are distinguished from the *Ἰουδαίους*, the former of these designations must refer only to those among the Gentiles who were of superior natures. And, in the *second* place, it evidently expresses the sentiment that not the law, but *the death of the Lord*, would be the bond of union be-

tween Jews and Gentiles,—this involving also the truth that the Gentiles would enter the kingdom of God immediately without the law (comp. the Comm. on Acts x. 1, ff.), and indicating the expiatory virtue of the death of Christ, which removes the wall of partition between Jews and Gentiles. (Comp. the remarks on Ephes. ii. 14.) (In this passage ἔθνος is used to designate the people of Israel, whilst the term ordinarily adopted is λαός. In the Old Testament, the expressions עַם and אֲמֹת are employed just in like manner, these also being interchanged.)

Ver. 54—57. The hostility of the Jews now induced the Saviour to retire into seclusion till the Passover, it being proposed even by the Sanhedrim that whoever knew his place of residence should give information of it (ver. 57.) The neighbourhood to which Jesus went—that of the city of Ephraim—lay north of Jerusalem, by the desert of Judah. Ephraim is mentioned by Josephus (B. J. iv. 33), and perhaps in 2 Chron. xiii. 19. In the latter place, however, the reading is doubtful. (In our passage, also, the Codices differ; the word being written in some Ἐφραΐμ, in others Ἐφραΐμα.) Meanwhile, the Passover approached, and many hastened from the vicinity of Ephraim to Jerusalem, before the commencement of the Feast, for the purpose of purifying themselves, according to the Levitical law, from their various pollutions. (Ἀγνίζεν, ver. 55, is here to be understood as denoting merely Levitical purification.) The minds of these individuals were so full of the person of Christ, and that which related to it, that they entered into earnest debates as to whether it was likely that Christ would come to the Feast. (Ver. 56, in the question, ὦ μὴ ἔλθῃ; the ὦ μὴ is merely the increased negation, and consequently, —as is generally the case in questions formed with ὦ,—an affirmative answer, “I should think he certainly will come to the Feast,” is expected. Comp. Winer’s Gramm. 472, f.)

## III.

## PART THE THIRD.

## LAST RESIDENCE OF CHRIST IN JERUSALEM AT THE PASSOVER:

(John xii. 1—xvii. 26.)

§ 1. THE ANOINTING OF JESUS AND HIS ENTRANCE INTO  
JERUSALEM.

(John xii. 1—19. [Mark xxvi. 6—13; Mark. xiv. 3—9.] )

IN this last part of St John's evangelical history, which extends to the account of the Sufferings, everything is so closely connected with the main design of the Evangelist, that no further remark on this point is requisite. For, even the first circumstances from the history of the Lord presented for our consideration in this paragraph (viz. his anointing and entrance into Jerusalem, which, it is true, might have been omitted in case of necessity) are very appropriately selected, inasmuch as they serve on the one hand to characterize Judas, whose motive for his conduct as the betrayer would not have appeared but for this account, and on the other, to represent the inconstancy of the people, who, at the Redeemer's entrance, shouted, "Hosanna to the Son of David!" and soon afterwards cried, "Crucify him!" Everything, however, that has reference to the bringing on of the Lord's death—the growing hatred of the Pharisees, the increasing villany of Judas, the fickleness of the multitude—all this St John brings before the reader, and although only in an incidental and purely historical manner, yet without losing sight of, or doing any injury to, his grand doctrinal purpose.

As regards the account of the anointing of Christ by Mary, we have already spoken (in the former part of the Commentary) concerning the difference between this and the kindred history related Luke vii. 36, ff. But certain as it is that these two differ, it is equally certain that the accounts, Matt. xxvi. 6, ff., Mark xiv. 3, ff., are perfectly identical with ours in St John. In modern times, opinions on this point are quite harmonious. The only writers who have maintained the diversity of the narratives are Origen, and more recently Lightfoot and Wolf. However, the statements of the synoptical Evangelists agree with those of St John in everything essential, only that according to St Matthew and St Mark the personality of Mary is the most conspicuous, while in St John, on the contrary, greater prominence is given to that of Judas Iscariot, whose character the writer intends to point out in order to throw light upon his subsequent act.

John xii. 1, 2, the narrative begins with a date: *πρὸ ἑξ ἡμερῶν<sup>1</sup> τοῦ πάσχα κ. τ. λ.* Respecting the relation of this to the account given by St Matthew and St Mark, it has already been remarked (in the Comm. on Matt. xxi. 1), that these Evangelists have not in this instance observed chronological order; for whilst, according to John xii. 12, the entrance did not occur till the day after the events here recorded, according to St Matthew and St Mark, it took place long before. It is most probable that the supper was given on a Sabbath, the Jews being fond of having entertainments on that day, so that the entrance happened on the Sunday. In the six days, that of the supper itself is reckoned as the first, but the first day of the Passover is not included. The place where the meal was partaken is, in St John's account, left undetermined; St Matthew and St Mark observe that it was held in the house of a certain Simon who had been afflicted with leprosy, of which it is probable that Jesus had healed him. Supposing that this Simon was connected with Lazarus by any natural relationship, we have an easy explanation of the circumstances that Martha rendered assistance at the supper, that Mary acted in such an unrestrained manner, and that Lazarus was present as a guest. (Comp. xii. 2, *Λάζαρος εἶς ἦν τῶν ἀνακειμένων.* Lücke thinks that these words are intended to express the reality of the awakening of Lazarus; to me, however, this appears forced.)

<sup>1</sup> The words *πρὸ ἑξ ἡμερῶν* stand elegantly for *ἑξ ἡμέραις πρὸ τοῦ πάσχα.* Comp. Fritzsche on Matthew, p. 756. Winer's Gramm. p. 513.

Ver. 3. During the supper, Mary, with overflowing feelings of gratitude towards him who had just restored to her her beloved brother, and had, for the first time, bestowed upon her her true freedom, by the communication of a higher life, approached her Lord and anointed him. (Comp. the remarks on Luke vii. 38, where, in essentials, we have the same thing related; St Mark and St John alone expressly call the ointment “spikenard ointment.” [Νάρδος = 𐤎𐤏𐤃, an odoriferous herb.] Hence they describe it as costly [βαρύτιμος, πολύτιμος, πολυτελής], on which account it was preserved in a corresponding vessel. [Ἀλάβαστρον denotes the stone as well as the vessel formed from it; it appears, however, that alabaster boxes especially were very commonly used for salves, because they kept well in them, for which reason the Scholiast to Theocrit’s Idyl, xv. 114, gives the explanation: σκεῦος μύρων δεκτικόν.] The term πιστικός, employed by St Mark and St John, is obscure. It has been proposed to take it as derived from πίνω, and signifying “drinkable, *i. e.* liquid.” The derivation from πιστεύω in the sense of “genuine,” “pure,” is better, because nard-oil was often adulterated.) St John states that Mary anointed the feet of Jesus, and in this respect differs from St Matthew and St Mark, who mention his head. It may be supposed that Mary anointed both, and in that case the circumstance of her using so much of the ointment is at once explained. (St John speaks of a λίτρα μύρου; this quantity has been thought too large, but the whole act must be regarded as a kind of extravagance of love. Mary gave all that she had without hesitating or economising. The words ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου, would also apply to a great number of ointments.)

Ver. 4—6. Mary’s ardent, self-forgetting expression of love was objected to, as St John relates, by Judas; St Matthew and St Mark say by all the disciples—probably because being excited by the language of the betrayer—they allowed themselves to be carried along with him. (St Matthew and St Mark here use the word ἀπώλεια, which is to be understood in the sense of “destruction,” “throwing away without an object.”) He would have the costly ointment sold for the poor. St Matthew has merely πολλοῦ, scil. ἀργυρίου. The two other narrators mention a definite sum, viz. 300 denarii, *i. e.* from twenty-five to thirty rix-dollars.) St John, however, expressly informs us that Judas spoke thus without any true love to the poor, and merely from avarice. (Respecting the cha-

rafter of Judas, comp. the particulars on Matt. xxvii. 3, ff.) He held the funds belonging to the society of Jesus, and from these had appropriated much to his own use. (Concerning the gifts presented to Jesus, see the remarks on Luke viii. 3. Tholuck is mistaken in the opinion that Jesus himself placed contributions in the coffer. This certainly was not the case, for he had no property.—Γλωσσόχομον literally signifies a small case for mouth-pieces (γλωσσῶσαι) of flutes, and then small boxes in general. A more elegant form was γλωπτοχομεῖον,—with the Rabbins  $\text{סִבְּרֵי־בָּרַיִת}$ , or, according to the interchange of the aspirates,  $\text{סִבְּרֵי־בֵּיַת}$ . Comp. Buxt. lex. p. 443.)

Ver. 7, 8. The Lord, in a mild and beautiful manner, reproves this language of the disciples, and defends the abashed Mary against their attack. He directs attention to the excellent feeling from which her action sprang, and the impulse of her ardent love, which, even if she had not expressed it in a perfectly suitable manner, certainly deserved to be acknowledged. In order, however, to remove all appearance of unsuitableness, the Redeemer, with inexpressible delicacy, attributes a still deeper meaning to what she did; “she anoints me for my burial,” saith the Saviour. It may be that he intended by these words also to give her an intimation of the unspeakable sorrow that awaited her. For what must she have felt when she saw him who had power to rescue her beloved Lazarus from the grave, die on the cross! In what a struggle must her faith have been involved by such contrasts! According to St Matthew and St Mark, the Saviour crowns his gentleness and tenderness with the remark, that in the act of love done to him she had erected to herself an eternal monument, as lasting as the Gospel, the eternal word of God. From generation to generation, this remarkable prophecy of the Lord has been fulfilled, and even we, in explaining this saying of the Redeemer, of necessity contribute to its accomplishment.

Ver. 9—11. The proximity of the place to Jerusalem drew thither many Jews, who were anxious partly to see Jesus, and partly to get a sight of Lazarus, the man that had been raised from the dead. This movement in their minds aroused the rage of the opponents of Christ; they sought to remove out of the way not only the Redeemer, but him whom they regarded as a visible trophy of his heavenly power and glory.

Ver. 12—16. Jesus, however, instead of fleeing, openly encountered them; on the day after the supper, amidst the cheers

of the multitude who had for the moment turned to him, he entered the Holy City as if it were his own. (For the particulars concerning the entrance of Christ,<sup>1</sup> comp. the Comm. on Matt. xxi. 1.) Crowds of people went out to meet him, shouting and decked with branches of palm. (This is the only instance in which the expression *βαῖτα τῶν φοινίκων* occurs. The word *βαῖτον* is said to have been derived from the Coptic, and signifies "palm branch." *Φοῖνιξ* also signifies "palm" [comp. Rev. vii. 9], and is here added by way of explanation.) The citation (from Zech. ix. 9) is quoted merely from memory. Here again, however (comp. ii. 22), St John observes that he did not clearly understand the meaning of this passage until a subsequent period, after the glorification of the Lord. (Respecting *δοξάζεσθαι*, see the remarks on xiii. 31.)

Ver. 17—19. The fact that had produced this powerful excitement of mind was the awakening of Lazarus; this led the simple people, who had not been drawn into error by sophisms, justly to recognize in Jesus a messenger of God, even the Messianic King of Israel himself. But the Pharisees saw from this event, that, if they meant to keep up their credit in the kingdom of falsehood, they must interpose. 'Απέρχεσθαι δπίσω τινός is a Hebraism, <sup>8</sup>" אָפֶּסְךָ אֵלַי. Comp. Gen, xxxiv. 5, xxxvii. 17.)

## § 2. LAST PUBLIC DISCOURSES OF JESUS.

(John xii. 20—50.)

Ver. 20—22. Without fixing the date, St John further informs us of a discourse delivered by Christ in the presence of several Greeks, who wished to see him. These *Ἕλληνες* cannot have been either Jews who spoke Greek (*Ἑλληνισταί*), or Pagans, because it is stated that the object of their coming was *προσκύνησις*. No doubt they were Greeks by birth, who, as was the case with many Gentiles in the time of Christ, from inward desire after truth, had turned to Judaism. Hence they were proselytes, or so-called *σεβόμενοι τὸν Θεόν*, but whether proselytes of the gate, or of justice, cannot be precisely determined. The accounts concerning Christ

<sup>1</sup> Ancient expositors conceived that the spiritual meaning of the entrance of Christ was a solemn representation of himself as the true Paschal Lamb. In the most recent times, Schneckenburger (Beitr. p. 15) has again brought up the same idea.

may have convinced them that in him divine power was to be found, which would satisfy all their anticipations. Probably a dense concourse surrounded the Lord, and they were unable to get near him; they expressed their wish to Philip, who may have stood nearest to them, and he, after conferring<sup>1</sup> with Andrew, communicated it to Jesus. Had the wish of these Greeks to see Jesus proceeded from mere *curiosity*, the Redeemer would certainly have left it unnoticed; but since it was a true expression of inward *desire*, the gracious Lord readily gratified it. Doubtless he not only shewed himself to them, but also addressed some words to the strangers personally, which the Evangelist has omitted, as not immediately pertaining to his design. He reports only those words of Christ which he spoke in consequence of this occurrence, after the personal salutations. Now, although in the beginning of the account no date is given, yet we may conclude from ver. 36, that this was the last *public* discourse which Christ delivered, and hence that this fact belongs to the last days before the evening with which the Passover commenced.

It is not until the following discourse is thus viewed that the general concluding remarks (ver. 37—43), as also the conversation itself, gain their full meaning. We then discover therein an actual transfer, as it were, of the Gospel to the Gentiles, and a rejection of Israel, which latter great event the Evangelist brings more distinctly into notice by reference to its prophetic announcement; and thus apprehended, this paragraph strictly belongs to the evangelical history of St John, which appears to have been intended especially for the Gentiles, whose condition was one of deeper need. (Respecting the apparent argument drawn from ver. 44, ff., against the opinion that the Redeemer closed his public ministry with this discourse, see the exposition in that place.)

This view of our passage is further very consistent with the account which it contains of the voice that came from heaven (ver.

1 Lücke conjectures that Philip deemed this conference necessary on account of the introduction of the Greeks into the front court of the Temple. Tholuck was of opinion that Philip feared he should trouble Jesus by the proposal to bring the Greeks before him. Lücke's view appears to me the more probable; for surely the disciples were not accustomed to think that anything by which happiness was to be produced would be troublesome to the Lord. Tholuck, in the last edition, utters the conjecture that Philip may have thought the wish of the Greeks was founded upon mere curiosity. This is more plausible than his former idea, and might well be combined with the supposition of Meyer, that Jesus did not permit the Greeks to be brought before him at all.

28, ff.) we do not find similar solemn sanctions of the person and work of Christ in the *course* of his ministry ; they occur only at its *commencement* (at the baptism, comp. the Comm. on Matt. iii. 17) and here at its *conclusion*. In the *former* instance the voice was heard on the shore of Jordan ; upon *this* occasion in Jerusalem, and it would seem *within the sanctuary*, as it is probable that the transaction took place in a court of the Temple. Hence the occurrence is like a *formal installation of Christ* as the Lord and King of Israel upon the holy hill of God (Ps. ii. 6.)

Ver. 23—25. If the language of Christ, ἐλάλησεν ἡ ὄρα κ. τ. λ., appears unsuited to the preceding circumstances, it is to be observed in the first place, that (as we have already remarked) the report given of what the Saviour said certainly is imperfect ; and secondly, that the following words of the Lord are themselves connected in a very intimate manner with the wish of the Greeks to see him, although this connexion is not so obvious as to strike our attention at first sight. With all the sincerity which characterized the desire of those Greeks, there was an inevitable mixture of much that needed correction. Probably they expected that Christ would be surrounded by a peculiar, sensible glory, whereas his appearance presented nothing striking ; and least of all could they have supposed any suffering in his person. But since the time of his passion was so near at hand that these Greeks themselves undoubtedly saw him suffer and die, the Redeemer, in his tender love, sought to give them a previous intimation of the event, that it might not form a stumbling-block in their way. It is true that he did not on this account entirely cast aside the δόξα, for a voice from heaven represented him as already glorified ; but humiliation was mingled with the δόξα, for Jesus himself did not refrain from disclosing his inward agitation on the approach of his sufferings (ver. 27.)<sup>1</sup> We are not to suppose that on this

<sup>1</sup> Tholuck thinks it unnatural “that Jesus should designedly have given the Greeks, by way of preparation, a prelude to his approaching sufferings ;” but does not himself offer any explanation of the fact before us. Now, if this did not take place in the presence of the Greeks accidentally,—considering that even in Gethsemane the Redeemer did not expose himself to the view of all his disciples in the time of his fear,—scarcely anything else remains than the interpretation which I have propounded. That interpretation says nothing about a prelude to the sufferings : it merely supposes an open disclosure of the impression which the prospect of Christ’s sufferings produced upon his mind. Meanwhile, it is a question whether Meyer has not taken the right view in thinking that Jesus did not permit the Greeks to be brought into his presence at all ;

occasion Christ was *involuntarily overpowered* by the anticipation of his sufferings, but rather that his conduct was deliberate, and adapted to the circumstances, although it was far from anything affected, since it displays the charm of the most unconstrained activity of soul. (Concerning ἐληλεσθη ἡ ὄψα, comp. the remarks on vii. 44, viii. 20.—As regards δαξάζεσθαι, the observations on xiii. 31 may be consulted.) The way, however, to this glorification would appear to destroy the very glory pertaining to it. Hence, on account of this strong contrast, the discourse is commenced with ἀμὴν ἀμὴν.—The κόκκος τοῦ σίτου, here selected by Jesus as an illustration, forms a pleasing, and at the same time deeply significant, image of that life which springs forth afresh out of death.<sup>1</sup> The grain of seed must rot in the earth, if it is to answer its end and bring forth fruit; otherwise it remains alone. Such an illustration mitigates the bitterness of death, and even makes it appear desirable as a necessary passage to a glorious goal. Only, the figure must not be stretched too far; for we are liable to tread on the boundary of the difference between the image and that which is compared with it. For example, if we were to extend the simile so far as to institute a comparison between the grain of corn and the sacred *body* of Christ, a flaw would arise in the metaphor, because the body of Christ was not decomposed. The only point of comparison to be kept in view is *death*, into which the holy soul of Christ sank; but the sacrifice of his life was like the generation of a higher kind of life, for from this a whole world receives its nobler being.

Ver. 25, 26. The Saviour, in order that he may not be regarded by the strangers who are listening to him, merely in an objective

at any rate, this supposition would entirely set aside the difficulty of which we have spoken.

<sup>1</sup> The same metaphor is employed by the oriental mystics, who are so eminently distinguished for their profound reflections upon nature. Thus speaks Dschelaleddin in Tholuck's Bluthensamml. p. 109):

Deep in the bosom of the earth cast grains of corn,  
And soon upstarts the golden ear both large and full;  
Then let the flail with bruises part the ear in twain,  
And from the broken ear comes food to nourish us.

Nature, conceived of as animated by the breath of the Eternal, and sustained by the Almighty Word of God, contains in her phenomena the most pregnant symbols of all the truths pertaining to the spiritual world. Hence, upon a close examination of the most diverse periods and nations, we frequently meet with the same metaphors chosen to illustrate the same ideas.

light, with admirable wisdom passes on to the subjective view, and shews them how that which in its highest degree was *his* sacrifice, in proportion awaits each of *them* also. The way to eternal life is *μισεῖν τὴν ψυχὴν*. (On this subject comp. the Comm. Matt. x. 39.) He, however, who follows the Redeemer in this path, which leads through death to life (Rom. vi. 5) *shall be where he is*,<sup>1</sup> and (as a privilege associated with this), shall share his *δόξα*, (John xvii. 22), which the Father confers upon him.

Ver. 27. The Redeemer follows this with an expression of deep and sorrowful agony: *ἦν ἡ ψυχὴ μου τετάρακται*. We must not overlook the circumstance that here the term *ψυχὴ* is selected; this expression denotes an individual, personal sorrow, whilst *πνεῦμα* rather indicates that which is general. That personal sorrow is indeed to be considered more limited, but hence also more intense than the other. (See the remarks on John xi. 33; Matt. xxvi. 38.) With the cry of lamentation itself, is blended a prayer to God, which at the same time, by the repetition of the name "Father," shews the continued vigour of the Son's emotion. (It was just so during the conflict in Gethsemane, Matt. xxvi. 39, 42; and also on the cross, Matt. xxvii. 46.) Under the expression *ᾧσα ἄντη* Christ comprehends the whole time of suffering, which he recognizes as necessary to the perfection of his work, and for which he entreats the special support of the Father. The words *διὰ τοῦτο* imply the idea "in order to redeem mankind, to complete my work." It is an aposiopesis, which is easily explained by the excited state of his mind. The victory gained is expressed in the language: *πάτερ, δόξα σὺν σοῦ τὸ ὄνομα* scil. *ἐν ἐμοί*. (*ὄνομα* =  $\omega\psi$  stands for the divine entity itself, but in its manifestation, which *δοξάζειν* necessarily indicates;<sup>2</sup> for it is only as manifesting himself that God can disclose his *δόξα*, the highest point of which is presented in the completion of the work of the Son.)

The similarity of this occurrence to the conflict in Gethsemane is obvious; only that, here the struggle was shorter and in public, whilst in Gethsemane, on the contrary, the agony of Christ was

<sup>1</sup> It is true the words *ὅπου εἰμι ἐγὼ, ἐκεῖ ὁ διάκονος ὁ ἐμὸς ἔσται* are employed only in a general sense, without any special explanation; but if we compare such passages as 1 John iii. 2, John xiv. 2, 3, it is impossible to doubt that here the immediate presence of *believers* with Christ after death is expressed; which implies that, in their case, Hades is overcome and the abode in it is escaped. (See the Comm. on Luke xvi. 19, ff.)

<sup>2</sup> Concerning *δοξάζειν*, comp. the observations on John xiii. 31.

prolonged, and took place in the presence of no more than his three most intimate companions. (Comp. the exposition of Matt. xxvi. 36, ff.) What may have induced the Redeemer, under the circumstances in this instance, to shew himself to those strangers in his humiliation, has already been suggested. Hence it only remains to be observed that, according to our passage, the Christ of St John, in relation to the conflict through which he passed, does not appear different from the Christ of the synoptical Evangelists. What the conflict of Jesus in Gethsemane is to the latter, this passage is to St John. (Respecting the attempt to shew the identity of the two events, comp. the particulars in the Comm. on Matt. xxvi. 36.)

Ver. 28-30. This prayer of the Redeemer was followed, as it were, by an answer, a voice from heaven, in which the glorification of God in the Son is first represented as a process already going on, and then (in reference to its completion) is promised as yet to come. (For the details on this subject comp. the remarks on xiii. 31.) This passage is remarkable, inasmuch as it mentions not merely the voice from heaven, but the circumstance that the bystanders made observations upon it. Some said it thundered; others, that an angel had spoken. Besides this, however, we have the express declaration of the Lord that it was not an incidental, natural occurrence, but a designed  $\varphi\omega\sigma\eta$ , the intention of which was to sanction the Redeemer before men. The opinion that we have propounded respecting voices from heaven, on the occasion of a similar event, Matt. iii. 17, is thus perfectly established. For the very reason that they revealed the spiritual world, it was only with the spiritual ear that they could be perceived in their true character. Where there was an entire absence of susceptibility to spiritual things, a hollow external impression might be made upon the hearers, but no meaning was apprehended; accordingly they compared it with a similar sound, a kind of low thunder. The more susceptible among them who were probably watching the countenance of Jesus,—whose looks no doubt reflected the state of his mind,—remarked that some one spoke with him, and attributed what they heard and saw in him, to an angel. Those alone who were truly enlightened received the true and pure impression of the voice. Thus the fact assumes a very distinct and simple form. It is true, polemic opposition to any extraordinary disclosure of the spiritual world and its almighty Lord has induced

the attempt to clude it also in this instance. Even Lücke, in the exposition of this passage, has decidedly espoused the hypothesis of the Bath Kol. (On this subject comp. the Comm. Matt. iii. 17.) But, altogether apart from the great improbability that a custom so liable to abuse should have been sanctioned by God, the unsoundness of this theory is plainly shewn by a remark which Tholuck has already made on the passage—viz. it is perfectly indemonstrable that the Bath Kol consisted in anything else than *human words*. Moreover, if it be borne in mind that we have accounts (and we can hardly suppose that they are all fabulous) of heavenly voices being heard in other instances not unfrequently occurring (comp. Joseph. Ant. xiii. 3, de Bell. Jud. vii. 12, Epist. Smyrn. de Polyc. c. 9),—and if it be further considered that, in every case of theophany, a voice is audible,—here it is only necessary to suppose the presence of an invisible *form*, and then—if the possibility of a manifestation of the higher economy be not denied in general—no substantial objection can be urged against our view.<sup>1</sup>

Ver. 31–33. With the declaration respecting the design of this transaction, Jesus in his discourse connects a more precise definition of the importance that belonged to the moment in which he spoke. He calls it the time of judgment concerning this world, and associates with it the victory of truth. Thus these words express the same sentiment, only viewed in two different lights. The fall of the Evil One necessarily involves the victory of the Good, for it is only the latter that can render the former possible. The exclusion of Satan (and his angels with him) from heaven (Luke x. 18; Rev. xii. 7, ff.) necessarily presupposes the exaltation of Christ, and of his own with him, from earth to heaven. The fundamental idea of the passage in reference to the *ῥοίαις* is clear, according to such passages as Luke x. 18; John iii. 17, ff. Judgment, as the separation of the Evil One from the great living

<sup>1</sup> Kling (loc. cit. p. 675) is decidedly opposed to Lücke, and adopts the hypothesis of something supernatural which was to be heard on this occasion, and which men quite erroneously took for thunder. Lücke, in support of this view—that thunder also, and not merely words, was considered as Bath Kol—appeals to Tract. Sanhedr. fol. 11, where it is said, *vox super ipsis edita est de coelo*. But in these words the *vox* may have been the divine voice itself, of which the echo on earth was only deemed too certain an indication. Thunder would not have been called *vox de coelo*; it is not called so in the Old Testament—not even in Psalm xxix., which contains the most minute description of thunder.

community of the universe, is not to be regarded merely as concentrated in the end of time, but proceeds through the course of the world's history, and is specially manifested in single circumstances that display the operation of the Good in full energy. When the disciples, with the powers of the higher world, expelled those evil spirits who had bound sons of Abraham (Luke x. 18), the Lord recognized in that a fall of Satan from his throne; and when upon this occasion Gentiles pressed into the kingdom of God, he recognized Satan's complete destruction. (John xvi. 11.) The partition-wall of the law, which sin had necessarily erected between the nations, was destroyed by the power of truth; and the result was, instead of separation, the unity of all (Ephes. ii. 14.)

