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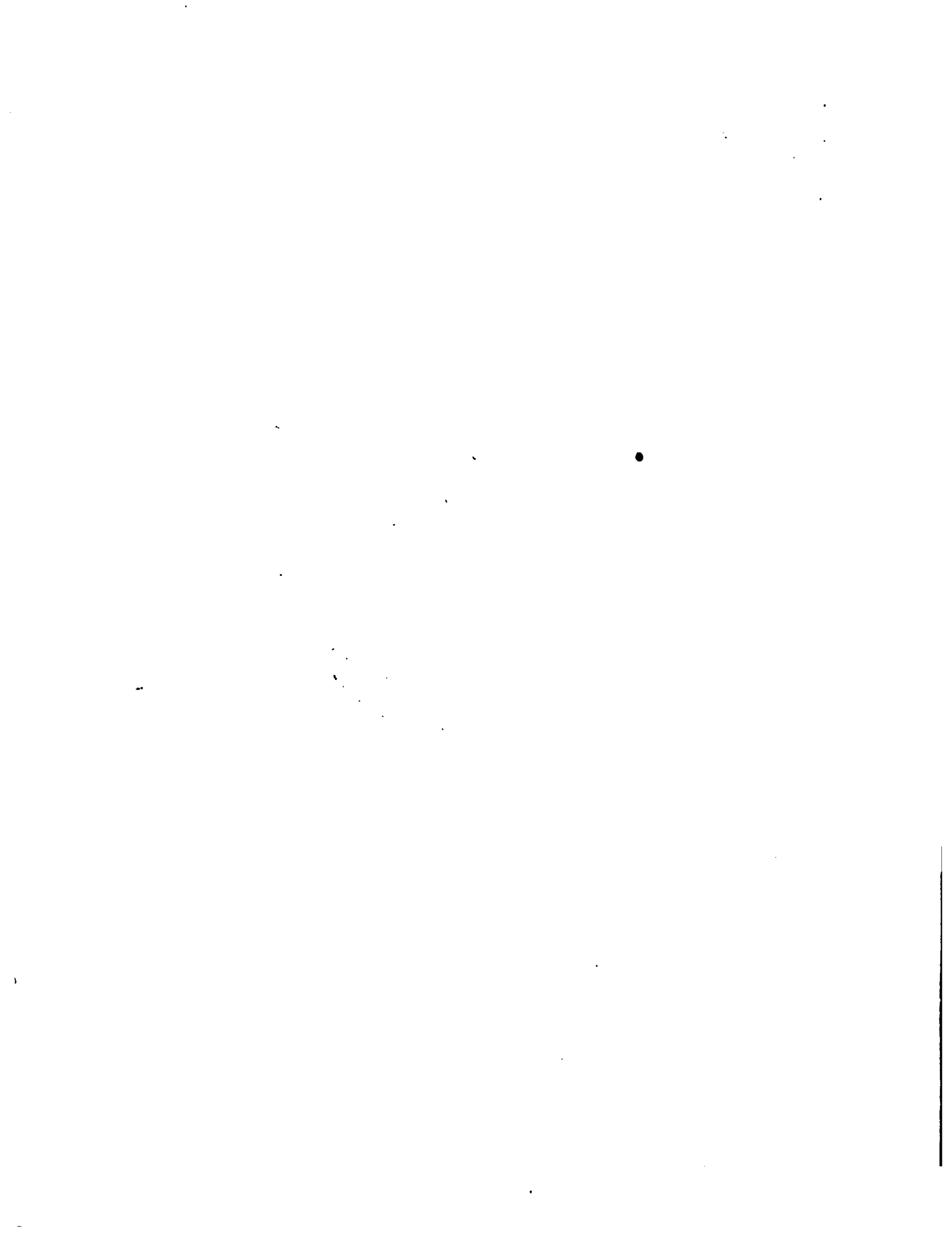


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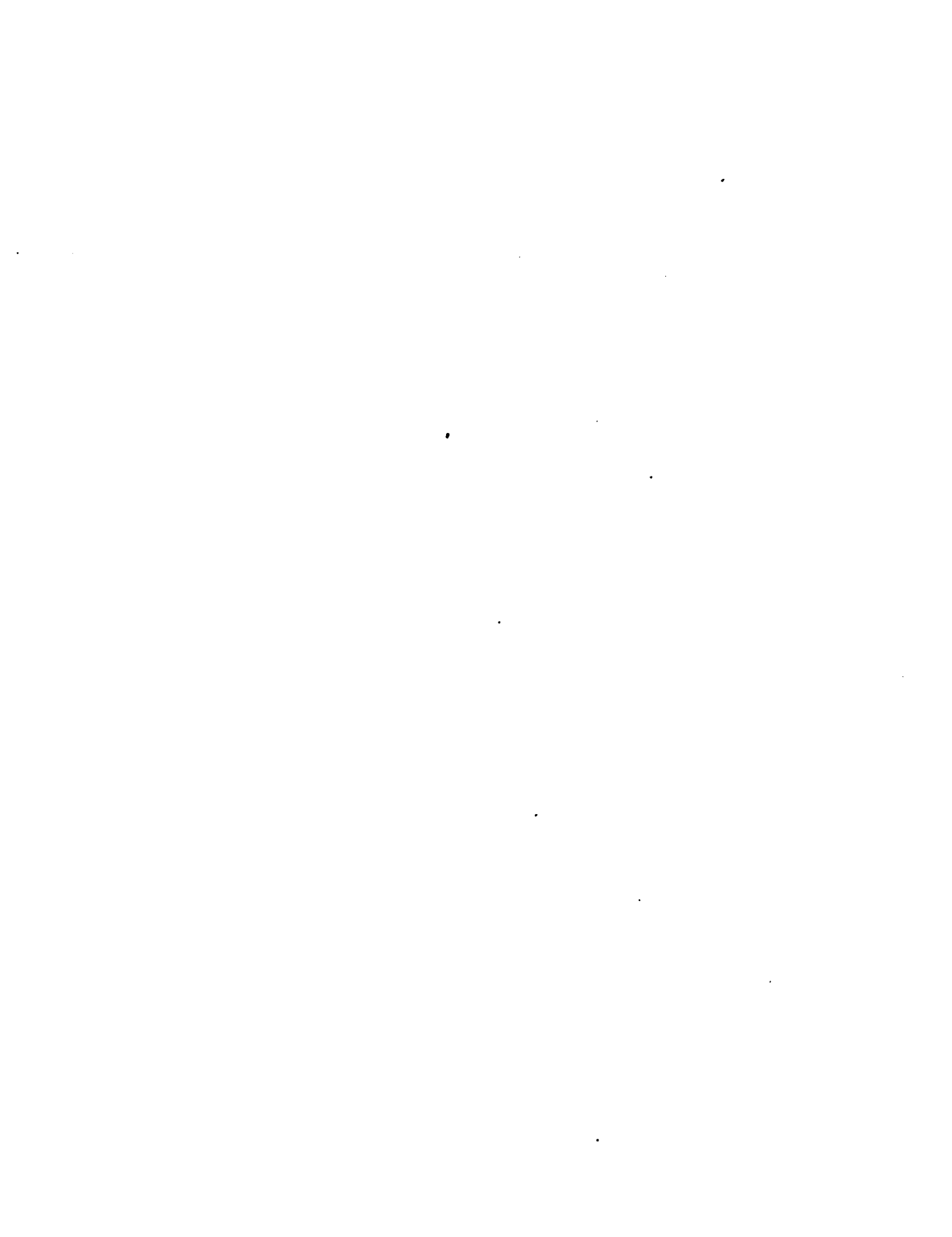
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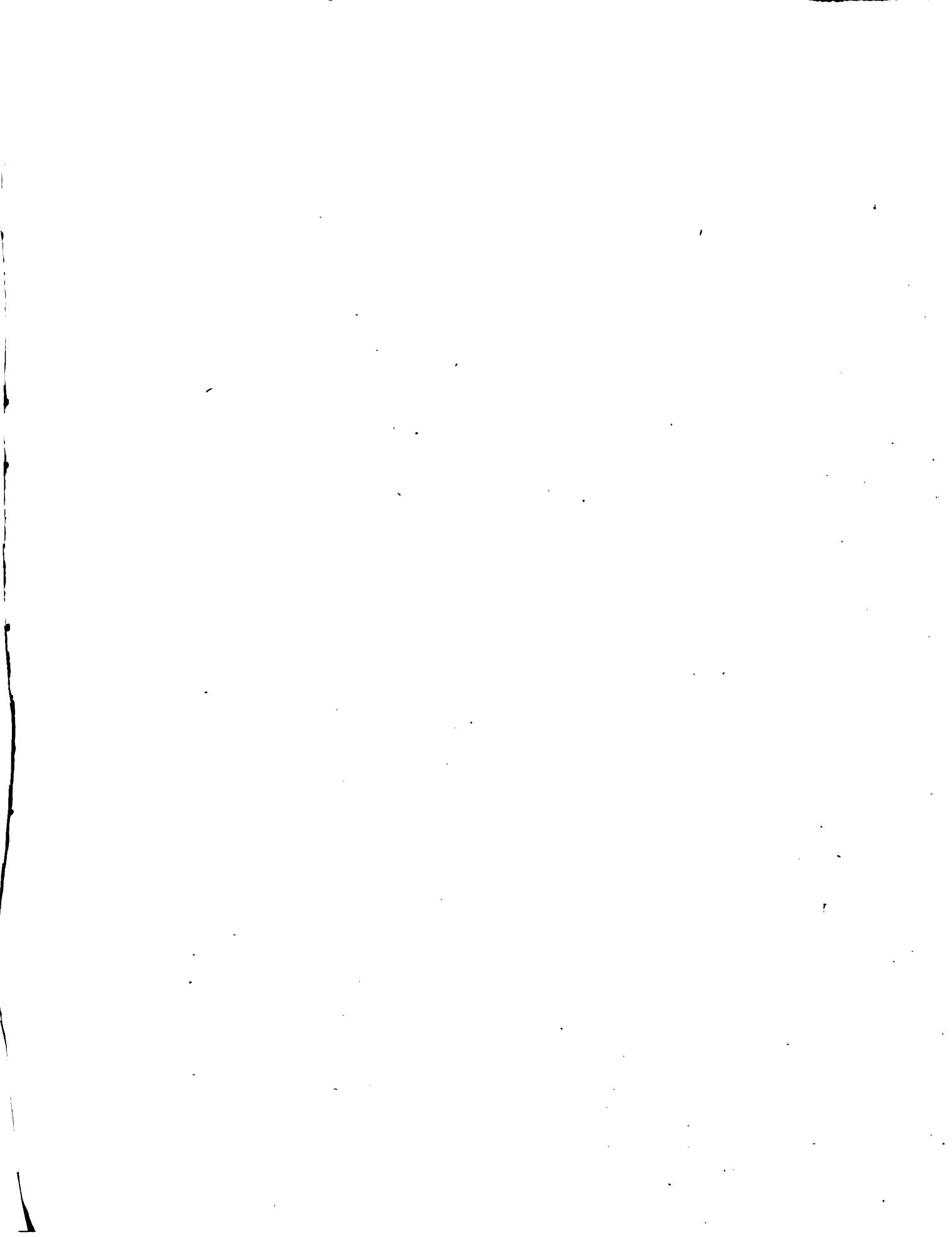
















**CRITICAL**  
**CONJECTURES AND OBSERVATIONS**  
**ON THE**  
**NEW TESTAMENT,**

**COLLECTED FROM VARIOUS AUTHORS,**  
**AS WELL IN REGARD TO WORDS AS POINTING :**

*WITH THE REASONS ON WHICH BOTH ARE FOUNDED.*

**BY WILLIAM BOWYER, F. S. A.;**  
**BP. BARRINGTON, MR. MARKLAND, PROFESSOR SCHULTZ,**  
**PROFESSOR MICHAELIS, DR. OWEN, DR. WOIDE,**  
**DR. GOSSET, AND MR. WESTON.**

**A SERIES OF CONJECTURES FROM MICHAELIS, AND A SPECIMEN OF NOTES**  
**ON THE OLD TESTAMENT BY MR. WESTON, ARE ADDED IN AN APPENDIX.**

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*"Qui studuerit intelligere, cogatur et credere."*  
**TERTULLIAN.**

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**THE FOURTH EDITION, ENLARGED AND CORRECTED.**

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**LONDON:**

**PRINTED BY AND FOR JOHN NICHOLS AND SON, RED LION PASSAGE, FLEET STREET.**  
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**1812.**



ADVERTISEMENT; *March 1, 1782.*

**IT** is in full compliance with the wishes of the original Collector of these Conjectures, that a new and enlarged Edition is now submitted to the Publick. After having been abundantly honoured with the approbation of the Learned on the Continent as well as in this Kingdom, Mr. BOWYER considered it as a duty incumbent on him to revise his former labours. With this view he had prepared a copy for the press, which is the ground-work of the present volume: and has since been considerably augmented by the liberty of transcribing from the margin of Mr. MARKLAND'S Greek Testament such new observations as were suitable to the plan. For this invaluable acquisition the Reader is indebted to that liberal attention to promote the cause of Virtue and Religion, which is one of the many well-known excellences of Dr. HEBERDEN.

Conscious of the inadequateness of his own abilities, the present Editor would not have presumed to venture on a task of such importance, as well as difficulty, if he had not been encouraged throughout by the unremitted labours and friendship of Dr. OWEN; whose regard for the memory of Mr. BOWYER, and distinguished zeal for the interests of Sacred Literature, have prompted him not only to enrich the volume with a considerable number of new notes, but also kindly and attentively to superintend the correction of the whole.

Independent of the honour such communications have conferred, it would be unjust if the Editor did not also here acknowledge how greatly he is indebted for the many valuable notes he has received from the Honourable and Right Reverend Dr. BARRINGTON, Lord Bishop of LANDAFF; from Sir JOHN DAVID MICHAELIS, the learned Professor at Goettingen; from the Rev. Mr. STEPHEN WESTON, of Exeter College, Oxford; from the Rev. Mr. ISAAC GOSSET; and some other excellent Friends, whose names, as they occur less frequently, it will be unnecessary here to enumerate.

“ In

## ADVERTISEMENT.

“In conjectural criticism great liberties have been taken with the Sacred Text,” as one of my Contributors [Bp. Barrington] observes, “both by Antients and Moderns; yet surely bounds must somewhere be set to what an eminent Writer calls *the frolick of conjecture*. On any other ground, one is at a loss what to believe or what to practise. Readings authorised by MSS. or early Versions appear to be the only solid foundation on which alterations may be safely built: and where a Critick proposes a conjecture unsupported by either, it seems necessary to apprise the world, that he does it on a presumption that future discoveries may give a sanction to his emendation.”

Upon this principle the following Conjectures were chiefly raised; and in this light only do they presume to claim the Reader’s notice or regard.

J. NICHOLS.

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 POSTSCRIPT; *March 2, 1812.*

THE credit of this Work having long been fully established, a new Edition, which has repeatedly been called for, is now published; with numerous Additions from the margin of Dr. OWEN’S copy, presented to me by the truly venerable Prelate whose own Notes form no small Portion of the Volume. The Notes of Professor SCHULTZ (who translated Mr. BOWYER’S Conjectures into German) were communicated by the late Reverend Dr. WOIDE; and a separate little Volume of Conjectures by Mr. WESTON, including his Specimen of Notes on the Old Testament, is here incorporated by his permission.

After the long interval of Thirty Years, it is with no small satisfaction that the Editor has again an opportunity of thus publicly repeating his thanks to the Honourable and Right Reverend Dr. BARRINGTON, now Lord Bishop of DURHAM; to Dr. GOSSET; and Mr. WESTON.

J. N.

## MR. BOWYER'S PREFACE.

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I WAS insensibly led into the task of making this collection from seeing a small one published by WETSTEIN in his *Prolegomena* to the N. T. in 4to, A. D. 1731; after which I began to note in the margin of a Testament such others as occurred in my reading. When his edition appeared in folio, 1750, I found that though he had collected from the same stores most of those which I had, yet my labour was not wholly superseded: In the first place, because he has cited only the names of the authors, without mentioning in what part of their works they occur; which was highly proper to have been done in those who have not written regular comments on the Scriptures. In the second place, he has given several emendations in so concise a manner that a common reader will scarce attend either to approve their strength or condemn their weakness, which is the only circumstance that gives a relish to them. A misfortune, to which I have in some measure been obliged to submit, as I knew not where to find some of the authors which Wetstein cites, or could not get at them. Particularly I must own myself indebted to him alone for those of Patricius Junius, library-keeper to Charles I. preserved among Vossius' papers at Leyden, the loss of which, Wetstein observes, might have been easily borne; and Dr. Richard Bentley's, communicated to him while in England, over and above what were in his life-time printed in several parts of his works. Thirdly, though he, as well as Dr. Mill, hath taken notice of *some* variations in punctuation which affect the sense, yet they have omitted many others no less material. These, of how little moment soever they are usually



usually considered, yet, I am bold to say, are of more importance than all the other variations put together. *Qui bene distinguit, bene docet*, is no less true in criticism than in doctrinè.

Alterations under this head, *viz.* Punctuation, I take to be warrantable; since the Apostles, I suppose, inserted no points themselves; if they did, few antient copies now have any. How far I shall be indulged this liberty, must be decided by different judgments. "Cum veteres libros sine distinctionibus scribi solitos constet, sequitur, postea ex describentium iudicio additas: quare & nunc de illis iudicium liberum esse debet." Grot. Annot. ad Marc. xiv. 69; and see him on Marc. vi. 14, Luc. xii. 49; Millii Proleg. n. 90; Locke on 1 Cor. iv. 21, p. 29, and Pref. p. 7; Hammond on 1 Cor. vii. 17; Heinsius on Marc. xi. 1. Bengelius indeed promises to give us, "distinctionem commatum & verborum uti EDIDERUNT APOSTOLI." On the contrary, Wolfius, Cur. Crit. in Rom. ix. 5, vol. III. p. 803, "Ergone in illis accentibus & interpunctionibus vel retinendis vel mutandis ingenioso cuique esse licet, prout lubet, homini imprimis post xvii à Christo nato sæcula inter homines viventi? Itane in primis illis ecclesiæ Christianæ seculis, inter doctores etiam Græcos, nemo fuisse credendus est, cui de nova illa accentuatione & interpunctione quicquam suboleret."

As for emendations of *Words*, not one is designed to be obtruded into the text without the authority of MSS. nor with the authority of versions alone, though many of them I look upon as indubitable. They are not wholly useless, as they open a more obvious sense, as they restore propriety, or even as they set in one view the ingenuity of the several writers' conjectures, or enable the reader to judge of the futility of them.

But, on the other hand, is it not strange that, since the invention of printing, not one edition of the Greek Testament has been published from *Greek MSS. only*\*? The mutilated condition of those which the first editors could procure, led them to supply their defects from the Vulgar Latin, to which they paid at least an equal veneration.

The Complutensian, printed 1514, 1515, 1517, is considered as the first edition, though it was not published till 1592, six years after the first of Erasmus. Those who had the care of it too manifestly discover their prejudices when, in the Prolegomena to the O. T. they say they have printed

\* Wetstein says his was. G. A.

the Vulgar Latin between the Hebrew and the LXX, as Jesus Christ was crucified between two malefactors: This partiality has led them to adopt several readings against the authority of all the MSS. which they were possessed of. Thus Luc. ii. 22, for *ἡμέραι τῷ καθαρισμῷ ΑΥΤΩΝ*, *the days of THEIR purification*, they read *ΑΥΤΗΣ*, of *HER purification*; which our version follows to this day, from a needless timidity that the other reflects on the purity of Christ's nature. See Mill and Whitby. This reading is supported by no Greek MS. Dr. Mill cites Steph. *α.* which is no other than the Complutensian edition, and MS. Vel. which are only the various readings of different Latin copies in Spain, collected by Petrus Fracardus, Marquis of Valois, and which he was obliged to express in Greek terms (though often unskilfully), to conceal his labours from the knowledge of the Inquisition.

So again, 2 Cor. v. 10, for *τὰ διὰ τῷ σώματος*, *things done in the body*, they read *τὰ ΙΔΙΑ τῷ σώματος*, *propria corporis*, as the Vulgar Latin has it; which Mill, who favours that reading, owns is *ΔΙΑ* in the MSS. and that the Iota was expunged *jam inde ab initio*.

Matt. v. 47. *Ἐὰν ἀσπάσηθε τὰς ΦΙΛΟΥΣ* is the reading of the Complutensian edition, and of *most* of the Greek MSS. as Erasmus testifies, and in *all*, as Stephens; yet in their edition, and in almost *all* afterwards, from the authority of the Vulgate, it is changed into *ΑΔΕΛΦΟΥΣ*; and the like of many others.

Erasmus, in general, was free from this bias against almost the whole world besides, presuming even to censure the Vulgate whenever occasion offered; from whence arose an *adage* against him, which does him more honour than his own collection from the antients, *viz. Vult corrigere MAGNIFICAT*\*, applied to such as attempt to mend what the monks thought could not be altered for the better. But notwithstanding this, where his MSS. deserted him, being close pressed by his adversaries, he owns, in his Apology to Lee, he supplied, by a translation from the Vulgar Latin, *one* or *two* verses in the last chapter of the Revelations; which Wetstein†, on examination, found to be no less than *six*; faultily translated too, by leaving out the article (as an inattentive translator from the

\* See Bishop Bull's Sermons, vol. I. serm. vi.

† Prolegomena, p. 126; and see Michaelis's Introductory Lectures, sect. xxxi. p. 74; Simon's Hist. Crit. des Vers. & des Comm. du Nov. Test.

Latin easily might), against the genius of the Greek tongue. Thus ver. 16, *ρίζα* for *ἡ ρίζα*, *λαμπρὸς* for *ὁ λαμπρὸς*; ver. 18, *προφητείας βιβλίου* for *τῆς προφητείας τῆ βιβλίου*, *ἐν βιβλίῳ* for *ἐν τῷ βιβλίῳ* twice; ver. 19, *βίβλος* for *τῆ βιβλίου*, *ζωῆς* for *τῆς ζωῆς*, *πόλεως ἁγίας* for *τῆς πόλεως τῆς ἁγίας*. And from the Comment of Andreas, out of a faulty copy, c. v. 14, after *προσεκίνησαν* he added *ζῶνι εἰς τὰς αἰῶνας τῶν αἰώνων*, for *τῷ ζῶνι*, from the Vulgate, which reads *adoraverunt viventem in secula seculorum*, against the most antient Latin copies. xvii. 4, for *μεσὸν ἀκαθάριτος* he has printed, by a feigned word, *μεσὸν ἀκαθάρτης*, from the Vulgate, which has *plenum abominatione*, instead of what the most antient copies read, *plenum abominationum*, &c. In short, he has been so unhappy in translating from the Latin as to make at least thirty variations from the Greek in so small a compass. Some of these errors he corrected in his second and third editions from the Complutensian, and partly made worse by joining the true reading to his own, which has occasioned a jumble of corrections and corruptions in the six last verses in most of the editions to this day. Thus ver. 16, Stephens from him retains *ὀρθρινὸς* for *πρωΐνος*. Ver. 17, *ἔλθε* twice for *ἔρχε*, *εἰ* for *ἰὰν* twice, which in Erasmus was *ἰὰν εἰ*, corruptly from the Complutensian *ἰὰν*. Ver. 18, *συμμεριζοῦμαι* for *μαριζοῦμαι*, because the Latin version renders it *contestor*, which yet is no other than the usual term for *μαριζοῦμαι*, as Acts xx. 26, Heb. vii. 8, 17, x. 15. Ver. 19, *βίβλος* twice for *βιβλίου*, and *ἀφαιρήσει* for *ἀφελεῖ*. Matt. ii. 11, he has admitted into his edition *εὔρον* for *εἶδον*, only from lighting on a faulty copy of Theophylact agreeing with the Vulgar Latin; which reading, as Mill observes, is followed by most of the subsequent editions.

I shall enter no farther into a detail of the errors of the primary editions, because the Complutensian and the three of Erasmus were probably the basis of all which followed: for though several were printed with the assistance of fresh MSS. it was by comparing such MSS. with one or other of these editions; and when the MS. so compared differed from the printed editions, the editors were often induced to think they had sometimes the better reading, or had at least the authority of other MSS. from whence it was first printed, and which they would not presume to alter. Hence, it is observed, R. Stephens, in his first and second editions, followed Erasmus in general, and deviated from him only where all his MSS. did so too.

But

But in his famous edition, 1550, deserted his MSS. to conform to him, except in about twenty places.

How strangely errors are propagated from any one copy, I have now a remarkable instance before me (for I deal not in rarities), in an edition of the N. T. *Aureliæ Allobrogum*, 1610, which, even so late, has preserved most of the typographical errors which Wetstein has selected out of the Complutensian edition, Prolegomena, p. 117; and has followed several of the same omissions; and some of the same readings received by that edition from *Latin copies* only. I subjoin them under each of these heads, distinguishing by an *asterisk* those errors in the Complutensian which this Geneva edition has NOT followed.

TYPOGRAPHICAL ERRORS IN THE COMPLUTENSIAN EDITION.

	for	read
Mar. i. 45,	ἔξωθεν	ἔξω
xiii. 28,	ὅταν δὴ	ἤδη
Luc. xxiii. 8,	ἵτι ἰδεῖν	τί ἰδεῖν
*John. v. 2,	ἕστη καλυμμένη	ἕσι
Acts x. 22,	ὑπὸ ὄχλου	ὑπὸ ὄλου
2 Cor. x. 10,	παρηγορία	παροσία
Gal. v. 3,	ποιήσας	ποιῆσαι
18,	ἀπὸ νόμου	ὑπὸ νόμον
21,	ἀπερ λέγω	ἀπερ λέγω
Heb. xii. 1,	εὐπερίστατον	εὐπερίστατον
*1 Pet. iii. 22,	ἀποσταγέτων	ὕποσταγέτων
iv. 11,	ὡς χορηγεῖ	ἡς χορηγεῖ
*Apoc. ii. 17,	κενόν	καινόν

OMISSIONS.

Acts xiii. 17,	Deest ἐν τῇ παροιμίᾳ
* xx. 38,	προέπεμπον δὲ αὐτὸν εἰς τὸ πλοῖον
*1 Pet. v. 9,	ἐπιλείψαι
1 John ii. 14,	ἔγραψα ὑμῖν πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς
*2 Cor. vii. 10,	ἡ δὲ τῷ κόσμῳ λύπη θάνατον κατεργάσθαι
Apoc. viii. 7,	καὶ τὸ τρίτον τῶν δένδρων κατεκόπη

READINGS

## READINGS FROM LATIN COPIES AGAINST ALL THE GREEK MSS.

Matt. x. 25,	Βεελζεβὲθ	for Βεελζεβὲλ
Luke ii. 22,	αὐτῆς	αὐτῶν
*2 Cor. v. 10,	τὰ ΙΔΙΑ τῆ σαρ.	τὰ ΔΙΑ.
vi. 15,	Βελιάλ	Βελίαρ
xiii. 5,	εἰ μήτι ἄρα	ἄρα omit
Gal. iii. 19,	ὁ νόμος—διαλαγεῖσα, from some Latin scribe, who thought of LEX being feminine.	
Jude 4,	τὸν μόνον Θεὸν καὶ δεσ- πότην, τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν	τὸν μόνον δεσπότην Θεὸν καὶ Κέριον ἡμῶν Ἰησοῦν Χριστὸν

To remove such strange inconsistencies in the several editions, Professor Wetstein, having collated most of the MSS. afresh, thought it advisable to make an edition out of them all, adopting in general those readings, which had the authority of the greatest number of MSS. Accordingly, he has marked in the margin those readings which by this rule should be received, and has signified in his text what should be omitted; not that *he thought that reading to be always the true one, but that sometimes another, not to be found in any of our present Greek MSS. had a better title to be preferred; which instances, however, are rare, and ought to be discussed in the notes* \*. Accordingly, it is observed, with respect to the two famous texts, 1 Tim. iii. 16, and 1 John v. 8, that in the latter he rejects a reading supported by no one Greek MS. by no version before Jerom, and contrary to the scope of the writer; and in the former rejects a reading supported by above fifty MSS. after the tenth century, for another upon the authority of the earliest versions, the writers of the first five centuries, one Cambridge MS. and the construction of the place: which, perhaps, would incline Michaelis to alter his opinion, that it is always expedient to decide in favour of that reading which is supported by the majority of MSS. †

\* Licet existimaverim lectionem plurimum codicum in textu esse reponendam, non tamen statuerem lectionem illam semper esse genuinam: quin largier aliquando lectionem, quæ in nullis codicibus Græcis hodie reperitur, esse præferendam; sed contendo tum illud non nisi rarissimè accidere, tum de eâ re cautè & accuratè in notis esse disputandum.

† Introductory Lectures, sect. xxviii. p. 58.

Bengelius, to restore the true text of the N. T. took a different method, by collating from all the *printed editions* (though all of them faulty) such readings as he judged would make one true text, bidding defiance to all the manuscripts from contributing any reading which had not the sanction of a *printed edition*. However different this may seem from Wetstein's plan, yet it is less so than would be at first imagined; for though the printed editions were his basis, yet the superstructure was formed from them all, and he gave a secret preference to such readings as the MSS. confirmed. What, for instance, should determine him to read, in the above-cited Matt. ii. 11, *αἰδω* for *εἴπω*, where the sense is as good whichever word we admit? No natural sagacity could suggest that the Complutensian edition had the true reading, and Erasmus's the false, with which the subsequent editions concurred. It must therefore be the weight of MSS. which swayed him, though he pays his court to the printed editions. *Ne syllabam quidem, etiamsi mille MSS. mille critici juberent, antehac [in editionibus] non receptam adducar ut recipiam*, is what he says in his Prologus; which surely is the greatest deference that was ever paid to the press.

But what shall we do for want of older MSS. which might give us the true readings before corruptions crept in? Shall we sometimes trust to versions which are older than any MSS. now remaining? Too precarious, I fear, is that foundation, though Michaelis asserts, "that the versions are sometimes preferable to copies of the original; especially the Syriac and Latin versions\*." Morinus, Harduin, and others of the Romish Church, carry this principle to a boundless length, and maintain that the Greek text has been so totally corrupted that the Latin is to be solely relied on, as having been formed from the best copies †.

But, 1. Where shall we find the Old Vulgate or Italic Version? Father Simon thought he had discovered it in the Latin of Beza's copy, presented to the University of Cambridge. The late Mr. Baker ‡ of St. John's differed from him, and has given his reasons. Michaelis § observes, that the celebrated Boerner, at Leipsick, has a copy of all St. Paul's Epistles of that version; of which Wetstein, vol. II. p. 9, gives no such advantageous

\* Introductory Lectures, sect. xxix. p. 61.

† Ibid. sect. xxxii. Wetstein's Prolegomena, vol. I. p. 127.

‡ Reflections on Learning, c. xvi. p. 132.

§ Introductory Lectures, sect. xxiv.



character. At length we have the Four Gospels of that version published by Jos: Blanchini of Verona, in two volumes, folio, printed at Rome, 1749, from four MSS. the Codex Vercellensis, Veronensis, Corbeiensis, and Brixianus. And though it does not want for allurements of decoration, I do not find hitherto that *the violent take it by force*.