In ver. 31, the mention of the Devil without any occasion being offered, and in the presence of Greek strangers, is important. Even the most ingenious theory, framed for the purpose of reconciliation, has in this instance a very difficult task to perform; for it appears that if that idea had contained no real truth, it would have been necessary, especially here, to avoid it in the most decided manner, since it might be spread abroad to spheres where as yet it was not known. (The name *ἄγγελος τοῦ κόσμου τούτου* occurs nowhere but in John [xiv. 39, xvi. 11.]) It corresponds with the Hebrew *מַלְאָכֵי עֵלְוָה* or *מַלְאָכֵי עֵלְוָה - עֵלְוָה*. Paul uses, instead of this, *Θεὸς τοῦ αἰῶνος τούτου*, 2 Cor. iv. 4. The expression *κόσμος αἰῶνος* is rare [compare also John viii. 23.] The pronoun is strictly pleonastic, for *κόσμος μέλλον* never occurs.<sup>1</sup> *Κόσμος* is here quite synonymous with *αἶων*, as 2 Cor. iv. 4.—The reading *κόσμος* for *ἔξω* indicates that we are to understand *ἐκβάλλεσθαι* as meaning a removal from heaven.<sup>2</sup> The latter reading, however, is the only correct one; it supposes the metaphor of a temple or the dwelling of God, from which the prince of this world is cast out.) That *ἵψωθήναι*, ver. 32, *primarily*

<sup>1</sup> In Heb. ii. 5, we find the parallel expression *οἰκουμένη μέλλουσα*, but this does not occur anywhere else in the New Testament.

<sup>2</sup> Lücke, in speaking on this subject, asks, "Of what consequence is it to us, that a transcriber understood the passage thus?" With every one who denies the Johannine origin of the Apocalypse, this observation may have some force; but to us, who admit that, the matter is of unquestionable importance. Rev. xii. 7, ff., the dragon is for the first time cast out of heaven. That passage does not involve anything essentially different from what is referred to here; the only variation is, that there the result produced by the work of Jesus is represented as absolutely complete. (Comp. Job. i. 6, ii. 1.)

conveys the idea of glorification, there can be no doubt. (On this subject compare the Comm. iii. 14, viii. 28.) The different interpretation given of it by St John will be discussed in the immediate sequel. But before we pass on to that, there remains for our consideration the sentence πάντας ἐλκύσω πρὸς ἑμαυτόν. Now it is evident that ἐλκύειν (as we have already remarked on vi. 44) does not involve the notion of anything violent and compulsory, but rather indicates the power of Christ which awakens the will itself, and by which he gathers men from their state of separation, attracting them, like a magnet, to himself. The word πάντας must not be overlooked. This expression might appear very favourable to the ἀποκατάστασις τῶν πάντων, since πάντες, although with the article it may denote a certain precisely defined whole, *c. g.* the called, yet, in the absence of the article, signifies the whole, without any more limited restriction. But probably the idea, that the doctrine of the restoration is here intimated, might be sufficiently met by observing that πάντες designates the Gentiles in distinction from the Jews, who thought they were the only objects of the Messial's coming; while the circumstance that there will be unbelieving Gentiles also is no part of the subject under consideration. The words relate to the divine *purpose*, which, indeed, through the resistance of many, is not fulfilled in all. Christ draws, not some men, but all; those only who resist this attraction are excluded from salvation. In fact this passage teaches the universality of the *operations* of grace. (Comp. the remarks on Rom. xi. 32.) St John's interpretation of the language of Christ now leads us to the following verse.

Ver. 34. The people understand ὑψωθῆναι, according to the known signification of the word (comp. the Comm. on iii. 14, viii. 28), as denoting crucifixion. This is evidently implied by the antithesis to μένειν εἰς τὸν αἰῶνα, and by the following answer of Christ (ver. 35): ἔτι μικρόν χρόνον κ. τ. λ. It is not very remarkable that the people should have attached this meaning to the expression; but that St John appears to agree with this interpretation is extraordinary, considering that in the words of Christ ὑψωθῆναι is so evidently employed to designate glorification. It would certainly be the shortest way to say, that St John was mistaken in this explanation. But since, xviii. 32, he again refers to what Christ had said, as a prophecy of Christ concerning his death, he appears to have laid stress on this (in other cases, generally

speaking, he would not have made such a remark at all); and it is hardly to be conceived of the inspired St John, that in doing so he was altogether mistaken. In my opinion the simplest method of solving the difficulty is to suppose that St John regarded the crucifixion of Jesus as a *symbol*.<sup>1</sup> His elevation from earth on the cross is, to the Evangelist, an emblem of his being set up as the ensign (=: Isaiah xi. 10) around which the nations should rally; and he would describe the attractive power of the cross of Christ as so great, that those who are susceptible follow it, although in the case of every one of them, the way to Christ should again lead through death on the cross. Thus there is in these words a retrospective allusion to what precedes (ver. 25, ff.), where Christ claimed the surrender of life. It is necessary, as we have frequently remarked, to guard against rejecting such a twofold sense in mystical phraseology, because the use of it is prevalent, especially in the oriental philosophy, and the language of Christ decidedly partakes of its peculiar character. As regards the idea of the Messiah's eternal continuance, it very naturally arose from such passages of the Old Testament ( $\nu\acute{\omicron}\mu\omicron\varsigma = \gamma\acute{\epsilon}\alpha\phi\acute{\eta}$ ) as ascribe to the Messiah an eternal kingdom (Ps. cx. 4; Dan. vii. 14.) Only it was overlooked that, in the Old Testament, the first and second advents of the Lord are not clearly distinguished, and hence it was thought that the Messiah, at his first coming, would continue for ever.

It remains to be observed, that it appears as though this passage furnished proof that the names  $\nu\acute{\iota}\omicron\varsigma \tau. \acute{\alpha}$ . and  $\chi\acute{\rho}\iota\sigma\tau\omicron\varsigma$  are synonymous. But if it be only granted—as it undoubtedly must be—that the discourse of Christ was not fully reported, and that he previously called himself Son of Man, then this apparent feature vanishes. The passage, on the contrary, opposes the view that  $\nu\acute{\iota}\omicron\varsigma \tau. \acute{\alpha}$ . was a common designation of the Messiah. The assembly felt, when Christ applied the name to himself, that the signification must be *kindred* to the name of Messiah, but they could not rightly understand it, especially as he connected with it the mention of the word  $\iota\psi\omega\theta\eta\kappa\alpha\iota$ , and consequently they even conjectured that by the  $\nu\acute{\iota}\omicron\varsigma \tau. \acute{\alpha}$ . he meant some one else than himself.

Ver. 35, 36. As the question could not be answered without entering into a full discussion, and this, under the existing cir-

<sup>1</sup> On this subject comp. the details in the History of the Sufferings, at the crucifixion, Luke xxiii. 39, ff.

cumstances, was impossible, Jesus conducts the minds of his hearers to the consideration of that which was of practical moment. It was important for them to make use of *him* while he continued amongst them; when he withdrew the light would depart, and the dark night of temptation, fraught with peril, would break in upon them. The sentiment expressed in ver. 35 being explained by ver. 36, the passage contains no difficulty, especially as the particular cause of obscurity in similar passages (vii. 34, ix. 4, xi. 9) does not occur here. (Instead of the more difficult ἐν ὑμῖν, the text. rec. has μὲθ' ὑμῶν, which certainly is not the original reading. Here ἐν must be explained according to the Hebrew מִיָּנֶיךָ = "among you." It is true that, in the language of St John, ἐν τινί εἶναι has a pregnant sense, and this might be indicated here by the expression σὺ οὐ φωτίζεις. But the connexion shews that the hearers are persons who do not even admit the light into themselves, but reject it; hence ἐν ὑμῖν can only be understood as referring to the mass. "The light still acts for a little while in you, *i. e.* in the nation, or among you.")

Ver. 37—40. As the *public* ministry of Christ here closed, St John appends some concluding remarks on the unbelief of the people. First, he speaks of those who were quite unsusceptible, and then (ver. 42, 43) of those who were impressed, but were restrained by the fear of men from free confession. The design of these observations evidently is, to shew that this unbelief did not at all set aside the purposes of God, but, on the contrary, fulfilled them. (Hence the form ἵνα πληρωθῆσιν is to be taken in its most literal sense. Comp. the Comm. on Matt. i. 22.) The first passage merely states the actual result of the preaching of the suffering Redeemer. (It is quoted from Isaiah liii. 1, and exactly corresponds with the LXX.) But even the words οὐκ ἠδύναστο πιστεῦσεν convey the sterner sentiment which the second passage (Isaiah vi. 10) expresses in the strongest possible manner. (This citation seems to have been made merely from memory; for it differs very much from the original as well as from the LXX., while it does not appear that the variation was designed). We have already shewn at large (in the Comm. on Matt. xiii. 10, ff.) that this rigid statement must not be modified by exegetic art, but, on the contrary, by surmounting the internal difficulty, it may be harmonised with the general doctrine of Scripture. It is the very curse *appointed* by God to rest upon the wicked, that

wickedness increases until at length all susceptibility to that which is good is at an end, so that the most glorious manifestation of that which is good, according to the invariable law of justice, instead of conferring blessings, brings only condemnation upon those who are confirmed in evil.

Ver. 41. This quotation of the Evangelist is very important to us, on account of the express statement that Isaiah saw *His* (Christ's) glory, and spake of *Him*. (The connexion shews that *αὐτῶν* cannot be applied to any one but Christ, and that it does not refer to God as, in a forced manner, it has been supposed.) Hence St John recognised the majestic appearance seen by Isaiah (Is. vi. 1, ff.) as a manifestation of the Logos, the Son of God. This necessarily follows from the essential relation of the Son to the Father. For the Son is the revelation of the Father, as the word is the disclosure of the hidden mind in man. As man cannot communicate himself except by language, so the concealed, invisible Father (i. 18) reveals himself only in the Original Word the Son. The Son is the King Jehovah who rules in the Old Testament and appears to the elect, as in the New Testament, the Spirit, the invisible *ὑπερῶν* of the Son, is the Director of the Church, and the Revealer in the sanctuary of the heart. This profound mystery of the Godhead was first unveiled to us by the Son when he was glorified in death. (Comp. the remarks on vii. 39.) Such passages as 1 Cor. x., Heb. xi. 26, 1 Pet. i. 11 shew that the same view respecting the Son as the revealer of the Father was entertained by the other writers of the New Testament.

Ver. 42, 43. The above remarks concerning the general unbelief are now limited by the statement that many, even among the *αἰσχρονομίαις* of the people, believed, although through fear of man they did not openly confess their faith. Nicodemus and other adherents of Jesus, who were characterised by a similar disposition, are here censured (v. 44.)

Ver. 44—50. The circumstance that the Evangelist here again introduces the Lord as speaking, appears opposed to the view given in our exposition of ver. 20—that the above discourses were the last delivered by Christ in public. Many commentators connect these words with ver. 36, and suppose that the Lord turned round once more before his departure and uttered the language that follows. It is true that this opinion might derive support

from ἐκζηταῖ, since the term seems to indicate an actual utterance.<sup>1</sup> But the greatest weight is on the side of the considerations which have induced Lücke and Tholuck, after the example of J. D. Michaelis and Morus, to regard the entire contents of the subsequent verses, not as an actual discourse of Christ, but as an epitome of his discourses by the Evangelist; in which case the words ἐκζηταῖ καὶ εἶπεν are to be taken as meaning, "Jesus was accustomed to declare with great emphasis." The arguments for this hypothesis are as follows: *First*, the sequel to the phrase just quoted does not contain any thought not previously expressed; *secondly*, the sentences are purely single, and linked together without any strict internal relationship; *thirdly*, the sayings selected are the very ones that stand in close connexion with the foregoing accusation of unbelief against the Jews, for in these Christ states the purpose of his sublime mission, and points out the blessing resulting from faith, as well as the curse that attends unbelief. (Respecting ver. 44, comp. the passage vii. 16; ver. 45, xiv. 9; ver. 46, viii. 12; ver. 47, iii. 17, 18, v. 45; ver. 48, iii. 8. viii. 24; ver. 49, iii. 11. v. 20; ver. 50, v. 30, vii. 16.) In this concluding verse, the only peculiarity is the clause, ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιος ἐστίν. This needs a special consideration. The ἡ ἐντολὴ certainly refers to the preceding ἐντολὴ (without an article); but still the subject of discourse in this place, cannot be merely this *one* command of God concerning what the Redeemer should say, for the ζωὴ αἰώνιος belongs to Christ in and for himself, and not *because* he obeyed this ἐντολὴ. Accordingly the words are to be understood in a general sense, and the meaning is this: "every command of God is eternal life; happy therefore is he who receives my word, for all my words are spoken under God's authority, and thus by God's own command." One thing here is of the greatest importance, viz. the ἐστίν. This expression (as xvii. 3) is not to be modified by taking it as synonymous with the language: "it produces or procures eternal life, *i. e.* when obeyed." Such an interpretation is opposed to the internality of St John's views. To him the ἐντολὴ of God is a living utterance of God himself, an essen-

<sup>1</sup> This is appealed to especially by Kling (loc. cit. p. 677, ff.), who has at last espoused the opinion that the Redeemer actually spoke these words. De Wette, indeed, refers the section to the Evangelist, but in such a manner that he thinks the Evangelist actually ascribed to Christ a regular discourse which he never delivered; a view, of course, untenable, as destroying the character of inspiration.

tial power ; and hence, like the true *γνώσις*, as such it is eternal life. He who receives the word of God, and allows it to operate within him, has in it eternal life. Accordingly, although it would appear that the *ἐπιβολή* leads to the legal point of view, still here it is clearly seen that the expression is associated with the life of faith, which includes the knowledge of the divine *νόμος* (and its individual expressions, the *ἐπιβολαί*), the divine element received by the believer being the very element whence the Law proceeds.

### § 3. THE WASHING OF THE FEET.

(John xiii. 1—30.)

The Redeemer, having thus closed his public ministry, now turned his attention entirely to that little flock of his own disciples who not merely believed (as those who were fearful, xii. 42), but also courageously confessed their faith. The event to which St John gives special prominence, in the period of this intimate fellowship, is the last meal of Jesus with his own. The identity of this *δείπνον* with the last Supper is supported, *first*, by the parallel Luke xxii. 27, which evidently relates to the washing of the feet, and fixes it in the time of the Supper ; *secondly*, St John himself (xiii. 21, ff., 38, ff.) mentions the same conversations, as, according to the other Evangelists, took place at the Passover ; and, *finally*, this interview, which is perfectly connected in itself, is immediately succeeded by the departure of Christ to Gethsemane (xvii. 26, xviii. 1.) For the objections that have been urged against this view, and for the hypotheses propounded in order to reconcile the synoptical Evangelists with St John, in reference to the chronology, comp. the remarks on Matt. xxvi. 17, in the Comm. on the History of the Sufferings. Here there is only one point (not mentioned there) that needs solution ; viz. why was the institution of the sacrament of the Holy Supper not related by St John ? In the *first* place, it would be quite sufficient, in explanation of this omission, to remark that St John may have deemed the institution of this sacrament unimportant to his main design, on which account also he is silent concerning the institution of the sacrament of baptism ; especially since he wrote for persons, all of whom were already acquainted with the

essentials of the Gospel, so far as its external form was concerned. And, *besides this*, the institution of the Supper was narrated with such precision by the other Evangelists, that it did not need any repetition whatever. Such information respecting the incidents connected with the last meal of Jesus as they had omitted—*e. g.* the washing of the feet—St John here supplied. Meanwhile, this latter fact is by no means related *merely* for the sake of supplying what the synoptical gospels do not contain; on the contrary, it also stands in immediate connexion with the designs of our author. *On the one hand*, it was intended to form an historical basis for the great discourses of Jesus which follow; while *on the other*, St John doubtless inserted the account of the washing of the feet in order that the Redeemer, whom he had so frequently represented as exalting himself (when he called himself the Light of the World, the Water, the Bread of Life, and so forth), might be exhibited in that self-abasement which resulted from genuine humility, and constituted his finest ornament, though the Gnostics were but too much disposed to mistake it. And furthermore, the notices of Judas that occur in the narrative were important to St John, for the purpose of shewing the relation of Jesus to his betrayer.

As regards the washing of the feet itself, *in the first place*, the occasion that induced it is clearly seen in the passage, Luke xxii. 24, ff., where mention is made of strife amongst the disciples. This led to an act which set forth, in the most striking manner, the deepest self-humiliation of Christ, and also recommended the same to the disciples. *Secondly*, this proceeding, according to the design of the Lord, was meant to have a symbolical signification. (Comp. the details on xiii. 10.) For while baptism relates to that purification and renovation of the *whole man* which happens *only once*, the washing of the feet was intended to illustrate the daily cleansing from that contamination of the world, which even the regenerate man cannot avoid, but which would become injurious to him only in case he did not immediately endeavour to remove it. Thus we are not so much to suppose a double sense in the words, as to recognise a symbolical character in the *transaction*; a case which, as we have already several times remarked, frequently occurs in the evangelic history. (Comp. the Comm. on Matt. xxi. 18, ff.) Such a metaphorical admonition was more than ever necessary for the disciples at this particular time. They were about to en-

counter circumstances in which their faith might easily be shaken ; hence it was important for them to know that one sinful emotion, a single instance of being overtaken by surprise, would not suffice to wrest them from their state of grace, but that they might daily receive fresh pardon for such defilements.

Another remarkable point in this account is, that the transaction appears to have all the criteria of a sacramental one. It wears the aspect of an external rite instituted by Christ, to which a *promissio gratiæ* is appended. The washing of the feet, in its relation to the following supper, seems emblematical of *repentance*, in so far as daily repentance is necessary even to the believer, and is calculated to produce new assurance of forgiveness before the participation of the Holy Supper. Not a trace, however, of a sacramental washing of feet is to be found in the oldest tradition of the church, and the thought of adopting this rite was never entertained by the scholastics of the middle ages,—with all their disposition to increase the number of sacraments,—or even by the Reformers, notwithstanding the fact that they at first regarded *pœnitentiæ* as the third sacrament. (Comp. conf. august. c. 7.) Still many would possibly think that the words of Christ, although not affording ground for the admission of it as a *sacrament*, might serve to recommend its retention as a *rite* in the church. In fact, we meet with the practice of feet-washing here and there in the ancient<sup>1</sup> church, although it never was general, and it took place only as a supplement to the ceremony of baptism.<sup>2</sup> But it was very soon found that the relations of the sexes, as also the differences of climate, rendered it impossible to continue the usage in large communities. (Amongst the modern sects, that of the Brethren has attempted to introduce it again.<sup>3</sup>) This circumstance,

<sup>1</sup> In the apostolic church the traces are altogether wanting, for 1 Tim. v. 10, *τις τις* *νιψουσθαι* is mentioned merely as an act of kindness done to others, not as a frequently repeated symbolical ceremony performed without real necessity. The Anabaptists and Mennonites have discovered, in this passage, a reference to washing the feet in a literal sense. Thus in the Confessio of the Mennonites in Prussia, in the year 1678, it is said : quodsi quidam ab ecclesia ad exequenda quaedam spiritualia nituntur, primo in domos nostras introeuntes, osculo sancto salutantur, et in signum humilitatis et caritatis erga illos pedes lavantur. (Comp. Schröckh's R. G. nach der Reform. Vol. v. p. 457.)

<sup>2</sup> On this subject, comp. the passages in Bingham orig. ecel. vol. iv. 394, sqq.

<sup>3</sup> In those churches, however, it is not a *universal* regulation, but is left to the male and female leaders of the services to introduce it or not, as they think suitable. This

therefore, is a remarkable example of the truth that the words of the Lord, which are spirit and life, are to be apprehended with spirit and life. Had the ancient church, out of rigid adherence to the letter, required the external performance of washing the feet on the part of all its members mutually, as a religious duty, this certainly would have been a mistake. (For further remarks respecting the feet-washing, comp. the Comm. on Matt. xxvi. 26.)

Chap xiii. 1. As regards the construction of the first verse, Lücke, in his first edition, follows the view of Knapp, according to which ver. 2 stands in parenthesis, and *εἰδώς*, ver. 3, is resumed from ver. 1. But, to say nothing of the circumstance that this construction increases the chronological difficulty involved in the words *πρὸ δὲ τῆς ἑσπερῆς τοῦ μάσχα*, it certainly is not altogether suitable, because the *εἰδώς* ver. 3 is quite distinct from that in ver. 1. The latter relates to the consciousness that the hour of his suffering was near, the former to the consciousness of full divine authority; and hence the one cannot be taken as a resumption of the other. If, on the contrary, the first sentence is completely finished with the words *ἠγάπησεν αὐτούς*, and the second period opened with *καὶ δέειπνον γενομένου*, all obscurity in connexion with *πρὸ ἑσπερῆς* vanishes; for this expression then refers, not merely to the *δέειπνον*, but to the *whole time* immediately before the Redeemer's passion, during which season the love of the Lord to his own was specially ardent, and continued in this ardour and energy to the end of his earthly pilgrimage.<sup>1</sup> (Respecting his disciples, it is emphatically observed, that they remained *ἐν τῷ κόσμῳ*, and in the midst of their temptations, for the purpose of giving force to the antithesis that Christ himself was about to leave the sinful world in order that he might

wise arrangement displays a very just sense of the doubtfulness that attaches to the general practice of it in our circumstances; it is evident that the only intention is to spare the consciences of those who regard the performance of the rite as a duty. The ceremony in the Romish Church, customary with the Pope and with Princes, is known. On this subject Bengel finely remarks: *Magis admirandus foret pontifex unius regis, quam duodecim pauperum, pedes seria humilitate lavans.*—In many places, particularly in rural districts, the custom of washing the feet on the evening before communion day *still* prevails in the evangelical churches. This evidently shews that the washing of the feet is regarded as an act expressive of purification in repentance.

<sup>1</sup> Respecting the construction of the passage, comp. the remarks of Kling (*loc. cit.* p. 679, ff.) He justly censures Lücke for making the distinction between *ἀγαπήσας* and *ἠγάπησεν*, that the former denotes the *disposition* of love, but the latter the *evidence* of love, and taking the words *εἰς τέλος* as signifying "finally." It is evident that the sense of the words is: "the love which he had always cherished towards his own, he continued to cherish unto the end."

pass into the kingdom of peace [ $\piρῶς τὸν πατέρα$ ]. "It is not to be taken  $ἐκβατινῶς$ , but should be translated: "he knew the hour was come, the intention of which was that he should be removed to the Father.")

Ver. 2. The Evangelist now connects with the subject more immediately in hand the cursory remark, that Judas Iscariot had already conceived the design and had devoted himself to betray Jesus. As regards the *position* of this statement in this particular place, it is by no means accidental. For since Judas was present at the washing of the feet, and the Redeemer washed his feet also, this observation is intended to shew the amazing greatness of the Redeemer's self-abasement, while at the same time it exhibits the shamelessness of the wretched disciple (especially in contrast with Peter) who could bear the thought that the Holy One of God, whom he was about to betray, should perform the meanest service for him. Hence, in the person of Judas, the thorough presumption of sin stands out in glaring opposition to the humility of the Saviour.

Respecting the *statement itself*, ver. 27, and Luke xxii. 3, may be compared.<sup>1</sup> According to the former passage, it would appear that  $βάλῃεν εἰς καρδίαν$  is something less than  $εἰσέρχεται εἰς τὴν$ , and indeed it is certain that there is a difference between the two phrases; meanwhile Luke xxii. 3 shews that the distinction must not be urged too strictly, the difference being not so much in kind as in degree. A more important distinction—not indeed actually expressed, but involved in biblical psychology—is to be observed between  $βάλῃεν εἰς νοῦν$  and  $εἰς καρδίαν$ . The former relates only to the faculty of knowledge and to consciousness; and an excitation of the most wicked *thoughts*, by hostile powers, is possible even to the most pious man. But in such an individual, the *καρδία*, as the centre of the personality and will, puts forth a decided resistance to such thoughts, so that they cannot become *inclination*.  $βάλῃεν εἰς τὴν καρδίαν$ , on the contrary, implies, not merely the activity of Satanic incitements, but also the *inclination* of the evil will, which coincides with these influences. Hence, the latter expression is to be regarded as the stronger.

Ver. 3–5. The Evangelist finely introduces the remark, that at the very time when the Redeemer was about to enter upon his lowest humiliation, he possessed a full and lively consciousness of

<sup>1</sup> Concerning these passages, comp. the History of the Sufferings, Matt. xxvi. 24.

his eternal glory. From the height of his divine stand-point, he stooped to the most profound depth of self-abasement. Having come from God, the Saviour descended to the deepest abyss, in order that he might raise humanity with himself to the sublimest elevation. This coming down into the nature and circumstances of another, and becoming as the object loved, constitutes the true essence of love.—It remains to be observed that the occurrence did not take place *before* supper (as is plainly shewn by the words ἐγείρεται ἐκ τοῦ δείπνου), but the Lord rose *from* supper upon the occasion of the strife between the disciples. This gave to the act an expressive character; all would necessarily observe that he had some design in it, as it was unusual to repeat the washing of the feet after a meal had commenced. (Λέντιον = linteum. The Rabbins also adopted it in a corrupted shape; they formed from it רַחֲצוּת or רַחֲצוּתָא. Comp. Buxt. lex. talm. p. 1148.)

Ver. 6–9. The conduct of St Peter, at the washing of the feet by the Lord, is in the highest degree characteristic. His very love and zeal for Jesus led him into error,—an important circumstance to shew that mere zeal is of no service in the cause of the Redeemer, but that, besides this, the *surrender of all self-will* is requisite. This failing often causes man, with an apparently good intention, to oppose the purposes of God. The energy in St Peter's character was associated with strong self-will, which even induced him to resist the repeatedly expressed will of Jesus, because, from *false* modesty, he thought he must not permit any thing that seemed to him unsuitable. (On this passage Calvin very finely says: *laudabilis quidem modestia, nisi quovis cultu potior obedientia esset.*) Thus every *virtue*, even the noblest, if practised merely from self-will and not in the strength of grace, may become a sin; “for love receives nothing that love (the love of God in man) has not done (produced).” Upon the rebuke of Christ, οὐκ ἔχεις μέγος μετ’ ἐμοῦ, the wayward disciple does indeed yield, but now he strikes off to another extreme. Fellowship with the Lord was the element of his life, and he cannot renounce it; instead, however, of doing just what is commanded, in simple *obedience*, he goes much farther,—he wishes to have also his hands and his head washed. Psychology fully explains the circumstance; for if the whim of the self-willed man be restrained in *one way*, he immediately manifests it in *another*.

Ver. 10, 11. Here the Saviour *gently* corrects him, and imme-

diately points out the symbolical meaning of the act, already plainly indicated by the language: *ὄν ἔχεις μέγος μετ' ἐμοῦ*, which would surely be too strong if interpreted as referring merely to the refusal to be washed *externally*. Such a symbolical signification, however, is, in modern times, almost universally denied, and that in the last instance by Lücke. (The ancient authors were unanimous in acknowledging it.) This eminent expositor, who is joined by De Wette, even thinks that the words relate merely to corporeal bathing, after which, on proceeding from the bath, it was customary to give an additional washing to the feet alone, as they would easily become soiled. He considers that the figurative sense of the expression *καθαρός* does not begin till the clause: *ἀλλ' ὅχι πάντες καθαροί ἐσσι*. However, Lücke's view appears modified in the second edition, by his maintaining, in the most express manner, the symbolical reference of the bathing and washing, although he adheres to the opinion that *λῶσαι* and *ῥίπτειν*, in this passage, do not directly convey the spiritual meaning. Still it does not appear why they should not. Lücke cannot positively prove the fact of the previous bathing; the needy circumstances of the disciples render it improbable that they could adopt the habits of the higher classes; *καθαρός*, at the conclusion of the verse, certainly must be taken as having an immediately spiritual signification, and therefore why not also the foregoing expressions? The sudden transition from symbolical to literal language is unquestionably harsh. On the other hand, nothing is simpler than to suppose that the washing of the feet, which then took place, furnished Jesus with the occasion for passing on to this metaphorical description of their spiritual state.

I have only two further remarks to offer on this subject. In the *first* place, I do not think that even the exclamation of St Peter (ver. 9) must be understood as denoting that he needed an entire purification; for, just before (ver. 7), it was said to him by the Lord: *ὃ ἐγὼ πρῶτον, σὺ ὄν αἴδεις ἄρτι*. The meaning of what Jesus did was not disclosed to him till afterwards. In the *second* place, purification and renovation, or sanctification, are not to be interchanged. It is evident that the symbol of washing, set forth also in the sacrament of baptism, primarily relates to the *ἄφαισις τῶν ἁμαρτιῶν* alone. This, however, is a negative circumstance, namely, the removal of hindrances; it is only by union with the

creative Spirit (who, indeed, always operates upon the mind in immediate connexion with this) that it takes a positive form. Now, forgiveness is twofold—first there is the *general* remission with which the life of faith in general commences, and secondly, the *daily* pardon rendered necessary, even in the case of believers, by the unavoidable contaminations of the world. The *former* is denoted by *λῶσθαι*, the *latter* by *ῥιψασθαι*. The terms renovation, regeneration, sanctification, are far more expressive of the positive part of the new life, and hence are not suited to the metaphor chosen here.—From the defective St Peter, whose *feet* were defiled by the dust of sin, the Redeemer now passes to the miserable disciple whose *entire old nature*, with all its abomination, was still predominant—*i. e.* he had not yet been washed through true repentance and faith, or rather, after purification (for he certainly had experienced much in his heart), had again fallen into the mire of sin (2 Peter ii. 20, ff.) Jesus in the immediate sequel (ver. 18, ff.) returns to this lost son, and expresses his grief concerning the sin that Judas was about to commit.

Ver. 12–17. After completing the process, the Redeemer again lay down at the supper, and instructed his disciples concerning the meaning of what he had done. He speaks first of the subordinate relation in which they themselves acknowledged that they stood to him. (The names *διδασκαλος* = דר, *κύριος* = רב Dan. ii. 47, iv. 16, according to the Rabbinical view, denote a relation of learners to teachers, which involved the obligation upon the former to serve the latter.) Hence it would follow that it was *their* duty to serve *him*; notwithstanding, *he* had ministered to *them* out of condescending love. (Comp. the Comm. on Luke xii. 37.) Jesus represents this very act as a *ὑπόδειγμα τῆς ταπεινώσεως* which they should follow. According to the above remarks, I presume it is now quite clear that the meaning here relates to the general practice of self-abasing love. “Could I the master,” Jesus would say, “thus humble myself, surely ye may well do so; the servant is not above the Lord.” In order, however, that knowledge may be raised to action, Christ, *in conclusion*, points out the fact that the blessing rests not on the former, but on the latter. This exhortation to self-abasement, like humility in general, is something altogether peculiar to the Gospel, and there are only a few religions that possess even distorted analogies to it.

Ver. 18, 19. These two verses form a parenthesis, for ver. 20

is again connected with ver. 16, 17, as their completion. The above words of Christ did not apply to all the disciples. Judas was to be excluded. It is true Jesus had washed his feet also, for had he passed over him alone this would have directed attention to him, and, according to the synoptical Evangelists, it is clear (and it is confirmed by John xiii. 21—30) that the Lord did not publicly name him, but merely pointed to him by a hint. But the washing of the feet, in his case, lost its proper meaning, since he was not a *καθαρός*—nay, inasmuch as he could regard with indifference the self-abasement of the Lord displayed in this act, it only hardened him in his wickedness. However, with all the Redeemer's delicacy towards the unhappy man, it was necessary that he should prepare the disciples for the melancholy event, which, had they believed that Jesus himself did not know Judas, but had been deceived by him, might have proved a *πρόσκομμα* to them. The Saviour designed, on the contrary, to make this very circumstance a *support* to their faith, and for this purpose he gives them an exact account of the whole matter beforehand. The words *οἶδα οὖν ἐξελ.εξήμην* primarily express the general higher knowledge of Christ respecting the souls of men, from which the more special follows. (The passages xiv. 29, xvi. 1, are quite parallel with ver. 19. The only difference is that in xvi. 1, the same thing is said negatively [*ἵνα μὴ σκανδαλίσθητε*] as is here expressed positively [*ἵνα πιστεύσητε*].—'Απ' ἄξι, as in xiv. 7, is equal to ἄξι with a strengthened signification, as is the case also with the form ἀπαξι, or better ἀπάξι, used by profane writers. Comp. Passow in his Lex. under the word.—Concerning ἐγώ εἰμι, comp. the remarks on iv. 26). It is remarkable that even in the betrayal by Judas, Jesus sees the fulfilment of a prophecy. (The same thing is expressed in the intercessory prayer xvii. 12, by the same phrase: *ἵνα ἡ γράφη πληρωθῇ*.) This one circumstance would necessarily prove a most powerful confirmation to the faith of the disciples. It convinced them that no accident, and still less any mistake had brought the betrayer amongst the flock of disciples, but that, according to the appointment of God, it was necessary that this should take place. (Respecting the person of Judas, his election to office and his sinful development, see the details in the Comm. on Matt. xxvii. 3.) As to the quotation itself, it is taken from Psalm xli. 10.<sup>1</sup> In the LXX., however, it

<sup>1</sup> Also in Acts i. 16, this passage is no doubt alluded to.

runs: ὁ ἐσθίων ἄρτους μου ἐμεγάλυνεν ἐπ' ἐμὲ πτερυσισμόν. (In the Hebrew it stands: בָּרַךְ יְלֵי לִיְהוָה אֱלֹהֵי אֲבֹתֵינוּ.) Tholuck supposes an independent translation of the passage by St John; but this seems to me improbable, for it does not appear that here (as is sometimes the case in St Matthew) there is any connexion between the translation and the matter in hand; St John might just as well have retained the rendering of the LXX. The Psalm itself indeed primarily relates to David and his betrayer, Abithophel; but in these circumstances there is an allusion to the more important fact of the Lord's betrayal, and, according to this typical view, the reference is perfectly suitable. The point to be discriminated is that ἄρτον φάγειν must be taken spiritually, as Judas was not in a corporeal sense fed by Christ, who had no property. Every day, however, he received from the Redeemer the *bread of life*, and on this account was bound to be faithful to him by a far stronger obligation than if he had only partaken corporeal food. (Ἐπαίρειν πτέρησαν—a metaphorical expression for insidious persecution.— Ἄλλα is used elliptically; γέγονε τοῦτο, or something to that effect, should be supplied.

Ver. 20. In the following verse, the connexion altogether escapes the reader, and in fact it is pardonable, if expositors here accept a gloss from Matt. x. 40 (where the interpretation should be compared), or at any rate if, instead of that, they suppose that several intermediate parts of the discourse are omitted. Meanwhile, it has already been remarked, by Tholuck and Lücke, after the example of Storr, that the connexion of the ideas is not entirely wanting, if we only unite ver. 20 with ver. 16, and regard the mention of Judas as an episode. For, whilst ver. 16 contains that which would humble the disciples, viz. the statement that they must share in the Lord's abasement,—on the other hand ver. 20 furnishes an elevating view of their participation in his glory, the disciples entirely represent him so that in his suffering just as much as in his glory, they are as *He* is.<sup>1</sup> (1 John iv. 17.)

Ver. 21–30. Concerning the following verses, such remarks as may be necessary will be found in the Comm. on the History of

<sup>1</sup> The correctness of this connexion is strikingly confirmed by John xv. 20, ff. Here the Redeemer himself refers to the saying οὐκ ἔστι δούλος μείζων τοῦ κυρίου αὐτοῦ, and interprets it as implying not merely self-humiliation, but the suffering which the disciples, like the Lord, would have to endure. This leads to the thought ἐι ἐμὲ ἐδίωξαν καὶ ὑμᾶς διώξουσιν, and the precise antithesis to this is formed by the words ὁ λαμβάνων ἵνα τινὰ πῖμψω ἐμὲ λαμβάνει.

the Sufferings, in the section that treats of the Redeemer's last meal, because the frequent parallels between them and the synoptical gospels do not permit a separate interpretation.

§ 4. LAST DISCOURSES OF JESUS ADDRESSED TO HIS DISCIPLES  
BEFORE HIS DEATH.

(John xiii. 31—xvii. 26.)

We now come to that portion<sup>1</sup> of the evangelical history, which we may with propriety call its *Holy of Holies*. Our Evangelist, like a consecrated priest, alone opens to us the view into this sanctuary. This is composed of the last moments spent by the Lord in the midst of his own before his passion, when words full of heavenly thought flowed from his sacred lips. All that his heart—which glowed with love—had yet to say to his friends, was compressed into this short season. At first the interview with the disciples took the form of conversation; sitting at table they talked together familiarly. But when (xiv. 31) the repast was finished, the language of Christ assumed a loftier strain; the disciples, assembled around their Master, listened to the words of life, and seldom spoke a word (only xvi. 17, 29.) At length, in the Redeemer's sublime intercessory prayer, his full soul was poured forth in express petitions to his heavenly Father on behalf of those who were his own. Meanwhile, his discourse retained the form of free communication, in which no such marks of designed arrangement are to be discovered, as would be found in a formal oration.

It is a peculiarity of these last chapters, that they treat almost exclusively of the most profound relations—as that of the Son to the Father, and of both to the Spirit, that of the Christ to the church, of the church to the world, and so forth. Moreover, a considerable portion of these sublime communications surpassed the point of view to which the disciples had at that time attained; hence the Redeemer frequently repeats the same sentiments in order to impress them more deeply upon their minds; and, in regard to what they still did not understand, he points them to the Holy Spirit, who would remind them of all his sayings, and lead

<sup>1</sup> Upon this whole section, comp. the exposition by Stark. Jena 1814.

them into all truth (xiv. 26.) As to the first words (xiii. 31—38) such observations as may be necessary, respecting the circumstances under which the Redeemer uttered them, will be found in the Introduction to the History of the Sufferings. Hardly had Judas left the company, when the Saviour felt himself free in the pure circle of his own disciples, and broke forth in the language: *νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου*. The whole paragraph here reported by St John, from the conversations, is to be placed immediately *before* the institution of the holy Supper, to which the *ἐντολὴ καινὴ* (xiii. 34), in particular is beautifully appropriate. Then the institution of the sacrament belongs to the conclusion of the chapter (xiii. 38) and all the rest, from xiv. 1, was spoken *subsequently*. The only part of this section to which the synoptical Evangelists have furnished a parallel is the passage xiii. 36—38, wherein the Redeemer directs the attention of Peter to his approaching denial.

Ver. 31, 32. Upon the withdrawal of Judas, the Saviour felt that the crisis had arrived, and, full of joy on account of it, he expressed himself in language of the highest triumph. Jesus viewed the glorification of the Son of Man and of God in him as complete. Here, however, we need, in the first place, an exact definition of *δοξάζειν* in its relation to *ἀγιάζειν*,<sup>1</sup> which latter expression (John xvii. 17. 19) appears to be used very similarly. The two terms have one fundamental signification, but this is modified according to the difference of the subject and object. Thus *δοξάζειν*, in the original sense, means to assign a *δόξα*; but applied to the creature in relation to God, it cannot designate a real communication, for that which is created cannot give anything to God, and hence it means “to extol,” “to *acknowledge* and praise the *δόξα* of God.” (Matt. v. 16; Rom. i. 21.) Just in like manner *ἀγιάζειν* primarily signifies “to separate” (*ἀφοσιίζειν*), particularly for a holy use; but, when employed respecting man in relation to God, it can only denote “to praise,” “to extol” (1 Pet. iii. 15; Matt. vi. 9), *i. e.* to acknowledge as separate, holy. On the other hand, the sense takes quite a different modification, when the relation of God to sinful man is the subject of discourse. In that case the idea of *δοξάζειν* cannot have any primary application whatever, because that which is sinful, as such, cannot have or receive any *δόξα*; the *ἀγιάζειν* must precede. Thus we find it, xvii. 17. 19. 22, where the Redeemer first prays: *ἀγιάσον αὐτούς* (*viz.* the disciples), and not till

<sup>1</sup> In reference to *ἀγιάζειν*, *comp.* the remarks in Matt. vi. 9.

after that (ver. 22) does he mention the communication of  $\delta\acute{\omicron}\xi\alpha$  to the  $\eta\gamma\iota\alpha\sigma\mu\acute{\epsilon}\nu\omicron\iota$ . It is true that here the original signification of  $\acute{\alpha}\gamma\iota\acute{\alpha}\zeta\epsilon\iota\upsilon$  is not destroyed, but, in this application of the term, the idea of *making* the sinful individual holy—which is not applicable in reference to God—is decidedly prominent.

In relation to the person of the Lord, the use of the word takes a form altogether peculiar. The  $\delta\acute{\omicron}\xi\alpha$  (John xvii. 5) belongs to the Son, according to his divine nature, as to the Father, from eternity, but in his incarnation he resigned it. (Phil. ii. 6, 7.) At the same time he was not like men in their sinfulness; and hence in his case, it was not needful that the  $\acute{\alpha}\gamma\iota\acute{\alpha}\zeta\epsilon\iota\upsilon$  should precede the  $\delta\acute{\omicron}\xi\acute{\alpha}\zeta\epsilon\iota\upsilon$ . On the contrary, the term  $\acute{\alpha}\gamma\iota\acute{\alpha}\zeta\epsilon\iota\upsilon$  applied to the Son (xvii. 19) has the pure signification "to devote himself, to offer himself up," without the idea of making holy. But although Christ, even according to his human nature, was  $\acute{\alpha}\nu\alpha\mu\acute{\alpha}\rho\tau\eta\tau\omicron\varsigma$ , his humanity contained a certain  $\acute{\alpha}\sigma\theta\acute{\epsilon}\nu\epsilon\iota\alpha$ ; it did not possess immortality, it wanted perfect glorification. It was glorified gradually, and only by the indwelling of the Father in him. Hence the idea of  $\delta\acute{\omicron}\xi\acute{\alpha}\zeta\epsilon\iota\upsilon$  has its full application in reference to him. It is not said:  $\acute{\omicron}\ \nu\iota\acute{\omicron}\varsigma\ \tau\omicron\upsilon\ \Theta\epsilon\omicron\upsilon\ \acute{\epsilon}\delta\omicron\xi\acute{\alpha}\sigma\theta\eta$ , but  $\acute{\omicron}\ \nu\iota\acute{\omicron}\varsigma\ \tau\omicron\upsilon\ \acute{\alpha}\nu\theta\rho\acute{\omega}\pi\omicron\upsilon$ ,<sup>1</sup> and in order that his glorification may not be conceived of as something separate and distinct from that which is divine, the Lord adds:  $\Theta\epsilon\acute{\omicron}\varsigma\ \acute{\epsilon}\delta\omicron\xi\acute{\alpha}\sigma\theta\eta\ \acute{\epsilon}\nu\ \acute{\alpha}\upsilon\tau\omicron\upsilon$ , the Son is the true  $\delta\acute{\omicron}\xi\alpha$ , the full reflection ( $\acute{\alpha}\pi\alpha\upsilon\lambda\gamma\alpha\sigma\mu\alpha$ , Heb. i. 2) of the Father. The  $\delta\acute{\omicron}\xi\acute{\alpha}\zeta\epsilon\iota\sigma\theta\alpha\iota$  is, however, described as already completed, according to the prophetic mode of expression, which frequently represents what is yet in the germ as developed. Strictly speaking, the work of Christ was not completed till his death, but the Redeemer, at the commencement of the period of his passion, transports his own view and that of his disciples beyond it, and looks upon the whole as already finished. It is very remarkable that Christ does not confine himself to this, but speaks of a still more elevated form of  $\delta\acute{\omicron}\xi\alpha$ , the completion of which was also near ( $\acute{\epsilon}\upsilon\theta\acute{\upsilon}\varsigma$ .) This is expressed in the words  $\acute{\omicron}\ \Theta\epsilon\acute{\omicron}\varsigma\ \delta\acute{\omicron}\xi\acute{\alpha}\sigma\epsilon\iota\ \acute{\alpha}\upsilon\tau\omicron\upsilon\ \acute{\epsilon}\nu\ \acute{\epsilon}\alpha\upsilon\tau\omicron\upsilon$ . Thus, whilst the glorification of God in the Son is viewed as already accomplished, that of the Son in God is

<sup>1</sup> It might be inferred from this that  $\nu\iota\acute{\omicron}\varsigma\ \tau\omicron\upsilon\ \acute{\alpha}\nu\theta\rho\acute{\omega}\pi\omicron\upsilon$ , in this passage, is employed to designate the humanity of Christ in its state of humiliation, which has already (Comm. on Luke i. 35) been denied; but the  $\delta\acute{\omicron}\xi\acute{\alpha}\zeta\epsilon\iota\sigma\theta\alpha\iota$  is something fitting for humanity *as such*, so that the Redeemer, although he represented the ideal of humanity, yet needed glorification.

designated as yet to come. The profoundness of this idea is often put out of sight by the remark that ἐν here stands for διὰ (=the Heb. בְּ), and the result is a purely superficial sense; for that God glorifies through and from himself is self-evident, since God always operates only from and through himself. Here, in the ἐν ἐαυτοῦ, as on a former occasion in ἐν αὐτοῦ, the strict signification of ἐν should be retained. This sublime passage speaks of the mutual relation between the Father and the Son. In the first instance, the Logos (ἐνδιὰθετος) goes forth (προφορικῶς) from the Father, and as such lives upon earth in a human form, in veiled glory. But all that proceeds from God carries within it, as the fundamental principle of its nature, the tendency to return. Thus the Son returns into the depth of the divine being, but *with* sanctified humanity; so that, in him and *his* human nature, humanity is united to God in its true, perfect idea, and received into the divine essence. That which the synoptical Evangelists express in the terms "to sit on the right hand of God," is here put in a form more adapted to the readers of this Gospel, and is called the δοξάζεσθαι τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν Θεῷ. In a similar manner also Christ first glorifies himself in men, that he may then receive them glorified in him.<sup>1</sup>

Ver. 33. After this lofty flight, the Lord turns with touching feeling and condescension to the disciples, whom he here for the first time calls *τεκνία*, "begotten anew from the word of life," and reminds them that the attainment of his glory, in their case, would be connected with the experience of painful loneliness. He speaks to the disciples in the same words in which he had addressed the Jews, ζητήσετέ με κ. τ. λ. but the sense is changed. For in vii. 33, although ζητεῖν, as we saw, meant "to seek from desire," the statement that they would not find him was a threatening conveying rebuke; but here the language ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν is only an observation made in love. And, as Jesus nevertheless refers to the words that he had addressed to the Jews, it may be seen that the Redeemer himself was fond of placing the same sayings in various lights.

Ver. 34, 35. The connexion of what follows with that which precedes is not quite clear. It appears to me, however, that the ἐντολή καὶ ἀγαπή of *brotherly love* must be viewed as given for the inter-

<sup>1</sup> With respect to the glorification of Christ through the Holy Spirit, Comp. the remarks on xvi. 14.

val between the Redeemer's departure from his disciples and their future reunion. This love was to be a distinctive mark of those who belonged to the Lord, and was to form, as it were, a compensation for the want of his presence. In this love he himself, the Lord, is invisibly present with his followers, since he is the principle of love within them.

The chief difficulty in this passage has been occasioned by the expression ἐτολή καινή,<sup>1</sup> it having been already commanded in the Old Testament, "thou shalt love thy neighbour as thyself." (Comp. the Comm. on Matt. xxii. 39.) Here, at the very outset, we must reject those expositions which either supposititiously attribute to καινός another meaning, *e. g.* "excellent," "distinguished," or interpret it in the sense of "another command," as if the Redeemer had intended to place this command, as a *second*, by the side of that respecting washing the feet as the *first*,—and we must deal in like manner with the view of Eichhorn, who takes the adjective adverbially in the signification "anew." (On this subject comp. Winer's Gramm. p. 435, note.) And as to such remarks as those of Clericus, that here the *new* element in the precept concerning love, consists in the circumstance that, in the Church of Christ, Jews and Gentiles were commanded to love one another as brethren, they really do not require a serious refutation. We might with more propriety attach importance to those interpretations which take ἐτολή in another signification. Heumann and Semler in particular take it in the sense of *mandatum*, *i. e.* a bequest, as it is rendered by the Vulgate, John xiii. 34. (Comp. Knapp ser. var. arg. p. 381, in the treatise on this passage.) But it is evident that with the *command*: ἵνα ἀγαπήτε ἀλλήλους, the idea of a *bequest* is incompatible, and the constant *usus loquendi* of St John, when he employs the word ἐτολή, does not allow us to make any deviation in this connexion. Hence there remains but one exposition for our closer consideration—*viz.* that proposed by Knapp, approved by Lücke and Tholuck, and hinted even by some of the Fathers:<sup>2</sup> that the ἐτολή of Christian brotherly-love was called *new*, because, according to the Old Testament point of view, love was subordinate, justice being predominant in the old covenant. According to this interpretation, the Old Testament com-

<sup>1</sup> Comp. the Programm on this passage by Prof. Weber. Halle, 1826.

<sup>2</sup> Thus Euthymius says on this passage: ἡ παλαιὰ ἐκίλευεν ἀγαπᾶν τὸν πλησίον ὡς ἑαυτὸν, αὕτη δὲ καὶ ὑπὲρ ἑαυτὸν.

mands men to love others *as* themselves, but the New Testament enjoins that we should love others *more* than ourselves. This, it is said, is the meaning of the words καθὼς ἠγάπησα ἑμῶς : Christ offered up his life, and therefore he loved men *more* than himself ; in like manner ought Christians to love one another. But, as Tholuck has already remarked in parenthesis, it is not right to insist upon man's loving his neighbour *more* than himself. For, *out of* God he ought not to love himself at all, because, as such, he is in sin ; whilst *in* God, *i. e.* in accordance with the true idea of his nature, his love to himself is the very will of God, and it does not appear how, under these circumstances, he can love others more than himself. (On this subject, comp. the observations in the Comm. in Matt. xxii. 39.) That true love which is the nature of God is everywhere one and the same ; it is not in one place *more* and in another *less*, but communicates itself to every thing, just in the proportion in which God has appointed it. Hence, Matt. xxii. 39, it is expressly said concerning the law of love, that nothing *surpasses* it. The only point of difference to be observed is, that before Christ it was not completely fulfilled. Accordingly, as the interpretation which we have thus considered is inconsistent with the fundamental principles of Scripture, it only remains to adduce the parallels 1 John ii. 7, 8 ; 2 John, ver. 5 ; and after all, this is the most natural course, on the principle that every author should be explained by himself.<sup>1</sup> From these passages it appears that the formulæ ἐπιολή, παλαιά and καινή are used by St John in a sense altogether peculiar, viz. so that that which is permanent, eternal, resting in the nature of God, is called old as

<sup>1</sup> Lücke and Tholuck, indeed, say that, in the passages referred to, the idea " constantly new," " never growing old," as the meaning of καινός, simply arises from the antithesis in which it stands with παλαιός ; but this does not appear to me correct. In the first passage especially, the antithesis with παλαιός is merely explanatory : the sense itself does not depend on it. Where that which is divine is the subject of discourse, in the nature of the case καινός cannot be interpreted otherwise than as signifying " permanent," " undecaying ;" and hence nothing more is required than to apprehend ἐπιολή not merely in its external aspect, but as meaning the substantial will of God. Kling (loc. cit. p. 682) espouses the view of Bengel, who thinks καινός is not placed in antithesis with the Old Testament, but with the earlier and more subordinate forms in which Christ revealed the truth to his disciples. But if this injunction was given in the Old Testament, surely it was still more conveyed in the early communications of Christ to his disciples. And to say, as Lücke does, that the precept of the Old Testament was imperfectly known and practised, appears to me equally unsatisfactory. For here it is not the apprehension of divine commands by mankind that is spoken of, but their essential contents themselves.

well as new; the former because it is from the beginning ( $\acute{\alpha}\pi' \acute{\alpha}\rho\chi\eta\iota\varsigma$ ), the latter because it never wears out, but constantly penetrates the soul with youthful freshness. The command respecting love in particular is admirably harmonious with this profound idea; for it is not meant to enjoin that man should emit a love from himself, and that *apart from*, and *in addition to* God, he ought to love as God himself does; this would be the same as saying that Gods must be added to God. On the contrary, the meaning of the injunction is this: there is only one fountain of love, that is God himself; from this fountain the creature should conduct a rill into his own heart, so that in the strength of this, he may love as God does. Hence the *mother of all other commands* from the beginning, is the precept: thou shalt love God and thy neighbour! The injunction to cherish brotherly love represented, in a renewed form, the original eternal statute of the universe, which is preserved purely by love; and thus the oldest law, the fountain of all the rest, is called an  $\acute{\epsilon}\nu\tau\omicron\lambda\eta \kappa\alpha\iota\nu\eta$ .