2. If the Old Vulgate could be found, what submission must be paid to its authority? Disagreement of opinions there has always been concerning the time when it was first made: Protestants say, not before Pius the first Italian pope after the canon of Scripture was settled; the Romanists think, that St. Paul having converted many during his two years confinement at Rome, they could not be without the Scriptures in the Latin tongue. Hence then they got it translated by different hands soon after the several parts of the New Testament were written, and thereby preserved more authentic translations than were afterwards propagated from vitiated Greek originals. Only few persons, it may be urged, were necessary to be employed to translate from the Greek; but multitudes there were who could not understand the Greek without a Latin translation. Yet, behold, to the body of these in general, both Jews and Gentiles, the Epistle of Paul to the Romans is addressed. From Suetonius's History, vit. Claudii, c. iv. it appears that one half of the most familiar letters and conversation among the Romans was in the Greek language.

“ Omnia Græcè—

“ Hoc sermone pavent, hoc iram, gaudia, curas,

“ Hoc cuncta effundunt animi secreta: quid ultra?

“ Concumbunt Græcè.” *Juv. Sat. vi. 184—190.*

And see Sat. xv. 110. The Roman emperor's sarcasm upon Herod, the Jewish king, is scarcely understood, as Wetstein somewhere observes, from Macrobius's relation of it: *Melius est illius porcum esse quàm filium*. Where is the salt? Read, as he spake it, τὸν ὢν αἰρῆ ἢ τὸν υἱόν, *his swine than his son*: then we have *alliteration* and *allusion* too. Greek was the fashionable language throughout the Roman empire; but whether the Gospel could make way there so early by means of it, I must leave to the decision of others.

Whenever the *Italic* version was made, we do not find any excellence in it to be boasted of; but, on the contrary, various readings, more than in the Greek. For instance, in Blanchini's *Evangeliarium Quadruplex*, Mar. i.

11, Cod. Vercellen. has *Tu es filius meus dilectus; in te benè sensi.*—Cod. Veronens. *Tu es filius meus dilectus, in quo benè placuit mihi.*—Cod. Corbeiensis: *Tu es filius meus carissimus.*—Cod. Brixian. *Tu es filius meus dilectus, qui mihi benè complacuisti.*

There are frequent mistakes in the translation of words, occasioned by confounding them with those of similar sounds. Wetstein, Prolegomena, p. 83, gives a list of several, some of which are retained in the Vulgate of Jerom to this day; and some Wetstein has taken from his testimony, and some from other antient Latin Fathers. I am sorry we have no more instances out of the Gospels now published, which I must leave to be examined by abler hands.

Matt. vi. 24, *unum patietur*, Cod. Vercel. i. e. ἀνέξεται, for ἀνδέξεται, *sustinebit*, as Hieron. and Cod. Corb.

Mark ix. 20, *conturbavit*, Hieron. Cod. Vercel. Veron. Corb. Brix. i. e. ἐτάραξεν, for ἐσπάραξεν, *discerpsit*.

Acts ii. 22, *approbatum*, Hieron. i. e. ἀποδοδεσμένον, *approved* in our version, for ἀποδεδεισμένον, *shewn*.

Rom. iii. 25, *propositum*, Comm. in Ambros. and Aug. De spiritu & litera, c. 13, i. e. παράσιον, for πάρεσιον, *remissionem*, Hieron.

Eph. iv. 19, *desperantes*, Hieron. & Syr. i. e. ἀπηλικότες, for ἀπηληκότες, *being past feeling*.

Col. ii. 5, *quod deest necessitatibus*, i. e. τὸ ὑστέρημα τῆς χειρίας, W. for στερίωμα τῆς εἰς Χριστὸν πίστεως, *the steadfastness of your faith*.

2 Thess. iii. 16, *loco*, i. e. τόπω, Hieron. for τρέπω, *by all means*. Τόπω, quod certè melius convenire puto. *Bexa*.

1 Tim. vi. 20, *vocum novitates*, Aug. Ambros. Hieron. i. e. καινοφωνίας, for καινοφωνίας, *vain babblings*.

Philem. 6, *evidens*, Hieron. i. e. ἐναργής, for ἐνεργής. The Vulgate perhaps the truer reading. *Bexa*.

16, *pro servo*, Hieron. i. e. ὑπὲρ δούλου, for ὑπὲρ δούλου. The Vulgate perhaps should be *plus servo*. *Estius*.

Philip. iii. 10, *cooneratus*, W. i. e. συμφερεζιζόμενος, for συμμορφιζόμενος, *configuratus*.

Gal. v. 7, *nemini consenseritis*. Hoc, quia nec in Græcis libris, ait Hieronymus, prætereundum videtur.

There are words omitted because the Translator did not understand them.

Luc. vi. 1, *δεύτερον πρῶτον, in sabbato without primo.* Cod. Vercel.

Rom. i. 31, *ἀσπόνδες, absque fœdere,* Hieron.

xv. 20, *πρædicavi evangelium,* Hieron. for *φιλοδιμέμενον εὐαγγελί-  
σασθαι, studens evangelizare.*

1 Cor. vii. 35, *εὐπρόσεδρον ἀπερισπάσως, sine impedimento Dominum obse-  
crandi,* Hieron. qui testatur hæc verba, lib. i. adv. Jovin. c.  
7, in Latinis codicibus ob translationis difficultatem penitus  
non inveniri. *Estius.*

Heb. iv. 1, *ἀπαγγελία* put for *ἐπαγγελία, relicto mandato,* Wetst.; *relictâ  
pollicitatione,* Hieron.

vi. 1, *θεμέλιον καταβαλλόμενοι, fundamentum perperam diruentes,*  
Wetst.; *dejicientes,* Hieron.

No sooner was this Italic version published than Marcion, the Heretic, and his followers seized it, and converted it to their own purposes, by making an *Evangelium* chiefly from St. Luke, and an *Apostolicum* from some of the Epistles, leaving out what they thought favoured the Jewish Religion. Their principles they spread by a translation from the Latin into Greek, making their text conformable to the *Italic* version. This is a discovery we owe to Wetstein, though it was in some measure hinted by Mill, Prol. 378. We have three testimonies of his citations, from *Epiphanius*, from *Tertullian's* IV. and V. *Book against Marcion*, and from the *Dialogue against the Marcionites*, whence manifestly appears its agreement with the Latin copies against all the Greek ones. I shall give from Wetstein's Prolegomena, p. 80, a few instances:

Coloss. iv. 11, *ἔτοι μόντοι με εἰσι συναρῶν*, where *με εἰσι* is added from the Latin. Luc. x. 1, where not LXX disciples are mentioned in conformity with the Greek, but LXXII agreeably to the Latin. 1 Cor. i. 11, *ἤκουσά μοι* for *ἐδηλώθη μοι*. Matt. v. 39, he mentions only the *cheek*, without saying *the right cheek*, which is the reading of the Latins, as Augustin tells us. 1 Thess. iv. 16, *ἐξερθήσομαι* for *ἀναστήσομαι*. Matt. κxiv. 27, *ἐκβαίνει* for *ἐξέρχεται*. Ibid. *ἡ ἔλευσις* for *ἡ παρουσία*. Luc. xxiii. 26, *ἐνέκειν* and *ἐνέκει* for *φέρειν*. Gal. vi. 7, *ἃ γὰρ ὦν σκίρη ἀνθρώπος, ταῦτα*—for *ὁ* and *τῶτο*. In the parable of Lazarus and the rich man, *ἐτάφη ἐν τῷ ᾄδῃ* is from the distinction of the Latins. 2 Pet. iii. 15, *τὴν δεδομένην* for *τὴν δοθεῖσαν*. Luc.

x. 18, εἶδον for θεώρων. Luc. xxiv. 39, ὁράτε for θεωρεῖτε. Luc. viii. 46, ἡσθήθη γὰρ δύναμιν ἐξεληῦσαν ἐξ ἐμῆ for ἐγὼ γὰρ ἴδων δύναμιν ἐξεληῦσαν ἀπ' ἐμῆ. Eph. i. 6, he adds with the Latins *in* αὐτῆ. And so Matt. xxii. 45, he adds ἐν πνεύματι. And Luc. xviii. 35, he has the five Variations from the common editions which agree with the Cambridge MS. Gal. vi. 17, τῶν ἄλλων for τῷ λοιπῷ.—And Tertullian produces such readings of Marcion, which can be accommodated only to the Latin phrase, as Luc. xx. 35, *quos autem dignatus est Deus seculi illius possessione, ei δὲ καταξικωθέντες τῷ αἰῶνος ἐκείνου τύχειν*. Ephes. iii. 9, in the Greek τῷ ἀποκικρωμένῳ ἀπὸ τῶν αἰώνων ἐν τῷ Θεῷ τῷ τὰ πάντα κτίσασθι: he has at his own pleasure taken away the preposition *in*, and rendered it *occulti ab ævi deo, qui omnia condidit*, which is not possible to be the translation of ἀπὸ τῶν αἰώνων ἐν τῷ Θεῷ. Lastly, as Epiphanius tells us, Gal. v. 9, he reads δολῷ for ζυμοῖ, following the Italic version, *corruptit*.

In the fourth century, by order of Pope Damasus, Jerom undertook to reform the old Italic, which, by devastations, persecutions, sects, and schisms, had undergone, as well as the Greek, various corruptions. He left, as he tells us, many places uncorrected for fear of alarming the Public; and some he made worse. All Protestants infer that the original *Italic* was done by some ignorant and unskilful hand, from what they see remaining of it in the early Fathers, and the condition in which Jerom left it; notwithstanding it has had very able defenders. But the prevalence of the Roman empire, and afterwards of the Roman church, occasioned a great deference to be paid to the Latin, and brought the Greek tongue to be little understood. MSS. were transcribed with the Latin version line for line against the Greek; and Michaelis, who consents to adhering to the Latin sometimes, observes that the Greek text was often altered from it\*.

Take the following instance of the extensive influence of the Pope. "The Churches in Armenia and Cilicia subjected themselves to him in the XIIIth century. Haitho, the King of Armenia at that time, *viz.* "from 1224 to 1270, was a superstitious prince, and condescended, before his death, to be a Franciscan friar. This King provided a new edition of the Bible; and as he understood Latin, and was entirely devoted to the Church of Rome, he corrected, or corrupted, the Armenian edition in

\* Introductory Lectures, sect. xxiv.

“ some respects according to the Latin Vulgate\*.” On the other hand, Mr. Casley † gives clear proof of the ignorance and corruption of the Latin scribes. “1 John v. 6, instead of *Spiritus est veritas*, which is the true reading by the authority of all Greek copies, is read in all Latin copies now extant, *Christus est veritas*:—Though the two words differ very much when written at length, yet in old MSS. they differ only in a single Letter, the first being always written  $\overline{\text{SPS}}$  and the latter  $\overline{\text{XPS}}$ , i. e.  $\overline{\text{XPS}}$ , which is an abbreviation for  $\text{Χριστός}$ . For in Latin MSS. the Greek Letters of the word *Christus*, as also of *Jesus*, are always retained; except that the terminations are changed according to the Latin language. *Jesus* is written  $\overline{\text{IHS}}$ , or in small characters  $\overline{\text{ih̄s}}$ —which is the Greek  $\text{ΙΗΣ}$ , or  $\overline{\text{ιησ}}$ , an abbreviation of  $\text{Ἰησῦς}$ . However, the scribes knew nothing of this for a thousand years before printing; for, if they had, they would not have written  $\overline{\text{ih̄s}}$  for  $\text{Ἰησῦς}$ . But they ignorantly copied after one another such letters as they found put for those two words. Nay, at length they pretended to find *Jesus Hominum Salvator* comprehended in  $\overline{\text{IHS}}$ ; which is another proof that they took the middle letter to be  $\text{h}$  not  $\eta$ . The Dash also over the word, which is a sign of an abbreviation, some have changed to the sign of the Cross.”

The Alexandrian, or, as it might more properly be called, the Constantinopolitan MS. of the Greek Testament, placed by Grabe ‡ at the end of the Fourth Century, but by Mill and Wetstein § at the end of the Fifth, was looked upon, as far as it is complete, the authentic standard that ought to be followed. In this, P. Junius, B. Walton, J. Grabe, J. Mill, R. Bentley, W. Whiston, and others, were agreed; and J. Wetstein set out in the same opinion: but was afterwards convinced, that it is made to conform to the Vulgar Latin; which he confirms by a plentiful list of places agreeing with that version, and differing from the Greek MSS.

It is an happiness for us, that, after all the disputes about the preference of one MS. to another, of the readings of the Italic Vulgate, or St. Jerom's, or the excellence of either to the Greek, the Variations are of so little moment to the general sense, that a Point or a Comma are of greater;

\* Introductory Lectures, sect. lxvii. p. 135. Two Letters of Sir Isaac Newton, &c. p. 70.

† Catalogue of the MSS. in the King's Library, Preface, pp. xxii. xxiii.

‡ Prolegomena, c. I.

§ Prolegomena, p. 10.

and I do not know but that a critical sagacity must be our best guide in publishing a Greek Testament at last, since Dr. Bentley's plan (as I am told it was) of adhering to the Alexandrian MS. is found to be defective.

Besides a correctness of *text*, some there are who expect an elegance of *diction* in the New Testament. Dr. Middleton, in particular, alleges the uncouthness of it as a proof that it could not be inspired; for he, with some others, imagines that inspiration has extended not to the *matter* only, but to the *words*, or might be expected to do so.

It is enough to answer, with the late Archbishop Secker\*, "that the authors of the New Testament, had they been masters of the most elegant Greek, would have acted wisely in preferring to it that vulgar kind which the persons to whom they wrote ordinarily used, and understood better." Inspiration did not hinder that familiar style which might be expected from them without it. The very ingenious writer of the Letter to Dr. Leland, p. 21, observes, "When the Greek language was first infused, it would no doubt be full of their native phrases, or rather it would be wholly and entirely adapted to the Hebrew and Syriac idioms. This would render their expression somewhat dark to their Grecian hearers; but it would be intelligible enough to those to whom they principally addressed themselves, the *Hellenistic Jews*; who, though they understood Greek best, were generally no strangers to the Hebrew idiom. Nothing hinders but they might, in the ordinary way, improve themselves in the Greek tongue, and superadd to their inspired knowledge whatever they could acquire besides, by their conversation with the native Greeks, and the study of their language.—All this is very *supposable*, because their turning to the Gentiles was not till near TEN years after the descent of the Holy Ghost upon the Apostles; and the date of their earliest writings, penned for the edification of the Church, was not till TWENTY after that period. In all which time they had full leisure," &c. Inspiration then facilitated their acquiring it more perfectly by natural means.

I would observe, farther, that much the greatest part of the New Testament was written by persons who were not Apostles, and consequently not inspired with the gift of tongues, as far as we know, at the day of Pentecost.

\* Sermons, vol. VI. p. 77.



Matthew, who was an Apostle, and we suppose present at that day, wrote his Gospel, as it is generally said, in Hebrew, which was afterwards translated into Greek, for the use of the Christians\*.

Mark was not an Apostle, and therefore probably absent. He might acquire Greek by being a companion of St. Paul in his travels. Grotius says of him *plus cæteris ἐβραϊστῆς*.

Luke was born at Antioch, the metropolis of Syria, at a time when Greek was spoken there more than Syriac. The successors of Alexander, who were possessed of Syria, kept their court in this city; and, if they did not efface the original language of the country, introduced at least a new one, the remains of which are preserved there to this day †. Their religious and civil polity here seem to have been carried on in Greek: both which appear on their coins inscribed *always* with Greek legends in honour of Grecian Gods, as ΖΕΥΣ ΦΙΛΙΟΣ. ΖΕΥΣ ΚΑΣΙΟΣ. ΠΡΟΣ ΔΑΦΝΗΝ, the name of an adjoining village, where a temple was erected to Apollo ‡. Here the Disciples, who were dispersed by the persecution which arose after the death of Stephen, having preached to the Jews only before, addressed themselves to the Greeks §, and in consequence of it were first called *Christians*, a word of Grecian not of Syriac extraction. Had it been a translation of the latter, the sacred Historian would have said *Μεσσαδα* or *Μεσσαδαί*, ἡ ἐστὶ Χριστιανὰ, as John i. 42, *Μεσσίας*, ἡ ἐστὶ μεθερμηνεύμενον, ὁ Χριστός. This the Syriac interpreter was well aware of, who justly preserves the nominal term in Syriac letters, though for *Christ* he elsewhere writes *Messias*, or wholly omits it, as for a very obvious reason in the place just cited. Luke therefore had no occasion for inspiration to learn Greek; who, by the way, has as many peculiarities of style as any of the rest.

St. John, writing his Gospel the last of them all, had opportunity to make himself master of Greek by that time; and it is one proof of his writing the Revelation before his Gospel, because the language in the former is more incorrect than in the latter. "Thence it may be gathered," says Sir Isaac Newton ||, "that it was written when John was newly come out of Judea, where he had used to speak the Syriac tongue, and that he did not write his Gospel till by a long converse with the Asiatic Greeks

\* See Michaelis, sect. lxxxix.

† See Sandys's Travels, under *Greeky*.

‡ Noris de Epochis Syromacedonum, passim. Cum omnes nummi qui hanc [urbem] spectant, Græcis sunt scripti characteribus. *Harduin*. Num. Pop. et Urb.

§ Acts vi. 19, 20.

|| Observations on Prophecies, p. 238.

“ he had left off most of the Hebraisms.” Bengelius\* instances in several appositions of different cases hardly to be found in any other writer whatever, as c. i. 5, “ ἀπὸ Ἰησοῦ ὁ μάρτυς ὁ πιστός. ii. 20, τὴν γυναῖκα ἢ λέβητα. iii. 12, τῆς καινῆς Ἰερουσαλήμ ἢ καταβαίνουσα. viii. 9, τὸ τρίτον τῶν κλισμάτων τὰ ἔχουσα ψυχάς. ix. 4, τῷ ἀγγέλῳ ὁ ἔχων τὴν σάλπιγγα. xix. 12, τῶν ἀγίων οἱ τηροῦντες. xviii. 11, seq. τὸν γόμον αὐτῶν ἕδεις ἀγοράζει ἐκέτι, γόμος χρυσοῦ. xx. 2, τὸν δράκοντα ὁ ὄφις ὁ ἀρχαῖος. xxi. 10, 12, τὴν πόλιν ἔχουσα. And nearly the same xiv. 9, τῷ θηρίῳ καὶ τὴν εἰκόνα αὐτῆ. xvii. 4, βδελυμάτων καὶ τὰ ἀκάθαρα; and iv. 4, vii. 9, xiii. 7. In summâ, Hebraismus toto regnat libro.”

Fourteen Epistles to particular Churches were written by St. Paul, born at Tarsus, of the same country with the Poet Aratus, whom he cites.

The three remaining, Peter, James, and Jude, might owe their ability of writing Greek more to their own Industry than to Inspiration, if we consider the partial effects of the latter, and the fair opportunity given for the exertion of the former. Grotius on 1 Thess. v. 19, observes that the gift of tongues in general was temporary, and that the power was dormant except when it was occasionally exerted: “ Spiritus sunt dona sanationum et linguarum, quæ sicut in ignis forma data erant, ita igni rectè comparantur, ac proinde rectè dicuntur suscitari, 2 Tim. i. 6, studio pietatis. “ Illa dona non vult dare, aut servare, nisi credentibus et piè viventibus. “ Vid. Matt. xvi. 17.” The opportunities they had of learning Greek, which was no ways obstructed by Inspiration, I now proceed to shew.

From the conquest of Alexander, as Salmasius observes, one common Greek was spread over Syria, Egypt, and all Asia: which I the rather mention because Mr. Dodwell charges him with overlooking this circumstance †. The Jews, wherever they were born, retained their native language with the Hebrew; and Greek was used in the Synagogues at Jerusalem, which rendered it in some measure familiar to them. It was the fashionable language of the time over great part of the world. It was

\* Appar. Crit. sect. i. 5, p. 778.

† Alexandri posterì et successores reges in Ægypto et Syriâ eam linguam aded fundarunt, ut præ patrio Syrorum et Ægyptiorum sermone Græcus prævaluerit.—Sic per totam Asiam et Græciam Κοινή evasit, quæ antea peculiaris erat unius populi dialectus. Salmas. de Lingua Hellenistica, p. 442.—Non est dubium quin ætate Apostolorum plures Hierosolymis vixerint veri et germani Judæi, id est, Hebræi, qui etiam linguam Græcam apprime calcuerint, pp. 193 and 442.—This Mr. Dodwell overlooked, when he says, Lingua Macedorum Græca, etiam Romanis imperantibus, in oriente obtinuerit. Mirum hæc in rixis suis non vidisse Salmasium, p. 13, tamen illum tunc magis movebat studium opprimendi Hebræi, quam studium veritatis. Diss. in Iren. p. 437.

well known (says Grotius on Matt. xxvii. 37) to the people of PALESTINE, and the neighbouring nations; and Harduin, "Græcus sermo fuit Galilæis "familiaris à temporibus regum Græcorum\*." Public edicts were fixed up at Tyre and Sidon in Greek and Latin, and even at the temple of Jerusalem, prohibiting strangers from entering beyond the outer court †. The woman of Canaan, on the coast of Tyre, to whom Christ went, Matt. xv. 22, is said by Mark vii. 26, to be a Grecian, and Syrophœnician by nation, in the neighbourhood of Judea. And, I speak it with diffidence, a prosecution against our Saviour could not well be carried on by the chief Priests before the Roman Governor without using Greek. The inscription on the cross was in Latin, Greek, and Hebrew, to notify the crime alleged, to the multitudes of people who came to the Passover.

From such considerations as these, Rualdus, in his Life of Plutarch, c. xiv, tells us, that some of the learned in his days concluded, that the Apostles were able to write it without inspiration. But, having given several instances of the Provinces' attachment to the Greek language in opposition to the attempts of the Romans to establish the Latin, he dubiously inclines to the common opinion concerning the inspired writers, for the reason commonly given, their low condition. But, allowing the Greek language to be understood by the better sort, where shall we draw the line to exclude the writers of the N. T. (poor as they were) from acquiring it? The Hellenists were continually bringing it in among them: for whether, with D. Heinsius, they were Jews Græcising in their own language, and using the Greek version of the LXX; or whether, with Salmasius, they were Jewish Proselytes born of Grecian parents ‡, Greek, it is allowed, they retained; the dispute between these great men being, as F. Simon observes, only about whose property the shadow of the ass should be §. When St. Paul harangued the mixt multitudes at JERUSALEM, Act. xxi. 2, it is said they kept the more silence, because he spake in the Hebrew (i. e. the Syriac) tongue. It was indifferent to him in which language he should speak: and many, there, were ready to hear him in either; but were better pleased that he honoured the popular dialect of the country. Thus much may be allowed, without going into the extravagances of Isaac Vossius, who, in

\* Harduin. Chron. V. T. p. 608, et Grot. adnot. in Matth. et Mill. Prol. 377.

† Jos. Ant. xiv. 10, 3, 13, 5, xv. 11, 6.

‡ The other interpretations of this word see in Fabricius, Bibl. Gr. l. iv. c. v. p. 226.

§ Castigat. ad Opusc. Is. Vossii, p. 161.

defence of the inspiration of the LXX, would turn the tables upon us, maintaining that Greek was the patriot tongue of Jerusalem; and that Syriac was spoken by none but poor ignorant people in the country villages; in which he has been candidly confuted by Dr. Wotton\*.

I would observe further, To suppose the Writers of the N. T. acquired the language by their own application, accounts very naturally for their writing it in the style of the neighbouring countries, and the time in which they lived. The Inscription of Ptolemy Euergetes, found at Adule, preserved by Cosmas in his *Indicopleustes*, and printed by the late Mr. Chishull, abounds with expressions peculiar almost to the LXX and the N. T. as the learned Editor has observed: such as *ἐπολέμησα χώρας, ἔθνη &c. de bellavi regiones, &c.* with an accusative, as Isai. xxxvi. 10, xxix. 1. He instances further in *εὐχαριστίαν, εὐχαριστίας ἔχειν τῇ ἐμῇ γῆ†*; which I can inform the Reader he retracts in a MS note in the margin, from having found the same expressions in more approved authors. I will beg leave therefore to give the Reader another instance from p. 81, of *ἀνάλογῆς*, which occurs in Matt. ii. 2, *quod in singulari apud idoneos Græcos vix invenies*, says Beza; and yet we find it in the same Inscription, and in Philo de Monarch. vol. II. p. 223, ed. Lond. I will add *βιασίης*, scarce to be found any where but in the same writers, Philo De Agricultura, vol. I. p. 314, and Matt. xi. 12. Matthew, or his translator, seems to have been led into the use of the words, not from the rudiments of the tongue inspired, but by an acquisition of it from familiar use and conversation; and has fallen into some errors, which discover themselves by their small variation from the Syriac, as is seen in ch. x. 10; and *γῆ Ἰούδα*, ch. ii. 6, where the Greek construction is wrong‡. *Σὺ εἶπας*, Matthew xxvi. 25, 64, is put for *כְּדַבַּרְתָּ כֵן rectè dixisti*, after the Hebrew manner. But as *φημ' ἐγὼ* is used to signify assent, *omnino vere*, in Aristoph. Plut. I. II. p. 8, in

\* Miscellaneous Dissertations relating to the Misna, Preface, p. ix. et seqq.

† My late learned friend Mr. Maittaire takes great pains, and goes out of his way too, to reduce a passage here to the rules of construction, Mon. Adul. p. 81. *Δι' ἧν ἔχω τὸν μέγιστον Θεὸν μου Ἄρον εὐχαριστίας, quamobrem gratias habeo maximas Deo Marti.* But how can that be fetched out of the Greek? He therefore proposes it should be translated: *Propter quod beneficium habeo, sive agnosco, Martem maximum Deum, i. e. δι' ἧν εὐχαριστίας ἔχω τὸν μέγιστον Θεὸν μου Ἄρον.* Index in Marm. Oxon. voce *Syntaxis inconcinna.* No doubt it should be read [*εἰς*] *τὸν μέγιστον Θεὸν μου Ἄρον*, the preposition having been, as is common, omitted at the beginning of the line in the press; and I should ask pardon of this Gentleman (*scirent si agnoscere manes*) for having been accessory to creating him this unnecessary trouble.

‡ Introductory Lectures, sect. lxxxix. p. 222, and sect. vi. p. 12.

Æschin. Isocrat. Dial. II. sect. 31, 32, et alibi, we will allow it to be either of *Greek* or of *Hebrew* original.

Among the following Conjectures, not one is offered to be obtruded for an admission into the Text without the authority of MSS. And yet there are several which are highly probable, though the authority for them is lost. In Mark xii. 42, *λεπτά δύο* [*δύο ἄρτοι κωδράβητος*], the omission of *κωδράβητος* is supported by no one MS. I would add; nor by any version, till what was produced from Marshal's Saxon Gospels. In John xix. 21, *ἀρχιερεῖς* [*τῶν Ἰουδαίων*], though no where else found, is omitted only in Archbishop Wake's MSS. and the Syriac and Saxon Gospels; and yet hit upon by two Criticks unknown to each other, and I dare believe will be approved by all after them. Luke ii. 2, (*Ἄδων ἢ ἀπογραφή ἑσθέρων ἐγγύθι ἡγεμονεύοντος τῆς Συρίας Κυρηνίας*), the whole parenthesis is so hard to reconcile with true history, that it is most probably a gloss; and I have the authority of a learned Bishop for saying so. And yet all the MSS. retain it.

It is certain, the most fruitful source of false readings of any importance springs from marginal glosses, unwarily introduced into the text. They are, I am convinced, far more numerous than one would at first suspect. Many of them are taken notice of in the course of this work: but when once pointed out, are left entirely to the reader's disposal, to be rejected or adopted as he thinks fit.

In the course of this work I should have taken notice of Mr. Whiston's transpositions\* in St. Mathew, from the *Fourth* Chapter to the *Fourteenth*, which reduce his Gospel to the order of time in which the other Historians place their narrative; and he afterwards proceeds regularly along with the rest from the death of John the Baptist and the commencement of our Saviour's ministry upon it. After Matt. iv. 22, he places viii. 14—17. Then viii. 2—4, ix. 2—17. The third Passover xii. 1—21, iv. 23, v. 1, viii. 1, v. 2—48, vi. 34, vii. 1—29, viii. 5—13, xi. 2—30, xii. 22—50, xiii. 1—53, viii. 18—34, ix. 1, viii. 19—22, ix. 18—34, xiii. 54—58, ix. 35—38, x. 1—42, xi. 1, xiv. 1, 2, 3; and so uniformly to the end of his Gospel. Mr. Whiston says, p. 104, "That the Sermon on the Mount is placed too soon, both St. Luke's account of this matter, and some circumstances in St. Matthew himself, will demonstrate to us. "Matt. v. 1, 2, the verses before this Sermon in St. Matthew run thus:

\* Short View of the Chronology of N. T. Preface, p. 100 et seqq.

"And

" *And seeing the multitudes, he went up into a mountain; and when he*  
 " *was set, his Disciples came unto him. And he opened his mouth, and*  
 " *taught.* The verses following are these: ch. vii. 28, 29, and viii. 1.  
 " *And it came to pass when Jesus had ended these sayings, the people*  
 " *were astonished at his doctrine: For he taught them as one having au-*  
 " *thority, and not as the Scribes. When he was come down from the*  
 " *mountain, great multitudes followed him.* From which verses it has  
 " been commonly believed that this Sermon was preached in the Mount.—  
 " And at first sight it appears also to have been preached to his Disciples  
 " alone there, and that in the posture of sitting too, and that Christ de-  
 " scended not till long afterward. Whereas it appears from Luke, that  
 " Christ ascended up into the Mount, called his Disciples to him thither,  
 " chose the XII Apostles there, descended with them, and stood on the  
 " plain, healed great numbers there, and there also directing his first dis-  
 " courses to his Disciples, did he preach his Sermon to those vast multi-  
 " tudes then present. Nay, St. Matthew himself, in his present order,  
 " though at first he seems to confine the Sermon to the Disciples as the  
 " sole auditors; yet at the conclusion says, The multitudes (*οἱ ὄχλοι*) were  
 " *astonished at his doctrine* therein contained; thereby fully assuring us  
 " that *they* were present at this most famous Sermon of our Saviour's mi-  
 " nistry: according to St. Luke's more large account of the whole matter.  
 " Which being considered, it will be reasonable to insert the first verse of  
 " the Eighth chapter of St. Matthew, just before the Sermon, instead of  
 " placing it, as now, at the conclusion; and every circumstance is then  
 " easy, and perfectly agrees with St. Luke's History. The Sense will run  
 " thus: *And seeing the multitudes, he went up into a mountain; and*  
 " *when he was set, his Disciples came unto him. And when he was come*  
 " *down from the mountain, great multitudes followed him. And he*  
 " *opened his mouth and taught them, saying, &c.*" For the rest, I refer  
 to his *Harmony*.