The love here described is by no means to be viewed as a *mere feeling* of happy obligation to the Lord for eternal life; on the contrary, it is *also* a living, self-sacrificing *energy*. In attaching value to that feeling *alone* it is easy to be misled, for it is transient in its nature, and passes away. But the strength of love may be manifested even *without* emotion, and this affords to the world the surest proof of the sacrifices of which Christian brotherly love is capable. (On this subject comp. the excellent remarks of Neander, Kirchengesch. Pt. i. p. 421, ff.—Instances of the cordial love of the first Christians to one another are adduced by Neander, in the Denkw. Pt. i. p. 97. Tertullian's report of what was said by Pagans, respecting the love of Christians, is well known: "See," cried they, "how they love one another and are ready to die for one another!" Apolog. c. 39.)

Ver. 36-38. St Peter, referring to the observation of Christ concerning his departure (ver. 33), asks where he would go, evidently thinking (like the Jews on a former occasion) of a physical change of place which he supposed (as xi. 8) to be associated with danger. The Redeemer, without entering into positive explanations, intimates to St Peter that he cannot follow him *now*, but that, at a future time, he shall. With this, however, the restless self-willed love of the disciple is not satisfied; he protests that he will follow Jesus through all perils. This renders it necessary that the Lord

should admonish him of his weakness and foretel his denial. (In reference to this, comp. the History of the Sufferings, Luke xxii. 32.)

Chap xiv. ver. 1. Now, between what has preceded and this fresh conversation,<sup>1</sup> (extending to the conclusion of the repast, xiv. 31, and participated in by Thomas, ver. 5, Philip, ver. 8, and Judas James, ver. 22,) we must place the institution of the holy Supper, as we have already remarked. Since the Saviour had on that occasion spoken so plainly of his approaching passion and death, he might presume that the disciples would *now* know where he was going (xiv. 4), which St Peter, according to xiii. 36, did not know; hence, supposing the previous institution of the holy Supper, there is nothing strange in the language: ὅπου ἐγὼ ὑπάγω οἴδατε καὶ τὴν ὁδὸν οἴδατε. Moreover, this view being adopted, the words at the beginning of the discourse, μὴ ταξασσέσθω ὑμῶν ἡ καρδία, do not appear at all out of place; for the affecting representation of the distribution of his flesh and blood had, as it were, placed them in the midst of his sufferings, and the first impression made upon their loving hearts was full of pain and grief. On this account the Lord graciously consoles them, and exhorts them first to exercise *faith*. (Here the use of the word καρδία, as also ver. 27, must not be overlooked; the term ψυχὴ might have been employed, the καρδία being the centre-point of the ψυχὴ, but πνεῦμα could not. Here the discourse has respect to purely human, personal emotions of mind, which affect the soul. On this subject, comp. my Programm de trichotomia nat. hum. in the opuse. theol. pag. 146, sqq.)

Our verse presents some difficulty as to the *connexion* between πιστεῦειν εἰς Θεόν and εἰς ἐμέ. If the passage be taken as conveying a twofold exhortation,—“believe in God and *also* in me,”—so as to make πιστεῦετε imperative in both instances, then, the position of εἰς ἐμέ is strange, since in that case these words should follow πιστεῦετε instead of preceding it; besides which, faith in Christ is never *added to* faith in God, but the object of faith is God in Christ. On the same ground, moreover, we cannot well interpret πιστεῦετε as *indicative* in both instances (“ye believe in God, and also in me”), not to mention that even the disciples were feeble in their faith. Hence there is no alternative but to follow Erasmus, Beza, and Grotius, who take the first πιστεῦετε as indi-

<sup>1</sup> Comp. Knapp's interpretation of this section in the ser. var. arg., p. 301, sqq.

cative, and the second as imperative, the words then meaning : "ye believe in God, therefore believe also in me." This view gives the fine sense that true faith in God is accompanied by faith in the Redeemer, because in him God perfectly reveals himself, so that faith in Christ appears to be only a development of general faith in God. There is, however, another way in which the passage might be rendered ; we might regard the first πιστεύετε as imperative, and the second as indicative, so that the meaning would be : "believe in God, then will ye believe also in me." This interpretation may possibly be the more appropriate of the two, since the very faith of the disciples in God wavered.<sup>1</sup>

Ver. 2, 3. After this preliminary exhortation to faith, the view opens, and there appears the prospect of a speedy re-union in the heavenly dwelling of the Father, as the true home of all the children of God. As to the construction of the sentence, there can be no doubt that the only correct interpretation is that which was first applied by Laur. Valla, subsequently espoused by Calvin and Beza, and in recent times adopted by Knapp, Lücke, and Tholuck, viz. the stop must be placed after εἴπω ἂν ὑμῖν. The old expositors added all these words to the sequel, this connexion being very much facilitated by the reading ὅτι πιστεύομαι. (Thus the MSS. A. B. D. and several versions read.) But it is in the highest degree probable that this reading was formed only for the purpose of supporting that connexion, which must necessarily be abandoned, because it gives rise to a thought directly contrary to what follows. Then, according to the above division of the words, the sense is this :— "if it were not so, I would tell you plainly, I would not conceal the truth from you in that way." Thus the language is an expression of the most open friendship.

Now in the divine dwelling itself, *μοῖς* are distinguished (Luke xvi. 9, *συνία αἰῶναι*, Heb. יָרֵדָה.) This term unquestionably denotes habitations, so to speak, for the individuals in the

<sup>1</sup> In consequence of the relation between the Father and the Son, it might also be said, "believe in the Son, and thus ye will believe also in the Father;" faith in Christ proves faith in God ; this is shewn by the kindred passage, ver. 7. Here, however, it is intended that the disciples should be led on from a general belief in God to the deeper faith in the Son ; it is true, the former does not necessarily imply the latter, for the unbelieving Jews believed in God although their faith was only external ; but the general faith of which we have spoken, in its full truth, leads to faith in the Son, for the Son is only the manifestation of the Father, and hence he who knows God must also acknowledge him in the Son.

vast family of the Father. Thus Jude, ver. 6, *οικητήρια* are ascribed to the angels. But when the authors of a modern speculation employ this passage in order to obtain scriptural sanction for their chimera of a distribution of souls to all the planets and fixed stars, we feel compelled decidedly to oppose them. Holy Scripture certainly speaks of angels and heavenly beings, but not of persons inhabiting the stars; nor does it afford the slightest intimation that disembodied souls go to other stars. The residence in the heavenly *μοναὶ τοῦ πατρὸς*, is, according to Scripture, only a state of transition; at the resurrection all souls will return to the glorified earth, and heaven itself will dwell upon it. The clause *εἰσὶ π ο λ λ α ἰ μοναὶ* primarily relates to the disciples,—“there is room for you and all mine.” But from this epithet we may also *infer*, that the utmost variety will obtain in the celestial world, according to the degrees of development reached by those who shall enter it.

Although the entire discourse is marked by a simplicity calculated to charm the artless, yet the words *ἐτοιμάσαι τὸν οὐρανόν* cannot be regarded as conveying an altogether superficial sense. At the same time, it would be a difficult matter to determine their precise meaning. All we can say is, that it certainly is incorrect to conceive of heavenly relations as arranged in rigid and inanimate fixedness, without internal progress; while, on the other hand, the term *ἐτοιμάσαι* must necessarily refer to something of the kind, since even heavenly relations depend on the Redeemer as the effectual cause of their continuance. The promise respecting the preparation of the dwelling is followed by the announcement of the Saviour's return for the purpose of taking them to himself. It is evident that here *πάλιν ἔρχομαι* does not relate to the future advent of Christ at the end of the world; because with this the resurrection of the body and the transformation of the earth will be associated, whereas in the present passage the subject of discourse is the elevation of believers to Christ in heaven. A comparison of xiv. 18, 28, xvi. 7, is sufficient to produce the conviction that here we are to understand by *ἔρχεσθαι* the spiritual coming of Christ in the communication of his spirit. The circumstances of his death and subsequent resurrection, as also that of his renewed intercourse with the disciples, which succeeded the resurrection, are not here referred to; he views his future relation to the disciples only in two great parts, viz. as an *external* departure, and

as an *internal* spiritual return. However, it does not hence follow, as some have asserted (and in particular Fleck among the moderns, comp. the Comm. on Matt. xxiv. 1), that the doctrines of St John concerning the last things assume a form altogether different from the statements of the synoptical Evangelists. On the contrary, the only difference betrayed in the Gospel of St John is, that he had in view those readers who were of Gnostic bias; where this was not the case, as in the Apocalypse, every one may see that his views perfectly harmonise with those of the other Evangelists. The last point here touched upon is the *purpose* for which believers are received by the Lord, viz. that they may be where he is. (In regard to this subject, comp. the remarks on John xii. 26.)

Ver. 4, 5. The words themselves, to which the disciples had listened, certainly might have enabled them to understand what departure it was that Jesus alluded to; and still more the Supper, so recently instituted, might have served to explain it. But their external inclination towards an ostensible manifestation of the Messiah's kingdom prevented them from penetrating into the sense of his language. St Thomas ingenuously says that they do not know the *place* to which he is going, and therefore they cannot know the *way*.

Ver. 6. The answer of the Lord does not seem altogether suited to the question of St Thomas; he spoke of the departure of Christ himself (*ὅτι ἴδομεν ποῦ ὑπάγεις*); but Jesus in his reply entirely passes over this point, and merely refers to the second part of the disciple's words. Thus the Redeemer brings forward nothing but what is practically important, and keeps all else in the back ground. He presents himself to his perplexed follower in his proper office, aware that the knowledge of himself would lead to everything else that was requisite. Christ first calls himself *ἡ ὁδός* (as x. 7, *ἡ ὁδός*) in order to lead the thoughts of the disciples entirely away from any external road, and to fix them simply upon himself as the only Mediator who can conduct to the Father. He does not term himself *ὁ ἡγός*, because it is by his own element of life, which he imparts to his people, that he prepares the way to God. We come to God only, by becoming God-like, since no change of place, nor anything operating merely from without (as instruction and example), can lead the soul to eternal good; this cannot be accomplished, except by the secret inward communication of the divine nature itself. This communi-

cation, however, takes place through Christ, and hence he does not lead to God by means of any thing foreign to himself, but through himself. The Lord further calls himself, not only the *way*, but the *end*, the ἀλήθεια and the ζωή. This is remarkable here, because, as the following words indicate, the *Father* is the end to which the Son leads. But the whole of the subsequent conversation with Philip (ver. 8, ff.) makes it clear that the Lord here views the Father in himself and himself in the Father. Accordingly the design of these words was that the disciples should be directed to depend on Christ as the All-sufficient. When, however, Jesus speaks of himself as going to the Father and making a change of place (ver. 2), of course he refers only to his *human* existence, for, according to his *heavenly* nature, he ever was in and with the Father and the Father in him. (Respecting the absolute signification of ἀλήθεια and ζωή, comp. the remarks on i. 14 and i. 4.)

Ver. 7. The Redeemer proceeds and directs the attention of the feeble among his followers to his relation to the Heavenly Father; he shews them that in him the Father manifests himself to men most purely and perfectly, and that therefore they should seek God not *out* of him, but *in* him. It appears as if the more profound among the disciples,—Peter, John, James,—had already received a vital knowledge of Christ as God revealing himself;<sup>1</sup> for here the Redeemer confined his address to the weaker ones, anxiously careful, once again, just previous to his departure, to place before them the true stand-point from which that knowledge may be gained. To suppose a prolepsis of the future, as Tholuck suggests, seems to me too harsh. Here again γινώσκειν does not convey the idea of the reflective understanding, but indicates that sanctified reason which has a direct perception of the divine as such; as is shewn by the parallel between this and seeing. It may indeed be said that the words ἐώρακατε αὐτόν here relate to the act of beholding the present Christ. But this makes no difference, for still it is clear that the Father could not be seen in him

<sup>1</sup> It is true that according to xiii. 36, 37, even *Peter*—at least when he spoke those words—appeared not to have penetrated into the meaning of the Redeemer's language. Upon a comparison of this with the earlier declarations of the same disciple (Matt. xvi. 16), it would seem that what he uttered in such instances proceeded rather from a momentary impression upon the mind than from calm consciousness; a view which other circumstances confirm. But at any rate, the three disciples whom we have named are to be regarded as having advanced to greater attainments than the rest.

with the eyes of the body, but only with spiritual eyes. As to the construction of the verse, there can be no doubt that the words *εἰ ἐγνώκειτέ με. κ. τ. λ.* are to be rendered: "if ye had known me, then ye would know," &c. Thus they imply that the disciples had *not* before known him in the full sense. The Lord, however, declared to them the possibility of doing so even now, and hence he adds: *καὶ ἀπ' ἄρτι γινώσκετε αὐτὸν καὶ ἐώρακατε αὐτόν.* Here, *καὶ* is to be taken as adversative, and *ἀπ' ἄρτι* = *ἄρτι* in the signification "even now." The opinion that *γινώσκετε* and *ἐώρακατε* are to be regarded as futures, and that *ἀπ' ἄρτι* must be translated "henceforth," so as to give the meaning "from this period," *i. e.* "from the outpouring of the Holy Spirit ye will know me rightly," is sufficiently refuted by what follows. For the Lord just afterwards censures Philip for *not* having known him, which it was impossible for Philip to do, if that knowledge would only be attained through the outpouring of the Holy Ghost.

Ver. 8—10. Philip (and with him certain others of the weaker disciples) did not yet comprehend the words of the Redeemer. He wished to see the eternal, invisible God (i. 18), (who can be known only in the Son) as a distinct Being *besides* the Son, in some splendid manifestation, as the prophets beheld him,—although even in their case it was the Son that was seen. The Lord now exclaims, in grief: *πῶσούτοι χροῖόν μεδ' ὁμῶν εἶμι, καὶ ὡν ἐργακῶς με*;—language which plainly indicates that the struggle with the weakness of the disciples formed a part of the Redeemer's sufferings. The incapacity of Philip to comprehend the meaning of Christ excites our astonishment, but we are reconciled by the childlike simplicity of his request. His *heart* was pure as gold, but his *understanding* was still enveloped in darkness. Accordingly, the account shews how weak powers of apprehension may be associated with sincerity in the disposition and in the whole bent of life; and how *in this case* that weakness did not prevent union with the Saviour. The feeble, infantile disciple, nevertheless was a *disciple*, a true child of God! The formula here again adopted by St John (comp. x. 38), *ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί ἐστι* (or *μένει*, comp. i. 32), like the expression *ἐν εἶναι* (x. 30), denotes, not a moral, but an essential union. This is here indicated by the parallel thought, *ὁ ἐώρακῶς ἐμὲ, ἐώρακε τὸν πατέρα*, which obviously cannot have reference to a simply moral union, for in that case it must be said that we see the Father in every

morally good man. It is true, we may perceive *rays* of the higher Light in excellent persons, but the *Deity itself*, in living concentration, has appeared only in Christ Jesus. The two portions, however, of the sentence, ἐγὼ ἐν τῷ πατρὶ, and ὁ πατὴρ ἐν ἐμοί, are by no means to be regarded as forming a mere tautological repetition; both, indeed, designate the idea of union, of intimate oneness, but in such a manner that they at the same time express a *mutual operation* which takes place between Father and Son. (Comp. the remarks on xiii. 32.) As the Father loves himself in the Son, so the Son again finds himself in the Father as his origin. The expression is profoundly spiritual, as resulting from the most vivid view of the relation between Father and Son. From this unity the Lord infers that all he does (his ἔργα and ἔξγα, John vi. 63) is done by God; and on this is founded his claim to faith. It is as though Christ said: "Since ye are susceptible of that which is divine, ye can believe, for in me it is manifested with perfect clearness and completeness." Now here it might appear that the ἔξγα and the ἔργα are synonymous.<sup>1</sup> (Comp. the remarks on v. 36.) But, apparent as this is, the connection with ver. 11 shews the contrary. For in that verse the disciples are referred to the ἔξγα, evidently on the supposition that they cannot believe on account of the mere ἔργα. Here then, as everywhere else in the language of St John, the ἔξγα are the *external aids* to faith, which confirm what is spoken. Only let the ἔξγα be understood as comprehending not *merely* miracles strictly so-called, but *all external manifestations* of the ministry of Christ (those alone excepted which were purely *internal*), and all difficulty in the use of the term vanishes. The appearance of

<sup>1</sup> Comp. Stark's Excursus on the idea of the ἔξγα, at the conclusion of his interpretation of John xiii.—xvii. (Jenae, 1814.) He also incorrectly understands by the term the *whole* Messianic work of Christ, external as well as internal. He confounds the singular and the plural, and does not distinguish that part of Christ's ministry which was *externally* manifest (the *chief element* of which consisted in actual miracles) from the *internal* portion. Now, the former is the very means of proving the latter, and therefore the two cannot be identical. Lücke, in his second edition, is of opinion "that τὰ ἔξγα, the collective name of which is τὸ ἔργον, mean first, in the wider sense, the entire Messianic work of Jesus, including his teaching, and then, in the narrower sense—as, for example, ver. 11—so much of his δόξα as was exhibited in divine works generally (his teaching being excepted), and especially in his miracles." But in these remarks the identity of ἔργον and ἔξγα is assumed; whereas Christ proves by the ἔξγα and ῥήματα the divinity of his person and of his ἔργον, and hence the two expressions cannot be identical.

synonymity between *ἔργα* and *ἔφηματα*, ver. 10, arises simply from the circumstance that the *former* expression is used comprehensively. Every *ἔργον*, as the more external, has its root in a *ἔφημα* (although even an unuttered, inward one); and inversely, the *ἔφημα* is, so to speak, an *opus ad intra*.

Ver. 11—14. Here again, with ver. 11, the Lord introduces a direct exhortation to faith. (Comp. ver. 1.) The fact that this is based upon the *ἔργα* harmonises, as we have said, with the general representation of Scripture. (Comp. the Comm. on v. 36.) But it is not clear how the Redeemer can have passed from the challenge to *believe* on account of the works, to the subject of *working* miracles by faith. Lücke thinks that ver. 11 closes the intervening conversation with Thomas and Philip, and that ver. 12 should be connected with ver. 4. But this view certainly is mistaken; for in ver. 4 the topic of discourse was the transition to the heavenly life, whereas here it is the working of miracles on earth; where is the connexion? On the other hand, *πιστεύειν* forms a natural transition from ver. 11 to ver. 12. The Lord does not return to the train of thought commenced in the first verses, until ver. 15. According to my view of the passage, vers. 11 and 12 are shewn to harmonise thus: the disciples of Christ stood in a twofold relation to the *ἔργα*—first, they saw the *ἔργα* of Christ, and these were a means of support to their faith in his *ἔφηματα*,—secondly, they themselves also performed the same. (Comp. Matt. x.) It is true, the practice of these *ἔργα* presupposed a certain degree of *πίστις*, but then again they produced an increase of faith, for those who wrought them thus attained an immoveable certainty that God was with them. So here, the *ἔργα* are viewed on the one hand, as proceeding from a certain degree of faith already possessed by the disciples, and on the other as eliciting a still higher degree.

The declaration, that the believer shall do even *ἔργα μείζονα* than the Lord himself, is peculiar. The ancient opinions concerning this passage, according to which the greatness of the miracles consisted in the more astounding things that were done, and in proof of which appeal was made *e. g.* to the cures effected by the shadow of St Peter (Acts v. 15), are to be regarded as out of date. There are two considerations that elucidate this point in a very simple manner. The *first* is the process of development by which every phenomenon in the temporal economy is ad-

vanced. As the person of the Redeemer himself grew from childhood to manhood, so also his church goes forward, and the higher powers are naturally manifested in it just in proportion to its inward progress. The *second* is the circumstance, that the whole of the power displayed in the church is the power of Christ himself, so that, whatever great and glorious achievements his people make, they accomplish them purely through him. Thus he is not circumscribed, when it is said that the disciples achieve *greater* things than the Master, for *he* lives, operates, and perfects himself *in them*. Christ, perfect in himself, is, as it were, a new element of life to the whole body, whose energy pervades it only by degrees, and changes that which it penetrates into its own nature. This passage, however, cannot be employed as a proof that ἕξγα does not signify merely external acts, for its meaning surely cannot be “the disciples shall carry on a greater redeeming work than I do”—since they did not do anything of the kind. Here, as before, the ἕξγα can only be *external* operations; *e. g.* to this category belong those extraordinary conversions of thousands, which resulted from the preaching of the apostles.<sup>1</sup> And this view perfectly harmonises with the fact, that these operations of the disciples are made dependant upon the departure of Jesus to the Father. For in this act he entered upon the full possession of divine power, and was thus enabled to afford his people continual support.

Now, in connexion with the agency of Christ, which *imparts* that support, there is the corresponding agency of the disciples, which *receives* it, viz. prayer. Hence the Saviour especially recommends the practice of it, and shews that the purpose for which it is heard is the glorification of the Father in the Son. (Comp. the remarks on John xiii. 32.)

Here the highest importance is to be attached to the words αἰτεῖν ἐν τῷ ὀνόματι μου (ver. 13, 14.) In regard to the contents of this phrase, which is employed again xvi. 23–26, we remark, in the first place, that the right interpretation entirely depends upon the signification of the term ὄνομα. For although the expression occurs in the New Testament in very different connexions (in particular, besides ἐν τῷ ὀνόματι, we find εἰς τὸ ὄνομα, Matt. xxviii. 19, ἕπι τῷ ὀνόματι, Luke xxiv. 47, διὰ τὸ ὄνομα, John xv. 21), still

<sup>1</sup> So also Kling loc. cit. p. 683.

the fundamental meaning is the same, and the different particles merely vary its relations. (On this subject comp. the Comm. on Matt. xviii. 19.) "Ὄνομα, ὄν, used in application to God and to Christ as the manifestation of God, always denotes the divine entity itself, in the whole compass of its properties. Accordingly prayer in the name of Christ is such as is offered in the nature, mind, and spirit of Christ. As such, however, it is not anything dependant upon the resolution or good will of man (for no man can change himself, at his pleasure, into the mind and nature of Christ), but it presupposes the renovation of the mind by the power of Christ. When this power predominates in the soul, then, and only then, is man in a condition to obey its impulses, and accordingly to pray in the name of Jesus. In the second place, I would suggest the mode in which we may understand the promise of the universal and perfectly unlimited fulfilment of prayer offered in the name of the Lord (ὁ, τὸ ἀναιτήρηται κ. τ. λ. τοῦτο ποιήσω). It cannot be the *quality* of the objects asked that is here referred to; for although the believer will first bring before the Lord the affairs of the kingdom of God, yet it may also happen that he asks something external for himself; and if this petition be presented in the name of the Lord, it is heard as much as the other. The *source* from which the impulse to the prayer arises must be regarded as the criterion. If that impulse proceed from our own will, the prayer is not in the name of the Lord, even though it relate to spiritual blessings, which may be sought after, no less than earthly advantage, in a thoroughly false spirit;<sup>1</sup> but when the incitement to prayer is derived from an inward divine operation, that prayer is truly offered in the name of the Lord, and is now fulfilled in itself.<sup>2</sup> For where God *incites* to prayer, there of course, in his veracity and faithfulness, *he gives* to him who prays.

In conclusion, the expression ἐγὼ ποιήσω contains an argument

<sup>1</sup> Hence in the passage xv. 7, ὁ εἰς τὸ θέλωτε αἰτήσασθε καὶ γινήσονται ὑμῖν, we are not to understand θέλω as designating unlimited discretion, but as applying to the state of the true child of God, since God himself produces the right will (Phil. ii. 13.)

<sup>2</sup> The parallel statements in the Old Testament are to be understood in the same way: for example, Psalm cxlv. 19, "The Lord will fulfil the desire of them that fear him;" for, in accordance with their fear of God, they desire just that which God wills; what they desire contrary to the will of God, they do not desire *as* those who fear God, but *as* sinful men. The fundamental petition of the godly man always is, "Lord, thy will be done!" This prayer is never left unheard.

for the divine dignity of Christ, stronger than such as are contained in many passages ordinarily adduced as proofs of his divinity. The declaration, that he will accomplish what the disciples ask in his name, presupposes omniscience as well as omnipotence. Here again, however, of course that which Christ does is not to be conceived of as something apart from the operation of the Father, but the Father who dwelleth in the Son, he doeth the works (ver. 10.) Hence there is no contradiction when it is said, xvi. 23, that the Father does what believers ask; for the Father and the Son never work without one another.

Ver. 15, 16. The Redeemer now, ver. 15, returns to the subject with which he commenced his discourse, first shewing the disciples what he will give them as a compensation for his absence, and then immediately pursuing the train of thought thus resumed. With faith (ver. 11, 12) love must be united, which is not mere *feeling*, but manifested itself as *power* in the keeping of commands. (Comp. the Comm. on viii. 51, respecting *λόγον τηρεῖν*.) The expression *ἐντολάς τηρεῖν* only designates something more restricted than the former, since the *ἐντολαί* are only a part of the general *λόγος*. It is also to be observed that in the phrase *ἐντολάς τηρεῖν*, the signification of "practice" is more strongly prominent, though the original profound idea involved in *τηρεῖν*, viz. that of retaining, inwardly preserving, the higher element imparted, need not be altogether dropped. For the *ἐντολαί* of Christ are not, as those of the Old Testament, naked injunctions, like the categorical imperative, but precepts that pour spiritual life and power into the soul; if Christ commands, he also *gives* to believers the power to observe his directions. (Hence the saying of Augustine, when rightly understood, contains a perfectly true idea: *da quod jubes, et jube quod vis*.) The transition, *καὶ ἐγὼ ἐρωτήσω*, so connects the sequel with what precedes, that the mission of the Holy Spirit appears as a remunerative consequence of keeping commands. The word *ἐρωτᾶν* expresses the idea of Christ's intercession, *i. e.* the continuous activity of the Redeemer for the salvation of men. (A remarkable view of this is given xvi. 26, respecting which, the exposition itself may be consulted.)