That there were several of the like transpositions among the Latin co-  
 pies is testified by Jerom and two MSS. now remaining. Thus Matt. v,  
 between the 12th and 13th verses, a verse is added in the San-German  
 MS. taken from Luc. vi. 26, *Nolite gaudere, cum benedixerint vos om-*  
*nes homines: sic enim faciebant pseudoprophetae patres eorum.*—And se-  
 veral taken from Mark: As Matt. xiv. 26, after *quia phantasma est*, are

added in MS. Corbeiensis, *Non enim intellexerant, sicut nec in panibus: erat enim cor eorum obtusum*, from Mark vi. 52; and many more, as observed by Philippus Garbarellus, *Prolegomena ad Jos. Blanchini*, p. 50.

Some of our Commentators and Harmonists have done the Gospels much injury by contracting the term of our Saviour's ministry. For thereby they have introduced into them many difficulties, which would have had no place on the supposition of a longer period. And the further the period is extended, the fuller and clearer do the Gospel Histories appear. Christ's ministry is generally confined to the space of about three years. But Mr. Whiston and Sir Isaac Newton both make it to have lasted five Passovers, &c.; which Gerhard Mercator first discovered, as Isaac Casaubon observes, *Exerc. xxi. Num. I. Ann. xxxiv.* I shall give here a short Abstract of the transactions, according to Sir Isaac's division of them.

The Fifteenth of Tiberius began Aug. 28 [Aug. 19] An. J. P. 4742, [whose reign began Aug. 19 An. J. P. 4727, A.D. 14]\*. So soon as Winter was over, and the weather became warm enough, John began to baptise. Luke iii. 1. [*Suppose in March.*]

A.D. Tib.

31. 16-17. The *First Passover*, John ii. 23, Wednesday March 28, after Christ's baptism (which was, we may suppose, in September, the 17th of Tiberius not beginning till Aug. 19); he came into Judea; staid baptising there, while John was baptising in Ænon, John iii. 22, 23.

John cast into prison in November. About the time of the Winter Solstice [in December], four months before the harvest, Jesus Christ went through Samaria into Cana of Galilee, Matt. iv. 12. A Nobleman of Capernaum went to him there, and desired he would come and heal his son. He did not go, but said *Go, thy son liveth.*

After some time, he left Nazareth, and came and dwelt in Capernaum, Luke iv.

\* The words included in crotchets are by mistake omitted; and for Aug. 19 is printed 28. The latter is the more unlucky, because it is the day which Pagi assigns for the commencement of Tiberius's reign, jointly with Augustus; which hypothesis, for I can call it no better, Sir Isaac Newton did not intend to follow, as appears p. 163.

A.D.

A.D. Tib.

32. 17-18. The *Second Passover*, Monday April 14. Called Peter, Andrew, James, and John\*. Preached the Sermon on the Mount, Matt. v.; whither multitudes followed him from Jerusalem, where he had been at the Feast. When the Winter was coming on, went to the feast of *Tabernacles*, in September. Matt. viii. 19, 23, Luke ix. 51, 57.

Went about the villages of Galilee, teaching in their Synagogues, and working many miracles, Matt. ix. Sent forth the Twelve, Matt. x. Received a message from John the Baptist. Upbraided the Cities of Chorazin, Bethsaida, and Capernaum, because they repented not, Matt. xi.; which shews there was a considerable time from the imprisonment of John till now.

32. 18-19. The *Third Passover*, Friday April 3; after which, the Disciples, going through the corn-fields, rubbed the ears in their hands, Matt. xii. Luke vi. 1, *δευτερονεβραω*, or the *second prime Sabbath*, that is, the second of the two great feasts of the Passover; as we say, *Low Sunday*.

Healed a man on the sabbath-day, Matt. xii. 9, Luke vi. 6.

Pharisees consulted to destroy him, when he withdrew himself, Matt. xii. 14.

In a ship spake three parables: one, of the Seedsman sowing the fields, Matt. xiii.; by which we may know it was now seed-time; and the feast of *Tabernacles*, in September or October, was past.

Went into his own country, and taught in the Synagogues; but did not any mighty work, because of their unbelief. The Twelve returned, having been abroad a year, and told him of John's being beheaded. He departed privately in a ship to Bethsaida. Fed five thousand in the desert, Matt. xiv. Luke ix. John vi. 4.

\* J. Mede, p. 330.



A.D. Tib.

33. 19-20. The *Fourth Passover*, Friday April 23, John vi. 4, to which he went not up, John vii. 1. Henceforward he was found on the coast of Tyre and Sidon; then by the sea of Galilee; next on the coast of Cæsarea Philippi; and lastly at Capernaum, Matt. xv. 21, 29, xvi. 3, xvii. 34. Went privately to the feast of Tabernacles in Autumn, John vii. 2. The Jews thought to stone him, but he escaped, John viii. 59. Went to the feast of Dedication in Winter, John x. 22. The Jews seeking to kill him, he fled beyond Jordan, John x. 39, 40, Matt. xix. 1. On the death of Lazarus came to Bethany, John xi. 7, 18. Walked no more openly; but retired to Ephraim, a city in the Wilderness, till
34. 20. The *Fifth and last Passover*, Wednesday April 13, John xi. 53—55, in the Consulship of Fabius and Vitellius\*.

The first proof by which Sir Isaac Newton endeavours, p. 162, to ascertain the year of the Passion, is drawn from the calculation of the full moons; by which, together with the Jewish rule of appointing the beginning of the month, he shews, that the Passion could not happen on the years of Christ 31, 32, or 35.

The second proof is, to shew that, by what is recorded in history, the years 35 and 36 are also excluded. Tiberius died in the year of Christ 37,

\* I have added the years of the reign of Tiberius, which include the passovers in Spring, and which are terminated in the August following, because writers, for want of considering where the two periods, viz. of the reign of Tiberius, and the birth of Christ, begin and end (obvious as they are), have fallen into strange errors. Thus, on an inscription on a leaden pipe, Phil. Trans. A. D. 1741, Num. 459, IMP. CAES. DOMITIANO AVG. COS. VII. the Editor observes that COS. VII. does not concur with the first year of Domitian. He had observed in some table of the Fasti (suppose in Sir H. Savile's at the end of *Rerum Anglic. Scriptores*) that Domitian was styled COS. VIII., U. C. 834, in the first of his reign; but did not reflect that he might be only COS. VII. in the former part of it, and so loses the precious part of the pipe, which determines within a few months when it was cast, and which he would have seen in Vignolius's tables, De Anno primo Imperii Severi Alexandri, Diss. II. p. 78, and in Mediobarbus.—The same numeral marks of Consulship were sometimes continued for several years together, till they entered on a new Consulship, which the later Emperors often did in the January next after the commencement of their reign. Mr. Selden seems to have fallen into a mistake on this head in *Marm. Oxon.* clxii.; as is observed by Perizonius, *Animadv. Hist. c. viii. p. 311.*

and

and in this year Vitellius went with Herod to a public feast at Jerusalem. This public feast must have been the Passover, not Pentecost, because otherwise the news of Tiberius's death would have been three months in coming to Vitellius at Jerusalem; and because he had been at two public feasts in Jerusalem, before the first of which he had deposed Pilate. For these two feasts must have been either the Passover and Pentecost of 37, or the Passover of 36 and the Passover of 37. Now the many affairs transacted by Vitellius between his being present at these two feasts made it impossible for them to have been the Passover and Pentecost of the same year 37. If therefore Pilate was deposed before the first of these feasts, he must have been deposed before the Passover 36; consequently, the Passion must have been before that year, because it was before Pilate was deposed. But it must also have been before the year 35, because the year in which Annas succeeded Caiaphas could not be later than the twentieth year of Tiberius, or A. D. 34; and this appears by the succession of the high priests recorded in the Gospels and in the History of Josephus.

The years therefore 31, 32, and 35, being excluded by the calculation of the new moons, and the year 35 being also excluded by the account of historians, as well as the year 36, there remain only the years 33 and 34 in which the Passion could happen; and Sir Isaac judges it to be the latter of these two, because the corn was so ripe [Luke vi. 1] at the time of the Passover A. D. 32, two years [John vi. 4, xi. 53—55] before the Passion, that the Passover in that year must have fallen late. Now it fell very early A. D. 31, two years before the Passover of 33; but very late, two years before the Passover of 34; therefore this was the year of the Passion.

Thus Sir Isaac fixes on the *Fifth Passover*; notwithstanding (as Mr. Lancaster says) *it is now universally agreed to have been in the nineteenth year of Tiberius's reign, Jul. Per. 4746\**; which is thought to be confirmed by the testimony of Phlegon.

1. All before Eusebius make Christ to have preached but one year, or two at most†. He first discovered that there were four successive Passovers in St. John; and therefore adds that number to the fifteenth of Tiberius; which brings us to the nineteenth of Tiberius, the supposed year of Christ's Passion. He likewise is the first who cites Phlegon, that lived,

\* Chronological Essay on the Ninth Chapter of the Book of Daniel, p. 59.

† Newton on Prophecy, Part I. chap. xi. p. 146.

under Hadrian, for the remarkable darkness, Olymp. ccii. 4; which, by his computation, brings us to A. D. 33, Tib. 19, and to the crucifixion on a Friday, peculiar, it has been said, to that year: and Phlegon's attestation of a remarkable *eclipse* within that period is thought to be a proof of the *miraculous* darkness mentioned in the Gospels, as there was no *natural* eclipse of the sun in that interval. This is the foundation for the tradition. Has not Sir Isaac Newton as good a foundation for altering it? Eleazar is said, 350 years before Christ\*, to have taught the Jews some rules for observing their principal festivals; and Sir Isaac Newton finds that the course of the moon according to those rules agrees in two instances recorded by Josephus†: a probable presumption that they were observed at the time of Christ. And as they both lead us to a Friday Passover, in A. D. 33, and A. D. 34, ought not that to be adhered to, which agrees best with other circumstances? But, I suppose, the Publick will as soon give up the year of the Passion as they will the testimony of Phlegon. Let us see then what can be done still to keep them jointly.

2. There are two or three different periods from whence the first Olympiad is reckoned. If Olymp. vi. 3, is supposed to be the first of the Varonian year of Rome, it will be before Christ 754; and Olymp. ccii. 4, will be A. D. 32, as Jac. Capellus; *Historia Sacra & Exotica*: and Olymp. cciii. 1, will be A. D. 33; the Olympiad extending to the whole year, from January preceding to December following, as is usual with chronologers‡. But some begin the Olympiads one year, some two years, sooner; and Helvicus places the Passion in A. D. 33, Tib. 20, Olymp. ccii. 4, *finiente*, improperly speaking: he should have said, in regard to the Olympiads and the emperor, Olymp. cciii. 1, as Isaacson; or, according to Lud. Capellus, in the Polyglott, ccii. 4, A. D. 34.

But perhaps these variations arise, not from the different commencement of the Olympiads, but from a different combination of them, and

\* Hospinian, de Orig. Fest. Jud. p. 6. Godwin, Moses and Aaron, p. 24.

† Newton on Prophecy, p. 162. Jos. Ant. l. iii. c. 10, sect. 5.

‡ Objectit Harduinus eclipsin anno 169, Maii 28, factam esse, non Olympiadis anno quarto, sed uno amplius mense ante quartum. Vulgatissimum est Plinio et aliis scriptoribus annos Olympiadis integros conferre cum annis Julianis à cujus medio inchoabantur. Idem fecerunt scriptores Græci; vixque dubito quin Harduinus centies illud observaverit: quod si tanti esset, facillimè probare possem ex variis locis Diodori, Dionysii, Xenophontis, Arriani, Laertii, Plinii, et quorum non? Ideoque tempus Eclipsæ supradictæ ex usu communi debuit referri ad annum quartum Olympiadis XLVIII, quamvis accuratè loquendo contigerit anno 3 desinente. Ep. Chronologica, subjuncta Vindictis Vet. Scriptorum contra Harduinum, a La Croze, p. 270.

from

From their different divisions. "Timæus\*, who flourished in the time of Ptolemæus Lagi and Ptolemæus Philadelphus, wrote a book, called the *Olympionicks*, in which, it is said, he adjusted the times noted by former Historians to the Olympiads; after which, it became customary for other Historians to compute the same way.—By this computation, the first Olympiad is placed 776 years before what was afterwards, by the vulgar account, the first of Christ; which first year of Christ was concurrent with Olymp. cxcv. 1.—But we are to observe, that, to speak exactly, every *Olympic* year belongs to two *Julian* years; because, as the *Olympic* year began at the Summer solstice, that is, in the month of *June*, according to the *Julian* year, and the *Julian* year began with *January*, the first six months of the *Olympic* year must be concurrent with the last six months of the *Julian* year, and the last six months of that *Olympic* year with the first six months of the following *Julian* year. Upon this account, *the best and most exact chronologers may easily mistake a year*, when they would adjust an action, said to have been done in such an *Olympic* year, to the concurrent year either *ante* or *post Christum*, except they knew exactly in what part of the *Olympic* year the matter happened which is related." Now Phlegon, who wrote by *Olympiads only* (or perhaps by the years of Tiberius's reign, which began in August, nearly concurrent with the Olympiad), not as compared with the *Julian* year, would naturally place an eclipse ccii. 4, which fell towards the beginning of the year of Christ 34, and which another, who computed by the *Julian* or vulgar year of Christ, would call cciii. 1. Eusebius lets it stand ccii. 4, as it seemingly favoured 19 Tib. which he thought he had discovered to be the year of the Passover. Dionysius Exiguus afterwards introduced it into his computation of the vulgar years of Christ. But it was impossible it could be in March Olymp. ccii. 4, in the nineteenth of Tiberius, and in A. D. 33, at the same time, but Olymp. cciii. 1; because they did not extend the years of Christ or the Emperor back, though they did the Olympiads, to the preceding part of the year; and without such extension they can never all be reconciled together. Hence, I imagine, arises the uncertainty, that, by different methods of computing, you may place the year of Christ under different Olympiads. Kirchius, as cited by Whiston, says, "Olymp. ccii. 4, began in the year

\* Dr. Brett, *Compendious History of the World*, pp. 279, 280.

“of Christ 32, at the Summer solstice, and lasted till the solstice of the following year.” If so, it must have taken in the first half of A. D. 33, contrary to the method we see used by chronologers. But Mr. Whiston, independently of the Olympiads, computes the eclipses of the years of Christ; and in this of 34, *finds a great total one*, but invisible at Rome, Nice, or Jerusalem. Does Phlegon say it was *visible* at any of *those* places? No; *σεισμός τε μέγας καὶ Βιθυνίαν γεόμενος τὰ πολλὰ τῆς Νικαίας καὶ ἐρήψατο*\*, *At the SAME TIME, a great earthquake happening in Bithynia, overthrew a good part of [the city of] Nice.* He mentions not *where* the eclipse was visible, but a remarkable circumstance that happened at the same *time*; as the eclipses were always expected to be attended with something miraculous, which might happen much farther than their appearance. Upon the whole, by the different method of combination of the Olympiads and of the year of Christ, you may bring Phlegon's eclipse to Olymp. ccii. 4, or cciii. 1, A. D. 33, or even to A. D. 34. it matters not; for,

3. Setting aside the *time* of Phlegon's eclipse, whatever darkened the *Sun* in any other manner but the natural, would not fail of making the *Stars* invisible also; which his eclipse did not; therefore, if any, it was a natural one.

4. There have been great disputes concerning the Jewish method of beginning the months from the phasis of the moon, and the *translatio feriae*. Mr. Mann and the accurate Father Tillemont say, if all the Rabbies were unanimous in affirming that the Jews, about Christ's time, did not begin their months but from the sight of the moon, they would not deserve to be believed †; though it has been asserted by Panvinius, Langius, Petavius, Selden, Bochart, Spencer, Vignolius, &c. But, without entering into any of these learned disquisitions, I think we may prove enough for Sir Isaac Newton's purpose from the New Testament itself. It is not improbable, from what is there said, that the high priests and the scribes observed the Passover on a different day from Christ and his Apostles, notwithstanding all that has been said to the contrary. From Luke xxii. 7—20, it appears that Christ and his Apostles had eaten the Passover on Thursday; that the *next morning* the elders and the chief priests

\* Euseb. in Syncell. p. 325.

† Mann, *Of the true Year of the Birth and Death of Christ*, p. 199 English, and p. 237 Latin. Tillem. vol. I. note xxxvi. p. 325, 12mo.

led him to the Council, before they had eaten theirs, John xviii. 28; from John xix. 14, that Christ was crucified, when it was but the *preparation* with most of the Jews for the Passover; and from xiii. 1, that Christ had ended his last Supper before the others had *prepared* for theirs. Whence could arise this difference of observation of days, but that Christ kept his Passover the fourteenth day from the true moon, settled perhaps by astronomical calculations; whereas the Jews observed theirs from the phasis, as Petavius in his Notes on Epiphanius has remarked from that author\*. And Buxtorff tells us, that the Jews observed, as they do now, two Passovers on different days, that they may be sure to keep the right. Now Mr. Ferguson, upon computation, finds a Passover on Thursday April 22; and leaves room for Sir Isaac's on the Friday April 23. But allowing Mr. Ferguson, by the rule *jah*, to postpone the new moon eighteen hours, his Passover, I suppose, would fall on Friday: at least it would by the *translatio feriae*, which Mr. Mann thinks was lately begun, and made use of for his Friday Passover, A. D. 26 †.

5. Mr. Whiston ‡ objects to Sir Isaac Newton, that he should reckon it extraordinary that, in near a week after harvest was begun, they should have corn ripe enough to be rubbed in the hand, A. D. 32; and therefore it was a late one. Whether that was a proof of its being so or not, all parties agree it was late; that it fell on April 14 or 15. All agree that, after this *late* Passover, there were two more to the Passion. But Mr. Whiston, dating Christ's first Passover A. D. 29, Tib. 15, brings five Passovers within A. D. 33; and commences his *private* ministry before his baptism.

6. Sir Isaac observes, that the High-priesthood at this time was annually changed by the Governor; and that Annas was High-priest in the twentieth of Tiberius, after the Passover: on which Mr. Whiston is silent.

Another misapplication of the fifteenth of Tiberius, Luke iii. 1, is in the margin of our Bibles, placed there, as is said, by Lloyd Bishop of Worcester, from Archbishop Usher's Annals (followed by Prideaux and others), A. D. 26, (not A. D. 29); dating the commencement of his reign

\* See Richardson, Præl. Eccles. vol. I. p. 57.

† Of the true Year, &c. p. 204 English, 241, 242 Latin.

‡ In the Fifth of the *Six Discourses*, &c. p. 309.

from being associated with Augustus in the *Empire* A. D. 12 (not from 19 Aug. A. D. 14, when Augustus died), agreeably to what Suetonius and Dio inform us; according to Pagi and Mr. Mann, a year sooner, A. D. 11. Whichsoever was the year, it may be questioned with Bucherius, whether he was invested in more than a partnership of the *Imperial* provinces with Augustus. But it is certain none of the Antients have ever dated the commencement of his *reign* from that year. Usher alleges, that during the life of Augustus he is styled *Princeps* by Suetonius and Pliny\*. But Noris† has fully shewn that this appellation, in the passages cited, is given to Tiberius, speaking of him after the death of Augustus. Pagi, in support of his æra, cites Sulpitius Severus‡, who, by placing the Passion in the Consulship of the two Gemini, and at the same time in the eighteenth of Tiberius, carries back the commencement of his reign to A. D. 11. But Tillémont observes§, that the Historian speaks of Herodes Antipas, whom Pagi has mistaken for Tiberius. What Pagi|| farther urges from Clemens Alexandrinus, deserves no consideration. That Father, in shewing how many years it was from Julius Cæsar to Commodus, enumerates the years which each Emperor reigned. Now to reckon in that number of years which Tiberius *jointly* reigned with Augustus, is not to his purpose; and confounds the account. And yet Pagi presses into his service a corrupted passage of this author, mentioning the limits of Tiberius's reign in these terms: "Afterwards Tiberius reigned 26 years 6 months and 19 days: Which should be read, says he, 25 years; but the number of months and days is right, though the years are wrong; which shews us that the association was made Aug. 28." But, with nearly as little variation, and as the scope of the writer would direct, we should read 22 years 6 months and 29 days, the time Tiberius reigned from the death of Augustus. To say then that St. Luke has made use of an æra of which no example is produced, is begging the question, instead of supporting it by authority; without which it is surprising it should remain in our Bibles to this day.

\* Suetonius' Tiberius, c. 42; Pliny's Natural History, xiv. c. 22.

† Dissertation H. xvii. 512; 513.

‡ Historia, l. ii.

§ Mem. des Empereurs, sur August. not. IV. p. 393, 12mo.

|| Critica in Baron. c. xi. p. 10 et 30.

To dispatch things of a similar nature, I would just observe, that the nativity of Christ is pretty plainly fixed between September 2, U. C. Var. 747 and 748 (before Christ 7); if we may credit Tertullian, who says, it was while Saturninus was præfect of Syria. Varus succeeded him, as appears from Josephus, Ant. xxii. 5, 2; and from coins that year, which testify, one of them, that Varus was præfect of Syria in the 23d year, the other in the 26th, from the battle of Actium, which happened Sept. 2, U. C. Var. 723. The 23d year of Varus being but just begun; 22 complete years, added to 723, bring us to U. C. Var. 745\*; and 25 complete years, added to 723, bring us to 748.

What season of the year, cannot now be determined; it was afterwards fixed to the reputed Winter solstice, a time of great festivity among the heathen world for above 390 years before Christ †.

It is somewhat remarkable that two very learned men, Mr. Mann and Mr. Reynolds, lately undertook, independently of each other, to examine this question, the former in A. D. 1733, the latter in 1758; and both by very plausible arguments brought it to the same year. They both agree to a year in fixing one previous point, the death of Herod the Great, which was determined by the Eclipse of the Moon happening in his last sickness, mentioned by Josephus ‡, which fell on March 13, U. C. Var. 750. Mr. Reynolds, with Usher, thinks it was VIII months afterwards, on the 7th of Kisleu, or our Nov. 28, at which time the Jews kept a traditionary feast in memory of him: Mr. Mann, about March 21, nine or ten days after the Eclipse. Both happy, as they thought, in a coin of Mons. Rigord, cited by Tillemont, vol. I. p. 707, of Herodes Antipas, inscribed on the obverse HPΩΔHC TETPAPXHC LMF. i. e. *Anno XLIII*. Reckoning from U. C. Var. 750, the year of his succeeding to the throne, his XLIII<sup>d</sup> year ended 7 Kisleu, or November 793. But he was banished by Caius in the August before. True, says Mr. Reynolds; but the Jews, by reckoning

\* See J. Reynolds, *Census habitus nascente Christo*, c. 5, p. 31, Oxon. 1728; from Noris, Ep. Syromac. p. 247, 4to, and from Vaillant.

† Denominated by the Jutes, Saxons, and the other Northern nations, *OL*, *GEOL*, *YULE*, which Dr. Hickes, Diss. Ep. p. 184; has discovered was a feast on *Barley wine*. From the same original with *Barley* we retain *BARN* and *BERR* to this day; and from *Ol* or *Yule*, *ALB*. But neither he nor any of our Antiquaries have observed, that the original is preserved in the Greek *ὄβλω*, *Barley*, whence *ὄβλοχύται*, Hom. Il. A. 449, and in other places, *mole salæ*, cakes made of barley. This I mention as an instance, among many, which the late Mr. William Clarke hath shewn, of the near alliance of the Greek with the Saxon.

‡ Ant. xviii. 8, 1; B. Jud. ii. 1.



each king's reign from the Nisan which preceded his taking possession of the throne for a whole year, make his reign to have begun from Nisan 749\*. So that the second year of Antipas began from November 750, the third from November 751; and so on. Mr. Mann, in the common way, looks upon it as a proof that Herod died in March preceding.—Unhappily for Mr. Reynolds, one coin more destroys his calculation, cited by Monsieur Vaillant†, mentioning LMA, Anno XLIV. If he succeeded his father in March 750, he entered on his XLIVth year in March U. C. Var. 793, which, for want of this proof, Noris likewise, following Usher, was at a loss to apprehend.

However, both agree that there are circumstances enough in Christ's infancy to fill up the intermediate space between A. U. Var. 747 and 750. The Holy Family go from Bethlehem to Jerusalem to the Purification; return from thence to Nazareth, their usual dwelling-place; from thence again to Bethlehem before the Magi paid their adoration. After which, they immediately fled to Egypt. Christ was probably one or two years old when the *Magi* arrived. When Christ was carried into Egypt, and the Star and the Magi had disappeared, Herod slew all the children under two years. How long Christ staid in Egypt is uncertain; but there was a tradition, believed by Epiphanius, that it was two years. If it was somewhat less, it will bring us to A. U. C. Var. 747, the chronology fixed upon by the coin of Varus‡.

The learned Author§ of *A Critical Examination of the Holy Gospels according to St. Matthew and St. Luke, with regard to the History of the Birth and Infancy of our Lord Jesus Christ*, 1738, 4to, maintains both the eclipse and the coins to be spurious, and endeavours to confute the other historical arguments brought by Cardinal Noris and others; which I must leave to the Reader's examination.

\* So Noris has shewn the people of Laodicea reckoned: Vignolius, that Herodian in his History, De Anno Primo Imp. Severi Alexandri; and Bishop Sherlock, that Ptolemy in his Canon, reckons in the same manner, Trial of the Witnesses, p. 48. But Jackson, Chronology, vol. I. pp. 438, 451, observes, that by this rule he could not have omitted Galba, Otho, and Vitellius; in whom, except Otho, there was a Thoth. The rule, therefore, in that canon seems to have been, to leave out all the reigns which consist of months only. But no one rule will hold throughout: and yet it is said, *to have been a constant method*: see Prideaux, vol. I. b. viii. ed. fol. p. 411, Ann. 321, and Lancaster, Chron. Essay, p. 153.

† Mem. de Littérature tirez de l'Académie Royale, tom. IV. p. 197, 12mo.

‡ See Reynolds, p. 116, part 4. Mann, p. 40, Engl.

§ Charles Hayes, Esq. some time sub-governor of the African Company.

It is time for me to withdraw my disabled hand, and to ask pardon of those learned Friends whose collections I have purloined. That is the least injury I have done them: I have so unconscionably used the liberty indulged me by one of them \*, that to him I can make no apology, though I need one to my Readers, for not making greater use of that indulgence. My imperfections † they will impute to age, and the consequent infirmities of it. Torpid with the Palsy, and only quickened by a painful vicissitude of the Stone, I feel the worse side of Humanity: they will have the pleasure of exercising the better side, even of forgiving, which approaches nearest to Divinity.

W. BOWYER, 1772.

\* Mr. MARKLAND, whose notes were pointed out in the Octavo Edition of 1772 by the signature R; and to whose learned labours the Reader, as well as the Editor, is now under still farther obligations. J. N.

† The following liberal remarks were made on this work by a respectable Critick: "Judicious attempts to elucidate and explain any parts of the Sacred Writings are always worthy of commendation; as are likewise the endeavours which are used to facilitate this kind of enquiries, and to render more general an acquaintance with those remarks and discoveries which have been already made. It is in the latter view that the present volume claims any merit; since it is, as the title expresses, a collection, from several writers, of the different readings, or pointings, of particular passages, together with alterations and emendations which they have proposed. Critical enquiries of this kind have, no doubt, been productive of very considerable advantages: yet it must be confessed that there are instances in which we are pleased with the ingenuity of the criticism, without obtaining any real satisfaction as to the meaning of the text in question; and mere conjectures, though attended with a degree of probability, sometimes serve but to increase our doubts and perplexity. It may, however, be curious to observe the different methods of lessening or removing a difficulty; and certainly it is an important and a pleasing consideration to those who value the Scriptures that, notwithstanding the various readings of manuscripts and versions, with the errors of transcribers, &c. yet the meaning and sense of the writings of the New Testament (to which our Author confines himself) is not commonly affected by them in any essential or material degree." . . . . . "He has not, we think, thrown his materials together in quite so exact and agreeable a manner as, with some farther attention, he possibly would have done: but his work has its value, and may be very serviceable to many who have not larger productions at hand, or leisure for consulting them: farther, as it presents several observations upon the same passages of Scripture at one view, it may prove useful and entertaining to all who apply themselves to this kind of study." *Monthly Review*, vol. XLVI. pp. 555, 558.



## MR. WESTON'S PREFACE.

———— Jam rebus quisque relictis  
Plena Dei primum studeat cognoscere verba,  
Temporis æterni quoniam non unius horæ  
Ambigitur status, in quo sit mortalibus omnis  
Ætas post mortem, quæ restat cunquæ, manenda.

LUCRET. iil. 1084.

**ALTHOUGH** the title of this work \* be perhaps sufficiently declaratory of the meaning and intention of its Author, I shall nevertheless make a single observation by way of introduction.

The duty of a Commentator seems to be not so much to "write about it, and about it," as to come directly to the point, and enable the Reader to pronounce that something has been done, where an obscure phrase was to be illustrated, a jarring circumstance to be reconciled, or a difficulty of any sort to be removed. Brevity and perspicuity are among the humblest handmaids of criticism, but not the least necessary. Endless examples do but fatigue and perplex, and superabundant illustration has a tendency to obscure.

Every true and real improvement, from whatever sources derived, ought to be applied, without farther delay, to the perfecting of the English Translation; and nothing should be suffered to remain which a Reader, unskilled in Greek and Latin, can by no means understand. It has never been pretended by the warmest advocates for the present Translation, which upon the whole is highly excellent, that it will not admit of alteration for the better in almost every page of it: but the task is nice and difficult, and requires skill and address, lest in attempting to polish we should be found to erase; and by an unwise endeavour at too great a change in the language, instead of softening lines efface the figure.

\* "Conjectures, with short Comments and Illustrations of various Passages in the New Testament, particularly in the Gospel of St. Matthew. To which is added, A Specimen of Notes on the Old Testament. By Stephen Weston, B.D. F.R.S. F.S.A."

AD VIRUM AMICISSIMUM  
ISACIUM GOSSET,

SACRÆ THEOLOGIÆ PROFESSOREM.

O FLOS CÆSAREÆ, INSULÆQUE NOSTRÆ!  
TU CEDIS NIHIL OPTIMIS PATRONIS;  
NON TE VINCIT APOLLINARIS, ILLE,  
QUEM LONGE OMNIBUS ERUDITIOREM  
LAUDAT POLLICE UTROQUE MARTIALIS.  
SACRO IN CODICE FLEBILES HIATUS,  
CONCLAMATA LOCA, IMPROBAS SALEBRAS  
ACCINGOR PATIENS, INUTILESQUE  
NULLOS TE DUCE CONQUEROR LABORES.  
AH, QUANTUM TIBI DEBITUM EST AMICE!  
QUA SOLVAM PRECE, NESCIO: BEATUM  
ORNAT TE TOGA RUBRA DOCTORUM;  
O SI PURPURA PRÆSULIS SUPREMI!