Here, for the first time, we meet with the name *παράκλητος*<sup>1</sup> as a designation of the Holy Spirit (which name, however, the word *ἄλλος* applies also to the Lord himself); and accordingly it

<sup>1</sup> Comp. de Spiritu S. et Christo paracletis. In Knappii ser. var. arg. p. 125, sqq.

requires a close consideration. As to the etymological import of the expression, we have to choose only between two interpretations which amount to the same thing, viz. "Comforter" and "Intercessor" (Advocate, Counsel). It has indeed been proposed to take *παράκλητος* in the signification of "Teacher;" but there are no means of proving that the idea of "teaching" had been attached to the verb *παρακαλεῖν* and the substantives derived from it,—*παράκλητος*, *παρακλήτωρ*, *παρακλήσις*. *Παρακαλεῖν* first means "to call near," then in particular, "to call near for assistance," and hence "to help," "to stand by," "to console," which latter is nothing more or less than spiritual aid. Such a comprehensive term appears to have been designedly chosen, because the operations of the Spirit are manifold; and for this reason it is not advisable to follow Tholuck in fixing upon *one* meaning alone. He expressly excludes the signification "Comforter," and retains only that of "Helper, Advocate." But there certainly is no ground for this. Here the passive form of the word does not create the slightest difficulty; it is perfectly parallel in sense with *παρακλήτωρ*. The original signification, "one who is called near (for assistance)," *advocatus*, is completely merged in the general idea of "Helper," "Supporter," "Comforter." Moreover, the name "Comforter," as a designation of the Spirit, is eminently suited to the connexion of all those passages in which the term in question occurs. This term is associated with the mention of Christ's departure, by which the disciples were left alone and in sorrow (as *ἔξφανσί*, ver. 18); hence the Lord promises them a *Comforter* for their loneliness, and the idea of comfort implies that of efficient succour. The signification "advocate," for *παράκλητος*, is not so suitable as a name of the Spirit, but it occurs 1 John ii. 1, where we find the word as a title of Christ. There Christ appears as he who reconciles or propitiates the justice of God, and to this relation that sense of the term is appropriate. In our passage also, Christ is called a *παράκλητος* of the disciples, but in a different sense, viz. as a consoling Helper, whose place the Spirit supplied at his departure. (The LXX. Job xvi. 2, render *παρακλήτωρ*, but Aquila and Theodotion have *παράκλητος*. The later Rabbins adopted the Greek word in the form *פּאָרְכֵּלֵיט*. For example, Job xxxiii. 23 they substitute it for *רִבְּוֹ*. Comp. Buxt. lex. p. 1843.) Now the simple purpose for which the Spirit is sent is to secure permanent consolation (*ἵνα μένη εἰς τὸν αἰῶνα*) for the

disciples, in contrast with the transitory corporeal presence of Christ. But Christ himself also was with them in the Spirit, for in the Spirit he spiritually returned. (Comp the remarks on ver. 3.)

Ver. 17. The following verse makes it clear that this promise involves not merely something subjective, but a kind of *inspiration* which would take their minds beneath its influence. The Redeemer promises a new, higher principle, up to that time unknown (comp. the Comm. on vii. 39), the πνεῦμα τῆς ἀληθείας, and predicts the future display of its powers. This expression implies that the Spirit *is* the truth itself, as well as that he *produces* the truth in those who receive him. For, as God himself *is* the truth, and the Son as the revealer of the hidden Father *is* the truth, so also the Spirit, the highest manifestation of the Deity, *is* in himself the truth, and communicates the *truth* only by imparting his own *nature*. This is further evident from the consideration that here again (comp. the Comm. on i. 14) the ἀλήθεια is not a truth to be apprehended by the understanding, but the absolute principle of truth. Hence, in the communication of this truth, all ματαιότης of the natural sinful life is overcome. Accordingly this Spirit is also described as permanently dwelling (παρ' ὑμῶν μένει) in the inmost depth of the life (ἐν ὑμῶν ἔσται.) The Lord could already appeal to the experience of the disciples (γινώσκετε αὐτό, not merely as future,—“ye *will* know him,”—but “ye know him *now*, *already*”), although they had not yet *received* the Spirit, because they had already felt his preliminary operation in their hearts, in some happy hours of their intercourse with the Lord. The counterpart to the disciples is the κόσμος, by which term we are here to understand those human souls who exist in the natural element of life; these cannot *receive* the Spirit because they are unable to *see* and to *know* him. Hence the latter is the condition of the former, although it might have been supposed that, inversely, the reception must precede the knowledge. This is true respecting the most profound form of knowledge, but nevertheless a *preliminary* knowledge is necessary in order to the reception of the Spirit. Such knowledge awakens the slumbering desire within. The world can no more receive the blessing of the Spirit until that desire which is the condition of reception is aroused, than a perfectly closed eye can admit the material light.

Ver. 18, 19. The Saviour now goes back to the same thought

from which he proceeded, ver. 3, viz. that although he was indeed about to depart shortly, they would see him return. The pleasing expression, *ὡς ἀφήσω ὑμᾶς ὀρφανούς*, refers to the relation of father and mother to their children. The Saviour regards his disciples as spiritual children, begotten through the *σπέρμα* of his word; his departure should not leave them solitary! Now, as respects the *ἐξχέσθαι* of Christ here, there might be a temptation to think of Christ's return to judgment, arising from the words *ὑμεῖς ζήσατέ με*, and also *ἐν ἐκείνῃ τῇ ἡμέρᾳ*. But even the most superficial view of the passage shews that this theory cannot be maintained; for at his second advent the Saviour will manifest himself as judge of the world to *all*; not to mention other circumstances that oppose this interpretation, which accordingly, has not found a single defender, even to this day. On the other hand, the very words *ὁ κόσμος με ἀκούσει δεωξεί* appear strikingly confirmatory of the hypothesis that refers the *ἐξχέσθαι* to the resurrection of Christ; for respecting this event it is said also by the synoptical Evangelists that it should be to the world like the sign of Jonah (*i. e.* invisible, belonging merely to faith.) But, *in the first place*, this exposition does not harmonise with the circumstance that the Redeemer, after his resurrection, was only a few days with the disciples, and then left them alone, whilst (according to ver. 17) the words *ὡς ἀφήσω ὑμᾶς ὀρφανούς* are to be understood as speaking of an eternal fellowship which he promises to his own. *In the second place*, if this explanation of the passage be adopted, the language *καὶ ὑμεῖς ζήσατέ με* retains its difficulty; to suppose the resurrection of the apostles would be inconsistent, unless it is said that here (as in the synoptical Gospels, comp. the remarks on Matt. xxiv. 1) the general resurrection is contemplated as very near; while, if the words be apprehended as relating to the inward spiritual life, the same expression must have two different meanings in immediate proximity to each other. Ver. 23, however, is quite decisive against the opinion in question; there the Lord, in reply to the interrogation of Judas, describes his coming as an inward presence in the mind; this view has been adopted by all distinguished modern expositors. (Comp. the Comm. on Matt. xxiv. 1.) *With* the Spirit and *in* him Christ himself comes, for the Spirit takes of that which is Christ's. (Comp. the observations on John xvi. 14.) The world cannot see him (ver. 17), but his own perceive him. Accordingly the declaration *ὑμεῖς δεωξείτέ με* refers, not to the physical sight of the cor-

poral resurrection, but to the spiritual perception of him in the mind.

Ver. 20, 21. The sequel also is in harmony with the above. Here, with the coming of Christ is associated the true *γνώσις* of him and of the Father. Now this was not connected with the corporeal resurrection of Christ, but with the outpouring of the Spirit in which Christ (*ἡ Ζωή*) communicated *ζωή* to his people, and in it the divine essence, which is accompanied by the true *γνώσις*.

The object of this knowledge, however, is *not only* the relation of Christ to the Father (comp. the Comm. on ver. 10), but also the relation of Christ to the disciples. Now when, in reference to the latter, the terms *ὑμεῖς ἐν ἐμοί*, and *ἐν εἶναι* (xvii. 21), are employed, it does not follow that these formulæ did not denote any consubstantiality. On the contrary, the gnosis of St John contains the profound idea that the Redeemer imparts his own essence, and in the holy supper, even his glorified humanity, to his brethren. This communication of his nature is pure love, and Schleiermacher very justly represents the communicative activity of Christ as forming Person, since the power of Christ imparts a higher heavenly consciousness, as the true centre of personality. The personality of the Son himself, however, as the comprehensive element, takes all the personalities of his people into itself, and then again penetrates them with his life, like the living centre of an organism, from which life streams out, and to which it returns. Hence the words *ὑμεῖς ἐν ἐμοί καὶ ἐγὼ ἐν ὑμῖν* again (comp. the remarks on ver. 10) describe the mutual operation in love. (The same John-like view occurs Rev. iii. 20, where the idea of reciprocal communion is delineated under the metaphor of a repast, and it is said: *ἔπεινήσω μετ' αὐτοῦ, καὶ αὐτὸς μετ' ἐμοῦ*.) Ver. 21, Jesus in conclusion goes back again to ver. 15, and points out the manner in which love must be evinced, viz. as fidelity in the keeping of *ἐπιτολαί*; not indeed in conformity with the Catholic-Pelagian theory—according to which here the purely legal point of view would be commended, as if man could love God *before* God loves him—but, as we have already indicated in our observations on ver. 15, in harmony with the profound view of St John, according to which the communication of the *ἐπιτολαί* is the highest act of the love of God, the bestowment of *ζωή αἰώνιος* itself (xii. 50.)

Here the question arises,—how are the *ἀγαπᾶν* of the Father

and that of the Son related? In the Father, Deity is always displayed in its most general forms of manifestation, as the absolute Power; hence the first intimations of love, which the soul receives from God, are the attractions of the Father to the Son. On the other hand, in the Son, Deity appears in a higher form of manifestation, as unfathomable love and mercy; consequently the impressions produced by the love of the Son are deeper and higher. It is only of the Son that it is said: ἐμφανίσω αὐτῷ ἐμαυτὸν, because the hidden Father manifests himself *personally* only in the Son (in the attractions to the Son, he reveals himself only in the way of his *operations*), as the Logos, the angel of his presence. (Comp. the Comm. i. 1, 18.) Finally, it is self-evident that ἐμφανίζεσθαι, as above θεωρεῖσθαι (ver. 19. 22), can only be understood as meaning to disclose for *inward* contemplation.

Ver. 22—24. The sublime words of Jesus still surpassed the power of comprehension possessed by the disciples; to them the exhibition of the glorious Messiah to the world was the very thing that appeared important, and Christ had denied it; this Judas knew not how to explain, and hence the following question. (Respecting Judas, who is probably identical with Thaddæus or Lebbaeus, comp. the Comm. Matt. x. 3—The words τί γίνεται correspond with the Hebrew מָה עוֹשֶׂה, in the sense “how comes it?”) The Redeemer does not enter more minutely into the distinction between his future *external* appearance and his *internal* manifestation in the mind; but he shews what is the only basis on which the latter rests. This involved an answer, although it may have been otherwise understood; meanwhile the nature of the internal manifestation of Christ in the mind is so described that it must necessarily have been perceptible even to one who was weak; and it is added that what still remained obscure the promised Teacher of truth should explain. (Comp. ver. 26.) The meaning strictly expressed by the whole answer is the following: “Adhere to what is essential, and direct your view from the external to the internal.” That which ver. 23 first states positively, respecting believers, is repeated negatively, ver. 24, in reference to the world. Sincere love in keeping the word (comp. ver. 11) renders the individual worthy of the renewed love of the Lord; the want of the former renders him unworthy of the latter.

Here the more precise description of the new proof of love, ver. 23: πρὸς αὐτὸν ἐλευσόμεθα καὶ μονὴν παρ’ αὐτῷ ποιήσομεν, is important

Some few critical authorities, indeed, have the singular, ἐλεύσομαι —ποιήσομαι, but it is easy to see that this reading is only a correction, it being wished to remove the extraordinary idea that the Father will make an abode in the believer.<sup>1</sup> One thing in this language certainly is remarkable, viz. that the Lord also speaks of a *coming* of the Father to the believer, whereas we must suppose the Omnipresent, as such, to be always near, nay, to be operating in man, even in the unbeliever and the wicked. But this general relation of God to man is a very different thing from what is here denoted. In this place, the Lord refers to the revelation of God *as a Father* to the soul, which does not take place until the Spirit comes into the heart and teaches it to cry, “Abba, Father.” (Rom. viii. 15.) It certainly is peculiar to our passage that this is represented as a *coming* of the Father himself, and not merely as his *operation*. Ordinarily it is said only of *Christ* that he should be “formed within” us, that we must “put him on” as Paul expresses it. For in Christ the very mode in which the Divine Spirit acts is to call forth a new, higher, heavenly consciousness, Christ reproducing himself in the soul. But although the expression is unusual, it is justified to the Christian consciousness in a very simple manner. Where the Son is, there of necessity is the Father also, as well as the Spirit, for the three are one, or different forms of manifestation of the one divine being. Thus, with the creation of the new man, the Trinity itself is manifested in him, although indeed the degrees in the inward Christian development presuppose the predominance of one or the other divine activity (1 John ii. 13, 14.)

The phrase *μονὴν ποιῆσαι* implies the idea of *permanent* indwelling, whilst the operations of the Spirit under the Old Testament were but transient. (Hence Paul terms believers temples of God, 1 Cor. iii. 16, 17, and 2 Cor. vi. 16.) This passage is further instructive, as it shews in how deep and comprehensive a sense the limit fixed for the doctrine of the Trinity, “Person,” must be understood,<sup>2</sup> if it is to correspond with the scriptural idea of the doc-

<sup>1</sup> This profound idea, the proper point of the Gospel, had already been caught by some of the more profound Rabbins, from the intimations of the Old Testament. (Comp. the four Programs of Danz on our passage, respecting the Schechinah cum piis cohabitans, in Meuschenii N. T. ex Talmude illustratum, Lips. 1736, 4, pag. 701—739. In the most recent times Schleiermacher, in his Glaubenslehre, has finely developed this thought from the idea of divine love as the communication of itself.

<sup>2</sup> On this subject comp. the particulars in the Comm. Matt. xxvii. 19.

trine of Father, Son, and Spirit. The Father, Son, and Spirit live diffused in the whole body of believers: thus Spirit lives and operates in Spirit, without losing its specific character and its unity of consciousness. But it is impossible to combine with the representation of Scripture the puerile notion concerning the Trinity—always combated indeed by the more profound of the Fathers, *e. g.* by Augustine—according to which the three Persons are conceived of as individualized entities existing *in addition to* one another. (Comp. also the remarks on Matt. xxviii. 19.)

Ver. 25, 26. To these words, which express all that Jesus felt he could say on the subject to his disciples under present circumstances (*παρ' ἑμὴν μένων*), he adds the promise of the Spirit, who would supply whatever was wanting. (Comp. xvi. 12, 13.) Here it is said of the Spirit, that the Father sends him *ἐν τῷ ὀνόματι Χριστοῦ*, *i. e.* as the Spirit of Christ (Rom. viii. 9) in whom the Father testifies concerning Christ (see the observations on xv. 26), and takes from him that which is his own (comp. the Comm. xvi. 14.) Doubtless the personality of the Holy Spirit of which many have found it so difficult to conceive (although Spirit is the very thing itself that is personal), is supported, not so much by the word *ἐκείνος*, which refers to *παράκλητος*, as by this personal designation itself. (The importance of the masculine *ἐκείνος*, is more apparent in the passage xvi. 13, because in that case *παράκλητος* stands at a considerable distance, *viz.* ver. 7.) Only the idea of personality must be viewed according to the suggestions made ver. 23.

This Spirit is described as the Teacher of *all* truth. (Comp. the remarks on xvi. 13.) Here the idea of the *πάντα* must not indeed be extended to all conceivable concrete minutiae; but just as little should it be limited to a few abstract dogmas. On the contrary the subject of discourse here is the *principle* of all essential truth, with which we receive the true knowledge of God, and in him of all things.<sup>1</sup> This Spirit, for the very reason that he is divine, teaches the same truth as that propounded by Jesus, the revealer of the hidden God; and hence also the Spirit could awaken those words of Christ which lay, like slumbering germs,

<sup>1</sup> Respecting the relation of the prophetic ministry of Christ to the Holy Spirit, Augustine finely says: *dicente Christo verba capimus, docente spiritu eadem verba intelligimus.*

in the minds of the disciples, and bring them to living consciousness. The reality of this Spirit, and the actual impartation of the same to the disciples, *form the ultimate ground on which all the credibility of their communications is founded.* As the same Spirit still continually operates in the souls of men, he continually convinces of the eternal truth of that which the church has handed down in the apostolic writings; and this testimony of the Spirit is their only impregnable basis. No *historical demonstrations* of the authenticity of the holy Scriptures gain their true importance, until this foundation of faith rests in the mind; for any one may hold all the books of the Bible to be genuine, without believing in them, as we may acknowledge the genuineness of the Koran without putting faith in it.

Ver. 27. The Saviour, hastening to depart, ver. 31, once again (comp. ver. 1) consoles them and promises them, as a kind of sacred legacy, his *εἰρήνη*. Here the Lord certainly may have alluded to the ordinary form of salutation on coming or going (עֲלֶיךָ וְעַל כָּל אֲנָשִׁים), but even where the words *εἰρήνη ὑμῖν* are spoken strictly as a salutation, in those very instances, when uttered by *him*, they have their deeper signification and their essential force. With the utterance of the word, the accompanying influence was imparted, and a breath of peace pervaded the hearts of the disciples. Here, however, the repetition itself (*ἀφίημι* and *δίδωμι εἰρήνην*) indicates something more than an adieu; the language conveys a condensed view of the entire ministry of Christ, as in departing he dedicates it to his disciples. (*Δίδωμι* is the stronger expression; while *ἀφίημι* is rather the negative term, *δίδωμι* expresses positive impartation, bestowment.) This is shewn by the comparison between *his* peace and that of *the world*; the latter consists in the undisturbed enjoyment of the transitory life of sense, which must necessarily be of short duration, because that on which it is founded passes away.<sup>1</sup> The peace of Christ rests in the enjoyment of eternal good, and hence, like that good itself, it is imperishable, nor can it be lost, even amidst all the storms of the ex-

<sup>1</sup> Kling's hypothesis (I. c. p. 685)—that the contrast with the peace of the world only relates to the fact that the ordinary form of salutation was powerless, whilst the words of Christ exerted a power—is unsatisfactory; because the reference to that form of salutation can only be viewed as a slight allusion. The contrast is more pointed than if it consisted merely in an opposition between that which has power and that which has not; it opposes the true to the false and deceptive.

ternal life. The Redeemer *produces* this state of inward peace, as he *carries it in himself* (hence the *εἰρήνη* is emphatically termed *ἐμή*), first by the *ἄφεσις τῶν ἁμαρτιῶν*, which removes the element of discord from the soul, and then by the impartation of his own divine life; for the divine cannot love and enjoy anything but what is divine. Accordingly the words *εἰρήνη ἐμή* imply that the peace of believers is the very peace which the Redeemer enjoys in himself, for love leads him to impart every principle of happiness that he possesses, without reserving or grudging anything.<sup>1</sup>

Ver. 28, 29. All the consoling words of the Redeemer could not restrain the distressing grief which in the first instance seized the minds of the disciples at the thought of his approaching departure; and it was not intended that they should. Their sorrow was just, and it was in the heart of Jesus himself! Yet from a higher point of view he calls forth gladness. This produces an inexpressible mixture of pain, sorrow, and joy. The idea that he mentions his departure in order to assure their faith in the hour of fear, has already occurred, xiii. 19, and is again repeated, xvi. 1. But one thing in the passage before us is peculiar, viz. the saying of the Redeemer, that one cause for rejoicing at his departure was *this*, that he went to the Father: *ὅτι ὁ πατήρ μου μείζων μου ἐστίν*. These obscure words are, according to my conviction, ordinarily misunderstood, and Kuinoel and Lücke in particular still do not view them correctly. Tholuck and Meyer, on the contrary, agree with me. The former two of these scholars explain the language as intended to convey a consolation to the disciples concerning the departure of Christ; they regard *μείζων* as referring to the divine Omnipotence, and take the sense of the words in the following shape: "my departure is good for you, for the Almighty Father can defend you better than I."<sup>2</sup> But it is evident that this connexion is not consistent with the first sentiments of the verse, wherein the joy which the Redeemer required his disciples to manifest concerning his departure, is founded upon their love to him. If the view in question were correct, the joy must have been based upon love to themselves. Besides which, if this interpretation be adopted, we quite lose the exceeding delicacy of thought, expressed in the circumstance that the Re-

<sup>1</sup> In this profound sense, the Messiah is called, Isaiah ix. 5, *נְבוֹנִים וְחָכְמִים*. (Comp. Phil. iv. 7, 9, where the *εἰρήνη Θεοῦ* is described as *ὑπερέχουσα πάντα νοῦν*.)

<sup>2</sup> Thus understood the passage would be parallel with the words, xvi. 7.

deemer claims the love which they bear to *him*, for *their consolation*. Accordingly the sense is to be taken thus: "Ye love me; then rejoice that I go to the Father, for it is good for *me*."

Here, however, a further question arises, viz. how can the words *μείζων μου ἐστίν* express these thoughts? If the passage be considered without doctrinal prejudice, the answer is very simple. The Son was born from the essence of the Father, but not inversely the Father from the Son; hence the Father is the cause of the Son, but the Son is not the cause of the Father. Now since the Son proceeded from the Father (xiii. 3) there was necessarily in him the desire to return to the Father, as every being is attracted to its source; accordingly the return to the Father was the satisfaction of the desire felt by the Son who longed after his source, and this is the relation of the Son to the Father indicated by the words *μείζων μου ἐστίν*. Thus it is self-evident, from what has been said, that this expression does not favour Arian notions of Christ; but we must not, in order to refute such opinions, resort to views which are obviously at variance with the train of thought. The orthodox Fathers took the passage as relating to the human nature of Christ, but when the return to the Father (which he therefore accomplished as *υἱὸς τοῦ Θεοῦ*) is spoken of, it cannot be the human nature alone that is referred to. The expedient hit upon by Calvin, who justly perceived this, certainly is not satisfactory. He says: *pro infirmitatis nostræ captu se medium inter nos et Deum constituit*. According to that the Redeemer, by way of accommodation to a weakness of the disciples, uttered an Arian opinion! The words, on the contrary, relate quite simply to the real existence of the difference between Father and Son, which, as the church has always held, is no other than this: that the Father is *ἀγέννητος*, the Son *γεννητός*. Only the idea of subordination must not be rigidly avoided, for if this difference is to be called subordination, as indeed it may be, it is undeniable that the doctrine of the church does not mistake it. Ordinarily, however, subordination is understood as implying a difference of nature between Father and Son, and it is against this view that the church has justly wished to contend if she has denied every subordination.

Ver. 30, 31. The Lord now winds up the conversation, by giving the disciples a renewed assurance that his departure is close at hand, and by pointing again to the conflict which awaited him. In this very conflict, however, Jesus finds the *purpose* of his com-

ing; it is the command of the Father to endure it (xii. 50), and hence the world may see in it his love and obedience to God. Upon this follows the conclusion of the repast (xiii. 4) with the summons to Gethsemane (xviii. 1.) Here the only thing requiring our close consideration is the language in which the Lord describes the struggle about to take place. The foe to be vanquished is the Prince of the world: as he approached the Redeemer at the commencement of his ministry and tempted him with the snare of *pleasure* (Matt. iv.), so now, at the end of his work, he appeared to him and tempted him by means of *fear*. (Comp. the History of the Sufferings. Luke xxii. 53.) "Ἐξήχθησθαι therefore expresses the hostile advance. (Concerning ἄξζων τ. ζ. comp. the remarks on xii. 31.) But, as in the former case, so here, the attack was fruitless: καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν. It is evident that καὶ in this sentence must be taken as adversative; the words ἐν ἐμοὶ οὐκ ἔχει οὐδέν, however, are not so clear. Semler, Storr, and Morus, who are followed by Tholuck and Lücke, supply after οὐκ ἔχει, according to Luke xii. 4, the infinitive ποιεῖν, in the sense, "but he can do nothing effectually against me." In the first place, however, I think this ellipsis is without example; in this formula: οὐκ ἔχειν ποιεῖν, the word ποιεῖν is the very one that contains the main idea, which cannot possibly be omitted. Hence I should prefer supplying ἐξουσίαν, but that, secondly, the expression ἐν ἐμοὶ is opposed to this, as to the first supplement. We cannot substitute εἰς ἐμέ for ἐν ἐμοὶ, without arbitrariness. Guided by the latter phrase, we gather from these words a very profound doctrinal and ethical meaning. Jesus says: "but he possesses nothing within me, he can call nothing *his*, i. e. he cannot assume any power over me." This involves the idea that the Prince of Sin can only rule where there are germs of sin on which he can work. The sinless Redeemer gave his life in death *voluntarily*; no one could take it from him (x. 18.) Nay, according to what he intimated above (xiv. 23), respecting the communication of his sinless nature to believers, his words suggest the further thought that the Prince of this world finds nothing in *them* which he can call his own; and thus their victory also in every conflict is secured.

Chap. xv. 1, 2. As to the manner in which we are to understand the words ἐγείσθητε, ἀγγαμεν πτεῦθεν,—according to xviii. 1. there can be no doubt. That passage is the first place in which the *egress* of Jesus from the city is related, and accordingly here

the account cannot refer to anything but the *rising* from supper and the preparation to depart. The solemnity of the moment when the Redeemer rose to leave must have produced the most powerful effect upon the hearts of the disciples! Up to this period they were united in a peaceful band, and the beloved Master was yet with them; what a separation awaited them in a few hours! The anticipation of this arrested their steps; the assembly broke up, but no one moved; they stood in silence around the Lord. Then it was that he again opened his lips, and delivered the following discourses, which made an indelible impression on the mind of the beloved disciple. It may be that Jesus was led to begin with this comparison by a special occasion; perhaps a twig stretched through the window into the room where he was, or the apartment was decorated with the foliage of the vine. Rosenmüller (in the new Exeg. Repert. i. 172) has offered a peculiar interpretation of the choice of this metaphor. According to Josephus (Antiq. xv. 11, B. J. v. 5), on the door, 70 cubits high, which led into the Holy Place of the Temple, an artificial vine was spread out, the branches and leaves of which were made of precious metal, and its clusters of diamonds and pearls. Doubtless this vine was, according to prophetic passages, intended as a type of Israel, often called a vine of the Lord. Now Rosenmüller thinks it was by the sight of this that Jesus was led to institute the comparison before us.<sup>1</sup> (Comp. Jerem. ii. 21; Ezek. xix. 10; Joel. i. 7; Ps. lxxx. 9,<sup>1</sup> ff.; Mark xii. 1.)<sup>2</sup> But, in order to justify this, it must be supposed that Jesus uttered the following words in the Temple; and, since it was night, it is not probable that he again visited the Temple. He quitted it when the voice from heaven (xii. 12) had inaugurated him as Messianic King on the holy hill (Ps. ii. 6.)

The comparison itself is so drawn that metaphorical language alternates with explanation; and in form also (like that of the Shepherd, John x.) it is rather a similitude than a parable. But the fundamental idea that lies at the bottom of the whole comparison is this: the intimacy of the union between Christ and his people is as great as if one life, one blood, flowed through them all, and this very union is the only condition under which true fruits

<sup>1</sup> Hebrew Text.—Tr.