S. W.

PRELIMINARY

## PRELIMINARY OBSERVATIONS

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**T**HE accounts delivered in the Gospels seem to regard chiefly what our Saviour *did* and *said*, more than *when*, *where*, or *on what occasion*. An ordinary Christian may be contented with being assured, that the things were *done* and *said*; and acting accordingly. If any man is desirous to go farther, and to gratify *curiosity*, he must take pains for it: and perhaps the difficulties in these Books might be contrived on purpose, that an useful and wholesome exercise might be provided for the active *mind* of Man, as healthful *labour* was for his *body*. At least, such a laudable provision does not seem unworthy the goodness of the merciful Creator; and we know by experience that many difficulties and seeming contradictions in these Writings have been overcome and reconciled by Industry and Consideration.

1. One thing to be observed is, that the Four Gospels are not to be considered as four different Treatises, but to be read, compared, and supplied from each other; there being many places in one Evangelist which could never have been understood, had they not been explained by those of another. I have given several instances as they came in my way: I will mention one or two of them here, because it is necessary to have this notice at first setting out, and before the reading of these pieces. In Matthew xxi. 13, when our Saviour drove the Buyers and Sellers out of the Temple, he said to them, *It is written, My house shall be called an house (not the house) of prayer; but ye have made it a DEN of THIEVES; or, if it be read with an interrogation, and have YE made it a den of thieves? ΤΜΕΤΣ δὲ αὐτὸν ἐποίησά τις ΣΙΝΗΛΑΙΟΝ ΑΗΣΤΩΝ*; then the Indignation will be increased, from the Opposition between *God* and *Ye*. The same is related by Mark xi. 17, with the same two words, *σπήλαιον ληστῶν* and

are several parts or circumstances in any matter which is to be related, pitches upon some *single* one, and makes no mention of the rest. The next who relates the same fact gives another circumstance; a third perhaps another, which has no resemblance to either of the former; as in this matter, the *same* maid, *another* maid, and *another man*, all set upon Peter *at the same time*: but each Evangelist chose to mention a *different* person who attacked him: and if John in his account (xviii. 25) had been more particular, perhaps he would have mentioned some other circumstance as different from the other three as they are from each other; and yet all *four* would have been equally *true*: for it is remarkable that John omits *σπήλαιον ληστῶν*, the very words which in the other Evangelists he had so happily explained by his own *βόαις καὶ πρῶβαια*, and goes on to a new article of our Saviour's discourse, which had been omitted by them, *μη ποιεῖτε τὸν οἶκον τῶ πατρὸς με οἶκον ἐμπορίας, make not my Father's house an house of merchandize*. It is pleasant to see Learned Men taking pains to prove, that *the* maid, *another* maid, and *another man*, all mean the *same* person; as if there could be but *one* circumstance in an action: and it is a wonder that they did not endeavour to prove that *σπήλαιον ληστῶν* and *οἶκον ἐμπορίας* mean the same thing; which seems to be as easy as the other. The above-mentioned observation will clear up many passages in which the relations differ; which passages, in this view, will be found to have not the least difficulty in them. See in Luke vi. 29, and in many other places. Hence may be reconciled the different accounts of Judas's death.

JER. MARKLAND.

# CONJECTURES

## ON THE

### NEW TESTAMENT.

#### ST. MATTHEW.

##### CHAPTER I.

**ΕΥΑΓΓΕΛΙΟΝ** means in English Gospel, or Good Tidings, invariably. Thus we read in Aristophanes, "And they crowned me for the good news I brought them," *εὐαγγέλια*. Knights, v. 644. There is no word in Hebrew that, strictly speaking, expresses this; as *Besor* and *Besora*, which the translator of St. Matthew into Hebrew used, signify sometimes the messenger, and message of joyful tidings, and sometimes of sad: witness the first of Samuel, c. iv. v. 17, where the *Besor* is the messenger of the defeat of the Israelites by the Philistines. *Εὐαγγέλιον* then is a new word, describing a new thing unknown to the Jews. WESTON.

1. *Βίβλος γενέσεως*] In the Hebrew, Gen. v. 1, *ספר* in the plural; and, perhaps, it should be here, and in the LXX, *γενέσεων*. *Piscator*. For *τὸ βδέλυγμα τῶν ἐρημώσεων*, Dan. ix. 27, in the plural, as in the Hebrew; which is *τῆς ἐρημώσεως*, Luc. xxi. 20. *Βίβλος*, in this place, seems to imply, that the *Genealogy* was transcribed from a *Jewish REGISTER*. Dr. OWEN.—A *roll of origin*, i. e. a *genealogy*, or genealogical table, of *Jesus Christ, a descendant of David, a descendant of Abraham*. This title reaches no farther than ver. 18. MARKLAND.—The word *γενέσεως* seems to signify here not only the lineage and ancestry, but all that related



related to Jesus. His birth, when that alone is meant, is here expressed by another word, *γέννησις*, in ver. 18. The version of the LXX frequently uses *γένεσις* in the sense of *quicquid evenit, quicquid ad illum pertinet*, as in Gen. ii. 4, v. 1, vi. 9, xxxvii. 2, Num. iii. 1, Judith xii. 18. To which may be added James iii. 6, where *τροχὸς γενέσεως* seems to signify *the course of events*. And, agreeably to what I have here noted, the words *the book of the generations* are thus explained in the margin of Archbishop Parker's Bible in 1568, *the rehearsal of Christ's lineage and life*. Bp. PEARCE, *Commentary, vol. I. p. 1.*

Ibid. *The book of the generation.*] Perhaps it would be better to translate, "The book of the genealogy of Jesus Christ," because it is not called by the name of the person with whom it begins, but by the name of the person in whom it ends. The generations of Adam and Noah begin with Adam and Noah, Gen. v. 1, vi. 9. But that this title may represent both the lineage of Christ, and his birth, age, and manner of life, we may understand that the book of the generation in St. Matthew means what the book of Toledoth does in Hebrew, both in the nativity and the events in the life of the person to whom it is applied. See Munster and Michaelis's Hebrew Bible, 1720, Gen. v. 1. WESTON.

Ibid. St. Luke carries up his genealogy to Adam, in order to shew the Gentiles that Christ belonged to the whole race of mankind: but St. Matthew, who wrote particularly for the Jews, probably in their language, certainly in their idiom, says Christ was the son of David, the son of Abraham; that is, descended from both. This was well calculated for the Jews, who held Abraham and David in the highest veneration, and hardly looked for any ancestors beyond them. WESTON.

2. 'Αβραάμ] Erasmus 1, 2, and Stephanus 1, 2, write, after the LXX, 'Αβραάμ, with an aspirate; which is deservedly rejected, as it should be in 'Εσαίας, 'Ελίας, 'Ιεροσόλυμα. Drus. Quæst. Hebr. l. ii. q. 11.

10. 'Εξουσίας] Rather with an aspirate, it being in the Hebrew עֲזָרָה. Drusius.

11. 'Ιωσίας δὲ ἐγέννησε τὸν 'Ιεχονίαν καὶ τὰς ἀδελφὰς αὐτῆ] Here Robert Stephens, Beza, &c. insert another generation: 'Ιωσίας δὲ ἐγέννησε [τὸν 'Ιακείμ· 'Ιακείμ δὲ ἐγέννησε] τὸν 'Ιεχονίαν καὶ τὰς ἀδελφὰς αὐτῆ. Thus making up the number xiv in each period uniformly; which otherwise, according to the present reading, is supplied by making David to end the first

first period, and begin the second likewise. According to the former correction, the genealogy will stand thus :

I. Period.	II. Period.	III. Period.
1 Abraham	Solomon	Jechoniah
2 Isaac	Roboam	Salathiel
3 Jacob	Abia	Zorobabel
4 Judas	Asa	Abiud
5 Phares	Josaphat	Eliakim
6 Esrom	Joram	Azor
7 Aram	Ozias	Sadoc
8 Aminadab	Joatham	Achin
9 Naasson	Achaz	Eliud
10 Salmon	Ezekias	Eleazar
11 Booz	Manasses	Matthan
12 Obed	Amon	Jacob
13 Jesse	Josias	Joseph
14 David:	[Jakim]:	Jesus.

But Wetstein supposes that the Evangelist reckons the three periods of this genealogical series in the same manner as the antient physicians reckoned the hebdomadal critical days; where the first week is taken disjunctively, and the second and third conjunctively: the former is, when the week ends with one day and begins with another; and the latter when the same day is reckoned to both weeks. Thus they reckoned the fourteenth the last day of the second week, and the first of the third; so that three weeks, according to them, contained but twenty days. See Galen in Hippocr. de Prænot. 3, and in Aphor. 2. The Rabbis likewise reckoned in the same manner; for a double Nazeritism contained only 59 days instead of 60, because the thirtieth day was counted the last of the first, and the first of the last period. *Nasir.* III. 2. *W. B.*—But, as three kings of Judah are omitted in this genealogy, between Joram and Oziah, ver. 8, which omission can hardly be attributed to the Evangelist, it is probable that St. Matthew's original contained seventeen generations between David and the carrying-away to Babylon. If this be admitted, then the seventeenth verse must have been written by some other hand than that of St. Matthew. *Bp. PEARCE.*

The brethren of Jechoniah, as here called, were his uncles, as in Gen. xiii. 8, particularly Zedekiah, the brother of Josias, who reigned instead of Jechoniah's children, 2 Chron. xxxvi. 10, 2 Kings xxiv. 17. *Bengel*. in Gnom. But how can Jechoniah be said to *beget* his uncles, his father's brothers? This cannot be warranted by any language. The difficulty would at once be reconciled if some copy read *καὶ τὰς ἀδελφὰς αὐτοῦ ΤΟΥΣ ἐπὶ τῆς*, &c. *and the brethren of Jechoniah that were at the time of the captivity*; in contradistinction to those born after the captivity. *τὰς* has been lost by the *αὐτοῦ* immediately preceding. MARKLAND.

Another difficulty arises from 1 Chron. iii. 17, 18: *And the sons of Jechoniah; Assir, Salathiel his son, Malchiram also, and Pedaiah—And the sons of Pedaiah were Zerubbabel, &c.* If Salathiel and Pedaiah were brothers, as they must be if they were the sons of Assir, how can Salathiel be the father of Zorobabel, as Matthew, ver. 12, says he was? The answer is easy, if we only make *Assir*, *ἄσσιρ*, an appellative in Chronicles above cited, and read thus: *And the son of Jechoniah, the CAPTIVE, Salathiel. His sons, Malchiram and Pedaiah—and the sons of Pedaiah, Zorobabel, &c.* By this means Salathiel was the grandfather of Zorobabel; and so in the language of Matthew *begat* him, though by the intervention of Pedaiah.

Another question is, how Jechoniah, ver. 11, can be reckoned among the progenitors of Joseph, when Jeremiah, xxii. 30, says he died *childless*. We answer, the translation in Jeremiah is faulty, which should be, *Write ye this man is DEPRIVED, i. e. of the kingdom—for no man of his seed shall prosper, sitting on the throne of David*; which we find is verified 2 Chron. xxxvi. 2, where he is called Jehoiakim. By this translation Jeremiah and Matthew are perfectly reconciled. Dr. R. PARRY, MS.

Ibid. Erasmus Schmid has also, in his edition, inserted one generation: *Ἰωσίας δὲ ἐγέννησε [τὸν Ἰακείμ· Ἰακείμ δὲ ἐγέννησε] τὸν Ἰεχονίαν καὶ τὰς ἀδελφὰς αὐτοῦ*. If we suppose that St. Matthew wrote his Gospel in Hebrew, *Jakim* might easily be lost. This may probably be the reason why no traces of it are to be found in our Greek MSS. Professor SCHULZ.

11, 12, 17. Professor Michaelis acutely observed, long ago (see Comm. Goettingen. xv. sect. 5, Bremæ 1769), that Philo Judæus (tom. I. p. 259, ed. Mangey) counts exactly in the same manner as St. Matthew does.

For,

For, reckoning *twenty-seven* generations, or, in his allegorical way, *two decads* and a *hebdomad*, from Adam to Moses, he makes Abraham the *last* of the second *decad*, and also the *first* of the *hebdomad*. Dr. OWEN.

16. ἀνδρα] It was common to call persons who were espoused by the name of man and wife. See Gen. xxix. 21. It answers to the Hebrew זָנָא. GOSSET.

17. "So all the generations from Abraham to David are fourteen:" but from David to the carrying-away into Babylon, it has been observed that there are more. St. Matthew has nevertheless called them fourteen, in order to make the three states of the Jewish empire exactly equal. In the first fourteen the kingdom was, as it were, at its full in David; in the second, at its wane during the captivity; and in the third, again at the full in Jesus Christ. It is hardly necessary to alledge, in favour of this explanation, that the triad of fourteen was familiar to the Jews in the number forty-two, of the branches of the golden candlestick, or the pillars of the three porticos round the basilica of the Temple. The first number of fourteen probably determined the second and the third. WESTON.

18. Τὰ δὲ Ἰησοῦ Χριστοῦ ἡ γέννησις ἔτις ἦν] Erasmus connects this verse with the preceding, thus: *From the carrying-away into Babylon unto Christ are XIV generations: AND the birth of Christ was in this manner;* leaving out Ἰησοῦ, with the Vulgate, Mill, and Bengelius. Remigius, cited by Maldonat, joins it likewise with the preceding verse, but in another sense: *So much for the generation of Jesus Christ.*

Ibid. Μησελευθείης γὰρ, &c.] The Vulgate omits γὰρ, and in the Greek it should be omitted. MALDONAT. Nothing is more common with the best Greek Writers than to begin a narration with γὰρ, as we do with the word *Now*. Isoc. Panath. p. 210, ed. Lond. 1748. Τὰ τοίνυν πρὸς βαρβάρους αἰς ἑκάτεροι προσητέχθημεν δηλότιον. Ἐπὶ μὲν ΓΑΡ, &c. And Æginet. p. 521. Ἐσιῦθεν, ἀρξάμαι διηγείσθαι. Θεασύλογος ΓΑΡ ὁ πατήρ, &c. See more in Schmidius, Raphelius, Annot. Phil. ex Xenoph. Wetstein, &c. So Rom. i. 19, vi. 19, 1 Cor. xv. 3.

Ibid. The particle γὰρ in the beginning of a narration gives it force and elegance; but is particularly used, as in this place, when the writer goes on to *explain* farther what he had before *intimated*. See Krebsii Observ. in h. loc. Dr. OWEN.

Ibid. *εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου*] If Mary was found to be with child of the *Holy Ghost*, it may be asked, why should Joseph afterwards, ver. 19, think of *putting her away*? or what need was there of the subsequent revelation, ver. 20, to him of this very thing, if she had already been found *with child of the Holy Ghost*?—It ought not to appear yet *by whom* she was *with child*, till the revelation was made. Hence one might suspect that the words *ἐκ Πνεύματος Ἁγίου* were originally the marginal note of some well-meaning injudicious person, who was not willing to leave the Virgin's character in suspense for a moment, and had not patience to let the Reader wait till the course of the narration, ver. 20, should clear up the matter. *εὐρέθη ἐν γαστρὶ ἔχουσα*, *it appeared she was pregnant*: then will follow naturally, *But Joseph her husband, &c.* BEZA and MARKLAND.—The Evangelist, knowing the truth of the case, inserted the words in question by way of anticipation; of which there are many other instances to be found in this Gospel. Dr. OWEN.

Ibid. "She was found with child of the Holy Ghost." The words "of the Holy Ghost" have not been introduced from the margin, but are the words of the Historian, who mentions the fact they contain *per prolepsin*, of which Joseph, as it appears by the next verse, had no knowledge. WESTON.

19. *δίκαιος ὦν*] *Though a just man, yet not willing.* See Matt. vii. 11. *Εἰ οὖν ὑμεῖς, πονηροὶ ΟΝΤΕΣ.* Gal. ii. 3. 'Αλλ' εἰδὲ Τίτος—'Ελληὺν ΩΝ. GOSSET.

Ibid. "A just man." 'Ανὴρ δίκαιος. I believe we must turn the Greek into Hebrew, in order to find out its true signification; just as we translate Spenser into Latin to know what he means. 'Ανὴρ δίκαιος in the LXX is the rendering of *רַחֵם אֱוֹן* in Isaiah lvii. 1; that is, in English, a kind and compassionate man. WESTON.

Ibid. "A public example." *Facere exemplum in illam.* Vid. not. Gronov. in Ter. Adelphi. The LXX express the sense of Nahum iii. 6, *רַחֵם* by "*εἰς παραδείμματα*," which we translate "for a gazing stock." WESTON.

20. *ἰδὲ,*] As this word is of frequent use in the Evangelists, I shall speak of it here, once for all. It is followed by something *remarkable*. Here it is manifestly from the Evangelist in his own person; and I believe that it was put in the same manner in many places, where it is now read as belonging

longing to some other speaker. So in Luke xxiii. 14, 15, in Pilate's speech to the Jews: *Ye have brought this man to me as one that perverteth the people: and (ιδὲ) I, having examined him, found no fault, &c. No, nor yet Herod: for I have sent you to him (αὐτὸν for ἐκεῖνον, see the various readings on Luke xxiii. 15), and (ιδὲ) nothing worthy of death hath been done by him.* I apprehend that the word *ιδὲ* was put in, in both places, not by Pilate himself (for he had no reason to be so *emphatical*), but by the Evangelist, or some Christian Reader, as a kind of *N. B.* to the Reader, to take notice that Jesus was acquitted of any crime both by Pilate and by Herod; and that *ιδὲ* is as if he had said, *Observe, Reader.* The same may be remarked, and I believe it is true, in innumerable other passages. MARKLAND.

21. "Thou shalt call his name Jesus;" *i. e.* the Virgin shall call—not Joseph. It is not to be collected from hence that our Saviour had no father, because the men, for the most part, named the child. The Angel in Genesis xvi. 11, bids Hagar call her child's name Ismael, which is enough to shew that the women might perform this office. The name Jesus, in Greek Σωτήρ, qui salutem reddit in Latin, because there is no single word to express it, is derived from the Hebrew, and neither from *ιάσω*, sanabo, nor, according to Epiphanius, from *סנא*, sanavit, in Syriac. WESTON.

22, 23. Τέτο δὲ ὄλον γέγονεν] Our Translators have thrown these two verses into a parenthesis, supposing them to be a remark of the Evangelist, whereas they are a continuation of the Angel's discourse to Joseph, as Chrysostom and others have observed.—At ver. 25 we read that Joseph knew not Mary in consequence of the Angel's prohibition. But where can you find such a prohibition in the Angel's address, unless the prophecy be a part of it? Dr. PARRY'S *Genealogies of Jesus Christ explained*, p. 9.—But they are the words, more probably, of the Evangelist, as in ch. xxi. 4; and the word *ἡμῶν*, ver. 23, implies it. MARKLAND.

Ibid. Photius in Catena, p. 17, puts those two verses in parenthesis. Professor Heumann takes these to be the words of the Evangelist, and adds this as a reason—the Angel would have said, *This will be done.* Professor SCHULZ.

23. ἐν γὰρ ἑβραῖς] ita Alex. καὶ καλέσῃ] Alex. καὶ καλέσεις, Heb. *קרא* et *vocabis*; but grammatical analogy seems to require that it should be *קרא* et *vocabit*, as the Chaldee Paraphrase renders it.

Ibid.

Ibid. "His name shall be called Emmanuel." The Jews object, and say that his name was Jesus, and not Emmanuel, Wonderful, or Counsellor; but they might as well say that a sovereign prince, whose name was George, or William, could not be called Royal, or Serene Highness, or High Mightiness. WESTON.

25. Καὶ ἔκ ἐγίνωσκεν αὐτήν, ἕως ὃ ἔτεκε] Allowing all that the Antients have said of the sense of the word ἕως, how much safer would it be to connect it with παρέλαβε, putting (καὶ ἔκ ἐγίνωσκεν αὐτήν) in a parenthesis? *And took unto him his wife—till she had brought forth her son; and knew her not.* καὶ for sed, as in *Video illum, et non modo*. D. HEINSIUS.

## CHAPTER II.

1. Βεθλεὲμ τῆς Ἰουδαίας] As there were two Bethleems, one in the Tribe of Judah, the other in the Tribe of Zabulon, Josh. xix. 15, Judg. xii. 8, the writer would probably discriminate this by its Tribe, and for Ἰουδαίας read Ἰούδα, as it is always described in the O. T. Judg. xvii. 7, xix. 1, Mic. v. 1, *Hieron. ad Pammachium, Maldon*. But as one Bethleem was in Galilee, and Galilee is not reckoned a part of Judea (ch. iii. 5, xix. 1), the two Bethleems might be afterwards distinguished by their respective countries.

Ibid. μάγοι ἀπὸ ἀνατολῶν παρεγένοντο] The Persians and other nations of the East were famous at this time for their knowledge in the liberal sciences, and especially Astronomy. Therefore ἀπὸ ἀνατολῶν is perhaps to be joined with μάγοι, not with παρεγένοντο, *the wise or learned men of the East*, as οἱ ἀπὸ Θεσσαλονίκης Ἰουδαῖοι, *the Jews of Thessalonica*, Acts xvii. 13, οἱ ἀπὸ τῆς Ἰταλίας, Heb. xiii. 24, and Virg. *pastor ab Amphryso*. And at ver. 9, ἐν τῇ ἀνατολῇ should perhaps be rendered *which they saw at the rising of it*. HAMMOND, D. HEINSIUS. This removes the difficulty of supposing the Magi took a journey of two years from Persia to Jerusalem on this occasion, as Epiphanius thought.

[But Persia is not two years journey from Jerusalem. Mr. G. ASHBY.]

Ibid.

Ibid. "Wise men;" that is, viri primarii, non incantatores. Correct. Genesis xli. 8. "He called together all the first men of Egypt;" not the magicians.  $\text{סוּרִי}$  is the same as in the Arabic  $\text{سور}$ , nasi pars altior, item princeps populi. The magi were the principal men in the Persian government, and Cicero tells us that no one could be raised to the throne that had not been instructed by them. See Sir William Jones, Asiat. Comment. p. 165. Cic. de Divinat. p. 94. Ed. Dav. WESTON.

Ibid. "Wise men;" translate, "of the East, came to Jerusalem." Thus  $\alpha\phi' \eta\lambda\theta\epsilon \alpha\upsilon\tau\omicron\lambda\omicron\upsilon\alpha\iota$  is the version of Job i. 3. "And Job was great above all the men of the East." It is evident that these men did not come from Persia, but from a country much nearer, which produced their presents. The East comprehended not only Arabia, but Mesopotamia also, from whence came Balaam, who speaks of the star of Jacob. Num. xxiv. 17. The sign of the Son of Man. Matt. xxiv. 30. WESTON.

Ibid.  $\text{Ιεροσόλυμα}$ ]. From an absurd etymology, deriving Jerusalem from  $\text{Ιερὸν Σαλομῶνῆος}$ , it is usually printed with an aspirate. It was built by Shem (who is supposed to be Melchisedeck) and called *Salem*, Gen. xiv. 18; Ps. lxxvi. 2. Afterwards, the Jebusites being masters of it, it was called Jebus, or  $\text{יְבוּס}$  *Jebusalem*, the Salem of the Jebusites. See Josh. xv. 8, xviii. 28, 1 Chron. xi. 4, collated with Judg. xix. 10, where the words *which is Jerusalem* have been added by a later hand. When David had made himself master of the fortress of Zion, it was called *Jerusalem*, from  $\text{יָבֹא שָׁמָּה}$  *possessura est pacem hæc urbs*, or  $\text{יָבֹא שָׁמָּה}$  *visuri sunt pacem incolæ ejus*. See Hyde, on Peritsol's Itineræ Mundi, p. 18, and Bishop Clayton on Prophecy. Or  $\text{יָבֹא שָׁמָּה}$  *timete*, i. e. *terribilis est Salem*, as Masson explains it, Hist. Crit. tom. III. p. 157.

2. "We have seen his star in the East," that is, arise; thus Balaam, "A sceptre shall rise out of Israel." WESTON.

3. "Herod was troubled, and all Jerusalem with him." Josephus tells us that Herod was subject to be alarmed. In this case it was on account of certain prophecies and rumours which Tacitus says prevailed at that time, "Percrebuerat oriente toto vetus opinio ut eo tempore Judæa profecti terris potirentur." See, in Suetonii Vespas. p. 946, the same words. Jerusalem also was troubled for the same reason that Herod was, for fear of change. The appearance of the meteor, comèt, or blazing star, announced



nounced by the magi, had thrown them all into agitations, doubts, and perplexities—*terrui urbes, terrui regem.* WESTON.

Ibid. Ἡρώδης—ἐταράχθη, καὶ πᾶσα Ἱερουσόλυμα] There does not seem to be any reason why Jerusalem should be *troubled* at this news. Herod indeed had reason to be *troubled*, that this person should be born with the title of *King of the Jews*. There seems, therefore, to be a double signification, or syllepsis, in the word ἐταράχθη. As it relates to Herod, it may signify he was *troubled*, or *disturbed*; as to the city of Jerusalem, *it was put into a commotion* (ἰσείσθη, xxi. 8), as people are at the news of any extraordinary occurrences, Πᾶσα Ἱερουσόλυμα, sc. πόλις: because Matthew, elsewhere, always uses Ἱερουσόλυμα in the plural number and neuter gender. He might have written πᾶσα Ἱερουσαλήμ, as xxiii. 37. But, even then, πόλις I suppose must have been understood. Πᾶσα for ὅλη, which is frequent. ἐν τῇ Καπερναῦμ, Luke iv. 23, Gal. iv. 25. MARKLAND.

6. Βεθλεὲμ, γῆ Ἰούδα] As Bethleem was not the name of a country, perhaps read ΓΗΣ or ΤΗΣ Ἰούδα, viz. φυλῆς being understood. The like error occurs in Ximenes's edition of the LXX, Ruth i. 2. Or, γῆ being omitted, read Βεθλεὲμ Ἰούδα. Drus. Par. Sacr. Γῆ Ἰούδα is the portion of land allotted to the Tribe of Judah, as γῆ Ζαβελαὶν and γῆ Νεφθαλαίμ, ch. iv. 15. This adjunct is, by synecdoche, likewise ascribed to cities, as γῆ Σοδόμων, x. 15, xi. 24. Virg. Æn. xi. *qua concidit Ilia tellus.* Grotius. See more in Kuster on Aristoph. Thesmoph. 115; Cuper, Miscell. Obs. ii. ch. 11; Meyric. in Tryphiodor. ver. 903 of the English; Markland on Euripid. Supplic. ver. 1.

Further, it is Βεθλεὲμ—Ἐφραθὰ in Micah v. 2; which is the same with Βεθλεὲμ Ἰούδα of the Evangelist, as appears from Ruth i. 2, *Ephrathites out of Bethlehem-Judah*. But in the Prophet it is οἶκος Ἐφραθὰ, or τῆ Ἐφραθὰ; which seems designed as an interpretation of Βεθλεὲμ, denoting οἶκος ἀφ' οὗ: but, that not being suitable to Ἐφραθὰ, which is *ubertas*, it was changed, and the last syllable of ἀφ' οὗ still left. Accordingly, Epiphanius tells us of another reading, Καὶ τὰ ἄλλα ἀντίγραφα, Καὶ σὺ, Βεθλεὲμ, ἐχὶ ἐλαχίστη ἐν τοῖς ἡγεμόσιν Ἰούδα, where no mention is made of οἶκος Ἐφραθὰ. Drus. Par. Sacr.

Ibid. Βεθλεὲμ, γῆ Ἰούδα] Codex Montfortianus reads really τῆς Ἰούδα.

Professor SCHULZ.

Ibid.

Ibid. *ἑδαμῶς ἐλαχίστη εἶ*] In Mich. v. 2, according to the LXX, *ἄλιος εἶ τῷ εἶναι ἐν χιλιάσιν Ἰούδα*; which should be read in the Prophet with an interrogation, that it may correspond in sense with the Evangelist. So Acts vii. 50, *ὅχι ἢ χεὶρ μου ἐποίησε ταῦτα πάντα*; which, in the Hebrew, is, *all these things hath mine hand made*, Isai. lxvi. 2, Drus. Par. Sacr.—Bishop Pearce agrees with this conjecture; and observes that Grotius, Olearius, and others, have been beforehand with him in easing the difficulty after the same method. *J. N.*—Perhaps the negative particle was inadvertently dropt; for Origen reads *ἐκ ἀλιγούσις*, contr. Cels. And Cod. Barb. has *μη ἀλιγούσις*. Tertullian adv. Jud. sect. 13, *non minima*. Cyprian adv. Jud. lib. ii. sect. 12, *non exigua*. From whence it appears, that the particle *ἢ* being dropt from the Hebrew, the Greek was afterwards altered to it. See Dr. Owen, Enquiry into the present State of the LXX, p. 51.

Ibid. Olearius de Stilo N. T. p. 48, defends the reading of the Barber. MS. *μη ἀλιγούσις*. Professor SCHULZ.

6. "Shall rule," literally "shall feed," because no people, no army, no flock, can be ruled that is not fed. Thus Homer's shepherd of the people, and thus our Saviour, "Feed my sheep;" that is, rule my flock. WESTON.

7. "Enquired of them diligently." This is not exactly right; translate, "informed himself accurately." Necessity, says Xenophon, has taught us, "*καὶ λίαν ἀκριβῶς ταῦτα*." Pæd. 1, "*hæc probe callere*." It is very possible to enquire diligently without finding. WESTON.

9. "And lo!" The *lo* here is of great importance; it is no small thing we are bid to look at, nothing less than the re-appearance of the star, and the Divine Agency made visible. Thus *ecce* in Virgil is used on great occasions, and with uncommon force and singular beauty, as when it points out to us Pantheus the priest of Apollo in the midst of the battle, escaping from the enemy with all his gods in his hand, and crying, that all was lost.

*Ecce autem telis Pantheus— — —*

*Venit summa dies, & ineluctabile tempus*

*Dardaniæ.*

*Æn. ii. 319.*

WESTON.

Ibid. "Till it came and stood." It was by some such appearance as this that Abraham saw the place afar off where he was to sacrifice his son on one of the mountains of Moriah,—*de cœlo lapsa per umbram stella*

facem ducens multa cum luce cucurrit; consult Homer δ. ver. 75, and compare Virgil's "Signantemque vias," *Æn.* ii. 695, with Apollonius's "Στέλλεσθαι τήνδ' ὁμιον." WESTON.

10. "Ἐχάρησαν χαρὰν μεγάλην σφόδρα." This is Hebrew to the last word, *תנד*, σφόδρα. In Greek the abverb is not added. See Georgi *Vindicias N. T. ab Ebraismis*, p. 200. Here is one of the places which he could not vindicate. WESTON.

11. εἰς τὴν οἰκίαν] This could not be said of a *stable*: it was after the shepherds had seen him in the manger, Luke ii. 16. MARKLAND.—*Οἰκία* may denote any kind of habitation (a *hut*, *hovel*, *stable*, &c.) where a person lodges. Dr. OWEN.

Ibid. προσήνεκον αὐτῷ δάρα] This expression occurs seven times more in the N. T. and is constantly used in a *religious* sense, of offerings to *God*. MARKLAND.

Ibid. "Opened their treasures;" that is, the repositories in which their treasures were kept. Plutarch in Solon says, "ἐκέλευσεν αὐτῷ τὰς θησαυροὺς ἀνοῖξαι τῶν χρημάτων," "to open the chests." Chests you will find to be the translation of Ezekiel xxvii. 24; where see Michaelis's note on the word *קז*, called, in Esther iii. 9, *treasuries*. The Arabic version is "and they opened their chests, or boxes." WESTON.