<sup>2</sup> Mention is made of the vine, and of treating its clusters, in the bad sense also, to designate Antichrist and his confederates. (Comp. Rev. xiv. 18, ff.)

can be borne. In the same sense St Paul compares all believers to a *σῶμα*, an organic body, in which Christ is the Head, and the several believers are the members. Hence the similitude is designed to recommend the preservation of that spiritual fellowship with the Lord (*κοινωνία* according to the *usus loquendi* of St John. Comp. the Comm. 1 John i. 3) without which the disciples could not hope to have their efforts crowned by a blessing. (Respecting *ἀληθινός*, comp. the Comm. i. 9. Every physical vital-unity of which the vine forms an example, is, as it were, a copy of the spiritual vital-unity of believers; accordingly this is, in the full sense of the word, a living spiritual growth. The selection of the vine, as an illustration of these thoughts, is well devised, for the vine is the most generous of plants, its juice yields wine, which the Redeemer, in the Supper, calls his blood. The Creator of this vital communion is the Father, who is frequently represented in this relation. [Comp. the remarks on Mark xii. 1.] The expression *γεωργός* is here to be taken as equivalent to the more special *ἀμπελοργός*.)

In the following verses the metaphor is carried out with special minuteness. The vine-dresser requires fruit from the vine-branch (*κλήμα*, a frail, slender branch, perhaps from *κλάω*, to break); if it yield none, he removes it. Here we must guard against limiting the idea of *καρπός* to legal works; it is true external actions are not to be excluded, but they must proceed from true faith and the power of the Spirit of Christ (ver. 5); the branch must receive the sap from the root, and then it is enabled to bear fruit. This involves an apt representation of the receptive activity of the believer in the life of prayer. Accordingly the fact, that no fruit is borne, is always a presumption that already the internal vital communion with the Redeemer has been dissolved (ver. 6), even though the external form is preserved. This, however, is finally followed by the severance of the external connexion, which is the *κόψις*. (Ver. 6 contains a description of this, under the ordinary image of burning.) On the other hand, in the case of that which bears fruit, the divine activity takes a promotive form; even in the sincere believer there are sinful elements, these are gradually penetrated by the sanctifying energy of Christ, and thus the whole man is rendered fruitful unto good works.

Ver. 3, 4. It appears strange that the disciples should already be called *καρπῶν* (xii. 10), whereas thus far they can only be

viewed as κλήματα, which, although fruitful, stood in great need of purification; for still, even a Peter could fall. But here, as before, they are called καθαροὶ διὰ τὸν λόγον, only in order to give them the consolation that they should not be severed. In these very words it is intimated that the actual purification yet awaited them, but on account of the word of Christ they are already *regarded* as καθαροί,—λογίζεσθαι αὐτοῖς ἢ καθαρότης. (According to the analogy of Rom. iv. 3.) Now, λόγος does not signify a *distinct* discourse of Christ, but his teaching and ministry in general. For this reason also the expression τὰ κήματα μου ver. 7 is employed. And again the peculiarity of his teaching does not consist in the circle of ideas which it communicated, but in the spiritual power that accompanied it, and penetrated the souls of all who were susceptible with comfort full of fountain-vigour. This power was a purifying element, and in its reception lay the security that what was wanting would soon be supplied; hence the one important point, in order to continue in constant union with the source of strength, was μέναιτε ἐν ἐμοί. The branch cannot yield fruit if unconnected with the root (ἀφ' ἑαυτοῦ) and in like manner the believer cannot, in the absence of living connexion with Christ. (Ephes. v. 30, ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ.)

Ver. 5—8. This idea is specially amplified in the verses now following, of which the words ὅτι χωρὶς ἐμοὶ οὐ δύνασθε ποιεῖν οὐδὲν form the centre.<sup>1</sup> Here, in the first place, we must not lay stress upon the verb ποιεῖν, as if, although man cannot *do* anything without Christ, yet he could *will* or *think*. For it has already been remarked, that in this discourse the Lord (in speaking of the καρπός) refers, not merely to the *external* phenomenon of action, but also to the *internal* emotions of the mind. The latter are, in every case, the causes of the former. If man could, whenever he pleased, and without the power of Christ, create in himself noble, holy inclinations and resolutions, then he could also act without Christ. On the other hand, οὐδὲν is to be taken as very emphatic. For if it be said, it is not *all* acting *absolutely*, but only what is

<sup>1</sup> Meyer's interpretation of this saying is quite mistaken. He thinks that the meaning does not relate to the moral and religious life at all, but merely to the assiduity of the Apostles in pursuing their vocation. There is nothing in the context to authorise this hypothesis. On the contrary, the metaphorical reference to the vine, and to the bearing of fruit by the branch that continues in it, is evidently intended to represent the life of believers in *every respect* as dependant upon the connexion with Christ.

good that is impossible, still it must be confessed that only that which is good is real (*ὄντως ὄν*), while what is evil is futile (the *μὴ ὄν*.) Or should it be said that man can perform good actions of several kinds without Christ,—as *e. g.* the heathen did by nature the things contained in the law (Rom. ii. 14),—it must not be overlooked that Christ, as the Logos from eternity, who “lighteth every man” (John i. 9), is in all ages the power that excites to all good. Accordingly, *ὁδὸς* maintains its position in the full extent. No one is good but the one God, and he in whom God operates through the Son; there cannot be a good person *in addition* to him who is the only Good!

Then, from this life of the power of Christ in believers, there follows the fulfilment of their prayer, which proceeds from the impulse of this very power (*ἐν τῷδυνάματι Ἰησοῦ*.) (Comp. the remarks on xiv. 12.) And further, this involves a *δοξαζέσθαι* of the Father (ver.), since the power of God is displayed *through* the Son *in* believers. (Comp. the remarks on xiv. 13.) No reference whatever is here made to the extension of the gospel to the Gentiles; *καρπὸς πολλός* relates, in harmony with ver. 2, to the perfection of the inner life, and *γενήσεσθε ἐμοὶ μαθηταὶ* simply to the disciples who were present. It is indeed correct that the manifestation of the *δόξα* of the Father in them, was one of the *means* whereby the gospel was extended; but nothing is said on that subject in our passage.

As regards a connexion of vers. 7 and 8, made by the words *ἐν τούτῳ*,<sup>1</sup> the association with what follows is preferable. It is true, it cannot be said that *ἐν τούτῳ* in St John always refers to the sequel; as Lücke justly remarks, it must have reference to the principal thought that precedes. But ver. 8, referred to the thought most prominent in ver. 7, does not convey an appropriate sense. On the other hand, if the words *ἐν τούτῳ ἵνα φέξητε* are taken as synonymous with *ἐν τῷ φέξειν ὑμᾶς*, as Kling proposes (loc. cit. p. 688), ver. 8 exactly suits.<sup>2</sup> Then the Aorist *δοξαζάσθε* is to be regarded as a prolepsis, which so frequently occurs in these last dis-

<sup>1</sup> Wahl, in his *Clavis*, proposes to take *ἐν τούτῳ* in the sense of “for this reason,” but Lücke justly contends that this signification is foreign to the *usus loquendi* of St John.

<sup>2</sup> Thus it will be seen that while Olshausen rejects the reference of *ἐν τούτῳ* to what *immediately* precedes, viz. ver. 7, he nevertheless observes the rule quoted from Lücke, by referring *ἐν τούτῳ* to the principal thought which pervades verses 4-6.

courses of Christ, since the Lord views what is to come as already accomplished. Consequently the future γενήσεσθε (for γένησθε is merely a correction of the transcribers), immediately following, does not form any antithesis to ἔδοξε ἰσθῆναι, but designates that which already exists, only as continuous and permanent. "Ye are my disciples, and shall remain so."

Ver. 9, 10. The sublime model for the relation of the disciples to Christ is the relation of the Son to the Father. The love of the Father and the Son is the model of the love of believers, and the latter is evinced in the τηρεῖν of commands. (Comp. the Comm. xiv. 15.) The expression ἀγάπη μου or ἀγάπη ἐμὴ is not to be understood as meaning either active love alone, or passive love alone, but both forms of its manifestation together. In reality, love is always a reciprocal action of giving and taking; hence the phraseology: "I in him, and he in me." If, however, ver. 10, the continuance of Christ in the Father's love appears to be made dependant upon his keeping the Father's commands, it is evident that this mode of expression must be viewed merely from the stand-point of his human nature, since the Lord thinks fit to place himself on a perfect parallel with the disciples.

Ver. 11, 12. The Saviour now resolves all his commands into perfect self-forgetting love. (Comp. the Comm. xiii. 34, 35.) To be able to practise this is happiness itself, and that happiness advances as the power to love increases; hence Jesus could say it was the design of these words, that they should be filled with joy, and that their joy should become complete (xvii. 13.) Now the sense in which Christ calls the χαρὰ his own is easily to be perceived. Namely, it is the same as that in which he just before termed the ἀγάπη, and previously to that (xiv. 27) the εἰρήνη, his own. *First*, inasmuch as he himself experiences this joy, his own nature being pure self-devoting love itself; *secondly*, inasmuch as he produces it in the minds of his people through the communication of his nature. Accordingly, the μένειν of the χαρὰ ἐν ὑμῖν is to be taken in the strict sense, *i. e.* as meaning the continuance of believers in connexion with Christ, in the element of his spirit. Those interpretations, according to which the joy is understood as being the joy of Christ in heavenly things, or the Lord's future joy in his approaching glorification, lead astray from the profundity of thought that characterises the passage. The connexion, like the *usus loquendi*, conducts only to that view of the words which we have given above

Ver. 13–15. The Redeemer regards the offering up of life, and that for friends, as the highest expression of love. (Comp. the remarks on x. 15, ff.) Here it is implied, not only that the Lord gave his life for his friends, but also that they should be ready to devote *their* life, in return, for the Lord, whether in *external* martyrdom (to which ver. 8, ff. refers), or to *internal* self-denial, as was the case with the Evangelist John. (Here again *ἡα* appears to be used simply ἐκδοτικῶς, for if we ascribe to love the positive *design* to offer up life, the interpretation is forced.)

Some difficulty is occasioned in this passage by the circumstance that the Saviour calls the disciples φίλοι, whereas a little before he called them δοῦλοι (xiii. 16), and in the sequel (ver. 20) he again applies to them the same designation. But it is plainly to be seen from our passage that Jesus terms the disciples φίλοι only in a conditional relation, viz. εἰ ἂν ποιῆτε ὅσα ἐγὼ ἐπέλεγμαί ὑμῶν. Hence friendship with the Redeemer is determined according to the degree of advancement in practically active love.<sup>1</sup> As the *criterion* of the relative friendship that Christ assigns to his people, he mentions the free communication of what the Father has said to him. Here it appears as though there were a contradiction to xvi. 12; for in the latter passage it is said: ἔτι πολλὰ ἐγὼ λέγειν ὑμῶν, ἀλλ' ὃ ἴνα σὺ βασιλεύῃς ἄγει. But the passages are reconciled if we only bear in mind that, in the words under our consideration, the Lord does not allude to all that he received from the Father *for himself*, but only to what he received for *communication to the disciples*. Then the sense is this: "I have been enabled to impart unto you, according to the truth and sincerity of your hearts, all that was given to me by the Father *for you*." This involves no denial of the fact that more yet remained, which could not be communicated to them.

Ver. 16. Meanwhile, to prevent any misunderstanding at the mention of *friendship*, the Redeemer proceeds to say that this is not a *human* friendship, in which case there is a complete reciprocity between the friends, but it is one in which he, the Lord, alone determines and chooses. (Comp. ver. 19, where the meaning of ἐκλέγειν is defined by means of the appended ἐκ τοῦ νόμου.) An interesting practical parallel to this is formed by 1 John iv. 10,

<sup>1</sup> The manner in which some attempt to solve this apparent contradiction, viz. by taking δούλοι in the sense "not exactly," and λέγειν as a preterite, is grammatically untenable, and gives an unsuitable meaning. Christ cannot intend to say, "I called you not exactly servants," *i. e.* I called you servants only in a figurative sense; for the relation of dependence on the part of the disciples to Jesus was perfectly real.

“not that we loved God but that he loved us.” From this circumstance the Saviour deduces the conclusion that everything in them is *his* work. Here, however, the similitude of the vine undergoes a modification, for the several disciples appear as fructiferous trees, and Christ as the ἀμπελοφόρος,—whilst, before this, where the idea of κοινωνία predominates, he calls himself the ἀμπελος. (Τιθέναι is here employed = כָּבַד for φουτεύειν, and ἑπάγειν = ἡΐστ as denoting continuous activity. The reference of this expression to the assiduity of the Apostles in prosecuting their mission is altogether incorrect; for, even if this be included in the meaning, it is the word καρπός that involves it and not ἑπάγειν, otherwise literal and figurative language would be mixed together.

In ver. 2, 8, the subject of discourse was simply πολὺς καρπός; an entirely new thought is now presented in the clause καὶ ὁ καρπός ὑμῶν μένει. This evidently conveys the idea of the imperishableness of those fruits which participate the peculiarity of the element whence they proceed. Hence it is clear that καρπός does not denote individual, isolated, actions as such,—for to them, as temporary phenomena, imperishableness cannot be ascribed,—but that the term refers to actions in living connexion with the element from which they proceed. In this connexion the character of the element may be ascribed to those actions themselves, because they are incessantly reproduced from it as their cause. (Comp. Rev. xiv. 13, where the same thought is implied in the expression: “Their works do follow them.”)

We now come to a second ἵνα, associated with the subject of prayer in the name of the Lord, which has already been considered in our remarks on xiv. 13. It is a question whether this is co-ordinate with the first ἵνα. It may be thought that the difference of meaning is not important, and that the question may be answered either affirmatively or negatively; but to me the difference appears of sufficient moment to speak decidedly *against* the co-ordinate interpretation. For, in that case, the second ἵνα also would be dependent upon ἐθέλω, and the sense then arising would be this: “I have planted you *that* ye may pray in my name.” Now, to regard prayer as the ultimate purpose of the divine calling (and planting) involves something altogether inconsistent. On the other hand, the language assumes a very appropriate form, if the second ἵνα be taken as dependent upon the permanence of the fruit; in this case, the development of the Christian life is

contrasted with that of the Old Testament, which consisted rather in isolated ἔργα, and the sense of the passage is as follows: "Ye should bring forth fruit, and that *permanent* fruit, so that ye may enter into that internal relation to God from which prayer in the name of the Lord proceeds."

Ver. 17–19. In passing to the persecutions of the world which awaited the disciples, the Redeemer once again mentions that brotherly love which is to the believer, as it were, a compensation for all the trouble prepared for him by the sinful world. Tholuck here finds a difficulty in the expression ταῦτα; he says it must stand for τοῦτο, as only *one* command is spoken of. Accordingly, he construes ver. 17 thus: "this *one* thing I command you, namely, that ye love one another." But this view rests upon the erroneous assumption, already noticed in our remarks on ver. 8, that John always refers the demonstrative word to what follows. That this is not the case is clearly shewn ver. 11, where ταῦτα surely cannot mean the permanence of the χάρις, but must relate to what precedes, as is indicated by the perfect λελήλυθα. (Just so xvi. 16.) In like manner also here, ταῦτα has reference to what comes before, and ἡ ἀγαπήτε ἀλλήλους expresses the ultimate design of all ἐντολαί of the Lord, love being the ἀνακεφαλαίωσις of all commands Rom. xiii. 9.)<sup>1</sup> The bitterest part of the world's persecutions to the children of God is not the suffering which those persecutions occasion, but the hatred they manifest. As εἰρηνοποιοί (Matt. v. 9), not only do they abhor hatred in themselves, but they are grieved to see it in others; they strive to quench it in the hearts of their brethren, and the want of fruit from this endeavour causes them special distress; they fear lest the guilt should rest with them. Under these circumstances, however, consolation is to be derived from the thought (ver. 18) that the ardour of the Lord's love itself could not subdue this hatred; it rose even against him; nay, the purer the glow of his love, the more furiously did it rage. The key to this phenomenon is found in ver. 19. Different principles obtain in the ἐκλεκτοί and in the κόσμος. In the former, the heavenly nature is manifested; the latter allows the predominance of sin. Hence between these two there *cannot but be* a stern con-

<sup>1</sup> The whole of our Evangelist's first Epistle is, as it were, a commentary on this thought, that true brotherly love involves the right love of God, because love is in its nature one, and with it all is given to man.

trast; the φιλία of the world is ἔχθρα τοῦ Θεοῦ, and consequently the φιλία τοῦ Θεοῦ (ver. 14) is ἔχθρα τοῦ κόσμου. (Comp. James iv. 4.) The light of Truth which radiates from the children of God ἐλέγχει τὴν ἀμαρτίαν (xvi. 8); he who yields to the reproof submits in μετάνοια, and thus learns to *hate his own sinful nature*; but he who withstands the accusations of the Spirit, sets himself, with a mind full of hatred, against the Admonisher who troubles him.<sup>1</sup>

Ver. 20, 21. In order to make this thought still plainer, the Redeemer refers to what he had said before. (Comp. xiii. 16.) It follows from the relation of the κύριος and the δοῦλος that the latter is not spared from what befalls the former. The proverb is not applied here in any other sense than that which obtains in xiii. 16. For, xiii. 14, 15, the subject of discourse was that participation of the disciples in the self-humiliating love of Christ, which includes all his sufferings; and ver. 20, the participation of his glory is placed in contrast with it. Just in like manner, in this instance, the expressions διώκειν and λόγον τηρεῖν mark the antithesis here. Lücke, indeed, would understand the meaning as if the words λόγον μου ἐτήρησαν κ. τ. λ. implied something ironical, so that the idea to be supplied would be: "but they have *not* kept it, and therefore neither will they keep your word." Certainly the sequel appears to speak in favour of this interpretation, for the topic on which the Lord discourses is merely that of persecution; but still something contradictory is involved, because, according to this hypothesis, the first proposition must be apprehended differently from the second,<sup>2</sup> which is not admissible. Hence Lücke, in the second edition, has abandoned this view. On the one hand, the world is the hostile principle against the Church, but, on the other, the Church is continuously increased and completed from the world. The world is not the Satanic element, *i. e.* it is not itself utterly opposed to what is divine, but only receives many Satanic influences, while it also contains germs kindred to God, which receive the word of truth. Now it is hardly to be conceived that the Saviour, in his discourse, would lay no stress upon the result of the preaching of the Gospel; but if we interpret λόγον τηρεῖν without the supposition of irony, this very point appears prominently in view. For then the sense is as follows: "As they have

<sup>1</sup> Respecting the relation of ἐκ τοῦ κόσμου and ἐν τῷ κόσμῳ εἶναι, comp. the Comm. on John xvii. 13, 15.

<sup>2</sup> That is, the one ironically and the other not so.—T.E.

persecuted me, so will they persecute you also ; but as many kept my word, so those will be found who will receive your words." Since, however, the reference to persecutions is the main subject here, nothing further is communicated respecting the result that would follow the preaching of the disciples. It is merely added that the secret reason for persecuting believers is repugnance to the name of Jesus. Here again certainly ὄνομα (comp. the Comm. xiv. 13) is the nature itself with all its properties, and in its entire peculiarity ; but the *external* word, the *name*, awakens the series of ideas connected with the nature of Jesus, and that which is peculiar to him. Hence the world is opposed even to the confession of the holy name of Jesus itself ; it loves (as we have already hinted in the remarks on Matt. x. 22) a certain degree of natural virtue, it approves a certain reference of the same to the Deity under the general designations, " Providence, Heaven, the Good God ;" but the name of Christ, which is extolled in eternity, it carefully avoids. And yet, he who has not and knows not Jesus neither has nor knows God. (Comp. the Comm. on 1 John ii. 23.)

Ver. 22—25. The oneness of God and Christ, who is the pure and perfect Revealer of the Father, is now further set forth in the following words of the Lord. As love to Christ is the love of God, so hatred to Christ is hatred to Deity itself. In receiving the principle of hostility, man, so to speak, opens the port of his heart to the influences of hell (Gen. iv. 7), and thus he is on the way to be changed from a natural man to a devilish, a υἱὸς τῆς ἀπωλείας. (Comp. the observations on xvii. 12.) Just in like manner, the influence of Christ converts the natural man into the ἄνθρωπος Θεοῦ. (2 Tim. iii. 17.)

The statement, that the revelation of Christ to men increases their culpability (comp. xvi. 9), has already been noticed, ix. 39, ff. Here the Lord only brings it to a climax, by associating with ἐλάλησα (ver. 22) ἐποίησα (ver. 24.) That which his heart-affecting words did not produce ought to have been effected by his miracles. (Comp. the Comm. xiv. 10, 11.) Then, in order to explain this phenomenon of unbelief in spite of all the remedies applied, the Redeemer again alludes to the prophecies of Scripture in which divine necessity is expressed, although without annulling human freedom. (Ἀλλά scil. τοῦτο γέγονε.—The words quoted occur Ps lxix. 4. The same words are to be found also Ps. xxxv

19. Both Psalms describe the sufferings of the Messiah under the type of David's.—*Δωζέάν* answers to the Heb.  $\text{בְּרֵאשִׁית}$ , "without reason.")

Ver. 26, 27. The mention of suffering, however, is accompanied by that of the victory which the promised power of the Holy Spirit secures. This convinces the world, not only of its own sin, but of the righteousness and perfection of Christ. (Comp. the Comm. xvi. 10, 11.) If the disciples are set up as special witnesses (ver. 27) to the Lord, this is the case only inasmuch as they, the constant observers of Christ, had opportunity to watch the slightest movements of his inward nature, and yet were unable to accuse him of a single sin. (Hence *ἀπ' ἀεχχῆς* is to be taken as equal to *ἐξ ἀεχχῆς* [xvi. 4] viz. from the commencement of Christ's ministry.)

In reference to the expressions *παράκλητος, πνεῦμα τῆς ἀληθείας*, we have already said what is needful in the exposition of xiv. 16. But in this passage two things remain to be noticed. *First*, the expression *ἐγὼ πέμψω παράκλητον* (comp. also xvi. 7) is peculiar, since in xiv. 16, 26, the Father is spoken of as he who sends the Spirit. However, the words are to be explained according to xvi. 15, where it is said: *πάντα ὅσα ἔχει ὁ πατήρ, ἐμένα ἐστι*. From this language it follows that every act of the Father may be ascribed also to the Son, the Father working only through the Son. At the same time, according to this, it is evident that the mode of expression adopted by the Greek Church is erroneous, for it denies the procession of the Spirit from the Son. *Secondly*, this is the only place in which the verb *ἐκπορεύεσθαι*, which has become a symbolic term, is applied to the Holy Spirit. The word is very expressive; the idea it conveys is founded upon the metaphor of a stream that issues from the throne of God, under which figure the communication of the Spirit is frequently represented. (Comp. Rev. xxii. 1 with Ezek. xlvii. 1, where the Seventy have the very term *ἐκπορεύεσθαι* for  $\text{שֶׁפַע}$ .) The remark of De Wette on the passage results from an incorrect view of the relation between the Trinity, and is quite calculated to mislead. He thinks that *παρὰ τοῦ πατρὸς ἐκπορεύεται* relates, not to the *nature*, but to the *appearance* of the Holy Spirit in his Christian ministry. The words *πέμψω παρὰ τοῦ πατρὸς* rather refer to this; but in the other clause (*τὸ πνεῦμα τῆς ἀληθείας ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται*), the precise thing expressed is the eternal essential relation of the Spirit to the Father.

Chap. xvi. 1-7. Meanwhile the Redeemer considered the ad-

monition respecting the coming conflict of great importance to the life of faith in the disciples, and therefore he returned to it once again, and expressly remarks that he has directed their attention to it in order that, when it arrives, they may not err in their faith. (Comp. xiv. 29.) Hence also he enters the more minutely into particular points, warning them of exclusion from the theocratic system of the Old Testament (comp. ix. 22), and even speaking of death, which awaited many of them. (Comp. Matt. xxiv. 9.) Men in their blindness will even think to serve God by slaying believers, as if they were God's enemies. (*Λατρεία* = *קריאת* may also signify sacrifice, as a main part of the service of God under the old covenant. The Rabbins designated the murder of the ungodly a sacrifice pleasing to God. Comp. Lücke and Tholuck on the passage.)

A difficulty is presented by the clause (ver. 4) *ταῦτα δὲ ὑμῶν ἐξ ἀρχῆς οὐκ εἶπον*. These words appear to contradict several passages in the synoptical Evangelists (comp. Matt. v. 10, x. 16, ff., 22, ff), where the Redeemer, at an earlier period, speaks of persecutions. But the nature of the case involved reasons why the Lord should not make the very commencement of his ministry by informing the disciples of the perils that threatened them. Hence, even although some hints on the subject may have occurred in earlier discourses, yet it is probable, as we have already remarked, that the synoptical Evangelists transferred the detailed discourses respecting approaching persecutions from later discourses into the earlier. (In reference to this point comp. the Comm. on Matt. x. 21.)

There is some obscurity also in ver. 5. The greater number of expositors, however, in the interpretation of the passage, think that Christ intended, by the remark: *οὐδεις ἐξ ὑμῶν ἐρωτᾷ με ποῦ ὑπάγεις*, to arouse the energies of the disciples, who had sunk into profound sadness. In that case, the difficulty involved in the circumstance, that this question had already been asked (by Peter xiii. 36, and by Thomas xiv. 5), is relieved if we say: the Redeemer felt that the disciples had not yet thus rightly apprehended his departure, and therefore he wished to induce a further discussion of the subject. This view of the passage is satisfactory, so far as essential points are concerned, for the question of the disciples, ver. 17, shews that their notions respecting what was at hand were in fact still obscure. Only, this interpretation being

adopted, we must, with Kuinoel, connect the first words of the verse with what precedes, and make a pause after *πέμφαντά με*, the discourse being resumed with the question *καὶ οὐδεὶς κ. τ. λ.* Then the connexion is as follows: "So long as I was with you, I said nothing to you respecting the persecutions that threatened you; but now I go to the Father, and therefore I could no longer be silent on the subject." After a pause, during which Jesus looks upon the disciples who stand around him in sorrow, he continues: "and does no one of you ask whither I go, but, because I have spoken thus to you, is your heart filled with sorrow?" After which he beautifully proceeds (ver.) to enlarge upon the fact that, although his departure was indeed painful for them, it would become a source of blessing to them. (Respecting the connexion between the departure coincident with the glorification of the Son, and the mission of the Holy Spirit, compare the particulars in the exposition of John vii. 39.—Again, ver. 7, in the words *συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω*, ἵνα cannot be taken *τελικῶς* without violence.)