12. "And being warned of God." This is the meaning of *κηραλίεθίης* without ὑπὸ Θεῶ, which is not here. See Heb. viii. 5, and Luke ii. 26. WESTON.

Ibid. "Another way;" that is, they did not go home again through Jericho, where Herod resided. WESTON.

13. τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ] Not *thy son* and his mother; for Joseph is never called the *father of Jesus*, as Mary is his *mother*. See upon Luke ii. 48. MARKLAND.

Ibid. "Into Egypt." Egypt was a Roman province, and the nearest to Bethlehem, at the distance of some few days' journey. Many Jewish families were settled there, and learned men who understood Greek, and spoke it, and read the Hebrew Scriptures in that language. WESTON.

15. Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου] In the LXX, Hos. ii. 1, μερικάλισα ΤΑ ΤΕΚΝΑ ΑΥΤΟΥ, by an error perhaps in the librarians, or a wilful corruption of the Jews, in perverting a prophecy that must relate to one person. Isaac Vossius, LXX interpr. ch. xxiv. It is a very easy change, by

by whatever means; לִבְנֵי which they read, for לִבְנֵי. N. B. The Greek Commentators refer not to Hosea, but to Numbers xxiii. 22. See Theod. Heracl. in Cat. Gr. in Matt. *Dr. OWEN.*—But the Jews, who acknowledge לִבְנֵי to be the true text, yet explain it in conformity with the present Septuagint. Targ. in loc. A shrewd sign that the people, who thus explained the Hebrew, had a hand in corrupting the Greek.

Ibid. “Out of Egypt have I called my son.” These words belong to a passage of Hosea, xi. 1, as divided in the Septuagint, the Syriac, and the Arabic. “In the morning the King of Israel had been utterly cut off when he was a child; but I loved him, and out of Egypt I called my son.” Here is a fair and connected version of the Hebrew with the authority of the Syriac, to say nothing of *Woide’s Coptic MSS.* What can be more apposite to the place in question than the passage from Hosea; and, whatever Julian and the Remonstrants may urge, they can by no means shew from hence that St. Matthew did not write his two first chapters. As God called his first-born, and his anointed Israel out of Egypt, so called he his only begotten, and his Christ from the same place. *WYKSTON.*

16. ἀνείλε. πάντας τὸς παῖδας] The truth of this history has been questioned, because Josephus takes no notice of it. One would think there might be more reason for Josephus’s omitting it than for Matthew’s forging it. For *καλιώτερον*, in the same verse, see Callimach. Hymn. in Cerer. ver. 131. *MARKLAND.*

Ibid. “From two years old and under.” The testimony of Macrobius to the murder of the infants “*infra bimatum*” is so exact that it is not easy to reject it, because some have said that it comes too late at the close of the fourth century to be in point. But, with submission, Macrobius is not the first who has mentioned, or alluded to, the cruelty of Herod; or the age of the children. This last particular carries with it an air of truth which cannot well be doubted. Josephus indeed says nothing of the matter; but his silence, for which perhaps a good reason may be given, is by no means fatal to the existence of the fact. Justin Martyr, Irenæus, Origen, and others, report the thing in general terms, that Herod ordered all the children in Bethlehem to be massacred. After these, and other Christian authors, comes Macrobius, who tells the story in the words of St. Matthew; and shall we doubt him merely because he is more exact than

the rest, and agrees better with the original? Add to this, that he, as a Heathen, had no interest in the business, and was not concerned, as the Christians were, in the truth of the fact; but by alluding to it he shews that the story was generally known in his time, and become proverbial. As it does not appear from history that Herod had any infant son when the children were murdered, and as it is computed that the slaughter was made nearly about the time of Herod's putting to death his two sons, Aristobulus and Alexander, it may fairly be supposed that it was on this occasion that Augustus said "Melius est Herodis porcum esse quam filium," and not on the death of the innocents, to which Macrobius by mistake has applied it. See Lardner's Credibility, b. II. c. ii. p. 435, ed. 1730, and Steph. Byzant. p. 450.—"It is better to be Herod's hog than his son," has the same turn as the famous saying of Diogenes of the people of Megara, who took more care of their sheep than their children: "It is better to be a ram of a Megarean than a son." *Λυσιτέλειον ἴσθι Μεγαρέως εἶναι κριὸν ἢ υἱόν.* WESTON.

18. *τίκνα αὐτῆς καὶ ἐκ ἧβελι παρακληθῆναι, ὅτι, &c.*] Παρακληθῆναι ὅτι is not said in Greek, but ἐπι, as 2 Kings xiii. 39. Before ὅτι is to be understood λέγουσα, as in Lament. iii. 41, 42. Eurip. Phœniss. 1741; which is expressed Gen. xxvii. 35, thus: *ἐκ ἧβελι παρακληθῆναι* [λέγουσα] "Ὅτι—Bos, Exerc. Phil. in N. T. Or connect in construction κλαίουσα—ὅτι, *bewailing her children,—because they were not.* Homberg. Parerga Sacra.

Ibid. "In Rama." Strange objections have been made to the quotation from the Prophet Jeremiah, and great fault found with the geography of it; but all to no purpose. All that the Evangelist means by "Then was fulfilled" is a comparison of the scene of Rachel lamenting her children carried away captive, with the lamentation of the mothers of Bethlehem over their murdered infants. The words of Jeremiah are no prophecy of what was to happen to the children of Bethlehem, but merely narrative of what befell the mothers of Rama. The woe and sorrow expressed on both occasions are the only objects of comparison, and the *ἐκ αὐτῆς* applies as well to the absent captives as to the murdered infants. WESTON.

23. *ὅπως πληρωθῆ, &c.*] This is a marginal note of some cabbalistical annotator: For where is it said, that the Messiah should be called a Nazarene? Upton, Crit. Obs. on Shakspeare.—In Judges xiii. 5, it is said, that

*the*

*the child [Sampson] shall be a Nazarite, Ναζαραῖος.* [N.B. The book of *Judges* was in St. Jerom's time numbered among the *Prophets*. Dr. OWEN.]—This St. Matthew applies to Jesus. By the word *Ναζωραῖος* two things seem to be signified, *viz.* that he was such a one, not only as he was separated for a divine work, but as he was likewise educated at Nazareth, which place seems to have been so called because it was separated from other towns, and the peculiar residence of the Nazarenes. Bp. PEARCE.—Heumann thinks that the passage *Judic. xiii. 5*, is applied to the Messiah. Professor SCHULZ.

*Ibid. Ναζωραῖος κληθήσεται]* He was remarkably so called in the title set over his head at his crucifixion, *Ἰησοῦς ὁ Ναζωραῖος*, *John xix. 19*, which was designed by Pilate in derision both of Jesus and of the Jews, whose king came from so infamous a place as Nazareth. See ver. 22 of that chapter of St. John, where, by Pilate's answer, *What I have written, I have written* (i. e. and will not alter it), and by the Evangelist's laying a stress upon that circumstance, *This title then read many of the Jews*, as appealing to so many witnesses; John seems to hint, that Pilate, in writing that title in these words, *Jesus the NAZARENE*, had done something more than he was aware of. Peter, when he cured the lame man, *Acts iii.* perhaps might allude to this title: *in the name of Jesus* (τῷ Ναζωραῖο) *the Nazarene, arise and walk*: as if he had said, *In the name of that Jesus who was crucified, with the reproachful title of ὁ Ναζωραῖος placed over him, arise and walk.* See ver. 13, 14, 15, and ch. iv. 10, especially ch. xxii. 8; though I know that the epithet *Ναζωραῖος* is used sometimes where there can be no such allusion. Tertullian adv. Marcian, lib. iv. 8, gives another reason why he was called a *Nazarene*. MARKLAND.—Had this passage been translated (which it would very well have borne), "that he shall be of Nazareth," a variety of fruitless conjecture and refined criticism might have been spared. The word *κληθήσεται* is often used to signify *being* merely, as in *Sophocles*, where *Philoctetes* addresses *Neoptolemus*, ver. 230:

Ἄλλ' οἰκίστασις ἄνδρα δόσθηνον, μόνον

Ἐρημον ἄδε κἀφίλον καλέμενον,

Φωνήσῃ.

Here *καλέμενον* cannot be translated *called*. Since all the Evangelists agree

agree in saying that Jesus was of Nazareth, it is more probable that the prophecy to which St. Matthew alludes has been lost in passing through the Jews, than that the passage should be an interpolation of the Cabbalists. WESTON.

### CHAPTER III.

1. *Ἐν δὲ ταῖς ἡμέραις*] It appears from Epiphanius, Hær. 29, that the Ebionites' copy of St. Matthew had nothing of the two first chapters, but began, at the third, with the Baptism of John [as Luke's also did]. If credit might be given to those Hebrew copies, the greatest difficulty that is in any of the Books of the N. T. would be removed. And it is plain that St. Mark (who, in all other places, follows the method of St. Matthew) begins with St. John's Baptism. And so does St. John, after a short account of our Saviour's divine nature. Wall's Critical Notes, p. 4.— [See a Free Enquiry into the Authenticity of the First and Second Chapters of St. Matthew's Gospel, London, 1771, 8vo; Dr. Velthusen's Authenticity of the First and Second Chapters of St. Matthew's Gospel Vindicated, London, 1771, 8vo; and Michaelis's Orientale Bibliothecæ, vol. I. pp. 53 and 107. *Professor SCHULZ.*]

Ibid. "In those days;" that is, when our Saviour began to enter on his ministry. "In those days" is a Roman form of speaking as well as an Oriental. WESTON.

Ibid. *Κήρυσσων*] Translate "crying with a loud voice." *Κήρυξ μάλα ἔμφωνος ἔστι.* Xen. Hellen. WESTON.

Ibid. "Wilderness of Judea;" where John was born and bred. Thus our Saviour began to preach first in Galilee, his native place. The plains of the tribe of Juda were at first a wilderness, see Judges i. 16; but afterwards had both inhabitants and cities, and at all times, when most uncultivated, served for the feeding of cattle. WESTON.

2. "The kingdom of heaven;" that is, the kingdom of the God of heaven upon earth. Dan. ii. WESTON.

3. ὁ βῆθαις ὑπο Ἡσαΐε τῷ προφήτῃ] Read ὑπὸ τῷ προφήτῃ, the name being added. Hieron.

Ibid. "Esaias." St. Matthew accommodates the words of the Prophet concerning the return of the Jews from the Babylonish captivity to the advent of Christ. WESTON.

3, 4. Οὗτος γὰρ, &c.] These two verses should be put in a parenthesis, the fifth being connected with the second. In these two the Evangelist informs the Reader, separately from the thread of history, who this John was, and the manner of his life. In the fourth verse, I would point, Αὐτὸς δὲ, ὁ Ἰωάννης, εἶχε, &c. *But he, namely John, had, &c.* to distinguish Αὐτὸς from *Isaiah*, who was the last mentioned. MARKLAND.

4. ἀκριδες] Epiphanius, Hist. xxx. observes, the Nazareans in their Gospel read ἐγκριδες, wafers made of honey, Exod. xvi. 31, Numb. xi. 8. Isidore of Pelusium, l. i. ep. 132, understands ἀκριδες to mean the tops of trees, which are called ἀκρίμονες. Bucer reads καρῖδες, *squils*, a sea-fish, forbidden by the law, and which could not live in the river Jordan. H. Steph. ἀχράδες, *wild pears*.—But that locusts dried were used for food in the East, see Plin. lib. vii. c. 30, Strabo, Dioscorides, and others; particularly Mr. Harmer's Observations on Scripture, vol. I. p. 297. J. N.—ὄψω should be rendered ἀκριδες, *locustæ*, Exod. xvi. 13, Numb. xi. 31, and elsewhere. And the Book of Wisdom, xvi. 2, says *it was meat of a strange taste, but of an ugly sight*; which agrees not with *quails*, but very well with *locusts*. See Bp. Clayton's Chronology, p. 375, and Shaw's Travels, p. 189, 4to. BOWYER.—[Of the dried locust see also Hasselquist's Journey to Palestina, pp. 226, 252, 452, 563, Shaw's Journey, &c. Arvieux' Journey, part II. p. 206. As for ἐγκριδες, Athenæus mentions them, l. xiv. Prof. SCHULZ.]

Ibid. "Camel's hair." This clothing was of common use in the deserts. Rauwoif says he wore it in his travels in this country. Locusts too were the common food; and wild honey, that is, honey from the tree, such as Jonathan dipped the end of his rod in, not as it is translated, the honeycomb, but the honey of the wood, Sam. xiv. 27. See Hasselquist de Gryllo Arabico, La Sauterelle d'Arabie, qu'on y mange, vol. ii. p. 56; and in Josephus's Life, Banus is said to have lived in a wilderness on food, "τροφή αὐσομαλιῶς φουμένη." See also Le Voyage de Hierusalem en 1600, p. 304, par Castela, à Bourdeaux, 1703. WESTON.

6. "And



6. "And were baptized." The ceremony of baptism, or of being sprinkled with fresh or salt water, for the sake of purification, at the entrance upon any holy office, was well known, and practised by the most antient people from the æra perhaps of the Deluge down to the Greeks and Romans. Hence the expressions βαπτίσουν σεαυτὸν εἰς θάλασσαν, ἀμῆν ὑδαὶ περιέβαυτέ σε. WESTON.

Ibid. Confessing or acknowledging their sins. See Psalm xxxii. 5. Confessing, that is, exposing their past conduct, or "shewing their deeds." Acts xix. 18. WESTON.

7. Σαδδουκαίων] Read Σαδοκαίων, as Sadoc is written 2 Sam. viii. 17, from whom this sect is derived. Drusus.

Ibid. ἐπὶ τὸ βαπτισμα αὐτῶ, means the same with St. Luke's βαπτισθῆναι ὑπ' αὐτοῦ, ch. iii. 7; or, at full, ἵνενα τῷ βαπτισθῆναι, &c. Xenophon has the like expression: ὅτι ἐπὶ τῷτο ἔρχομαι, quod hujus rei causâ venerunt. Cyp. lib. i. p. 7, ed. Hutch. 8vo. Dr. OWEN.

Ibid. "Pharisees and Sadducees." These were two different sects which had arisen a long time before Christ, and most probably after the return from captivity. Alexander, about eighty years before the coming of our Lord, declared in favour of the Sadducees against the Pharisees. The royal power, during the shock of the two parties, was transferred from the Maccabees to the Herods who were foreigners. The Pharisees prided themselves on their abundant sanctity, and the straitness of their sect, and drew after them the women and the crowd. The Sadducees were the Epicureans of the day, and attached to them the court and the nobles. With the Pharisees the soul was immortal; but the Sadducees would not allow that it survived the body, and denied that it was everlasting. "Ψυχῆς διαμονὴν ἀναιρῶσι." Joseph. b. ii. s. 14, de Bell. Jud. WESTON.

Ibid. "Generation of vipers." Translate, "offspring of vipers." Thus Euripides in Ion, ver. 1262:

"Οἷαν ἔχιδναν τήνδ' ἔφυσας."

WESTON.

Ibid. τίς ὑπέδειξεν ὑμῖν] The Vulg. demonstravit, who seem to have read ἀπέδειξεν. Beza. Perhaps ὑποδείξει, who WILL warn you to flee, as some Latin copies read demonstrabit, and as the same sentence is expressed in the future, xxiii. 33. MALDONAT, who shews here too great a deference to the Vulgate.—John asks the reason of their coming: That reason then must have already operated.—ὑμῖν was spoken and should be read

read with an emphasis, *who hath shewed to you to flee, &c.* He speaks this in a surprise, to see persons of such characters, *men of pleasure* (Sadducees), and *formal hypocrites* (Pharisees), confessing their sins, and declaring their repentance. This severe reception was suitable to the character of John the Baptist. MARKLAND.

Ibid. "Warned you." Rather, "who has shewn you how to flee." "Neque tam acris est acies hominum naturis & ingeniis, ut res tantas nisi monstratas quisquam possit videre; neque tanta est in rebus obscuritas, ut penitus acri vir ingenio non cernat, si modo aspexerit." Cicero. WESTON.

Ibid. "From the wrath to come;" that is, upon the nation in your time, for now the blow is ready to be struck, and the axe is laid to the root. WESTON.

9. "Abraham." There is a tradition in the Jerusalem Thalmud, that Abraham is seated at the gates of Hell, and will not suffer any of his sons to enter therein. Wetsten. in N. T. p. 264. WESTON.

10. "Ἦδη δὲ καὶ ἡ ἀξίωσις] Vulg. *Jam ENIM*, who read, as Erasmus does, γὰρ for δὲ, contrary to all the MSS. Beza. The Vulgate ill omits καὶ. "Ἦδη δὲ καὶ τόδε ἤκουσα. Herod. ix. 94. See more in Wetstein.

Ibid. "Ἦδη δὲ καὶ ἡ ἀξίωσις] See Raphel. Annot. ex Arrian. ad h. l.

Professor SCHULZ.

Ibid. ἀκόπτεται] *cut off, or down*; which way of writing is very common. MARKLAND.

11. ὃ ἐκ αἰμὴ ἰκανὸς τὰ ὑποδήματα βασίλασαι] *basílaσαι, to take away* (Diog. Laert. Zeum. p. 373, ed. Meibom.), after having pulled them off; that is, whose *slave* I am not worthy to be; this being the office of slaves among the Antients. The natural order was, first, *to loose the straps*; then, *to pull off the shoes*; and, lastly, *to carry them away, βασίλασαι*; which particulars it would have been unnecessary to mention, had not the other Evangelists made use of the *first* part only, λύσαι τὸν ἰμάτιον; St. Matthew, the *last*; and others the *second*. See Terence, Heautontim. act I. 1, Lucian. in Herodot. p. 574, ed. Genev. Sueton. Vitel. c. 2. MARKLAND.

Ibid. "Mightier than I, whose shoes," &c.; that is, perform the meanest office, to carry his shoes, the office of a slave. "Et soleas poscit." Hor. Bishop Usher, who preached Selden's funeral sermon, said, "he was not worthy to carry his books." WESTON.

Ibid. "With fire." I baptize with water, he with fire. As fire is more efficacious than water, so is he mightier than I. "Quod aqua elui non potest, igne exuritur." The lustral water for the purpose of purification at the doors of the Grecian temples was called *Χέρμη*, that is, water in which a burning torch taken from the altar had been dipped. See Athenæus, p. 409, who quotes Hercules furens for this ceremony. Thus all who entered the Temple were baptized with water and with fire.

Μέλλων δὲ δαλὸν χειρὶ δεξιᾷ φέρειν

Eis χέρμη ὡς βάψειεν—

Euripides, ver. 928.

The Scholiast on Aristophanes gives a reason for dipping the burning torch, or for baptizing the water with fire. "Καθαφικὸν γὰρ πᾶσι τὸ πῦρ." Aristoph. Es. ver. 959. WESTON.

16. ἀνέβη εὐθὺς ἀπὸ τοῦ ὕδατος· καὶ ἰδὲ] Let *Καὶ ἰδὲ* begin a new sentence, that *αὐτῷ*, which follows, may the more plainly relate to John: *And lo, the heavens were opened unto HIM [John].* See John i. 32, 33. Beza.— Though *αὐτῷ* does relate to John, *καὶ ἰδὲ* should refer to what precedes: *And Jesus being baptized was JUST gone up out of the water, WHEN LO the heavens were opened unto him.* εὐθὺς not denoting the quickness of Christ's coming out of the water, but the immediate opening of the heavens afterwards. Grotius. εὐθὺς—καὶ like εὐφάνα—καὶ, *simul ac—stātim.* of which see Markland, on Eurip. Supplic. 1217.

Ibid. "And lighting upon him;" that is, upon himself. Thus in St. Luke you have *αὐτῷ* with a lene, where you would look for an aspirate; and in Corinthians also, ep. I. c. vii. 37, Luke xii. 27; but, if these places be objected to, you have the authority of at least one good MS. of St. Germain's, and one good version, the Syriac, for the aspirate, which makes the sense to be unequivocally confined to our Saviour, who saw, &c. St. John tells us, that he saw the Spirit of God descending, and lighting upon Jesus; but it does not follow from hence that others did not see it as well as himself, according to St. Matthew, and his epitomiser St. Mark. WESTON.

Ibid. "Like a dove," not like a bird, ὄρνιθι ἰοικῶς, in its manner of descent, but in its bodily form. Luke iii. WESTON.

17. Οὗτός ἐστιν ὁ υἱός μου, ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα] This pointing makes the sense more distinct, and the articles are very emphatical: *This is that son of mine, that beloved son, &c.* MARKLAND.

CHAPTER

## CHAPTER IV.

1. "Led up of the Spirit;" that is, carried away by an impulse of the Spirit. Of is by, and sometimes from, as in the Liturgy, "O God the Father of Heaven," means, O God the Father from Heaven, have mercy upon us. Led is an improper translation, and is hardly defensible. Jupiter is said, in Euripides, to have snatched Bacchus from the lightning, and to have carried him up to heaven—*εις τ' ἄλωμτον βρέφος ἀνήγαγεν νέον*. Bacchæ, ver. 289.—Acts viii. 39, *ἤρπασε*, snatched, seized Philip. WESTON.

*Ibid.* Τότε] It does not follow from this word that Jesus went into the wilderness *immediately* after his baptism. See John i. 35, 44, ii. 1, where there is an account of the transactions of three days immediately following his baptism. MARKLAND.

4. ἐκὼς ἢ ἡὲν ἰσχυρομένω διὰ σθένος Θεῶ] *i. e.* by any thing which God shall appoint. Qu. concerning the Greek *ἐκπορευομένω ΔΙΑ ΣΤΟΜΑΤΟΣ Θεῶ*. See on Luke iv. 30. It is the version of the LXX. Deut. viii. 3. See v. 7, there, xxiii. 23. This phraseology is from Alexandria, not from Athens. So again, *Βασιλείων Γ.* iv. 33. MARKLAND.—But in this last place the *Computensian* edition has *ἐκ*, and not *διὰ*. Dr. OWEN.

5. παραλαμβάνει] Not *taketh him up*; rather, *taketh him along with him*. GOSSET.

*Ibid.* "On a pinnacle of the Temple;" rather, on the roof; *πίτερας σκέπαι*. Hesych. Vid. Ps. xvii. 8, *ἐν σκέπη*, &c. There is a passage in Euripides, Ion. ver. 166, where Brodæus, "*παρά τε πίτερας*," *σκέπαι*, interpretator. Scæfger autem satis cum ingenio *πέρασε πίτερας*, confer alio alas; sed vera lectio est, ni fallor egregie, *Παρεῖ πίτερας*, alas laxa. Cf. Aristoph. Vide notam Jodrelli in locum, vol. i. p. 253, & *ἰπ.* ver. 438.

Ἄνηρ ἂν ἠδὲως λάβοι. τὰς δὲ θείας ΠΑΡΕΙ.

Homo iste lubens acceperit: elaxa jam rudentes. WESTON.

6. \* \* καὶ ἐπὶ χειρῶν ἀροῦσί σε] Before καὶ we put asterisks, to signify something is omitted, which Luke in part supplies, τοῦ διαφυλάξαι σε. And after καὶ read Ἐπὶ, &c. with a capital, as the beginning of a new citation. Drus. Par. Sacr.

7. Ἐφη—ὁ Ἰησοῦς· Πάλιν γέγραπται] *i. e.* On the other hand it is written; or, In another place, as John xii. 39. MARKLAND.—Οἱ, Ἐφη ὁ Ἰησοῦς πάλιν· Γέγραπται, *Jesus again said.* Theophyl. ed. Complut. Erasmi. Colinæus, Saxon. Vers. Knatchbull.

13. ὄρεισις Ζαβουλῶν] ὄρεισις, the MOUNTAINS of Zabulon. Curcellæus.

15. Γῆ Ζαβουλῶν καὶ γῆ Νεφθαλεὶμ, ὁδὸν θαλάσσης] This from Isai. ix. 1, 2; where the LXX is greatly corrupted. The clause which begins ch. ix. of Isaiah should conclude ch. viii. Then should begin ch. ix. thus: *As at the first he made contemptible the land of Zabulon and the land of Naphthali, so afterwards he shall make them glorious, even the way of the sea by Jordan, Galilee of the Gentiles.* So stand the words of Isaiah, according to the Hebrew. Mede, Disc. XXV. p. 101.—As the Evangelist purposely omits all that precedes γῆ Ζαβουλῶν καὶ γῆ Νεφθαλεὶμ, so, as if he had added [&c.], he omits what follows those words till he comes to ὁδὸν θαλάσσης, citing only what he thought the leading words, which should be denoted by a small line—Γῆ Ζαβουλῶν καὶ γῆ Νεφθαλεὶμ—ὁδὸν θαλάσσης. D. Heins. Exerc. Sacr.

Ibid. Νεφθαλεὶμ] Rather Νεφθαλεὶ, as in the Hebrew it is always written: So *Siloa*, for *Siloam*; unless custom, perhaps, had introduced this way of writing. Drus. Par. Sacr.

Ibid. Γαλιλαία τῶν ἐθνῶν] Some read πέραν τοῦ Ἰορδάνου Γαλιλαία. Τῶν ἐθνῶν ὁ λαὸς ὁ καθημένος ἐν σκότει, εἶδεν, &c. *The People of the Gentiles, which sit in darkness.* Camerarius.

16. “The people which sat in darkness.” Sat, remained, abode, was immersed. See Xenoph. vol. v. c. 13. “Ἐνιαυτὸν καθημένω ἀνθρώπῳ” and Aristophanes’s fine line in his *Irene*,

Ἦ πόλις γὰρ ἀκριῶσα, κἄν φόβῳ ΚΑΘΗΜΕΝΗ.

Hom. Il. B. v. 255, Ἦσαι ἀμειδίξων, you sit abusing; that is, you go on to abuse. WESTON.

23. νόσον—μαλακίαν] Νόσος is a disease of *some standing*; μαλακία, an *indisposition*, or *temporary disorder* of the body, x. 1; in which places our version is not distinct enough. MARKLAND.

24. Καὶ

24. Καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν] It follows, *and they brought him all the sick*; not the people of Syria brought, but those of the parts where Jesus was, those among whom he healed *πᾶσαν μαλακίαν ἐν τῷ λαῷ, every disease among the people* [of the Jews]. The fame of this went abroad over Syria, which therefore should be in a parenthesis, being not part of what goes before, or follows after. MARKLAND.— Rather without a parenthesis, as it appears, from ver. 25, that great multitudes followed him from Decapolis, which was a part of Syria. Dr. OWEN.

Ibid. *κακῶς ἔχουίαις, πωικίλαις νόσοις καὶ βασάνοις συνεχομέναις*] In some MSS. it is connected *κακῶς ἔχουίαις πωικίλαις νόσοις, καὶ βασάνοις συνεχομέναις*. WETSTEIN.

Ibid. "Possessed with devils." Josephus gives us an account of a dis-possession which, he says, he saw performed before Vespasian. Ant. lib. viii. cap. 2. It is remarkable, that the cure of these possessions should be the same in Josephus' time as at this day in the Hebrides. The cure was wrought by a certain root inclosed under the seal of a ring. In the Hebrides St. John's wort, called *fuga dæmonum*, is quilted in the cape of the coat. See Martin's Western Islands. See Adler on the Syriac Versions, p. 150. WESTON.

25. καὶ πέραν τοῦ Ἰορδάνου] In Mark x. 1, διὰ τοῦ πέραν τοῦ Ἰορδάνου. And the Vulg. DE *trans Jordanem*. Probably he read here, ΑΠΟ πέραν, or ἀπὸ τοῦ πέραν. MARKLAND.

Ibid. "From beyond Jordan." *Trans Alpes venio*, I come from the other side of the Alps. Vid. Psalm lxxviii. 70. Vulgat. "de gregibus ovium: de post fœtantes accepit eum." Vide Florum, lib. ii. cap. 3, de sub Alpibus, de sub ipsis Italiae faucibus. De par le Roi, French. WESTON.

## CHAPTER V.

1. Christ went up into a mountain, as Moses had done before him, to lay down the law of the Gospel. We learn from his discourse that humility and acquiescence in evils "quibus nati sumus ferendis," is the basis of happiness not only in a future life but in this. It is incumbent on every man to do something, "Fodere, aut arare, aut aliquid ferre denique;" but the grand point is to know what to do in order to arrive at the knowledge of the boundaries of good and evil, and to chuse the one, and refuse the other. To this point three hundred sects of philosophers have taught as many different ways; but to us one alone is fully sufficient—

"Semita certe

Tranquillæ quæ per Christum patet unica vitæ." Juv.

The chief business of a Christian is to pass quietly through this life to a better. WESTON.

3. "Blessed are the poor in spirit:" rather, Happy, &c. Blessed is μακαρίτης; happy, μακαριος. The poor in spirit are those who have the spirit of poverty, who love poverty, and bear it, who are poor and patient; for there is no obstacle to their becoming Christians. WESTON.

5, 6. These two verses should take place of each other. After the *meek*, naturally follows the *merciful*. Piscator.—Or rather the fifth verse should come before the fourth, as in the Camb. MS. the Latin Version, Clem. Alex. Strom. iv. p. 356, Orig. in Matt. xxi. 3, and others; see Wetstein; and as the antithesis seems to require between the *poor in spirit*, whose is the kingdom of *heaven*, and the *meek*, who shall inherit the *earth*. J. Heylin, Lectures in Divinity.

6. διψῶντες τὴν δικαιοσύνην] Perhaps δικαιοσύνης, since Philo de Profugis, tom. I. p. 566, ed. Lond. reads τοὺς διψῶντας καὶ πεινῶντας καλοκαθάβιας ἐφηδύνοσα. Mang. in loc.—Or, perhaps, διὰ τὴν δικαιοσύνην, see ver. 10.—Or τὴν δικαιοσύνην may be omitted; see Luke vi. 25. *Anonym.*—But with an acc. διψῶω τὸν Θεόν, Ps. xlii. 2, lxiii. 2. *W. B.*—[Plutarch uses the same word,

word, and in the same sense, in the Life of Cato; but it governs a different case, δίδωσι τῆς τιμῆς καὶ δόξης. GOSSET.]

11. ἀνιδίσκωσιν—διώξωσι—εἰπώσι] The nominative case to these plural verbs is ἀνθρώποι understood. So again ver. 15. See also Matt. vii. 16, ix. 17, Luke xii. 48, John iii. 23, and various other places. Such instances are frequent in the best Attic writers. Thus Plato, εἰσι δὲ ἀφίσει, ἀσπῆσσι σε, quocunque profectus fueris, te amabunt homines. Crito, sect. 4, ed. Forster. Dr. OWE.

13. μωρανθῆ] Henry Stephens, de Lipsii Latinitate, p. 472, thinks this word to be wrong, principally as the Vulgate translates *quod si sal evanuerit*. Professor SCHULZ.

16. Ὅτω λαμπράτω τὸ φῶς ὑμῶν] Place a comma at ὅτω, to shew that ἴπας, which follows, does not answer to it; but that this is a consequence of the preceding comparison, *as no one putteth a candle under a bushel; so see that you let your light shine, &c.* Not as our English version, *let your light so shine, THAT they may see, &c.*

17. ἢ τοὺς προφήτας] *The law AND the prophets.* So likewise the Latins, Virg. Æn. vi. 769, *pariter pietate VEL armis*. GOSSET.

18. παρελθῆ, &c.] The sense is, Till the end of the world not a single tittle of the whole Law, *moral, judicial, and ceremonial*, shall pass away unfulfilled. The *moral* Law cannot be set aside, till *παρελθῆ ὁ οὐρανὸς καὶ ἡ γῆ*: the *judicial, and ceremonial*, shall not till *πάντα γένηται*, *all things* they were designed for *be brought about, accomplished, or fulfilled*; which could not have been done, without my coming; and therefore ye may believe me when I say, that *I came rather to fulfill than to destroy*. Why could they not be fulfilled without our Saviour's coming? Because God had declared, by Daniel, ch. ix. 26, that *the Messiah shall be cut off; and that the people, of the Prince that shall come, shall destroy the CITY and the SANCTUARY*; that is, the *judicial and ceremonial* Laws. MARKLAND.

19. καὶ διδάξῃ οὕτω τοὺς ἀθρώπους, ἐλάχιστος, κ. τ. λ.] Perhaps ὅτω should be omitted, as in the Cambridge MS. and ὅτος be inserted before ἐλάχιστος, to answer to οὗτος μέγας in the following clause. Bp. BARRINGTON.

Ibid. καὶ διδάξῃ, οὗτος μέγας κληθήσεται] Perhaps καὶ διδάξῃ ΟΥΤΩΣ, answering to the former part of the sentence: *Whoever shall break one of*



of the least of these commandments, and teach men so. Markland on Lysias, IV. pp. 441, 442. And so Steph. γ. Vers. Goth.

Ibid. Against Bowyer's conjecture, *καὶ διδάξῃ οὕτως*, see Schlosser Vindicationes N. T. locorum, p. 4. Professor SCHULZ.

21. ἐρρέθη] This word, in these writings, always implies more than barely *it hath been said*; namely, of something as spoken *from God*, or *by his order*: whence it appears that τοῖς ἀρχαίοις signifieth *to* (not *by*) *the Antients*, or *those of old*. MARKLAND.

22. ὁς δ' ἂν εἴπῃ Μωρὸν] It seems odd that when the Jews had been just before reprimanded for calling any one *Raka*, a Syriac term of reproach, they should here be warned against calling him *μωρὸν*, *thou fool*, as more aggravating. There is not that scale in the crime as in the punishment. Nay, *μωρὸν* in Greek does not signify so much as *Raka* in Syriac: and therefore should not be interpreted at all, any more than *Raka*; or at least should not be interpreted by the Greek word *μωρὸν*, *thou fool*. It is properly Syriac; and comes from the Hebrew מָרָד, which signifies *rebellious, stubborn, apostate*, Deut. xxi. 18, 20, Numb. xx. 10, Psa. xxviii.

23. Sykes, Connexion of Natural and Revealed Religion, ch. xiv. p. 426.— This observation is certainly just: and yet the Syriac interpreter did not take the word in this sense: for though he retains *Raka* untranslated, yet he renders *Moreh* by a word that signifies *Fool*. Dr. OWEN.

Ibid. *μωρὸν*] The Jews call every irreligious man, principally Atheist, מָרָד. Ps. xiv. 1, Deut. xxxii. 21, Job ii. 10. Professor SCHULZ.

Ibid. *ἔνοχος εἶσαι εἰς τὴν γέενναν*, &c.] Elliptically for *ἔνοχος εἶσαι βληθῆναι εἰς τὴν γέενναν*, &c. Dr. OWEN.

Ibid. "Of hell-fire." Of the fire of the valley of Hinnom, where human sacrifices were burnt with fire. WESTON.

28. γυναῖκα, *a married woman*. Tertullian, De Pœnitent. c. 3. But whereas learned men here observe, that βλέπειν signifies *to like earnestly*, and is more than δεῖν, the Greek critics, Ammonius and Tho. Magister, say otherwise. See an elegant passage, in Salvian. De Gubern. Dei, lib. iii. p. 55, ed. Baluz. concerning this place of Matthew. MARKLAND.

Ibid. "Looketh on a woman to lust." Christian morality lays the check in the right place, where restraints on licentiousness can only be placed with advantage, on the imagination. WESTON.

29. "If thy right eye offend thee." If any thing, as dear as thy eye, or thy hand offend thee, projice oculum, atque dextram, "Ὁφθαλμοὶ εἰσὶν οὐραῖαι." In the Ismenia of Eustathius, p. 212, "Πάτερ Ζεῦ μή μοι τοὺς ὀφθαλμοὺς ἐκλάβῃς." See notam Gaulmini in locum. WESTON.

32. μοιχᾶσθαι] Instead of μοιχᾶσθαι several MSS. have μοιχευθῆναι, agreeably to Thomas Magister's distinction, Μοιχᾶται ὁ ἀνὴρ μοιχεύεται δὲ ἡ γυνή. But St. Mark, x. 12, useth μοιχᾶται in like manner of the woman. MARKLAND.

Ibid. ὅς ἐάν ἀπαλευμένην γαμήσῃ] The article τὴν seems wanting: *whoever shall marry THE divorced.* But see Matt. xxvii. 15, Mark xv. 16. Piscator.

Ibid. πορνείας] Perhaps πορνείας. Confer Gotting. Gel. Anzeigen (the literary news-paper of Gottingen), 1758, part V. Prof. SCHULZ.

32, 33. μοιχᾶται. Πάλιν ἠκούσατε] Perhaps better μοιχᾶται πάλιν, *on the other hand committeth adultery.* See iv. 7. MARKLAND.

34. μὴ ὀμόσαι ὕλης μήτε, &c.] Read without any distinction after ὕλης, it not being a precept against swearing at all, but against swearing at any time *by heaven or earth*; for the Law directs, Deut. vi. 13, *thou shalt swear by his name.* Jarchi, on Joel, observes, that the Jews, when they meant what they swore, would say, *as the Lord liveth*; when they had a latent meaning, would swear by *heaven.* Against this practice the precept is here directed. D. Heinsius. But see Salmas. de Fœnore Trapezitico, p. 270. The passage in Jarchi, on Hosea iv. 15, on which this interpretation is founded, is wrong understood by Heinsius; as is observed by Grævius, Obs. Phil. & Hist. c. iv. 34; and see this interpretation further exposed by Salmasius.—However, though D. Heinsius's comment is wrong, his punctuation is right. *Swear not at all by Heaven, &c.* The word μήτε before ἐν τῷ οὐρανῷ might have been omitted, as being merely put-in because μήτε ἐν τῇ γῆ follows. See instances of the like redundancy § Thess. ii. 2, 1 Tim. i. 7, Rev. vii. 1 and 3; in which last place μήτε is omitted before τῆς γῆς.—That our Lord meant only in *common conversation* appears from ver. 37. MARKLAND.

Ibid. Moldenhauer and Heumann are of the opinion of Dan. Heinsius, Exerc. p. 27, quoted above. Professor SCHULZ.

35. μήτε εἰς Ἱεροσόλυμα] The change of the preposition here from ἐν to εἰς is very remarkable; and yet, considering the sentiment of the Jews,

very necessary. For it was a maxim among them, that, to make the oath valid, they were to look *towards* Jerusalem at the same time that they swore *by* it. Qui dicit *per* Hierosolymam, nil dicit, nisi intento animo voverit Hierosolymam *versus*. Tosaph. ad *Nedar*. 1. Dr. OWEN.

36. λευκὴν ἢ μέλαιναν ποιῆσαι] Read λευκὴν μέλαιναν ποιῆσαι, cannot make one white hair black. Chrysost. and one MS. of Beza. Dr. MANGEY.—Or μίαν τρίχα [μέλαιναν] λευκὴν, ἢ [λευκὴν] μέλαιναν ποιῆσαι, cannot make one black hair white, or white hair black. Dr. PARRY, in MS.

37. ὁ λόγος ὑμῶν, ναὶ ναί· οὐ οὐ] Disjoin each reduplication by an interrogation. Do you in speech affirm any thing? ναὶ; let it be sincerely ναί. Do you deny any thing? οὐ; let it be οὐ, with truth. Erasmus.

39. μὴ ἀνίστηναι τῷ πονηρῷ, ἀλλ' ὅστις σε ῥαπίσει, &c.] I would translate it, *not to oppose or resist the injurious person*, and distinguish in this manner after τῷ πονηρῷ, to shew more clearly the connexion between that part and the three instances which follow, and to prevent the misunderstanding of the version, *resist not evil*; which, if taken as a *general* precept, as I believe it often is, cannot be true. MARKLAND.

Ibid. ῥαπίσει] ῥαπίζη. Curcellæus.

40. ἄφες αὐτῷ καὶ τὸ ἱμάτιον] In Justin Martyr more emphatically, ἢ καὶ τὸ ἱμάτιον, *EVEN thy cloak also*.

44. προσεύχεσθε ὑπὲρ τῶν ἐκηρεαζόμενων ὑμῶς] The doctrine of universal charity and forgiveness was unknown to the world before Christ, in theory or practice. The remonstrance of Theano of Agraulos is worthy of remark. When the priests of Attica were ordered to curse Alcibiades, she alone refused, from conviction of its being incompatible with the nature of her office. “Φάσκουσιν εὐχῶν οὐ καλῶν ἱερῶν γελοῦναι.” Plutarch, vol. II. p. 29, edit. 4to. WESTON.

Ibid. “Do good to them that hate you.” Καλῶς ποιεῖτε τοὺς μισοῦντάς ὑμᾶς. Thus Thucyd. “Τὸν βασιλέα δρᾶσαι τοῦτο:” licet Ephoris regem facere hoc, id est, regi. See the preceding note. WESTON.

45. υἱὸς τοῦ πατρὸς] Chrysost. ὁμοῖοι τοῦ πατρὸς. Dr. MANGEY.

Ibid. ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει] Vulg. *qui*, who read, perhaps, ΟΣΤΙΣ τὸν ἥλιον. Beza.

46. After ἀσαπήσητε understand *μόνον*, which is expressed in the following verse. And so Luke vi. 32, 33. Dr. OWEN.

47. ἐὰν ἀσπάσησθε τοὺς φίλους ὑμῶν] The Vulgate, *fratres vestros*: whence Erasmus, Stephens, Beza, read ἀδελφοὺς, against the testimony, as they own, of all the Greek MSS.—[Mill, Bengelius, and Wetstein, have found in Greek MSS. ἀδελφοὺς in place of φίλους. This reading has been therefore admitted into the edition of the New Testament of Geneva; and Wetstein takes it to be the true reading, and shews that ἀδελφοὺς makes a good sense, whatsoever meaning you may give to this word. *Professor SCHULZ.*]

Ibid. οὕτω ποιῶσιν] Perhaps τοῦτο. Vulg. *hoc*. *Bois.*—MSS. τὸ αὐτό.

48. “Be you therefore perfect;” that is, in love, as your Father is perfect. Love your enemies and persecutors, as well as your friends. Let your love be universal, as your Father’s is, whose sun shines on the just and the unjust with equal warmth. Thus St. Luke: “Be ye therefore merciful as your Father also is merciful,” who concludes his parallel place with this precept. WESTON.

## CHAPTER VI.

1. ἐλεημοσύνην] Some MSS. of the old Itala, according to Blanchini, translate it *justitiam vestram*; and consequently they read, as some MSS. δικαιοσύνην. Beza supposes this to be the true reading, which some Fathers have followed; but Erasmus Schmid has refuted it. *Professor SCHULZ.*

2, &c. Since the first verse of this chapter runs in the plural number, perhaps ver. 2, 3, 4, 5, 6, should run plurally too; as the fifth verse does now, according to one Greek copy and the Latin version. λέγω ὑμῖν, ver. 2 and 5, seems to indicate the same. But abrupt changes of numbers and persons are frequent in the Gospels. *Dr. OWEN.*

2. “Do not sound a trumpet.” Do not court the glory of men by an affected ostentation, like the man in Ælian’s *Various History*, who did not display the picture he had to shew, “Πρὶν ἢ ΣΑΛΠΙΓΚΤΗΝ παρεσθῆσαι, καὶ προσέταξεν αὐτῷ τὸ παρορητήτικον ἐμπνεῦσαι μέλος.” Æl. lib. ii. cap. 44, p. 188. WESTON.

Ibid. "They have their reward;" that is, of men, and not of God. Thus Solomon, Proverbs xi. 31, "Behold the righteous shall be recompensed in the earth, also the wicked and the sinner." The word  $\delta\lambda\omega$  is shall be recompensed, or, in the words of St. Matthew, have their reward, the one of God, and the other of men. Schultens translates  $\delta\lambda\omega$ , "traditur neci;" but how can that be said of the righteous, who was to flourish as a branch? WESTON.

4.  $\delta\pi\omega\varsigma$  ἢ—ἐν τῷ κρυπτῷ, καὶ—αὐτὸς ἀποδώσει] Or ἀποδώσει, sub.  $\delta\pi\omega\varsigma$ , and THAT thy father—MAY reward thee. Dr. MANGHEY.

Ibid. αὐτὸς ἀποδώσει] The pronoun, as here and in other places of the New Testament, is often redundant in the best Greek authors, and particularly in the writings of Xenophon; the omission therefore of the word αὐτὸς, in several MSS. seems to be wrong. But see ver. 18. Dr. OWEN.

5.  $\delta\tau\iota$  φιλοῦσω] The Vulgate *qui*, which read  $\delta\tau$ . Beza.

7.  $\alpha\sigma\pi\epsilon\rho$  οἱ ἔθνηκοί] As the heathens do. What have heathens to do in a discourse leveled against the Pharisees? Read therefore ὑποκριταί, according to the Barbarinian Collection. Dr. OWEN.

9, 10. ἀγιασθήτω τὸ ὄνομά σου—ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς] As the word *give*, ver. 11, seems to be connected with *Our Father*, the intermediate passage may perhaps be supposed in a parenthesis: *Our Father which [who] art in heaven (hallowed be thy name! may thy kingdom come, &c.) give us this day, &c.*; for the Antients have observed that the Imperative is here put for the Optative, γενηθήτω for γενηθείη. MARKLAND.

11. Τὸν ἄρτον ἡμῶν, τὸν ἐπιούσιον] Give us this day our bread necessary for our subsistence; not our daily bread. Scaliger, Salmasius, and Kuster, derive ἐπιούσιος from ἐπιών, ἐπιούσα, which is not according to the genius of the Greek tongue. It comes from οὐσία, like ὁμοούσιος. Tour, Ep. Crit. ad Ep. Glouc. p. 140.—Caninius, on the other hand, maintains, that if it comes from οὐσία it would be regularly ἐπούσιος, as ἐπουράνιος, ἐφήμερος; but should we grant it came from οὐσία, as ἐπίορκος from ὄρκος, it does not answer to the Syriac word used by Christ, which Jerome first discovered was  $\pi\epsilon\tau$  *dimchar* by consulting the Nazaræans Gospel at Berrhoea, and should be translated *to-morrow's bread*. The Greeks having no word that signifies *to-morrow*, Matthew was forced to make one according to analogy. Caninius, Præfat. in Instit. Linguae Syriacæ, at the end of Crenius's edition of the Greek Grammar, 1700.—Dr. Jortin adopts this

this latter sense, though scarce with sufficient authority, *viz.* because Euripides in *Medea*, 352, uses ἡ ἐπιούσα *sc.* Posthumous Sermons, vol. II. p. 13.—But Mr. Toup will not allow that to be a warrant for the sense of ἐπιούσιος.—Less can be said for our English version, *daily bread*.

*Ibid.* τὸν ἄρτον ἡμῶν, *the provision which is proper for us: τὸν ἐπιούσιον, the provision sufficient for that part of the day which is yet to come; for ἡ ἐπιούσα, sc. ἡμέρα, signifies the next day; but the word σήμερον, to-day, seems to restrain it to the remainder of the present day, in such a manner as that it cannot possibly signify more. When therefore Commentators explain it, provision sufficient for the remainder of our lives, surely they go too far; for probably our Saviour designed by give us to-day to shew our continual dependence upon God's bounty; and that we have no pretensions to it, unless we pray for it every day. When St. Luke says τὸ καθ' ἡμέραν, it must mean no more than St. Matthew's σήμερον, so as to signify, Give us each day the provision necessary for that day: and indeed St. Cyril of Jerusalem, Catech. Mystag. v. interprets Matthew's σήμερον by τὸ καθ' ἡμέραν. Tertullian, De Orat. c. vi. merito autem adjecit, Da nobis HODIE, ut qui præmiserat, Nolite de CRASTINO cogitare quod edatis. MARKLAND.*

*Ibid.* With the explication of Caninius, here quoted, you may collate Tanaq. Faber ad Aristoph. *εὐκλῆς*. p. 995; and what Pet. Zorn. in *Bibliotheca Antiquaria*, objects to it, tom. I. p. 249. *Professor SCHULZ.*

*Ibid.* "This day our daily bread." I should readily have adopted the explanation of the word and phrase ἐπιούσιος ἄρτος, in Suidas, who derives it from οὐσία, and says it means the bread of our subsistence, or daily bread, were it not for the version of the Nazarean Gospel, which Jerome in his comment on St. Matthew tells us was dimchar, that is, not of to-morrow, but until to-morrow, εἰς αὔριον; from whence I conclude, that the original translation τὸν ἐπιούσιον was intended to mean εἰς τὴν ἐπιούσαν, until to-morrow, which is to be found in an author, as it were, of the day, to whom no objection will be made. Καταλιπεῖν οὐδὲν ἔστι ἐξ αὐτῶν Εἰς τὴν ἐπιούσαν. Joseph. *Antiq. lib. iii. c. x.* p. 180. St. Luke, it must be observed, uses the same phrase, τὸν ἐπιούσιον, which is a pretty clear presumption that there has been no change in the text. *WERTON.*

19. Μὴ θησαυρίζετε] θησαυρίζητε, Ed. Colinæi.

*Ibid.*

Ibid. "Where moth and rust." Sappho apud Wolf, p. 66, 4to.

"Οτι διὸς παῖς ὁ χρυσὸς,

Κείνον οὐ σῆς οὐδὲ κίς δάπτει. WESTON.

22. Ἀπλοῦς. Single. Pure, uncorrupt. "I speak it with a single heart." Shakspeare, Henry the Eighth. Hence *duplex* in Latin means *fallax, dolosus*.

"Nec cursum duplicis per mare Ulysssei." Hor.

And in Ovid, Amor. i. 1227:

"Ergo ego pro rebus duplices vos nomine sensi." WESTON.

22, 23. These two verses, I believe, have no connexion with what goes before, or with what follows. The same is to be observed of innumerable other places in these writings. MARKLAND.

24. ἡ ἐνὸς ἀνθέξεται] F. ἡ ΤΟΥ ἐνὸς, as Luc. vii. 41. xvii. 34, 35, 36. xviii. 10; and yet the Article is wanting Luc. xvi. 13. MARKLAND.

25. Μὴ μεριμνᾶτε. Be not over anxious.

"Sed Tityos nobis hic est, in amore jacentem

Quem volucres lacerant, atque exest anxius angor."

Lucret. lib. iii. 1006.

WESTON.

28. καλαμάθις] The Preposition seems to increase the signification, as Rom. i. 20. MARKLAND.

30. "Grass of the field." In the East they burn myrtle, rosemary, and other plants, to heat their ovens, and lilies which grew among thorns served equally well to make a fire in a country where there was a scarcity of fuel. See Cant. ii. 2. Shaw, p. 7. Psalm lviii. 9. And here we may explain a passage in the Psalms, which lies still in obscurity. See Bishop Lowth. Noldius, p. 894. and the Critici Sacri. Before your pots can feel the thorns, as it were, alive, so soon shall his wrath destroy them. The difficulty lay in the word ἵπ, applied to the thorn; but this is entirely removed in translating ἵπ green, or living, of which we see the propriety, since the thorns were cut one day, and cast into the oven the next. "As the voice of thorns under the pot, so is the laughter of fools;" that is, as the sound or crackling of green wood in the fire is quickly extinguished; so is the laughter of fools, which is ever unseasonable. Eccles. vii. 6.

WESTON.

31. Μὴ οὖν μεριμνήσητε] *Be not therefore solicitous*; which Luke (xi. 29) expressed by μὴ ζηήετε: whence it might seem that ζηήειν signifies to seek with *concern*: for, otherwise, *simply* to seek these things, one would think, cannot be blameable either in us or the heathens. ἐπιζηήειν (in the next verse) still increases the *blame*: vii. 7, ζηήετε, *seek carefully*. But it does not always signify so, if it does here. MARKLAND.

32. Πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζηήει] This should be in a parenthesis: Luke xii. 30. MARKLAND.

Ibid. ὁδε γὰρ ὁ πατήρ ὑμῶν, ὁ οὐράνιος, ὅτι, &c.] So I think it should be distinguished here, and several times before; and in all places of the like kind, where the Article is repeated before the Adjective; because, in all such places, the repetition of the Article is emphatical, and expresses something that would not have been expressed so strongly had the Article been omitted, which answers once for all. So chap. v. 29, *But if thine eye, thy right eye, cause thee to offend*, &c. εἰ δὲ ὁ ὀφθαλμὸς σου, ὁ δεξιὸς σκανδαλίσει σε. MARKLAND.

Ibid. ὁδε γὰρ, &c.] It is to be observed, that our Saviour here argues from one of God's attributes to another, from his *knowledge* to his *goodness*. Your heavenly Father *knoweth*, and therefore will *bestow* them; that is, upon the supposition that ye *ask* for them, and that ye are not otherwise *unfit* to receive them. So, Rom. xiv. 4, St. Paul argues from God's *power* to his *goodness*; and xi. 23, *for God is able to graff them in again*; and therefore his *goodness* is such, that he *will* graff them in again; that is, provided *they abide not still in unbelief*. Which places, I now find, have been taken notice of by Dr. Whitby to the same purpose. MARKLAND.

## CHAPTER VII.

2: "And with what measure." This saying is proverbial among the Jews, and is to be found in Hesiod still improved in its morality.

"Αὐτῷ τῷ μέτρῳ καὶ λαίον αἶ κε δύνηαι." ε. 350. WESTON.



4. ἡ δοκὸς] *the beam.* This seems to be a proverb. MARKLAND.

6. ῥήξασιν ὑμᾶς] Perhaps here, and in Mark ix. 18, it should be read ῥάξασιν ὑμᾶς, *lest they [the Swine] trample them under their feet, and, turning again, TEAR you.* Bois.—Perhaps the place, ill pointed at first, was afterwards corrupted, and for ὑμᾶς we should read Ὑμεῖς, joining it to the next verse—ὙΜΕΙΣ αἰτεῖτε καὶ, &c. *Heinsius.*—As the words now stand, no doubt but that *trampling* under foot belongs to the *swine*, and the *rending* to the *dogs.* So τὸν ΤΥΦΛΟΝ καὶ κωφὸν καὶ λαλεῖν καὶ ΒΛΗΠΕΙΝ, Matt. xii. 22; and see Philem. 5,<sup>o</sup> and Heb. x. 33, 34. *Hammond.*—[According to Hammond's explication, it is ἐπάνοδος, or ὑστέρησις, as for instance Matt. xii. 22. Castalio has already the same explication, which has been followed by Heumann, and Munthe, Obs. p. 42. *Professor SCHULZ.*]

9. τις ἐξ ὑμῶν ἄνθρωπος] Observe the emphasis of the words. *Dr. OWEN.*

12. Πάντα ὄν] This verse ill agrees with the context; and, if compared with Luke vi. 30, 31, should be placed after chap. v. 42. *Dr. MANGEY.*

14. Ὅτι στενὴ ἡ πύλη] Many copies read Τί στενὴ πύλη, which *Wetstein* follows. Now this reading seems to have been adopted by those who were offended at one ὅτι, ver. 13, so closely followed by another ὅτι, ver. 14. And yet, if we read Τί στενὴ, one would expect it Τί ΔΕ στενὴ—in opposition to the *broad gate* just before. ὅτι seems preferable: *Enter in at the strait gate, BECAUSE the gate is wide, and the way is broad, that leadeth to destruction—and BECAUSE the gate is strait, &c.* as *Wells* renders it: or the second ὅτι may be interpreted *BUT*, like the ו Dan. ix. 18. 2 Chron. xx. 15; and see Heb. viii. 10. *Bengel.*

15. ἐν ἐνδύμασι προβάτων] Perhaps, ΕΚΔΥΜΑΣΙ. The skins taken off are more properly called *exuviae*, than *indumenta.* *Pricæus.*—Or ΕΝ ΔΕΡΜΑΣΙ προβάτων, as ἐν αἰγείοις δέρμασιν, Heb. xi. 37. *Dr. MANGEY.*—*Suicer*, Thes. Eccles. I. p. 1112, having rejected *Price's* emendation, interprets it ὡς πρόβατα ἐνδεδυμένοι, *with cloathing LIKE sheep.* It is undoubtedly *with cloathing made of sheep skins, δέρματα αἰγεία.* So *Josephus* Ant. vi. 9. 4, σὺ μὲν ἐπέρχη μοι ἐν ῥομφαίᾳ, καὶ ΕΝ δόρατι, καὶ ΕΝ θώρακι, *tu me aggredieris gladio, hasta, et lorica* INDUTUS et INSTRUCTUS. So again Ant. xviii. 6. 7, *Agrippa* is said to be ὁ ΕΝ τῇ πορφύρῃδι, *purpurea veste indutus.* And the *Latins*, *Ovid. de Art. Am.* l. ii. 292,

*Sive erit in Tyriis, Tyrios laudabis amictus;*

*Sive erit in Cois, Coa decere puta.*

*In Tyriis and in Cois denote Tyrian and Coan garments. Virg. Æn. ver. 37,*

— *occurrit Acestes*

*Horridus in jaculis, & pelle Libystidos ursæ.*

Florus and Duker, l. i. c. 1. See more Salmas. in Trebel. Pol. tom. II. p. 344, Græv. Lect. Hesiod. c. xviii. T. Krebsius, Obs. in N. T. e Fl. Josepho.

Ibid. ἐνδύμασι] Perhaps ἐκδύμασι. Against this conjecture is Alberti Periculum Criticum, p. 12. Professor SCHULZ.

Ibid. “Inwardly they are ravening wolves.”

“Introrsum turpes, speciosi pelle decori.” Hor. Ep. i. 16, 45.

WESTON.

16. μήτι συλλέγουσιν] The Active Personal is here put for the Passive Impersonal, says Grotius; but perhaps it is nearer the truth to say, that it is a Hebrew phrase, in which the Nominative is dispensed with, such as in Isaiah, chap. xxix. ver. 11: “And the vision of all is become unto you as the words of a book that is sealed, יתנו ירשׁא, *quem dabunt*, which (*they*) deliver to one that is learned.” WESTON.—But see the English version here, and the note above on Matt. v. 11. Dr. OWEN.

17. Οὕτω is here a particle of *inference*, and to be rendered *then, therefore, &c.* And so chap. v. 16, and often elsewhere. Vide Xenoph. Cyrop. lib. i. p. 45, & alibi passim. Dr. OWEN.

19. Πᾶν δένδρον—βάλλεται] This verse was brought from chap. iii. 10, where it is found word for word. It seems to have been written first in the margin, and from thence taken into the text. It is quite foreign to the purpose here, and interrupts the reasoning, which is very accurate without it; but with it the argumentation is quite confounded, and, instead of keeping to the proof of *knowing them by their fruits*, the discourse is shifted to their *punishment*, with which neither the *position*, ver. 16, nor the *inference*, ver. 20, have any thing to do. In Luke vi. 43, 44, where the same thing is expressed, the sense of this verse is totally omitted. MARKLAND.

23. ὁμολογήσω αὐτοῖς] The author of an imperfect Homily reads ὁμῶσα αὐτοῖς, *will swear to them that I knew you not*, which sense well suits this place. Maldonat.—But see 1 John iv. 15. And in Rom. xiv. 11,

we read ἐξομολογήσεται, which in Isaiah xlv. 23. is ὁμῆται in the LXX. agreeable to the Hebrew.

27. "And the rain descended." The illustration of this case is to be found in Plautus. See *Mostellaria*, act. i. sc. 2.

Bona

Quum curantur male, atque illud fit sæpe. Tempestas venit,  
 Confringit tegulas, imbricesque: ibi dominus indiligens  
 Reddere alias ne volt. Venit imber, lavat parietes, perpluunt  
 Tigna.

WESTON.

29. "As one having authority." He taught them as if he were the maker of the law, and not the expounder. WESTON.

## CHAPTER VIII.

1. Καθαρίσθι δὲ αὐτῷ] The *Dative*, or rather the *Ablative*, as often in the best Greek Authors, for the *Genitive* absolute. The like occurs three times more in this very chapter, *viz.* at ver. 5, 23, 28. Cod. Ephram, and three or four more (all of them probably derived from it), read in the *Genitive*, very improperly. Dr. OWEN.

3. Θέλω, καθαρίσθη] This seems to be as true an instance of the sublime as that so greatly admired in Genesis, ch. i, Γενηθήτω φῶς, καὶ ἐγένετο φῶς. MARKLAND.

Ibid. ἰκαθαρίσθη αὐτοῦ ἢ λέπρα] This, as Bp. Pearce well observes, is a very unusual phrase. The *person*, and not the *disease*, is every where else said to be *cleansed*. He would therefore read ἰκαθαρίσθη ἀπ' αὐτοῦ λέπρας. I suspect that one word is dropt, and another misplaced; and that St. Matthew wrote, as it is in St. Mark i. 42, ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ ἰκαθαρίσθη. Dr. OWEN.

4. τὸ δῶρον ὃ προσέταξε Μωσῆς] Either with a comma after δῶρον, *offer the gift (which Moses commanded) for a testimony to them*, as Theophylact. Or, without a comma after Μωσῆς, *the gift, which Moses commanded for a testimony to them*, that the cure was miraculous, as Hilary. Or *eis μαρτύριον* may refer to both parts of the sentence, as Tertullian, Chrysostom, Ambrose. Maldonat.

8. εἰπὲ

8. εἰπὲ λόγον] Read with Wetstein λόγῳ, *command by word*, ver. 16. Εἰπεῖν is to *say with effect*, as Matt. iv. 3. Luke ix. 54. and elsewhere. See Luke vii. 7. where it is printed εἰπὲ λόγῳ. MARKLAND.—λόγον, or λόγῳ, is here emphatical, and answers to λέγω, ver. 9. Dr. OWEN.—Read λόγῳ. This reading is in several MSS. and Translations. For this reason Bengel, in his edition, Wetstein, p. 346. Van Mastricht, Not. Crit. p. 3. Michaelis, Tractatus de var. Lect. N. T. pp. 11, 35, 39. take this to be the true reading. But Isocrates, de Permutat. p. 762. agrees with the common text. Professor SCHULZ.

Ibid.] “Under authority.” I too am a man in commission. I know how to obey, and how to command. WESTON.