Ver. 8—11. The following passage is one of the most pregnant with thought occurring in the profound discourses of Christ. With a few great strokes he depicts all and every part of the ministry of the divine Spirit in the world,—his operation, in regard to individuals as well as in regard to the mass, upon unbelievers as well as upon believers. The peculiarity in the ministry of this Spirit (who is again viewed not as present, but only as *coming*, comp. the remarks on John vii. 39), is marked by the one expression *ἐλέγχειν*, in which, as Tholuck justly observes, the two significations of conviction and reproof penetrate each other. Now there are three objects to which the *ἐλέγχειν* of the Spirit has reference,—*ἁμαρτία*, *δικαιοσύνη*, and *κρίσις*,—and in each case the Redeemer adds the *ground* upon which that reference is made. *In the first place*, the Spirit discovers *sin*, not in its externality, in respect to which the *Law* awakens the knowledge of sin (Rom. iii. 26), but in its *deep internal root*. Now this is nothing else than *unbelief*, which may be called the mother of all sinful actions; but unbelief itself, in its most glaring form, is *unbelief in the Christ who has appeared*. The incapacity to recognise the purest manifestation of Deity presupposes entire blindness. Further, as the Spirit unmasks the negative side, so, *in the second place*, he discloses the *positive*, viz. *righteousness*. If the connexion had

been simply kept in view, there would not have been so much difficulty found, in this second case, as has been experienced. For nothing is more natural than that the insight into sin should be succeeded by a view of that condition in which sin is removed, *i. e.* righteousness. However, it is not at once seen what is the relation between this and the words that follow: ὅτι πρὸς τὸν πατέρα μου ὑπάγω, καὶ ἰσχύει θεωρεῖτέ με. Were it merely the going to the Father that is spoken of, this might be regarded as a proof that righteousness was fulfilled *in Christ*; but this view being taken, no signification is attached to ἰσχύει θεωρεῖτέ με. Hence we must regard ὑπάγειν as expressing visible removal, and this (corporeal absence) combined with an invisible all-pervading activity. Then arises the following sense, which is perfectly suited to the connexion: "The Spirit convinces both of sin and of righteousness, for he shews how the Redeemer, although corporeally invisible, yet invisibly operates and perfects the inward life." This interpretation—certainly the only right one—besides being decidedly supported by the most modern expositors, Lücke and Tholuck, was also adopted by Bengel, Beza, Theophylact, and Chrysostom.

Other hypotheses—in which the righteousness of the Apostles, of the world, or of God, are respectively regarded as referred to in this passage—being opposed partly by the whole connexion and partly by the appended clause (ὅτι πρὸς τὸν πατέρα κ. τ. λ.), need no refutation. But the opinion propounded by the Reformers (Luther, Melancthon, Calvin), and subsequently espoused by Lampe and Storr, that here δικαιοσύνη is to be understood as meaning "justification before God," requires a closer consideration. The supporters of this view take the supplementary clause in the following manner: "the Spirit convinces also of the justification necessary for sinful men, for, after my atoning death, I go to the Father and shall work for you invisibly." But every one feels that, if this interpretation is to be looked upon as tenable, the *death* of Christ must necessarily have been the express subject of discourse in the clause just mentioned; whereas the phrase ὑπάγειν πρὸς τὸν πατέρα only implies a distant hint at his death, inasmuch as that must be regarded as preliminary to his exaltation. Moreover, no signification whatever can be gained for the words καὶ ἰσχύει θεωρεῖτέ με, unless they are referred to the invisible operations of grace; these operations, however, relate to *sanctification*, not to justification, and hence are not compatible

with this interpretation. And further, *δικαιοσύνη* never means justification, either in the language of St John, or even in that of St Paul. The very profound and true idea contained in the Lutheran doctrine of justification is expressed by the phrase *λογίζεσθαι εἰς δικαιοσύνην*;—*δικαιοσύνη* itself alone never has that signification. (For the proof of this assertion, as well as for the entire development of the *usus loquendi* of *δικαιοσύνη* and its composites, the Comm. on Rom. iii. 21 may be consulted.) Finally, the last object in which the *ἐκτελέσειν* of the Spirit is manifested is the *κρίσις*. As the element to be separated, the *ἄρχων τοῦ κόσμου* is named; the Redeemer views him, with his influence and his kingdom, as already judged, for here (as Luke x. 18) he looks upon his own work as already finished. Comp. also the remarks on John xii. 31.) However, the judgment respecting the world of evil does not mean merely the future concluding scene of the world's development; it goes on *invisibly* in the hearts (iii. 18), both of believers (who, judging themselves, separate evil from themselves (1 Cor. xi. 31) and of unbelievers, who, fleeing from the light, withdraw themselves from its benignant influence.

Ver. 12, 13. This communication is now followed by further instruction respecting the nature of the Spirit. As he in a peculiar manner excites the whole life of the *soul* (which was the subject of discourse in the preceding verses), so also he exerts a like influence upon the *powers of knowledge*. The Lord, feeling the weakness of the disciples, and the scanty development of their consciousness, which did not permit them to comprehend more, consoles himself with the certainty that the Spirit of Truth will lead them into the *full* truth. It has already been observed, in the remarks on John xiv. 26, that we are not to understand, by the expression *πάντα* (1 John ii. 27) or *πᾶσα ἀλήθεια*, every isolated particular, but simply the complete *development* of the truth, the germ of which development is imparted with the principle itself. Hence the impropriety of abusing this passage—as all visionaries have done since the time of the Montanists—by taking it as a guarantee for expecting from the ministry of the Spirit, doctrines altogether different, and standing in no connexion with the circle of evangelical truths. If such doctrines were to be expected, the Lord could not have said a little while before, *πάντα ἐγνώρισσα ὑμῖν* (John xv. 15). The revelations of Christ contain nothing peculiar and strange, as the carnal man wishes, but only

simple, infinite, eternal truths. These truths, however, which he proclaimed and they received, were like germinating grains of seed, whose full development was hidden from their own eyes; they *had* the truth, but without themselves knowing how great and pregnant with results was the treasure they carried within them. The Redeemer, therefore, in this affecting hour of separation, entrusts the hearts of his people to that Holy Spirit, who will assuredly accomplish the perfection of the Church, in order that he may gradually lead them to the full consciousness of what they had received.—Lücke proposes to supply after ὅσα ἐν ἀνοήσῃ (ver. 13) the words ἐν τοῦ πατρὸς. Kling justly opposes this (loc. cit. p. 690), for ver. 14 the ἐν τοῦ ἐμοῦ λαμβάνει shews that St John admits a relation between Jesus and the Spirit similar to that which exists between the Father and the Son.

Ver. 14, 15. There now follows, as a conclusion to this series of thoughts, a hint respecting the relation of the Spirit to the Son and to the Father, as well as his communications concerning the *future*. This Holy Spirit, who, so to speak, contains in himself all the germs of advancing attainments, opens to him who receives him a view into the future. This particular operation of the Spirit appears concentrated in the Evangelist John; whilst the Spirit illuminated the rest rather as to the *present*, for the sake of their immediate practical work, he disclosed the *future* to St John the Seer more fully than to the others, and thus rendered him the Prophet of the New Testament. All communications of the Spirit, however, bear that mark of *immediateness* which also distinguished the words of the Redeemer. He speaks (internally in the souls of believers) what he sees and hears. Accordingly he does not work in isolation and arbitrarily (ἀφ' ἑαυτοῦ), but in intimate, vital, fellowship with the Son, as the Son again stands in the same relation to the Father. (Comp. viii. 28, 38.) This passage is of special importance as regards the right view respecting the Scriptural doctrine of the Trinity, (comp. the Comm. Matt. xxviii. 19), since it illustrates the living *inter-existence* of Father, Son, and Spirit, and just in like manner opposes Arian subordination, as a blind and awkward arrangement of the persons of the Trinity by the side of one another, even although it may be adopted in orthodox formulæ. The latter theory has given rise to that interpretation which regards the words ἐν τοῦ ἐμοῦ λαμβάνει (ver. 14) as having reference to the *doctrine of Christ*,

as if the sense were: "the Spirit will further explain *my doctrine*. But then it follows that in ver. 15 also, that which the Father has must be called *the doctrine of the Father*. The only correct view of the words is that, according to which, in these relations of Father, Son, and Spirit, no distinction whatever is made between knowledge and being; the divine essence itself is knowledge, and since the Son receives *knowledge* from the Father, he receives also *being*, and so again the Spirit in like manner. At the same time it is equally clear from this passage, that, as we have already remarked, the Greek Church, in denying the procession of the Spirit from the Son, does not employ an adequate doctrinal limitation. Now, as the Father glorifies the Son and the Son again the Father (xiii. 31), so *the Holy Spirit also glorifies the Son*, viz. not in himself, but in the whole community of believers, the Church, wherein the life of Christ is manifested (1 Cor. xii. 12), which the Spirit brings to perfection. (Comp. the Comm. on John xvii. 1, 4, 5.)

Ver. 16—20. Here, however, Jesus intimates that, before this Spirit could exercise his beatifying ministry, a painful separation was necessary, although indeed it would soon be interrupted by an interval of reunion. These words were so obscure to the Apostles that they declared themselves unable to comprehend them, a circumstance from which it may be seen how little they had penetrated into the meaning of the discourse. The Lord therefore gave them the needful assistance, and in the first place, ver. 20, explained his language: *μικτόν και ὁ θεωρεῖτέ με*. He speaks of their sorrow and the joy of the world, and thus places the reference to his approaching death beyond doubt. (*Μικτόν* scilicet *διάσθημα χυδίου* = חֲמִצָּה, Hos. i. 4.) The second part, *και πάλιν μικτόν και ὁψεσθε με*, is not so clear. But all interpreters of the better class have now decided that a reference to the corporeal resurrection in particular is not to be supposed, as is indicated also by the words *ὅτι ἰπάγω πρὸς τὸν πατέρα*, with which such a reference would not be consistent; on the contrary, here, as in John xiv. 19, the *seeing again* (like the *ἑρχεσθαι*, xiv. 3) is to be understood as relating to the internal spiritual operation of Christ. The corporeal resurrection of Christ certainly was the *beginning* of that joy which springs (ver. 22) from the communication of the Spirit of the Lord, and cannot be lost. But St John prefers, for the sake of those readers whom he had more immediately in view

always to give the chief and most prominent place to that which is internal; and this is to be sought in that communication of the Spirit whereby the disciples were filled with unceasing inward joy. The following verses, which are, as it were, a commentary on the second part of ver. 16, prove beyond dispute that the Evangelist here also referred to the seeing of Christ in his *spiritual* ministry in the mind.

Ver. 21–23. Under a different figure from that employed xii. 24, the Saviour further describes the approaching time of suffering, and the joy that would result from it; the metaphor is that of birth, during which the woman suffers pain, but afterwards she experiences great delight over the infant born. Here, however, arises the question,—how is this comparison to be viewed? It might be thought that the suffering humanity of Christ is meant by the labouring mother, and that humanity risen, glorified, is the new-born man; but the Redeemer (ver. 22) speaks of the suffering as being endured by the disciples; and how then is the new-born *ἀνθρώπος* related to them? The shortest method is here again to say that we are not to lay stress upon the individual features of the comparison, but that the meaning of the simile is merely this:—great sorrow is followed by joy. However, I cannot agree with this view, on the one hand, because in that case Christ would only have hinted the parallel, and would not have carried it out to such an extent, and, on the other, because the general rules of interpretation sanction the most strict use of the various features in comparisons, so far as is possible without violence. Accordingly, the proper meaning of the figure seems to be, that the death of Jesus Christ was, as it were, a painful act of giving birth on the part of all humanity, in which act the perfect man was born to the world; this birth of the new man forming the source of eternal joy for all, since by him and by his power the renovation of the whole is made possible.<sup>1</sup> Thus *the death of Christ becomes a fact in the history of the world*, which everything before it was intended to usher in, and from which the entire de-

<sup>1</sup> Tholuck (on the passage, in the fifth edition) hesitates to acknowledge this view; he thinks it cannot be adopted unless the representation, given by St Martin, of the new humanity as *homme universel*, were scriptural. But there is no occasion whatever to resort to such opinions as this. That Christ is the second Adam—that in him all are made alive, as in Adam all are dead—surely is the doctrine of Scripture; and this is quite sufficient to justify our interpretation of the passage before us. (Comp. 1 Cor. xv 22, 45, ff.)

velopment of succeeding ages is matured. This state of perfect joy and complete satisfaction is indicated by the words ἐμὲ οὐκ ἐρωτήσατε οὐδέν. That this phraseology is not suitable, as a description of the time from the resurrection of Christ to the ascension, is shewn by Acts i. 7; a circumstance which confirms the evidence that ver. 16 can only relate to that *spiritual* presence of Christ in the soul whereby every desire of the mind is actually satisfied, and all knowledge is supplied. Accordingly, here the whole of St John's mode of conception is purely internal, and forms a remarkable *antithesis* to the external mode which characterises the synoptical Evangelists, although at the same time it involves *no contradiction*; for it belongs to the peculiarities of this Gospel that it connects things which are most remote, and not only supplies the want of spirituality, but satisfies that longing after the real appearance of the internal in the external, which rests on as true a basis as the former.

Ver. 23, 24. As the means whereby the disciples might obtain this happy satisfaction of their desire, the Lord directs their attention to prayer,—prayer in his name,—which will never fail to be heard. (Comp. the Comm. on John xiv. 12.) The only remarkable thing in these verses is the language: ἕως ἄρτι οὐκ ἠτήσατε οὐδέν ἐν τῷ ὀνόματί μου. But prayer *in the name* of Christ (as also prayer to himself) presupposes his glorification; *before* this, that which was human in Christ must have made the strongest impression upon the minds of the disciples; it was only, so to speak, in single sublime circumstances that they perceived the exalted nature of the Lord. (Comp. the remarks on Matt. xvi. 16.)

Ver. 25--28. The following verses contain a further reference to the different position of the disciples towards Christ before and after his glorification and return to the Father. The Redeemer distinguishes ἐν παροιμίαις λαλῆν from παρῴησιν λαλῆν or ἀναγγελλειν, περὶ τοῦ πατρὸς, and promises the latter precisely at the time when they would pray in his name. That we are not here to understand by παροιμίαι literal parables, is self-evident; for none of such had occurred in the whole of these discourses. But it may be said that the entire human language is a παροιμία, as it does not admit of adequate expression respecting divine things. The Lord therefore contrasts with the use of this feeble medium of communication the employment of one more internal and more real. By the

impartation of his Spirit, the Lord teaches the knowledge of the nature of God freely and openly (*παρρησία*), without any fear of a misunderstanding. This internal instruction, because it is a real communication of divine being and life, carries with it, not only prayer in the name of Jesus, but free access to the Father himself. The reconciled heart is led by the Son to the Father, and is itself made a child of God. (2 Cor. vi. 18.) This condition, however, is here viewed ideally: in fact, here below it can only be attained approximately, for so long as the old man lives and acts, there is need for the intercession of Christ and the daily washing from the contaminations of the world, whereby alone the believer, notwithstanding his defects, can enjoy divine grace in peace. Hence the love of the Father is associated with love to the Son and faith in him (ver. 27, 28); because, as the Father draws to the Son, so also the Son alone in the Holy Spirit can lead to the Father.

Ver. 29—32. The disciples, although they had not in reality *perfectly* comprehended any part of the discourse of Christ, caught the meaning of the last words of the Redeemer, and joyfully exclaimed that they now rightly understood him, because he had spoken plainly and clearly. Although this affectingly shews the simplicity of their faith, yet the exclamation also betrays their spiritual infancy in the most striking manner; they had no idea that they had *not* understood! However, the words of Christ were not spoken in vain; the disciples divined the copiousness of their meaning and preserved them in their hearts, till subsequently the Spirit caused these seeds to germinate and bring forth their rich fruits. (Comp. the Comm. on John xiv. 26, τὸ πνεῦμα ὃ πομ- νήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν.) Jesus feels that, in the present state of the minds of his disciples, it is not possible to demonstrate to them the opposite of their conjecture, and hence he is satisfied with exciting their doubts by reminding them of the approaching moment when he will be arrested and they dispersed (Matt. xxvi. 31), the latter of which circumstances was quite sufficient to shew their weakness. (Certainly it is the more correct view to regard ἄρα πιστεύετε as a question. Others take the words as an affirmation in which the Lord admits what they have said: "Ye do indeed believe now, but," &c., because they did in fact believe. But the very thing which the Saviour intended to represent was the weakness and imperfection of this faith, and to this object the

question is far better adapted. That which, according to xiii. 38, the Lord said to Peter alone, he here declares to all the disciples.) The Saviour, however, comforting himself in the anticipation of his approaching hour of suffering, adds : *καὶ ὁὐκ εἶμι μόνος, ὅτι ὁ πατήρ μετ' ἐμοῦ ἐστί.* (Comp. viii. 29.) Respecting the reconciliation of his with the lamentation into which the Redeemer broke forth on the cross, comp. the particulars in the Comm. on Matt. xxvii. 46.

Ver. 33. The Redeemer now, in the concluding verse, adds a word of comfort for the disciples, who probably stood around deeply dejected at his last admonition. He reminds them that the purpose of all his discourses is to lead them to peace in him. He did not wish to chide them, but aimed to impart consolation to them in their weakness. The *εἰρήνη ἐν ἐμοί* is here contrasted with the *θλίψις ἐν τῷ κόσμῳ*; although the disciples were feeble in the life of faith, yet, with their love and their desire, they belonged to the higher world. The life of the world was strange and burdensome to them. It might, indeed, for a moment overcome them through the power of its Prince (ver. 32,) but it could not draw them into it. Their hearts were always where their treasure was, that is in Christ, in his happy spiritual fellowship, in real unity with him. To secure this to them for ever, to withdraw them from all overpowering influence of the world, was the great design of Christ; and he invites them, in contemplating the sure success of his work, to take courage and maintain the conviction that, in him and through him, they themselves also would eventually conquer the world.

And now (chap. xvii.) the Redeemer breathes out all the wishes of his heart for his own, in a sublime prayer, usually called the *intercessory* prayer, because in this the Lord prays for the disciples and the whole of his future church that should result from their ministry. The peculiarity of St John's Gospel is expressed in this prayer, in a kind of concentrated form. The thoughts contained in it are so natural and simple that they seem to be free from all difficulty; and yet, with all their perspicuity, they are so unfathomably profound, that every attempt to exhaust them is in vain. "Plain and artless," says Luther, "as it sounds, it is so deep, rich, and wide, that no one can find its bottom or extent." Hence Spener has never ventured to preach on this prayer of Christ, humbly confessing that "the right understanding of it surpasses the measure of faith which the Lord usually imparts to

his people during their earthly pilgrimage." And no doubt it will be found most suitable if we also do not venture to make more than a few remarks on this precious gem of the church, but leave it to the Spirit to give every reader a more complete and clear disclosure of its glories. The prayer itself falls into two parts. In the *first* (ver. 1-8) the Lord speaks of himself, and his relation to the Father and to men in general. In the *second* part Jesus prays for his own, (ver. 9-26); *first* supplicating on their behalf that they may be *kept* in his name (ver. 11-16), *then* asking that they may be *sanctified* in the truth as he has sanctified himself for them (ver. 17-19), and *finally*, his view being extended over the whole future church, represented by the Apostles as its germ, entreating that *all* believers may form such a unity in love as that which exists between the Father and the Son (ver. 20-26.)

Chap. xvii. 1, 2. The Redeemer begins by referring to the magnitude of the crisis now arrived. The hour which the Father had appointed was come,—the period for the glorification of the Son, which again reciprocally glorified the Father. (Comp. the Comm. on John xiii. 31.) The Son prays for this very glorification, although it could only be accomplished by means of the most severe conflict. The glorification of the Lord, however, was by no means confined to his individuality; on the contrary, *humanity*<sup>1</sup> was placed before him as the object of his ministry, and his exalted vocation was to bring to it eternal life,—the communication of which to mankind is the very thing in which the glorification of the Father through the Son consists. (Καθώς is here to be understood as extending the subject: "even as" or "according as." Comp. Rom. i. 28; 1 Cor. i. 6.)

Ver. 3. The following verse shews, in a precise manner, how the communication of eternal life is a glorification of the Father, this life consisting in the knowledge of God itself. The idea αὐτή ἐστὶν ἡ ζωὴ must not be superficialised by the interpretation that the γνώσις of God is one of the *means* to the attainment of eternal life, as if the words ran: ἡ ζωὴ αἰώνιος ἐρχεται διὰ τῆς γνώσεως τοῦ Θεοῦ. On the contrary, as we have often remarked, the γνώσκειν, according to the profound and spiritual mode of contemplation

<sup>1</sup> Πᾶσα σὰρξ = ܡܢܗܘܢܐܘܪܐܘܝܢܐ (Luke iii. 6), a designation of all mankind (not merely believers, ver. 9), who, as regards the divine *purpose*, are without exception *contemplated* as objects of the redeeming work of Christ, although they do not *become so in effect*.

which characterises St John, is not a defective, notional knowledge of God, but a real possession of his being and nature,<sup>1</sup> so that thus the *γινῶσις τοῦ Θεοῦ* rests upon a real impartation of himself to believers.<sup>2</sup> On this account also it is only the knowledge of the *Θεὸς ἀληθινός*, who is himself light and life, that can be eternal life.

There is no reference here to the antithesis between God and gods; if there were, the term *ἀληθής* would be employed; gods not only give no life, but produce death. In the *true* religious life,<sup>3</sup> however, there is a gradation; there is the degree existing under the legal dispensation, upon which the Deity acted, not by impartation, but by requirement; with this the Redeemer contrasts the New Testament degree of life, the peculiarity of which consists in the actual communication of divine life to all those in whom the desire has been awakened by means of the law.

The older expositors employed this passage as an *argument* for the divine nature of Christ, taking the words *τὸν μόνον ἀληθινὸν Θεόν* (according to 1 John v. 20) as an apposition to "God and him whom thou hast sent, Jesus Christ." (Comp. Augustine de spir. et lit. c. 22.) In modern times, on the contrary, the passage is frequently used to *deny* the divine nature of Christ, since it is said: "God is called the *only* true God, and consequently Christ cannot be God." Both extremes are to be avoided. As regards the construction of Augustine, it is decidedly incorrect, as is now universally acknowledged, and accordingly we must say that this verse cannot be available as an *argument*. Just as little, however, is it *opposed* to the doctrine of the divinity of Christ. In the *first* place, as Tholuck has already justly observed, the passage is to be interpreted precisely in the same manner as all those in which the humanity of Christ alone is presented to view. Nothing more can be deduced from this verse *against* the divine nature of Christ, than from 1 Tim. ii. 5, (*εἷς Θεὸς καὶ εἷς μεσίτης, ἄνθρώπιος Χριστὸς Ἰησοῦς*), or from Titus ii. 13, (if *σωτῆρ* be separated from *Θεός*). And, *secondly*, our passage clearly involves, by way of inference, the meaning that the nature of Christ, while human, is

<sup>1</sup> So also justly Kling on this passage, loc. cit. p. 691.

<sup>2</sup> Comp. Iren. adver. her. iv. 20, *ζῆσαι ἄνευ ζωῆς οὐχ οἶόν τε ἐστὶ ὁ δὲ ὑπαρξίς τῆς ζωῆς ἐκ τῆς τοῦ Θεοῦ περιγίνεσθαι μετοχῆς· μετοχὴ δὲ Θεοῦ ἔστι τὸ γινώσκειν Θεόν καὶ ἀπολαύειν τῆς χρηστότητος αὐτοῦ.*

<sup>3</sup> Here also *ἀληθινός* has its ordinary signification; it denotes the absolute, in opposition to the relative.

at the same time also of a higher kind. It would be inconceivable, respecting any other person (for example, Abraham, Moses, or Isaiah), that he could be represented as *co-ordinate* with God as the *object* of that knowledge which is eternal life. The juxtaposition of God *and* Christ, adopted here, can only be appropriate on the supposition that Christ himself is of divine nature, and thus, as God, carries life in himself. Every one feels that it *cannot* be said under any condition: "this is life eternal, to know God *and* Abraham or Moses." There is nothing to be known in them, that could produce eternal life, since they are mere men. It is only in so far as the power of God wrought in them, that we can speak of knowing God *through* Abraham or Moses. And it is thus that our opponents would literally take the meaning here: "this is eternal life, that we know God, *through the doctrine* of Christ." But neither "through" nor "the doctrine" stands in the text; the text speaks only of the *person* of Christ, and represents it as *co-ordinate* with God. If, therefore, it is not well that this verse should be employed in positive theology as an *argument* for the divinity of Christ (because it does not contain a *direct* expression of the doctrine, but that doctrine must be deduced by way of inference), at the same time the resort that is had to this passage, by those who contend against the doctrine, is altogether out of place, since an impartial view of the words shews that the author of the gospel, here as everywhere else, does not conceal his idea of the divine nature of Christ. (Ver. 3, *ἵνα* is again used in such a manner that it cannot be taken *τελειωτικῶς*, without violence. Comp. the remarks on Matt. xiii. 10, ff.) The opinion that *ἐξιστοῦν* is here to be taken as a predicate, which Lücke and Meyer have again avowed, is opposed, as Tholuck has already justly remarked, by the circumstance, that in that case the article could not be wanting. It is asserted, in opposition to those who maintain a literal report of the discourses of Jesus by St John, that here certainly the Redeemer himself only said "*me*," without pronouncing his name, and that the mention of the name is doubtless to be traced to the Evangelist. But Lücke justly refers to the solemn style of the prayer which permitted the supplicant to name himself.

Ver. 4, 5. The sense of this verse and its connexion with ver. 1 are not clear, unless a strict distinction is made between the *three kinds* of Christ's glorification spoken of by St John in different

passages. (Comp. the Comm. on John xiii. 31, 32, xvi. 14.) In the *first* place, the Evangelist mentions a glorification of Christ in his personality, and for this he uses the expression Θεὸς δοξάζει υἱόν (xiii. 31.) Viewed in another light, however, this may be called a δοξάζεσθαι Θεοῦ ἐν τῷ υἱῷ (xiii. 31), since it is God himself who manifests his glory in the Son. The phrase δόξασόν σου τὸν υἱόν (xvii. 1) is also to be understood as referring to the same thing, the only difference being that in this instance, being viewed as real, it appears as yet to be accomplished, whereas xiii. 31, viewed ideally, it appears as having taken place. *Secondly*, St John employs the expression "glorification of Christ *in God*" (xiii. 32, xvii. 5.) This relates to the circumstance of the Son's return to the bosom of the Father, at his elevation into the heavenly world of spirit. *Finally*, reference is made to a glorification of Christ *in men* by the Holy Spirit (xvi. 14.) But, as we remarked respecting the first mode of expression, that the (personal) glorification of Christ may likewise be termed a glorification of God in the Son, so also this third form denotes the glorification of the Father, through the Son in men (xvii. 1.) Accordingly the reference in verses 4 and 5 is different from that in ver. 1. In the beginning of the chapter the Redeemer spoke of his personal glorification, and that ministry amongst men which was conditional upon it; ver. 4 and 5, however, the Lord founds upon his ministry among men his return to the bosom of the Father.