9. ἀνθρώπος εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ’ ἐμαυτὸν στρατιώτας] Some, Chrysostom observes, place a comma at εἰμι, and take it out at ἐξουσίαν, as being explanatory only of ὑπ’ ἐμαυτὸν, *I am a man, having in my power, under me, soldiers, &c.* And so in ed. Colin. But in Luke vii. 8. it is expressly ὑπὸ ἐξουσίαν τασσόμενος. Perhaps it should be read εἰμι Εἶπὲ ἐξουσίαν, or ἐξουσιῶν, *I am a man in power*. 1. Because it is not subjoined, FOR *I say*, but AND *I say to this man, Go, &c.* 2. And immediately is added *having soldiers under me*, explaining what he meant by being in power. Theodoret.—But the Greek should then have been Ὅτι καὶ γὰρ ἔχω στρατιώτας, &c. Maldonat.—Commentators, by not attending to the force of the words, have raised here needless difficulties. The passage is right, and conveys this plain meaning: “I am a man, and a subordinate officer, yet having soldiers under me, I say to one person, Go, &c. And if I, a man, and subordinate in commission, can do so much by my own orders, how easy is it for Thee, who hast absolute power, to command my servant to be healed by a word’s speaking!” Dr. OWEN.

Ibid. Καὶ γὰρ ἐγὼ ἀνθρώπος εἰμι ὑπὸ ἐξουσίαν, ἔχων, &c.] The argument of the Centurion and the opposition of the words might seem stronger if pointed thus: καὶ γὰρ ἐγὼ ἀνθρώπος εἰμι, ὑπὸ ἐξουσίαν, ἔχων, &c. for *I am but a man, under authority, having however soldiers under me; and yet I say to one, Go, and he goeth, &c.*; that is, I, though no more than a common man, and under the authority too of men, am obeyed by those who are under my command: how much more canst Thou be obeyed in whatsoever Thou commandest? He argues à minori ad majus. This, I confess,

confess, is not certain: but it looks as if this emphasis ought to be laid upon *ἄνθρωπος*, and that the Centurion meant it so (see St. Jerom upon ver. 5.) because this sense greatly enhances the faith of the Centurion. There seems to be the same emphasis and opposition chap. vii. 9.: \**Ἡ τις ἐστὶν ἐξ ὑμῶν, ἄνθρωπος, ὃν ἐὰν, &c.* Is there any of you, though but a MAN, who, if his son, &c.; to which is opposed ver. 11. *How much more will [GOD] your heavenly Father give, &c.*; and so again xii. 11. \**Ἀνθρωπος, but a man, no more than a man*, as Acts x. 26. John x. 33. Acts xiv. 15. καὶ ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῖν, ἄνθρωποι, εὐαγγελιζόμενοι, &c. so perhaps it should be distinguished. *ἄνθρωποι, but men*, no more than men; because the people took them for *Gods*, ver. 11. MARKLAND.

Ibid. καὶ τῷ δούλῳ μου ποίησον, κ. τ. λ.] He seems to shew, by the different manner of expression, the different power and authority he had over the *soldiers*, and over his own *slave*. To the soldiers he could only say, *Go*, and *Come*; or, if they be military terms, *March*, and *Retire*, or *Come back*: but to his own *slave* he could say *do*, ποίησον, which expresseth a greater degree of subjection, and an obligation to *servile* obedience, and to *labour* and *work*. μίαν ὥραν ἐποίησαν, *they have laboured one hour*, chap. xx. 12. MARKLAND.

10. "So great a faith." I have found in no man so great a certainty that what he believes is true. The Jews believe when I touch them, and they are healed; but this Roman gives me credit for what he has not seen, or felt. WESTON.

12. "Outer darkness;" that is, cast into a place so far removed from the supper-room that no light from thence could pervade it. Heaven is light, and Hell darkness, therefore outer darkness is inner Hell. Vid. Colomes. Opusc. cap. 28. de Ἄδης pro coslo apud Veteres, p. 62. 1700, Amstel. WESTON.

17. Probably an interpolation: for the prophecy is misapplied. Dr. OWEN.

22. νεκρῶς] The same word, in the same sentence, used properly and metaphorically. MARKLAND.

Ibid. "The foxes have holes." Euripides, Suppl. ver. 267:

— ἔχει γὰρ καὶ ἀφυγίον, θῆρ μὲν πύτραν,  
Δούλος δὲ βαμῶδες Θεῶν: WESTON.

Ibid.

Ibid. "Let the dead bury their dead." The meaning is, let those who are dead to the call of Christianity perform that office. Thus Isaiah xxvi. 14. "They are dead, they shall not live." Thus Ephes. v. 14. "Awake thou that sleepest, and arise from the dead." WESTON.

30. Ἦν δὲ μακρὰν] Rather ἦν δὲ οὐ μακρὰν, according to the Vulgate. See Luke viii. 32. But perhaps μακρὰν, *procul*, at some little distance: for so *procul* signifies in Virgil:

Serta procul tantum capiti delapsa jacebant. Eclog. VI. 16.

Dr. OWEN.

33. ἀπήγγειλαν πάντα] Vulg. omnia hæc, πάντα ταῦτα, which seems to agree better with what follows. Beza.

## CHAPTER IX.

4. ἰδὼν—ἐνδυμήσεις] This sounds rather harsh. Several MSS. read: εἰδὼς, which our Version follows. See ch. xii. 25. Dr. OWEN.

6. Ἴνα δὲ εἰδῆτε] The same as Ἄλλ', ἵνα εἰδῆτε; concerning which elliptical expression: see on John xiv. 31, in whom it frequently occurreth. MARKLAND.

Ibid. Ἴνα δὲ εἰδῆτε—τότε λέγει] For τότε read τότε, or τότε λέγει, *But that ye may know the Son of Man hath power—he saith THIS to the sick of the palsy*. S. Petit. Obs. Continue the interrogation through ver. 5, to ἀμαρτίας ver. 6, and let τότε λέγει begin the 7th, as the words of the Evangelist: *Whether is it easier to say, Thy sins be forgiven thee, or, Arise, and walk; but that ye may know that the Son of Man hath power to forgive sins? 7. He then saith, &c.* Knatchbull.—Before Ἐγερθεῖς ἄρον σου is to be understood Σὺ λέγω, which is expressed in Mark ii. 10, and Luke v. 24; then τότε λέγει is parenthetical, as our English Version, and the common edd. *But that ye may know, &c.—(he then saith) I say unto thee, Arise, and walk.* Hombergius.—Knatchbull's explication has been refuted by Alberti Obs. pp. 69, 502. Clemens Alex. Pædag. l. i. c. 2, p. 81, b. has perhaps had another reading.

Professor SCHULZ.

Ibid.

Ibid. To forgive sins;" that is, to remove temporal condemnation; which St. John and St. Paul tell us is inflicted for sin in certain cases. "Behold, you are now whole, sin no more, lest a worse thing befall thee." John v. 14. Cor. i. 11. 29. 30. "For this cause many are sick." WESTON.

8. *ἰθαύμασαν*] The Vulgate and Hilary have *timuerunt*, whence it appears some copies read *ἰθάμβησαν*, the antient  $\mu$  [ $\mu$ ] being much like  $\nu$ . Erasmus. Several MSS. have *ἰφοβήθησαν*, approved of by Mill and Bengelius.

9. *λεγόμενον*] or *surnamed*: probably from that time. The objections (see Dr. Whitby on Luke v. 27.) to Matthew and Levi being the same person, seem to be but of little weight, when compared with the probability of the other opinion. *Levi Matthæus*, as *Simon Petrus*, *Nathaniel Bartholomæus*, *Jesus Christus*: for *Levi* was a name so very common, that a *surname* to it was necessary; as in *Simon*, *Nathaniel*, *Jesus*: with us, *John*, *William*, *Thomas*; John Locke, *William the Conqueror*, *Thomas a Kempis*. MARKLAND.

13. *καλέσαι δικαίους, ἀλλ' ἁμαρτωλοὺς εἰς μετάνοιαν*] For want of right pointing here, and in Mark ii. 17, the Antients were led into strange scruples. *Christ came to all*, says Hilary; *how then does he say, he did not come to call the righteous?* A comma at *ἁμαρτωλοὺς*, as well as *δικαίους*, makes it clear, by connecting *εἰς μετάνοιαν* with *καλέσαι*, *He came not to call the righteous, but sinners to repentance*. D. Heinsius; and so Markland points the place. J. N.

14. *πολλά* for *πολλάκις*; the Adjective for the Adverb: a construction frequent among the Greeks, and sometimes adopted by the Latins. Thus, Virgil has *multa* for *multum*:

"—— et spiritus oris

"*Multa reluctanti obstruitur.*" Georg. lib. iv. ver. 300, &c. Dr. OWEN.

16. *τὸ πλήρωμα αὐτοῦ*; scil. *τοῦ ῥάκου*  $\tau\iota$ , *illud enim supplementum tollit aliquid ex vestimento*. Heinsius, et ad h. l. et infra Marc. ii. 21. hunc locum non sic exponi vult, ac si supplementum hoc rupturam faciat, et partem detritæ vestis secum trahat; sed de eo interpretatur homine, qui partem novam veteri adsuit, quippe quidam hoc facit, *tollere cogitur* (sic enim *αἶψα* explicat) hoc supplementum *suum* (legi enim vult *αὐτοῦ* non *αὐτου*) ne ruptura major evadat. V. de toto loco Braun de vestitu Sacerd. Hebr. i. 16, n. 17, et 17 n. 2, et infra Marc. ii. 21. Prof. SCHULZ.

Ibid.

Ibid. "New cloth unto an old garment." By the old garment we understand the new disciples, who might easily have been discouraged by the severity of too early mortification, and have flown off from their engagements. Beginnings are hard enough of themselves, "Hæc dum incipias gravia sunt." No novice will like at once to be initiated into his office by fasting, a leathern girdle, and a hair-shirt. WESTON.

17. εἰ δὲ μήγε] Elliptically, says Budæus, Com. L. G. p. 991, for εἰ δὲ μὴ περιβαρχήσουσι, *quod si non pareant*. And so Mark ii. 22. Luke v. 37.

Dr. OWEN.

Ibid. "New wine into new bottles." Proverb. Catull.

—— — "Novi libri

Novi umbilici."

Vid. Cat. quarto, p. 50. 1684.

20. ἐπισθεν] Almost all the editions of the New Testament combine this with *προσελθούσα*; but Frisch, in the Recension of Heumann's Translation, p. 53, connecteth this with ἡψαλο: from behind she touched the seam of his garment. But Königsman has refuted him in *Additamentis ad verum sensum*, p. 41. Professor SCHULZ.

22. "Was made whole," was healed. There is no Hebraism here, or in St. Luke xvii. 19. Diodorus Siculus holds the same language: "ὑπὸ ταύτης σαθίσθαι; ab hac, sc. Iside, sanari." p. 15. C. WESTON.

23. "Minstrels." See St. John, Rev. xviii. 22. Consult Geier de luctu Hebræorum, p. 71, 2. 5. WESTON.

Ibid. "Making a noise;" rather, "in a tumult."

Tumultus enim turbam non raro sequitur.

St. Paul says he was found in the temple, "οὐ μὲν δὲ ὄχλου, οὐδὲ μὲν δὲ θορύβου." Acts xxiv. 18. WESTON.

33, 34. ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι, λέγοντες· "Ὅτι οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραὴλ. Οἱ δὲ Φαρισαῖοι, &c.] I believe these verses should be distinguished thus:—ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι, λέγοντες, οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραὴλ· οἱ δὲ Φαρισαῖοι ἔλεγον, Ἐν τῷ ἄρχαί, &c. *the dumb man spake, and the multitudes marvelled, saying, It hath never been seen in this manner in Israel* (nothing like this was ever seen among the Jews); *but the Pharisees said, He casteth out the Devils, &c.* This makes the opposition between the behaviour of the *multitudes* and that of the Pharisees more clear. See ch. xii. 23, 24. where the

Pharisees.



Pharisees are again alarmed at the words of the people, and again make the same foolish objection. It may be observed, that the word *θαύμασαν* here carried with it the notion of *approbation* and being *pleased* (which frightened the Pharisees), as viii. 10. xv. 31. Luke ix. 43. But on the contrary, which is remarkable, it seems to signify *wondering* at any thing with *indignation* and *dislike*, John vii. 21. Mark vi. 6. MARKLAND.

## CHAPTER X.

2. *πρῶτος*] This added, perhaps, by some one, who would establish Peter's primacy; since no enumeration follows, with which it may connect. But it must be owned, the like manner is used Mark iii. 16, and Luke vi. 14. in MS. Cant. And the same way of speaking, Matt. x. 2. Acts xxvi. 20. Rom. i. 8. iii. 2. *Beza*, ed. 5.—*πρῶτος* is a genuine reading: for Peter was the *first* called; and the three following succeed in order. See ch. iv. 18. Dr. OWEN.

Ibid. *Σίμων καὶ Ἀνδρέας, &c.*] St. Mark, vi. 7. acquaints us that the Apostles were sent out *by two and two*, as the LXX were afterwards, Luke x. 1. This is the reason why they are here reckoned up in pairs. *Simon and Andrew, James and John, Philip and Bartholomew, Thomas and Matthew* the publican, &c. where the Antients take notice of the humility of Matthew, who calls himself *the publican*, and places his colleague before himself; whereas Mark and Luke put Matthew *before* Thomas. MARKLAND.

3. *Λεββᾶϊος ὁ ἐπικληθεὶς Θαδδαῖος*] Read *Θαδδαῖος ὁ ἐπικληθεὶς Λεββᾶϊος*, with the Vulg. Saxon, Copt. St. Austin; for he is called *Judas* Luke vi. 16. and, in his epistle, he styles himself so, which, in Syriac, is *Thaddai*; and in Mark iii. 18. *Thaddæus*, leaving out his other name *Lebbæus. Piscator*.—Other reasons Mill gives, which are answered by Wetstein.

Ibid. *Θαδδαῖος*] Read *Θαδαῖος*, with a single δ, since, in Syriac, it is *Thadin*, not *Thaddin*. Drusius.

5. *εἰς πόλιν Σαμαρείων*] The Vulgate better, *in civitates, εἰς πόλεις. Maldonat*.—*εἰς πόλιν*, scil. *τινα*. Professor SCHULZ.

8. *νεκροῦς*

8. *νεκρούς ἐγείρει*] It may be doubted (with Grotius and Dr. Mill) whether these words are genuine here, not only because they are omitted in many MSS. but because of a place in John v. 25, where it is probable our Saviour alludes to his raising Lazarus from his grave: for the *General Resurrection* is plainly and distinctly spoken of just after, ver. 28. Now it does not seem at all likely that he would have mentioned this power of raising the dead, as *peculiar* to himself, if the Apostles, *during his life*, had been endued with the same. MARKLAND.

Ibid. "Raise the dead." Raise the dead in this place has been deemed an interpolation, and indeed it seems improbable, that the commission to raise the dead should be given so early to the Disciples, because our Lord himself says, some time after this, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." Now had he already given the power to the Apostles to raise the dead, the hour might have been already come, and the great miracle of resurrection would have been worked, and not first by the Son of God.

WESTON.

10. *μηδὲ ὑποδήματα, μηδὲ ῥάβδον*] In Mark vi. 9, who is generally thought to be an abridger of St. Matthew, it is *ἀλλ' ὑποδεξιμένους σανδάλια, but be shod with sandals*. How are these two to be reconciled? As St. Matthew's Gospel was first written in Hebrew, his translator read *נל* Heb. *μηδὲ*, for *נלן* Syr. *εἰμη*, or *χωρὶς μόνον*, *nor scrip, except only shoes and staves*. For it would be strange if they were sent without. *D. Michaelis*, Introductory Lectures to the Sacred Books, sect. lxxxix. *A free Enquiry into the Authenticity of the First and Second Chapters of St. Matthew*, p. 67.

Ibid. "Provide not shoes, nor yet staves;" that is, beside the shoes you wear, and the staff in your hand. Mark says, "be shod with sandals."

WESTON.

12. *Εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν, ἀσπασάσθε αὐτήν*] i. e. say, *Peace be to this house, i. e. family*. MARKLAND.—This custom of saluting the house before you entered it was used in Greece, as well as in the East. Thus Sophocles, in his *Philoctetes*, ver. 540:

*ἴαμεν ᾧ παῖ, προσκύσασθες τὴν ἔσω,*

*"Λαίμον εἰσοίκησιν"*

Schol. *προσκύσασθες*] *ἀσπασάμενοι τὴν εἰσίαν*. WESTON.

17. προσέχλει δι' ἀπὸ τῶν ἀνθρώπων] *But beware of men.* Why should the Apostles be directed *to beware of MEN*, when their whole business was among *men*, not among *angels* or *beasts*? The sense requires that some *particular* men should be intended; and accordingly τῶν ἀνθρώπων can possibly signify no other than *the men*, i. e. *the Jews*, as the reasoning requires. ὉΙ ἄνθρωποι, *the Jews*, as plainly appears from what follows. Ἄνθρωποι, *the Heathen*, frequently in the three first Evangelists; not so in some parts of St. John, the Acts, and the Epistles, because the distinction had ceased before the writing of those pieces. So xvii. 22. παραδίδοσθαι εἰς χεῖρας ἀνθρώπων, *of the Heathen*, not ΤΩΝ ἀνθρώπων, which would have been *of the Jews*, and false; see Mark ix. 31. Luke ix. 44.

MARKLAND.

19—21 incl. might be a parenthesis. *Professor SCHULZ.*

23. "You shall not have gone over." This is a very good translation. The original is, you shall not have finished the cities; οὐ μὴ τελέσητε τὰς πόλεις, i. e. ὀδὸν εἰς left out, as is not unusual. See Bos, and particularly Markland, ad Supplices, v. 1142. ἤνυσαν τὸν Αἶδαν, id est, ὀδὸν εἰς Plutonem. WESTON.

25. Ἀρκείδον τῷ μαθητῇ, ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δοῦλος ὡς ὁ κύριος] Vulgate, as the construction seems to require, καὶ ΤΩΙ ΔΟΥΛΩΙ, scil. ἀρκείδον. Beza, and two MSS.

25. "Beelzebub." The Prince of Demons, the same with Baal-peor, Lord of generation, or Priapus. Selden tells us he did not understand what Beelzebub meant. See Selden de Diis Syris, "fateor cum Origine me omnino latere." He has been supposed to be a god of flies, from his name in Hebrew; but then Ahaziah would not have consulted him on account of his being childless, or for any other malady, since it is not to be supposed that a fly-catching god had the gift of prescience. But Beelzebub is derived from Baal-zebub, Dominus, Priapus, who was carried in procession in Egypt and Greece. See Herodotus, Diodorus, and Athenæus, lib. v. p. 201. Consult Castelli Lex. in voce זבב, zab, zabub, zebub. membrum virile campus fertilis; and read Sculteti Exercitat. Evangel. cap. lvii. p. 483. Critici Sacri, v. 7.—Ahaziah. Joseph calls him ἄπαις, childless. Antiq. b. ix. p. 475. Ed. Opt. c. ii. WESTON.

29. Οὐχὶ δύο στροβίλια ἀσσαρίου πωλεῖται, καὶ ἐν εἰς αὐτῶν] The Interrogation should be at πωλεῖται; then follows καὶ, *et tamen.* MARKLAND.

Ibid.

Ibid. *πισεῖται ἐπὶ τὴν γῆν*] Clem. Hom. Orig. and Chrysostom interpret *εἰς τὴν παγίδα*. From whence, possibly, it was at first written *πάγην*, and afterwards the first syllable of so rare a word being dropt, it remained *γῆν*. *Bengel*.—But Anthol. iii. 24. 1. νῦν Εἰς ΓΑΝ ἄγλωσσος ἀναύδηλος τε ΠΕΣΟΥΣΑ κείμαι. *Wetstein*.

30. Ἰμῶν δὲ καὶ αἱ τρίχες—εἰσί] Though this proverbial sentence is to be found in all the MSS. and antient versions, I have nevertheless some suspicion that it came originally from the margin. It seems to interrupt the inference that is deduced from ver. 29. and should at all events be placed in a parenthesis. *Dr. OWEN*.

31. πολλῶν σίρουθίων] Why *many* Sparrows? which would be but of small value in this comparison, though they were innumerable. Read then here, and in Luke xii. 7. πολλῶ, *you FAR excel Sparrows*. In Matt. vi. 20. οὐχ ἡμεῖς ΜΑΛΛΟΝ διαφέρει αὐτῶν; and xii. 12. ΠΟΣΩι οὖν διαφέρει ἄνθρωπος προβάτου; and Luke vii. 24. ΠΟΣΩι μᾶλλον ἡμεῖς διαφέρει τῶν πτερινῶν; I since see Theophylact has admitted this reading into his text. *Markland*, on Lys. xxx. p. 600. col. 1, 2. So. ed. Compl. and Castalio, *LONGE passeribus antecellitis vos*.

Ibid. Read πολλῶ σίρουθίων. See what Schlosser has objected against this reading in *Vindicat. N. Foeder. locor.* p. 10. *Professor SCHULZ*.

42. ψυχροῦ] per ellipsin; as in Latin, “Perfundit gelidâ.” *Hor.* This was the least favour that was shewn, and what was granted universally to a proverb; and yet so little toleration had the Jews, according to *Juvenal*, that they would not give a cup of cold water to any but a Jew:

“Quæsitum ad fontem solos deducere Verpos.”

*Juv. Sat. xiv. ver. 103.*

Consult *Ludeke*, p. 12. Halæ 1777. The Dervises (Mahometan Monks) offer cold water to the traveller in the Desarts. *WESTON*.

## CHAPTER XI.

3. προσδοκῶμεν;] *Are we to expect?* *MARKLAND*.—It is the Indicative present, according to some: put for the future, according to others: the second future, says *Schmidius*: Rather, the Subjunctive present for In-

dicative *future*; which is an elegant construction, and frequently used by the noblest writers. See Luke vii. 19. *Dr. OWEN.*

5. "Receive their sight:" inaccurate version of ἀναβλέπουσιν, see again, that is, regain their sight, which distinguishes those who were born blind from those who became so by accident, or otherwise, as in a neighbouring country was very frequently the case, owing to the inhabitants sleeping in the open air, which was highly impregnated with nitre. Consult Aristoph. ver. 95. Plut. "Εἰ πάλιν ἀναβλέψαις," "Si visum pristinum recuperes."

WESTON.

6. Καὶ μακάριός ἐστιν ὁς, &c.] Rather, Καί· Μακάριός ἐστιν ὁς, &c. *And* he said, or added, *Happy is he who*, &c. εἶπε is to be understood or repeated after καὶ, from ver. 4. So xix. 19. καί· Ἀγαπήσεις.—Mark ii. 21. 22. καί. Οὐδείς—iii. 24, 25, 26. καί. Ἐάν—26. καί· Εἰ—ix. 42. καί· Ὅς—43, 45, 47. καί· Ἐάν—50. καί· Πᾶσα—Luke v. 37, 39. καί· Οὐδείς—John iii. 13, 14. καί· Οὐδείς—καί· Καθώς, sub. εἶπεν αὐτῷ—vii. 34. καί· Ὅπου—xii. 35. xiii. 13. καί· Ὁ Κύριος. MARKLAND.

7. κάλαμον ὑπὸ ἀνέμου σαλευόμενον] Proverbial of an unsteady person. Lucian, *Hermot.* p. 556. ed. Græv. MARKLAND.

8, 9. Ἀλλὰ, τί] Ἀλλὰ, repeated with interrogations, assumes the signification of *or*. Thus Xenoph. Ἀλλ' ἀπήτουν; ἀλλ' περὶ παιδικῶν μαχόμενος; ἀλλὰ μεθύων παρῶνησα; An *quid* reposcebam? an *tecum* de amoribus pugnans? an ebrius per vinolentiam malè *te* accepi? Cyr. *Exped.* lib. v. p. 414. See also Demosth. *adv. Lacritum*, p. 598. edit. Aur. Allobrog. 1607. *Dr. OWEN.*

8. οἱ τὰ μαλακὰ φοροῦντες] Read, without the article, οἱ μαλακὰ φοροῦντες. Plut. in *Lycurgo*: Ἐν δὲ Ἀρβει λευκὰ φοροῦσιν ἐν τοῖς πένθεσι. Lucian in *Toxar.* Θαλλῶ ἐσθιμαίνων καὶ μέλανα ἀμπεχόμενον. Phylarchus in *Athenæo*, l. xii. p. 521, Παρὰ Συρακουσίου νόμος ἦν τὰς γυναῖκας μὴ κοσμεῖσθαι χρυσῷ, μηδ' ἀνθινὰ φορεῖν. *Tour* in *Suidam*, voce Πίθηνος, Par. III. p. 55.

11. ὁ δὲ μικρότερος] And so Luke vii. 28: where the comparative degree stands for the superlative. In like manner Xenophon: πῶς οἱ φαιλότεροι ἐκείνων, quomodo illorum vilissimi nobiscum pugna- re velint? *Cyrop.* lib. iv. p. 187. ed. Hutch. Consult *Anacr. Od.* xlvi. 3. See *Matth.* xviii. 1. and *1 Cor.* xiii. 13. *Dr. OWEN.*

*Ibid.* ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ. κ. τ. λ.] Place a comma after μικρότερος, and translate, *who is less than John (as yet), in the kingdom of heaven*

*heaven is greater than he.* The sense is clear. Though ye have not seen a greater prophet than John, yet a less than he, as to his mission, is greater by being a minister of the Gospel. *Bp. BARRINGTON.*

Ibid. *μικρότερος*] Emond Maclot puts after this word a stop, in his *Histoire du N. T.* Paris, 1712, 4to, and thus expresses the sense of this passage: “que celui, qui au sentiment des Phariseens est plus petit, que Jean Baptiste, est dans le Royaume des cieux, et veritablement plus grand.” *Professor SCHULZ.*

12. *ἡ βασιλεία τῶν οὐρανῶν βιάζεται*] By this expression, which has been so variously interpreted, I understand that such were the obstructions, such the persecutions attending an open profession of the kingdom of heaven, or the gospel, that none but men of determined resolution declared their belief. Pindar *Pyth.* i. 81. *καὶ σοφοί, καὶ χερσὶ βιάται.* Which the Scholiast explains by *χερσὶν ἀνδρείοι.* *Pyth.* i. 18. *Βιάζας Ἄρης.* Schol. *ἰσχυρότατος Ἄρης.* *Bp. BARRINGTON.*

Ibid. *καὶ βιασταὶ ἀρπάξουσιν αὐτήν*] *And violent persons (publicans, harlots) catch at it with eagerness,* Luke vii. 29. *MARKLAND.*

Ibid. “Suffereth violence.” Men thrust themselves into the kingdom of heaven, and insist upon becoming Christians, whether they are qualified or not. They do not believe that Elias is come in John, though in virtue and in spirit he be that very prophet, and though he reprove and command with the same severity and the same authority that Elias ever did. *WESTON.*

13. *προφῆται καὶ ὁ νόμος ἕως Ἰωάννου*] Uncertain whether with a comma at *ὁ νόμος,* or *Ἰωάννου.* *All the prophets and the law predicted the Messiah until John; so connecting it with ver. 12.* Or, *All the prophets until John prophesied,* but did not shew Christ present; so connecting it with ver. 11. *Piscator.*

17. *Ἑυλόγησαν ὑμῖν, &c.*] This seems to be part of a song which boys at play in the streets used to say. Such is that of Horace, *Rex eris, si recte facies, Hic murus aheneus esto, Nil conscire sibi, nullá pallecere culpá.* *MARKLAND.*

Ibid. “We have piped unto you.” See this illustrated from Herodotus in a note on Luke vii. 32. *WESTON.*

19. *καὶ ἰδικαιώθη ἡ σοφία*] Perhaps it should be pointed, *καὶ Ἐδικαιώθη ἡ σοφία, &c.* *They say, Behold a glutton and a wine-bibber; and they say,*  
*The*

*The wisdom of this sect hath been justified* (i. e. *made manifest, evinced, and proved*) *by its followers.* *Talis secta est, quales et sectatores,* saith Salvia, *De gubern. Dei,* l. iv. p. 92. ed. Baluz. See Luke xxi. 8. *Markland,* on *Lys. x.* p. 556.—Elsner understands it in the same construction, but a different sense: *And they say, Wisdom is CONDEMNED by her own children.* Grotius: *BUT Wisdom, the counsel of God, is approved of, or acquitted by her children,* Luke vii. 29.

Ibid. “But wisdom.” The word justified, which follows, is not to be explained by passages that have no connexion with this place, but from what immediately precedes it, and to which it manifestly alludes. Wisdom, that is, the wisdom of God, is justified by the conduct of John, and of Christ, since the abstemious and recluse life of the one was not owing to insanity, nor the conviviality, or social disposition of the other, to any love for gluttony, or drunkenness. WESTON.

21. *Χοραζίν*] Origen, on *Exod.* and in *Philocal.* reads *Χῶρα Ζίν,* and so Cellar. in *Geogr. lib. iii.* p. 492. and Henr. Ernstius, in *Observat. Var. l. iii. c. 6.* say it should be read; since *Chorazin* does not elsewhere occur, either in sacred or profane authors. The word *χώρα* is added to distinguish it from the wilderness of *Sin.* In this they are followed by Henni-  
nius, *Chishull Antiq. Asiat. p. 130.* [They who object to *χώρα*, that it cannot be applied to a city, yet defend the common reading, *γῆ Ἰουδα,* *Matt. ii. 6.* where *γῆ* is so applied.] Many instances may be given of words mistaken, for want of being properly divided. So *Theocr. Idyll. E. 17:*

Οὐ μὲν οὐτ' αὐτὰς τὰς λιμνάδας.

For which Warton well reads, *οὐ ταύτας*—And *Aristoph. Ἰππεῖς* apud *Suid.*

Εἶδέ σοι ὑπέρχεται

Ἵσπερεῖ γέροντας ἡμᾶς——

For

Εἶδεσθε οἱ ὑπέρχεται, &c.

VIDES QUOMODO nos tanquam senes circumvenit.

*Tourp.* in *Suid. voce Ἵππεῖς*, p. 258.

Ibid. *Χοραζίν*] Origen, *Χῶρα Ζίν:* for this reason it is spelt, *Luc. x. 13.* with an Omega, *Χωραζίν.* Major, *de Nummis Græce Inscriptis,* p. 12. and *Hottinger, Geograph. p. 301.* are of this opinion; but *Reland,* in *Palæstina,*

Palæstina, p. 722, has refuted it, supposing it to be a town of Galilee.

*Professor SCHULZ.*

22, 23. "At the day of judgment;" that is, at the destruction of Jerusalem.

"And thou, Capernaum." Capernaum, once so famous for its emporium and merchandize, that raised its head to heaven, shall be brought down to hell. See this expression in the Psalms, and elsewhere. Virgil too has it,

*Quæ quantum vertice ad auras*

*Ætherias, tantum—ad tartara tendit. Georgic. ii. 292.*

Capernaum was rased to the ground by the Romans in their wars with the Jews. It was burnt and reduced to ashes last by Soliman; and in the last century was inhabited only by a few gangs of Æthiopians that extorted money from travellers whose curiosity led them to visit the Holy Land.