As regards the single points in ver. 4 and 5, the phrase ἐπὶ τῆς γῆς forms an antithesis with the heavenly world. In the latter no special δοξάζειν is needed; but the earth, during the predominance of sin, is without δόξα, and is only re-illuminated with divine glory by Christ, this being the great commission (τὸ ἔργον) of God, which the Saviour had to fulfil here below, and which he even now contemplates in spirit as already completed.<sup>1</sup> The antithesis of ver. 4 and 5, ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς—καὶ νῦν δόξασόν με (ἐν οὐρανῷ or παρὰ σοί), is peculiar. It appears as if the Lord here asked the glory of the Father as a *compensation* for the completion of his work. We are not, however, here to suppose a remunerative *reward*, so much as an *exchange* of love. Out of true love, the Lord became poor

<sup>1</sup> The singular (τὸ ἔργον) here denotes the whole of Christ's work of redemption, that which is external and that which is internal unitedly; the plural (τὰ ἔργα), on the contrary, signifies the external part of his work in distinction from the ῥήματα, which constitute the internal. (Comp. the observations on John xiv. 10, ff.)

as we ; out of free love the Father again raised him above all, and the Redeemer claims this exaltation with perfect confidence, as it is the manner and nature of love to do. Hence this glory with the Father, which the Son had in his eternal being (John. i. 1), (*πρὸ τοῦ τὸν κόσμον εἶναι*) is not to be explained (as it has been attempted) as meaning mere existence in the knowledge and will of God, in which sense an eternal vocation to happiness is ascribed to *all believers*. (Ephes. i. 4 ; 2 Timothy i. 9.) For, granted that the expression *ἢ εἶχεν πρὸ τοῦ τὸν κόσμον εἶναι*, viewed in a purely grammatical light, may be understood otherwise than as meaning an *actual* possession of eternal glory before all creation,—yet the principle, that every author should be interpreted from himself, renders it necessary to retain throughout the reference of the words to a real personal existence. The proœmium of the Gospel alone is a sufficiently strong proof that St John ascribed to the Son such an existence with the Father ; on this account, here also the words cannot mean anything else than that which they literally express.

Ver. 6—8. The following verses carry out the sentiments of verses 2 and 4 to a further extent ; they give a more precise description of Christ's ministry among men, as a kind of proof that the work committed to him by the Father was fulfilled. The manifestation of God's own entity (*ὄνομα*) to men here designates the sublime ministry of Christ ; and they (those who had become believers) received into themselves and kept the word of the Son (full of spirit and life, John vi. 63) by which he revealed the Father. (Comp. the Comm. on *λόγον τηξεν*, John viii. 51.) The result of this reception is more minutely described in verses 7 and 8. The life communicated by Christ to the soul produces in it true knowledge and faith (respecting the *γνώσκω* which precedes, comp. the remarks on John vi. 69, x. 38 ; 1 John iv. 16) since it gives to him who receives it the certainty that *everything* in the Redeemer is of divine origin, nay that *he himself* (as the Son from the Father) came out from God.

In this clear connexion there is only one thing remarkable, viz., that the Lord so decidedly *restricts* the *φανέρωσις* (ver. 6) to those men who had been given to him by the Father *out* of the world. In combination with ver. 9, which expressly *excludes* prayer for the world (in reference to which subject, the interpretation immediately following may be compared), this appears to indicate a

choice of a few out of the general *massa perditionis*. Meanwhile, according to the remarks made at an earlier part of our exposition on the *διδόναι* of John (vi. 37, 44; x. 29), it is already plain that this *αἰδέναι* or *ἐλκεῖν* is a progressive act; the Church of Christ, proceeding from a small beginning, continually extends, till the attraction of the Father to the Son has been applied to all. Those to whom this did not happen *in a certain time* are not, on that account, rejected; on the contrary, so far as this circumstance merely is concerned, they only stand in an Old Testament position. When, however, the call takes place, and is refused, as in the case of Judas (ver. 12), then, and not till then, the full *ἀπώλεια* begins.

Jesus gives utterance to the words (ver. 6) *σοὶ ᾔσαν καὶ ἐμοί, αὐτοῦς δίδωκας*, with which the expressions verses 9 and 10 are parallel, in order to indicate the mutual relation of love between the Father and the Son. All that the Father has he gives to the Son (1 Cor. xv. 26, ff.), and the Son receives it only that he may, by the Spirit, restore all to the Father. The view of De Wette, however, is quite incorrect, when he understands the words *σοὶ ᾔσαν* as denying that all men before their conversion are children of Satan. *In so far* as men are sinful, they are all children of Satan, while *in so far* as the image of God, although defaced in them, is not absolutely destroyed, they are at the same time all God's. Here the reference is only to the elect in particular, but the very fact that it was necessary for them to be taken from the world and given to Christ, shews that they also were in the power of the Prince of this world.

Ver. 9, 10. Now follows the express prayer of Christ to the Father for his own; that all whom the Father had given him might be received from him again by the Father (being led to the Father) as his. This *one* petition becomes divided in the sequel into *three* gradations, in which the single circumstances, whereby the leading back to the Father is accomplished, are detailed. The Lord already finds the certainty of being heard, in the relation of his person to the Father generally: neither Father nor Son have anything of their own in separation from each other (*τὰ ἐμὰ πάντα σὰ ἐστὶ καὶ τὰ σὰ ἐμὰ*); the Redeemer himself is glorified in believers, and accordingly in them he leads back himself and his own image to the Father. To the positive prayer is added the negative: *οὐ περὶ τοῦ κόσμου ἐρωτῶ*. That these words are

not meant to imply any *absolute* refusal to pray for the world is proved, on the one hand, by the entire nature of Christ's work, which consists purely in setting the sinful world free from sin; and, on the other, by the circumstance that the only source from which the Church is filled is the world, the Church being destined at length to penetrate the whole family of man, on which account (as ver. 20 shews) the prayer of the Lord must have reference to a world that was yet in alienation from him.<sup>1</sup> But the prayer of Christ for the *world* takes quite a different form from that for the *Church*. The *former* is to the effect that the world may cease to be what it is; the *latter*, that the Church may be perfected in that which it has received into itself. Now, here the *latter* only is the object in view, and this express reference of the prayer to the Church is intended to be pointed out by the phrase  $\omega\ \pi\epsilon\pi\lambda\iota\ \tau\omicron\upsilon\ \kappa\lambda\iota\sigma\mu\omega\ \epsilon\zeta\omega\tau\acute{\omega}$ .

Ver. 11. In this verse the Redeemer presents the *first* principal request, that his disciples may be preserved *from the world*. It expresses the *negative* part of that which the Lord wished for his own (the positive part follows in ver. 17), viz. that the germ of the higher life which had sunk into their hearts, might not be suppressed by the power of the opposing element of the world. Jesus shews the reason for this petition, by mentioning the fact that he himself, through whom they had been protected up to this time, was about to leave them, and therefore they needed other protection, that they might not remain helpless (John xiv. 18.)

The first thing to be remarked here is the name  $\pi\acute{\alpha}\tau\epsilon\varsigma\ \acute{\alpha}\gamma\iota\epsilon$ , whereas ver. 25,  $\pi\acute{\alpha}\tau\epsilon\varsigma\ \delta\iota\kappa\alpha\iota\epsilon$  occurs. This epithet is intended to point out that power of God which defends from the unholy influences of the world, and whereby the disciples would be preserved in their conflict. The higher element, in which Christ desires his people to be kept, is here called  $\psi\omicron\mu\alpha\ \tau.\ \Theta.$  If we compare ver. 14, and such passages as 1 John ii. 14, iii. 9, it is clear that the divine name here means the same thing as is there expressed by the terms  $\lambda\acute{o}\gamma\omicron\varsigma$ ,  $\sigma\pi\acute{\epsilon}\rho\mu\alpha\ \tau.\ \Theta.$  Here, as before, the

<sup>1</sup> Comp. the excellent remarks of Luther in Walch's Edition, vol. viii. p. 730, ff., "to pray for the world, and not to pray for the world, must both be right and good. St Paul certainly was of the world when he persecuted and killed Christians. Yet St Stephen prayed for him. Christ also prays in like manner on the cross. Luke iii. 34."

name is nothing else than the divine essence itself, which the Redeemer in his Spirit communicated to the disciples, the higher  $\phi\tilde{\omega}\varsigma$  given by him to believers, which struggles with the  $\sigma\kappa\delta\tau\omicron\varsigma$  that predominates in the  $\nu\acute{\omicron}\sigma\mu\omicron\varsigma$ . (The reading  $\phi\tilde{\omega}$  is at all events preferable to the ordinary one— $\omega\tilde{\omega}\varsigma$ , and to another— $\delta$ . It has already been received into the text by Griesbach and Schulz. The best codices A. B. C. E. H. L. M. S., besides many others, have  $\phi\tilde{\omega}$ ; the reading  $\omega\tilde{\omega}\varsigma$  occurs nowhere else but in the codex D. and in versions. Semler unnecessarily conjectured  $\omega\tilde{\omega}\varsigma$ .)—As the ultimate and glorious end of preservation in the name of God, the  $\epsilon\nu\ \epsilon\tilde{\nu}\alpha\iota$  of believers is anticipated; into which subject, we shall enter more fully in the exposition of ver. 20, ff. One other matter here presses itself upon our attention, viz. the inquiry how this prayer of the Lord to the *Father*, for the preservation of his people, is related to his declaration: “*I am with you to help you always, even unto the end of the world.*” (Matt. xxviii. 19.) Now it is evident that we must say this is only a different mode of expression for the same thing, as is plainly shewn also by xiv. 18, where the Redeemer promises his disciples, as a consolation for them in their time of desertion: “*I will come again,*” viz. in the Spirit. According to the representation of Scripture, the Father operates *through* the Son, and in particular the exercise of that power which protects the Church, is commonly ascribed to the latter. Hence the prayer to the Father for the preservation of his own must be apprehended in that human point of view, which it was necessary for the Redeemer to adopt in order that he might be intelligible to his disciples who were present.<sup>1</sup>

Ver. 12. The mention of the preservation of the disciples through him led the Lord to speak of one unhappy individual who had been lost,—Judas Iscariot. In doing so, he intimates that the cause of the condition of that disciple is not to be charged to him (the Lord) or to others, but is to be sought in a higher necessity, and in the fact to be presupposed, that the disciple himself was insincere. (This is implied in the words  $\tilde{\iota}\nu\alpha\ \acute{\eta}\ \gamma\epsilon\gamma\alpha\phi\eta\ \pi\lambda\eta\zeta\omega\theta\eta$ , since the Scripture contains an expression of the will of God, which as such is necessary. Concerning the conflict of freedom with necessity in the history of Judas, compare the remarks on Matt. xxvii. 3.—According to John xiii. 18, there can be no doubt that

<sup>1</sup> The same thing is conveyed also, ver. 13, by the words  $\tau\alpha\tilde{\upsilon}\tau\alpha\ \lambda\alpha\lambda\tilde{\omega}\ \epsilon\nu\ \tau\tilde{\omega}\ \kappa\acute{\omicron}\sigma\mu\omicron\varsigma$ , i. e. so long as I remain here below and have not returned to God.

the Redeemer recognized references to the treachery of Judas in the Old Testament.) It must be further presumed respecting Judas, that the name of God had been made known to him as to the other disciples; for the glory of that manifestation of God which he beheld was the very thing that rendered his sinful course so criminal; only, in accordance with his insincerity and perfidy, he was not kept in the name of God, but was overcome by those temptations of the world which found an ally in his own heart. Thus, as the other disciples, through the faithful preservation of that heavenly blessing imparted to them, were gradually changed from natural men to regenerated *men of God*, so Judas completely sank from the grade of the natural man (which still contains germs of good) to the state of lost *children of the Devil*. Severe as the sentiment is, yet if such passages as John viii. 44 are compared, it cannot be doubted that the words imply it. As regards the designation υἱὸς τῆς ἀπωλείας, it occurs again 2 Thess. ii. 3, in application to Antichrist, the ἀνθρώπος τῆς ἀμαρτίας, of which Judas was, as it were, a symbol. (Comp. John xiii. 27.) The mode of expression is formed hebraically, according to the known usus loquendi with בן, by means of which an epithet is applied to its subject. Accordingly "son of perdition" means "one who is given over to destruction." (Isaiah lvii. 4, the expressions נֶפֶשׁ לְאֵשׁ and לְאֵשׁ נֶפֶשׁ are employed in juxtaposition, and are translated by the LXX. τίμα ἀπωλείας, σπείσμα ἄσμοῦ. The ideas of *sin* and *destruction* naturally suggest each other, since they are to be regarded as necessarily correlative.)

Ver. 13, 14. After this parenthetic remark (ver. 12), the Redeemer, returning to the prayer itself, observes, in the first place, that its design was to complete the joy of his people. This thought is parallel with that conveyed above (ver. 11) in the words ἵνα ᾧσαν ἐν καθόκῃ ἡμεῖς, which also, as we have already observed, are intended to express the *purpose* of the petition. (Respecting καθόκῃ ἡμεῖς, compare the observations on John xv. 11.) Ver. 14 then furnishes the reasons why they needed such a defence; *first*, because the Lord had given them his word, *i. e.* had made them pillars of that new spiritual community which he had come to establish, and hence in them the whole church was defended; *secondly*, because the world *hated* them, since they did not belong to it. (Compare the Comm. on John i. 9, vii. 7.) In accordance with their proper element of life they belong to the heavenly world, to

which their desires and hopes are directed ; therefore the world feels that they are foreign to it, and thrusts them from it. Hence the words ἐκ τοῦ κόσμου εἶναι indicate the *origin* and stand in contrast with ἐκ τοῦ Θεοῦ εἶναι ; ἐν τῷ κόσμῳ εἶναι, on the contrary, relates merely to *locality*, which may be associated with a perfect difference of nature and disposition.

Ver. 15, 16. But since it is their vocation to bring down the nature of heaven to earth, the Redeemer cannot ask that they may, by a mere change of place, be removed from the conflict in the world ; on the contrary, they must remain in the world, but avoid the evil. Here it is plain (comp. the remarks on i. 9) that κόσμος and πονηρόν are not identical. The world simply contains elements of evil and likewise of good. Believers are to collect the latter into the church, but the former they are to shun, they themselves being born from the word of Christ (hence resembling him in their inmost nature), and, by reason of this, able to appropriate that which is kindred to it. (Tholuck thinks that, on account of the passages, 1 John ii. 13, 14 ; iii. 12 ; v. 18, ἐκ τοῦ πονηροῦ is here to be understood as meaning the Devil, the Prince of this world. In this particular instance, however, this seems to me the less probable, because the words are parallel with ἐκ τοῦ κόσμου. Had it been intended to parallelize the world with a personality, in my opinion this would have been more definitely expressed, for example, by ἄρχων τοῦ κόσμου.)

Ver. 17—19. The negative part of the prayer (ver. 11) is now followed by the positive. The Saviour, having prayed for the *preservation* of the disciples from the hostile element, further entreats that they may be *perfected* in the right element of the truth. The connexion necessarily indicates that here again ἀλήθεια signifies, not merely a relative intellectual truth, but the essential truth, as we endeavoured to shew in the discussion of i. 14. The divine Word, *i. e.* the spiritual communication of God, is the Truth itself. If λόγος be understood as meaning the *doctrine* of God communicated by Christ to the world, it deserves to be well considered that the doctrine *as such* cannot sanctify. The doctrine operates upon the understanding, and through it certainly *may* influence the will ; but, since in this way nothing higher is imparted to man, it would be necessary rather to say, that he sanctifies himself. Besides which, the doctrine frequently does *not* influence the will, so that the right doctrine is contained in the

head and the wrong inclination in the heart. According to the view of St John, however, the *λόγος Θεοῦ* is a divine *σπέρμα*, which fills the soul and awakens in it a higher life, while the same power that has awakened it also perfects it. (Comp. I John ii. 14; iii. 9.) Christ proceeds in his prayer to say that the disciples urgently need this sanctification, because they are sent (like the Son by the Father) into the world (the future being viewed as already present and fulfilled),<sup>1</sup> in order to the establishment of the kingdom of God on earth, and therefore it is necessary that they also should be consecrated in the truth.

The last statement (ver. 19) *ἐγὼ ἀγιάζω ἑμαυτὸν, ἵνα καὶ αὐτοὶ ᾧσαν ἡγιασμένοι ἐν ἀληθείᾳ*<sup>2</sup> occasions some difficulty. I do not mean the question whether *ἀγιάζω ἑμαυτὸν* refers to the whole saving work of Christ (as has been maintained in accordance with the views of Socinians, especially by Heumann and Nösselt), or to his sacrificial death; for it is unanimously acknowledged, by the modern expositors, that the latter opinion alone is correct. Lücke justly observes that the parallel (John xvi. 7, ff.), and precisely in like manner our passage, connect the communication of the Spirit of truth (and the sanctification thereby effected) with Christ's departure. Besides which, it is only thus that the present tense gains its right signification. Similarly the question, whether the words *ἵνα ᾧσαν ἡγιασμένοι* are to be understood just in the same way as *ἀγιάζω ἑμαυτὸν*, might easily be settled. This doubtless is to be answered affirmatively, the only variation in the sense being, that on account of the difference between the position of Christ and that of the disciples, the term *ἀγιάζειν*, applied to Christ himself, means *only* "to consecrate;" whereas, in application to the disciples, it signifies to consecrate, *with the additional idea* of previous sanctification, since nothing but what is holy can be presented as an offering.<sup>3</sup> But if, in accordance with this, the passage is to be translated, "I consecrate myself for them, so that they also

<sup>1</sup> Lücke makes reference to the circumstance that the sending forth of the disciples had already occurred at an earlier period; but these earlier missions (comp. the Comm. Matt. x.) were rather preparatory operations than a real *ἀποστολή*, which did not take place till after the command Matt. xxviii. 18.

<sup>2</sup> Meyer lays stress upon the absence of the article in the expression *ἐν ἀληθείᾳ* and takes it as merely equivalent to *ἀληθῶς*. But the phrase *ἀγίασον ἐν τῇ ἀληθείᾳ* (ver. 17) evidently does not permit this, and the absence of the article is therefore only to be explained by the circumstance that the *ἀλήθεια* is treated as an idea sufficiently known from preceding passages.

<sup>3</sup> Respecting *ἀγιάζειν* and *δοξάζειν*, comp. the particulars John xiii. 31.

may be consecrated in the truth," it may be said that here the life of the disciples, in its sacrificial character, is unduly paralleled with the sacrificial death of Christ, the latter sublime fact being always represented in Scripture as an incomparable event. However, *in the first place*, analogous passages are not wanting, although they are rare. For example, 1 John iii. 16, the love of Christ, which impelled him to lay down his life for men, is set up as a model, that we also should lay down life for the brethren. And *moreover* the juxtaposition is so formed here that any misunderstanding, as to whether the Apostles did exercise a redeeming work resembling that of the Lord himself, is rendered impossible. The whole self-sacrificing work of the disciples here appears as a mere *result* of the offering of Christ, since the language ἐγὼ ἀγιάζω ἑμαυτὸν, ἵνα κ. τ. λ. must be interpreted as meaning, "I consecrate myself (for you and for all) that ye also may then *be enabled* (by my power) to consecrate yourselves."

Ver. 20, 21. The Redeemer now adds to the two petitions, for the preservation and sanctification of his own, the final request for the *glorification* of those preserved and sanctified. In presenting this last prayer, Christ immediately extends his view. He sees in the company of apostles the whole body of those who, through their word, believe in him. (According to the plan of the whole prayer, the ordinary reading πιστευσόντων is to be rejected, since the future is throughout viewed as present; while the critical authorities also speak in favour of πιστεύοντων.) In reference to this glorification, the Saviour first enters more largely into the subject briefly touched upon ver. 11, viz. the ἐν εἶναι of believers. This unity of believers in love is intended to be a witness to the world for the divine mission of Christ, and the experience of the apostolic church has shewn,<sup>1</sup> how the glow of that love which is entertained by believers for each other has afforded proof to the heathen, that there must be something superior in the bosom of the despised new sect. In the course of time contentions certainly have often arisen, which have marred the beautiful form of the unity of the church; but it must be borne in mind that the language of the Lord in our passage relates to the true, inward fellowship of the faithful, which indeed exists *in* the external church, although not identical with it, and in this true church the unity of love has

<sup>1</sup> In reference to this subject, comp. the Comm. on John. xiii. 35.

never been wanting. Respecting the idea itself of ἕν εἶναι, and the parallel between the oneness of the disciples and that subsisting between Father and Son, with which the former is compared, we have said what is necessary in the exposition of x. 30, xiv. 10. The mode of view peculiar to St John by no means permits us to regard the unity of believers merely as an accordant *will*, allowing every one to remain in his own isolation; on the contrary, it is in conformity to the Spirit of Christ, a uniting element that destroys all isolation, and blend souls together; and it is by this alone that harmony of will is rendered possible. All attempts to bring it about in any other way, by force, instruction, or persuasion, have to this day proved abortive, and they always will be so in time to come. Accordingly, the parallel of the unity of believers with the unity of the Father and the Son can only speak *in favour* of the oneness of nature expressed by ἕν εἶναι, and cannot afford any evidence whatever *against* it.<sup>1</sup>

Ver. 22, 23. The unity itself which the Lord entreats for his own is also capable of inward enhancement. In the very first beginnings of the Christian life, in which man still, like a feeble child, needs protection, the energy of the uniting love (ver. 11) displays itself, but it is not till he experiences the glorifying power of Christ that he is perfect in this love (ἵνα ὅσι τετελειωμένοι εἰς ἕν ver. 23). Since it is said, concerning this perfected unity in love, that God has sent Christ (the founder of that unity) in order that the world may know it, it is clear that the δόξα, ver. 22, must be understood as meaning that glorification of the inner life which is manifested here below. Only, it must not be overlooked that the δόξα of the present state forms, as it were, a continuous chain with that which is to be expected in eternity; as the ξωή αἰώνιος, so also the δόξα of the believer already begins *internally*. The advance in the meaning is plainly shewn at the conclusion of ver. 23, since after the words ὅτι σύ με ἀπέστειλεις (which in ver. 21 stood alone), it is added καὶ ἡγάπησας ἀποθῶς, καθὼς ἐμὲ ἡγάπησας. Accordingly the apostles do not merely point, by their δόξα, to Christ

<sup>1</sup> Very similar expressions respecting the union with the Absolute occur also in the writings of the Mohammedan Mystics. (Comp. Tholuck, Bluthen samml. p. 120, and 125.) They conceive of a union of essence, but they associate it with the annihilation of personal consciousness, so that the individual is lost, like a drop in the ocean of Deity. According to the Christian view, consciousness, so far from being annihilated in the union with God, is, on the contrary, only thus truly perfected in its own peculiarity.

as the source of it, but they also appear as independent objects of divine love. And these new sublime thoughts now terminate the concluding verses of the prayer.

Ver. 24—26. At first indeed the connexion appears to lead to something fresh, since, ver. 24, a new petition follows—that the Father will collect all believers to the Lord. (Comp. the Comm. on xii. 26.) However a closer view of the passage shews that there is no transition to a different subject, but that the Lord merely carries on the thoughts already embraced in his discourse, to their highest point. For since it was said, ver. 22, that Christ had *given* the *δόξα* to his people, the Redeemer cannot mean the same glory here, when he speaks of their *beholding* it in their union with him; on the contrary, we are to understand the words of Christ as referring to the perfected *δόξα* of the heavenly world, whereas in the previous instance, the term was employed to designate inward glorification. The beholding of the *δόξα* of Christ, however, involves to a certain degree, the *possession* of it, *i. e.* so to speak, its *reflection*; but, at the same time, the expression clearly indicates that in Christ a glory will be manifested of so peculiar a nature that the contemplation of it, like the vision of God (Matt. v. 8), may be a designation of felicity. (Respecting *πρὸς καταβολὴν κόσμου* comp. ver. 5, *πρὸς τοῦ τὸν κόσμον εἶναι*. The expression occurs also Matt. xiii. 35.)

In reference to the fulfilment of this request, the Son appeals to the righteousness of the Father, who, while admitting to the vision of that glory believers who are filled with divine influences, at the same time excludes the world which is estranged from himself. Tholuck, on the passage, says that *δικαιοσύνη* is here to be taken as equal to *ἀγία* (ver. 11); but, although it is certain that the two ideas are related, it is quite as certain that they are not exactly identical. There would have been more ground for proposing to take *δικαιοσύνη* here in the signification of “good,” (a sense which the word evidently bears, Matt. i. 19), since it might appear unsuitable that Christ should here appeal to the divine righteousness. But let it be borne in mind that in these words the Lord refers to the separation between the world and the children of God; and it will be seen that the mention of the divine *δικαιοσύνη*, in relation to this its manifestation, is to be regarded as in the highest degree appropriate.

In conclusion, the knowledge of God (ver. 3), which is life eter-

nal itself, is again placed prominently in view as the privilege of the disciples, with this additional circumstance, that it is represented as continually *increasing* (*καὶ ὑψίζωσ.*) Then the *result* of this is the indwelling of the highest and purest love itself, *that* love with which the Father loves the Son. And the indwelling of this (John xiv. 23) in the soul involves the participation of the divine nature, for *God is love!* (1 John iv. 8.) Thus, as the individual believer is said to be a temple of the Holy Ghost, so also the Deity makes an abode in men collectively, and this constitutes the perfection of the whole. That, of which man, *at the outset* of his history, in mischievous ambition, tried to deprive himself (Gen. iii. 5), humanity receives *at last* through the Redeemer, as the gift of grace, viz. *glorification in God.*

With this elevated thought the Redeemer concludes his prayer for his disciples, and in them for his church through all ages. He has compressed into the last moments given him for conversation with his own, the most sublime and glorious sentiments ever uttered by mortal lips. But hardly has the sound of the last word died away, when Jesus passes with his disciples over the brook Cedron to Gethsemane—and the bitter conflict draws on. The seed of the new world must be sown in death, that thence life may spring up!

The Evangelists have given their representations of the sufferings and death of the Son of God, as well as of his subsequent resurrection, in such detailed and kindred forms, that we must devote to them a separate synoptical consideration.