*WESTON.*

23. *ἕως ἄδου καταβιβασθήσῃ]* *Shall be brought down to the grave:* the Cambridge MS. reads, more truly, *καταβήσῃ*, as Gen. xxxvii. 35. Bar. iii. 19. *Hammond.*

25. *πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς]* When our Saviour has occasion to name his *Father*, that the Jews might not possibly mistake whom he meant by his *Father*, he often adds some description which belongs to *God* only; as in this place, *Lord of the heaven*, &c. which the Jews knew could not be applied to any other than the One True God, the *Creator* and *Proprietor* of the *world*. *MARKLAND.*

*Ibid.* "Answered and said." This is a form of speaking not unusual in the Old Testament repugnant to the Greek idiom, of which Pfochenius and Georgius say nothing to induce one to believe the contrary. *Vid. Georgii Vindic. ab Ebraismis, pp. 293, 294. 4to. WESTON.*

26. *Ναί, ὁ πατήρ]* After these words supply *ἐξομολοῦμαι σοι* from the verse preceding. *Truly, O Father, DO I THANK THEE, that so it seemed good in thy sight. Dr. OWEN.*

*Ibid. Ναί]* *Irenæus, ap Epiph. Hær. 34. sect. 18. p. 254. reads οὐκ.*

*Professor SCHULZ.*

30. "My yoke." The Jews say, let a man so apply himself to the words of the law as an ox to the yoke, and an ass the burthen. The Greeks have the yoke of slavery, and the yoke of necessity.

—εις



— εἰς δούλον ζυγόν.

Eurip. Troad. 673.

ἀνάγκης εἰς ζυγὸν καθέσλαμεν.

Orest. 1330.

WESTON.

Ibid. Clemens Alex. Protr. p. 75, reads thus this verse: ὁ γὰρ ζυγὸς μου χρησιδός, καὶ φορτίον μου ἑλαφρόν ἐστίν. *Professor SCHULZ.*

## CHAPTER XII.

1. "Sabbath-day," τῆς σάββασι. The plural is used for a single Sabbath. See Josephus passim. WESTON.

4. "Shew-bread," or bread of presentation. See Lev. xxiv. 5. This bread was called ἡלת, from ἔλη, to prick, or perforate, because it was punctured all over like a wafer to prevent fermentation. See the shew-bread in the modern synagogues. WESTON.

6. μείζων ἐστίν ὧδε] Others read μείζον. Collate Lamb. Bos to Matt. xi. 9. and Gottfr. Olearius, upon this passage. *Professor SCHULZ.*

14. Οἱ δὲ Φαρισαῖοι, &c.] If the present order of the words be retained, there must be a comma placed both *before* and *after* ἐξεληθόλις.—But transpose; for the following, which is the order of three MSS. seems preferable, viz. ἐξεληθόλις δὲ οἱ Φαρισαῖοι, &c. See Mar. iii. 6. *Dr. OWEN.*

Ibid. Οἱ δὲ Φαρισαῖοι ἐξεληθόλις συμβούλιον ἔλαβον κατ' αὐτοῦ] Olearius, Obs. in Matt. p. 285. includes συμβούλιον ἔλαβον between two stops, and joins κατ' αὐτοῦ with ἐξεληθόλις. He is followed by Wolff, Cur. Philol. t. I. p. 211. and Zorn. Bibl. exeget. p. 787. *Professor SCHULZ.*

17. ὅπως πληρωθῆ] These words depend, not on what is expressed before, but on τοῦτο δὲ γέγονεν, *understood*; which is also the case in many other places. *Dr. OWEN.*

18. καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ, ἕως ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν] Et judicium annuntiabit gentibus, usque dum proferat judicium in æternum, *vel* in victoria. Quæ interveniunt Parenthesi includenda. *Knatchbull*; contra quem vide *Wollius* de Parenthesi sacra, p. 126.

*Professor SCHULZ.*

20. ἕως

20. ἕως ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν] The LXX, in Is. xlii. 3, read εἰς ἀλήθειαν ἐξοίσει κρίσιν, *Vulg. ad veritatem iudicium educet*. Perhaps it should here be εἰς εἰκός, *shall bring judgment to equity*, for *reason* or *equity*, ὁ κατὰ τὸν εἰκότα λόγος. *Drus. Par. Sacr.*—Matthew seems to have read in Is. פָּשַׁל for פָּמַנַל as St. Paul renders פָּשַׁל in Is. xxv. 8. εἰς νίκος in 1 Cor. xv. 54. *Lud. Capell. Crit. Sacr.* p. 58.—This passage stood originally in Isai. xlii. 1—4, just as St. Matthew quotes it. Justin Martyr, who says he never cites any text throughout his Dialogue but in the manner received by the Jews [*Dial.* p. 439], yet cites this text two ways; one as altered and interpolated by them; the other nearly as St. Matthew quotes it. *Dr. OWEN*, Enquiry into the present State of the Septuagint Version.—The credit of the Jews would be saved, by supposing that the text in Matthew stood at first nearly the same as in Isaiah, in this form: ΕΙΣΑΛΗΘΕΙΑΝΕΞΟΙΣΕΙΚΡΙΣΙΝ; and that some letters of the copy being by chance obliterated, as thus, Ε..ΑΛΗ.ΕΙ.Ν..Ο.Σ..ΚΡΙΣΙΝ, the blanks being so filled up, Ε[ΚΒ]ΑΛΗ.ΕΙ[Σ]Ν[ΙΚ]ΟΣ[ΤΗΝ]ΚΡΙΣΙΝ, were so copied by others afterwards. Z.

Ibid. "A bruised reed." He shall offer no violence to any man, however defenceless his state may be, and take no advantage of his condition, however resistless, till the end, when having established victory, he shall give judgment. WESTON.

Ibid. "Smoking flax," the expiring wick of a candle, or cotton of an extinguished lamp. WESTON.

21. καὶ ἐν τῷ ὀνόματι] The LXX, reading *Bethoratho*, in his law, wrote, probably, ἐν τῷ ΝΟΜΩ, αὐτοῦ. *Maldon.*—Or read καὶ Ἐν τῷ ὀνόματι, as a new testimony cited from Is. xi. 10. where the LXX have ἐπ' αὐτῷ ἔθνη ἐλπιοῦσι, which is the same as ἐπὶ τῷ ὀνόματι αὐτοῦ. *Drus. Par. Sacr.*

24. "By Beelzebub" observe, by the prince of the devils; now the *μυιάστρος*, or fly-catcher, was an inferior divinity, such as Apollo *σμίνθευς*, and of course was so called from his occupation or employment, and was as different from the prince of the devils as Apollo *σμίνθευς* from Apollo.

WESTON.

29. δῆσῃ τὸν ἰσχυρὸν, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει;] Place the interrogation at ἰσχυρὸν, not at διαρπάσει. *How can one enter into the strong man's house—except he first bind the strong man? and, or for, he will then spoil his house.* Piscator, Schmidius.

32. Καὶ is here exegetical, and should be tendered *nempe*, &c.

Dr. OWEN.

35. ἐκβάλλει πονηρά.] Perhaps ΤΑ πονηρά, as before, ἐκβάλλει ΤΑ ἀγαθά. But such is the difference of the use of the article in the Greek tongue: *good things* with the article, *evil things* without it. See Isaac Casaubon, and Raphel. Xenophon.—Possibly τὰ πονηρά, from the opposites, ὁ ἀγαθός, ὁ πονηρός, τὰ ἀγαθὰ, τὰ πονηρά. It is so in Luke vi. 45.

MARKLAND.

36. πᾶν ῥῆμα ἀργόν] *idle words*; that is, words not merely useless, but wickedly employed, will be called to account. Thus the words *inutile* and ἀχρήσιτος signify in Horace and Musæus.—Aurum & inutile; i. e. destructive gold; summi materiem mali. Hor. Od. lib. iii. 24.

καὶ πῶδὸν ἀχρήσιτον ἀμαιμακίτου πῶδον ἄλμης.

Musæus, ver. 328. on Leander's death. WESTON.

Ibid. πᾶν ῥῆμα ἀργόν] Here the Nominative Case is put absolute, as it often is in the best Greek writers. See Xenoph. Cyrop. ed. Hutch. 8vo. p. 79. The like construction occurs Luke xxi. 6. John vi. 39. vii. 38. xviii. 2. Acts vii. 40. Rev. ii. 26. iii. 12. and implies *quod attinet ad*, *with regard to*, or, *as for*, &c. See also Dion. Hal. περὶ σωθ. p. m. 174.

Dr. OWEN.

37. Ἐκ γὰρ τῶν λόγων σου δικαιοσύνη, καὶ ἐκ τῶν λόγων σου καὶ ἀδικαιοσύνη] In one MS. [viz. that given by Beza to Cambridge] ἡ ἐκ τῶν λόγων. In which way of speaking καὶ is sometimes used for ἡ, as Aristot. ἡ ἀρετὴ μὴ ἀ λυπῆς καὶ ἡδονῆς, as, on the contrary, ἡ for καὶ, as Rom. iv. 13. Beza.

38. σημείον, viz: ἐκ τοῦ οὐρανοῦ. Compare chap. xvi. 1. Mark viii. 11. Luke xi. 16. 1 Cor. i. 22. Dr. OWEN.

39. "A sign." Ἡτέριον δὲ Θεὸν φῆναι ΤΕΡΑΣ. Odys. γ. v. 173.

WESTON.

39, 40. For the explanation of these verses see Dr. Owen's Boyle's Lectures, vol. II. p. 224—226. Dr. OWEN.

40. "Whale's belly." Any other large fish would have done better than a whale, as his throat is not made for swallowing a man. Κῆτος means in general any large fish, as in Homer, ver. 97. μ. Odys. The Κῆτος mentioned in Oppian is a shark, because he is described as having three rows of teeth. There was a fish that appeared on the coast of Portugal, called a lamia,

lamia, ἀπο τοῦ λαιμοῦ, from the size of his throat, in which a man might stand upright. See the Universal History, vol. iv. WESTON.

41, 42. πλεῖον Ἴωνά—Σολομῶνης] scil. πλεῖον [τι]. And so Luke vii. 26. περισσώτερον [τι]; as likewise in other places. Dr. OWEN.

## CHAPTER XIII.

3. "In parables;" rather, in comparisons, or in similes, or by comparison. See Mark iv. 30. WESTON.

8. "Good ground," τὴν γῆν τὴν καλὴν, the good ground. Thus in St. Mark, iv. 7. Read the tract Henrici Stephani on the conformity of the Greek and French Articles, and perhaps you will discover that they are not always emphatical in either language. Matthew omits the article sometimes where Mark adds it. Compare x. i. vi. 7. WESTON.

Ibid. "Some an hundred." In St. Mark iv. 8, 20. in two places the climax is reversed, as in Horace after Pindar:

Quem virum aut heroa, lyra, vel acri  
Tibia sumis celebrare Clio?  
Quem Deum?

In Pindar it is,

Τίνα Θεόν, τίς Ἡρώα,  
Τίνα δ' ἄνδρα κελαδῆσομεν; Olymp. 2. WESTON.

11. Ὅτι ὑμῖν δέδοται γινῶναι] Ὅτι here does not signify because; but what the Latins express by *nampe*; we, by *viz.* It should not be expressed in the version. MARKLAND.—This Grotius supposes to be an Hebraism: but Xenophon has the like phrase. ὑμῖν μὲν γὰρ δέδοται ἐκκομίσει τοὺς ἄνδρας. Cyr. Exp. lib. vi. p. 487. ed. Hutch. 8vo. Dr. OWEN.

12. "Whosoever hath not;" that is, whosoever hath not more than he began with, shall lose his original stock, or talent. Thus Theognis the favourite of Socrates, ver. 36.:

Ἐσθλῶν μὲν γὰρ ἀπ' ἐσθλὰ μαθήσεται, ἣν δὲ κακοῖσι  
Συμμιχθῆς, ἀπολεῖς καὶ τὸν ἔσθλα νόον.

By conversing with the wise you may improve your understanding; but by associating with fools you will lose the little sense you were in possession of. WESTON.

14. βλέποιες βλέψεις] Such forms of speech Vorstius and Gataker suppose to be derived from the Hebrew. So they may; but they are also used by the purest Attic writers. Thus Xenophon, πείθων—ἵππεισι. Cyrop. lib. v. p. 298. and ὑπακούων—ὑπήκουσα, lib. viii. p. 475. ed. Hutch. 8vo. See Mark iv. 12. Luke viii. 10. Acts vii. 34. Heb. vi. 14.

Dr. OWEN.

21. "He is offended," translate, discouraged.

24. σπείρονι] Some MSS. σπείρασι, which seems better. MARKLAND.

28. θέλεις—συνλέξωμεν] Understand ἵνα, as Mark vi. 25. θέλω ἵνα μοι δῶς, &c. Arrian Diss. Epict. ii. 19. τί οὖν; θέλει ἀρξάμεθά ποτε.

MARKLAND.

32. μικρότερον for μικρότατον; and μεῖζον for μέγιστον. So 1 Cor. xiii. 13.

Dr. OWEN.

33. "Which a woman." Women in some countries in Europe follow the plough, and do the work of men. In Algiers and Tunis they grind the corn. WESTON.

35. διὰ τοῦ προφήτου] In some copies it was antiently read διὰ Ἡσαίου. But not finding it in Isaiah, they left out the name, and put in *the prophet*. But it was originally διὰ Ἀσάφ, which some not understanding, inserted first Ἡσαίου, instead of Ἀσάφ; afterwards it came to be προφήτου alone. Catena Gr. in Psalm. apud Wetst.

41. συλλέξουσιν—πάντα τὰ σκάνδαλα, καὶ τοὺς ποιοῦντας, &c.] Why *all things that offend*? Perhaps ΠΑΝΤΑΣ τὰ σκάνδαλα—ποιοῦντας—as Rom. xvi. 17. τοὺς—τὰ σκάνδαλα—ποιοῦντας. MARKLAND.—Perhaps the *abstract* for the *concrete*: as the Latin *scelus* for *scelestus*. Dr. OWEN.

44. The *English* translation runs thus:—*Again, the kingdom of heaven is like unto treasure hid in a field, the which when a man hath found, he hideth (ἔκρυψε), and for joy thereof goeth, &c.* Why should he hide it, when it was *hid* before? The word ἔκρυψε signifies *celavit, non divulgavit*, i. e. *he kept it secret*. Bryant.

48. The word that here governs the participles and verbs is ἀλιεῖς understood, but implied in the context. Dr. OWEN.

54. ἐδίδασκεν—ἐν τῇ συναγωγῇ αὐτῶν ὄσιν] The point after αὐτῶν had better be taken away: *he taught them in their Synagogues so as that they were astonished, and said, &c.* MARKLAND.

55. οὐχὶ ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ, καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰακώβος, &c.] I would distinguish the sentence at Μαριάμ and let the rest depend upon ver. 56. *his brethren and his sisters, are not they all with us?* MARKLAND.

56. οὐχὶ ᾧσσαι πρὸς ἡμᾶς εἰσι:] *are not they the same kind of persons that we are? like us? no better than we are?* because it follows, *Whence therefore hath this fellow all these (qualifications) things?* See Luc. Fugitiv. p. 597. t. II. edit. Græv. πρὸς ἑμὲ, *like me.* Plato Sympos. p. 31. edit. Oxon. Plut. Sympos. ib. p. 29. So Mark vi. 3.—The parables in the thirteenth chapter seem to contain an account of divers events relating to the state of Christianity in the world, and of the effects of it upon persons of different tempers. MARKLAND.

55, 56: "His brethren and his sisters." According to the usage of the Jews, cousins were called brothers and sisters. Ajax was the cousin of Achilles, and yet he calls him brother.

Frater erat, fraterna peto.

See Ovid. Metam. xiii. 36.

— — fratres Telamon Peleusque fuerunt.

ver. 151.

WESTON.

## CHAPTER XIV.

2. Οὗτός ἐστιν Ἰωάννης ὁ Βαπτιστής.] Perhaps this should be read interrogatively, from Luke ix. 7. and 9. *Is this John the Baptist? Is he risen from the dead?* MARKLAND.

3. Ὁ γὰρ Ἡρώδης, &c.] All from these words, as far as εἶθαισαν αὐτὸ in the middle of the twelfth verse, is to be placed in a parenthesis, as Theophylact has well observed, whose words are these: Τί ἀπήγγειλαν τῷ Ἰησοῦ, &c. *What did they tell Jesus? Not that John was dead (for the narration concerning John is only a parenthesis), but that Herod said Jesus was John.* ἐλθόντες therefore is τινὲς ἐλθόντες, *some persons coming,* not the

the *disciples* of John coming. — In the first verse perhaps it was written ἀκοήν τοῦ Ἰησοῦ with the article, and so again c. xxvi. 51. See on Luke iii. 21. MARKLAND.—The parenthesis seemingly extends to the end of the twelfth verse; and if so, ἐλθόντες, in the sense of ἀπελθόντες, must be referred to John's disciples. DR. OWEN.

Ibid. "For Herod." The parenthesis, which begins with these words, is to be continued on to the end of the twelfth verse, "and went and told Jesus." Theophylact, and Dr. Owen after him, place it in the middle of the twelfth verse, at the words "and buried it;" and say, that what follows, "and went and told Jesus," means, told him that Herod said Jesus was John. Now, that this is not so is evident, to me at least, because, "and went and told" can by no means be joined to what precedes the parenthesis, the disciples not having been mentioned, and there being no nominative case to *went*. Whereas "Jesus heard of it" is naturally connected with what went before; as for example, Herod said to his servants, John the Baptist is risen from the dead; When Jesus heard that he had said so, &c. WESTON.

6. "Herod's birth-day;" that is, as a king, the day of his coming to the throne. Regni suscepti.

— — At cum

Herodis venere dies.

Persius.

Thus γένεσις σεισμοῦ, vid. Sozomen. lib. vi. c. 2. is the natal day or anniversary of the earthquake at Alexandria. Consult Ammonius De Differentiis Verborum. WESTON.

10. "And he sent and beheaded." Καὶ ὁ μὲν πέμψας ἀνείλε τὸν θεόκριτον. Plutarch. *περὶ παιδῶν ἀγωγῆς*. There is an instance of this summary kind of execution for the gratification of a favourite (which Lardner wished to find), in the Life of Cato the Censor, "Προέταξε τὸν τράχηλον ἀποκόψαι." Plutarch. 4to. p. 349. See Lardner, p. 14. *Credibility of the Gospel History*, ed. 1730. WESTON.

13. περὶ, elliptically for ἐν περὶ ὁδῶ: it should have been translated, not, *on foot*, but, *by land*. For it stands here, as in many other authors; opposed to ἐν πλοίῳ, *going by sea*. DR. OWEN.

Ibid. Περὶ, *on foot, by land*: Eurip. *Iphig. in Taur.* 894:

Πότερον κατὰ κέρσον, οὐχὶ ναί;

Ἄλλὰ ποδῶν ριπῆ.

WESTON:

15. ὄρα

15. αἶρα ἤδη παρήλθεν] i. e. *the day is far spent*: Raphael. not. Polyb.— Or, *it is time to dismiss the people*. Παρέρχομαι, *adesse*, as Acts xxiv. 7. Luke xii. 37. Jos. Ἄλωσ. v. 8. 1. Luc. Nigrin. p. 35. lin. ult. ed. Græv. Isocr. Archid. init. & De Pace, p. 32. ed. Genev. Demosth. Παρακρεσθ. p. 136. ed. Taylor. I omit many others. MARKLAND.

20. τὸ περισσεῦον τῶν κλασμάτων,] Τῶν περισσευούτων τῶν, Evang. 21. Wetstein.—The Vulgate distinguishes after περισσεῦον, connecting τῶν κλασμάτων δώδεκα κοφίνους with πλήρεις, *and they took up the remainder, twelve baskets FULL OF FRAGMENTS*; which is the softer construction, though the other is mostly followed. Bezæ.

25. Τετάρτη δὲ φυλακῇ] *In the fourth watch of the night*—reckoning after the Roman manner: for the Jews divided the night into three watches only. Dr. OWEN.

26. “Spirit,” Φάντασμα, in Luke Πνεῦμα. The Pharisees believed in the existence of spirits clad in human forms. The spectre of Achilles appears twice in the Hecuba of Euripides, and is called Φάντασμα. vet. 95—390. See also ver. 54. WESTON.

33. Ἀληθῶς Θεοῦ υἱὸς εἶ.] Our version here makes but little difference (though there is a great one in the original) between this confession and that famous one of Peter's, ch. xvi. 16. Here it is barely ἀληθῶς Θεοῦ υἱὸς εἶ, which is no higher an acknowledgement than the heathen centurion and the soldiers made at the crucifixion, Matt. xxvii. 54. ἀληθῶς Θεοῦ υἱὸς ἦν οὗτος. But Peter's confession was much fuller: Σὺ εἶ Ὁ Χριστὸς, Ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος, *Thou art THE Christ, THE Son of THE one God, THE living God*. In the English translation, indeed, the centurion and his pagan soldiers say, *Truly this was THE Son of God*. More than this could not have been expected from followers of Christ; but heathen soldiers (unless inspired, which is not said) could not mean more than *Truly, this man was a son of a God*. Theophylact hath observed upon that place of chap. xvi. εὖ γὰρ εἶπε, Σὺ εἶ ὁ Χριστὸς, υἱὸς τοῦ Θεοῦ, χωρὶς τοῦ Ὁ ἄρθρου, ἀλλὰ μὲν τοῦ ἄρθρου, Ὁ υἱὸς, τοῦ ζῶντος, αὐτὸς ἐμῆνος. Ὁ εἶς, καὶ μόνος. MARKLAND.

35. ἐπισνόησεν αὐτὸν] *When they knew him again, or remembered him*; for he had been in those parts before, Matt. viii. 28. and cured a Demoniac there: and hence appears the reason why our Saviour would not let that Demoniac, whom he had cured, be with him; but ordered him to go home,



home, and relate what God had done for him; which the man did: all which was preparatory to this his second visit, when they received him more favourably, and brought to him their sick to be cured. So that this Demoniac was a kind of apostle to all the people of that country. See Mark v. MARKLAND.

## CHAPTER XV.

2. "Tradition of the elders." The Pharisees had traditions of the elders, traditiones humanas, besides the written law; these were called Masora and Cabbala. Tradition παράδοσις, και διαδοκη, are never taken in a bad sense, except the words elders, or men, are added to them; as all doctrine must be handed down from one to the other by report, ex auditu. Who, says Esaias, has believed our report? that is, who has given any credit  $\alpha\lambda\lambda\alpha\lambda\alpha\lambda\alpha$ , to what we have heard? WESTON.

3. The Opposites are remarkable. Το οι μαθηται σου is opposed υμεις to την παραδοσιν, την ενιολην το των πρεσβυτερων, του Θεου. It is observable, that our Saviour seldom asked the Scribes and Pharisees any questions first; but generally confuted them from their own positions and proposals.

MARKLAND.

4. και ο κακολογων] Distinguish, και 'Ο κακολογων, this being itself another command; the former Exod. xx. 12. this Deut. v. 16. And so Wetstein, from ed. Elzev.

5. Δωρον, ο εαν εξ εμου ωφεληθης, και ου μη τιμηση τον πατερα] An ellipsis is supposed after και ου μη τιμηση τον πατερα, which Beza supplies by *insons erit*; our version by, *he shall be free*. But there is no ellipsis: και ου μη τιμηση are not our Saviour's words, but part of the determination of the Scribes, who say, *Whatever you would have me allow you for your maintenance, is already vowed as a gift to God, therefore he must not relieve his father or mother*; with a less distinction at ωφεληθης. Markland.— Beza adds, "Quod Erasmus dicit potius legendum ωφεληθη, ut sit *juvaris*, plane non intelligo." It is so read indeed in Le Clerc's edition: but candidly corrected, ωφελη in the *Critici Sacri*.

Ibid.

Ibid. ἐξ ἐμοῦ ἀφεληθῆς,] So Æschyl. Prom. vinct. 221:

τοιαῦτ' ἐξ ἐμοῦ

Ὁ τῶν θεῶν τύραννος ἀφελημένος. Dr. GOSSET.

14. "If the blind." This must be the case when the blind lead the way. Οἱ γὰρ βλέποντες τοῖς τυφλοῖς ἡγούμεθα. Aristoph. Plut. ver. 15. See the Scholiast. WESTON.

16. Ἀκμὴν—ἴσθι;] Ἀκμὴν for κατ' ἀκμὴν. This, in the Greek, is, I think, one of the sharpest reproofs that our Saviour ever gave to his Disciples: Etiamne et vos tam egregiè imprudentes estis? See Bos, Ellipse Græcæ, p. 332. ed. Schotgen. Dr. OWEN.

22. Κύριε, υἱὲ Δαβὶδ.] It seems wonderful whence this woman, who was undoubtedly an *heathen*, should know and acknowledge that Jesus was a *son* (or *descendant*) of *David*. The tradition of the intercourse between Solomon the son of *David*, and Hiram king of Tyre, might possibly be preserved, without naming the country from whence this woman came; unless it be said, that she was *divinely inspired* when she said this: which I presume is more than can be proved. It is not so strange in others, elsewhere, who made use of the same appellation, because they may be supposed to have been Jews. MARKLAND.

26. "Children's bread." To throw bread which the children might eat to the dogs. See Alciphron's Letters, let. 44. "The bread with which he wiped his hands was thrown afterwards to the dogs." The Antients wiped their hands at table with the crumb of their bread rolled into balls, and then cast them to the dogs under the table. See Hofmanni Lexicon, voce *Magdalia*, and Aristophanes, Athenæus, &c. whom he quotes. WESTON.

30. ἐτέρους πολλοῦς] A short way of speaking, which Mark expresseth more fully by πολλοῦς κακῶς ἔχοντος ποικίλαις νόσοις, chap. i. 34. MARKLAND.

31. κυλλοῦς ὕψις] Erasmus, p. 55 of his Annotations, thinks this to be an interpolation. Saubert [Var. Lect. Ev. Matth. p. 143] declares, that it was wanting but in one MS. Bengelius supposes that some Translators may have left out these words because they could not express them in their language [Apparat. Crit. p. 478]. Professor SCHULZ.

37. καὶ ἦραν] Schmidius without the subscript, laying it down here for a rule, and in Matt. xvii. 27. that as the future ἀρῶ drops the iota, the tenses, which are derived from the future, do not resume it; that we must therefore write ἦρον in the imperfect, but ἦρα, ἦρακα, and ἦραθη, Acts viii. 33. The Edd. however have seldom followed this rule.

## CHAPTER XVI.

1. ἐπηρώτησαν] *still required or demanded*, as they did before, xii. 38. where it was the *Scribes and Pharisees*; though ἐπερωτάω is frequently put for ἐρωτάω. MARKLAND.

2. εἶπεν αὐτοῖς.] In Luke xii. 54. it is τοῖς ὄχλοις, because the Pharisees and Sadducees were mixed with the ὄχλοι. So Luke xx. 9. a parable is spoken, πρὸς τὸν λαόν· but in Matt. xxi. 33. the same parable is spoken to the ἀρχιερεῖς and the πρεσβύτεροι τοῦ λαοῦ. MARKLAND.

3. "Foul weather;" bad weather in general, such as rain or wind. This shews us how we are to translate St. John x. 22. where the badness of the weather drove our Saviour into the portico.

4. Γενεὰ πονηρὰ, &c.] Qu. whether this was not brought hither, and put into the margin, from chap. xii. 39. as a parallel place? MARKLAND.— All the words between δύνασθε, ver. 3. and καὶ κἀλαλιπᾶν, ver. 4. are a manifest interpolation, having no reference to the demand of a sign *from heaven*, ver. 1. Dr. OWEN.

5. καὶ ἰθὺς, κ. τ. λ.] *and when his Disciples were come to the other side, they had forgotten to take bread*; that is, they found, they perceived that they had forgotten: for they had forgotten it before they took shipping, as much as when they were come to the other side of the water; but they were not *aware* that they had forgotten it till they came to land. This may be an instance of the *inverted* way of writing, which is often to be found in the Evangelists, instead of *And his Disciples had forgotten to take bread, or loaves: and when they came to the other side, Jesus said, &c.* See chap. xviii. 10. Mark xvi. 1. MARKLAND.

6. ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης, &c.] This was Jesus's usual method, from the little occurrences of common life to teach or hint something necessary, or useful to be known. The Greek expression is in Arrian's Dissert. Epict. i. 3. at the end, ὁρᾶτε ὧν καὶ προσέχετε, μὴ τι, &c.

MARKLAND.

11. Πῶς οὐ νοεῖτε, ὅτι οὐ περὶ ἄρτου εἶπον ὑμῖν, προσέχειν ἀπὸ] To make out the construction, Grotius, after εἶπον ὑμῖν, supposes an ellipsis: οὐ περὶ ἄρτου εἶπον ὑμῖν, [ὅτι εἶπον] προσέχειν, as at ver. 7. διελογίζομαι λέγουσιν· Ὅτι ἄρτους οὐκ ἐλάβομεν, saying, This he said, because we have taken no bread. Others suppose ἀλλὰ understood before προσέχειν, as 2 Tim. ii. 14. εἰς οὐδὲν χρήσιμον [ἀλλ'] ἐπὶ κατὰστροφῇ τῶν ἀκουσίων.—But Hombergius, inclosing in a parenthesis οὐ περὶ ἄρτου, thinks he removes the ellipsis: *How do you not understand, THAT I said to you (not concerning bread) that you should beware of the leaven of the Pharisees?* In which construction it should be εἶτε, *do you not understand WHAT I said, &c.*

Ibid. Abresch [Annot. p. 547] takes προσέχειν to be a Nomen: ὅτι οὐ περὶ ἄρτου εἶπον ὑμῖν τὸ προσέχειν. Heumann observes, that when after εἶπον an Infinitive follows, it means not *I have said*, but *I have commanded*. He takes away the *signum interrogationis* after πως, and the stop after ὑμῖν, and gives us this sense: *I did not order you about the bread, that you should beware of the leaven of the Pharisees.* Professor SCHULZ.

13. Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι, τὸν υἱὸν τοῦ ἀνθρώπου;] Christ nowhere else adds με, when he speaks of himself, as *the son of man*, in the third Person. The pronoun therefore is redundant, and was probably added by some one in the margin, lest it should be thought that Christ did not mean himself when he said τὸν υἱὸν τοῦ ἀνθρώπου: from whence it was received into the text. After that, some copyist, retaining με, expunged τὸν υἱὸν τοῦ ἀνθρώπου. But perhaps all would be clearer if we divide the sentence into two questions, *Whom do men say that I am? The son of man?* i. e. Do they say I am that son of man, who was to come? Luke xvii. 22. *Beza, Piscator.*—με is omitted by the Vulg. Copt. Sax. and so approved of by Mill, Prol. 1194. and Bengelius.—Τίνα, *qua-lem*, of what quality, with what view or design. MARKLAND.

17. Βὰρ Ἰῶνα] F. Βὰρ Ἰωάννα.

18. *I say unto thee, Thou art Peter, and upon this rock, &c.]* The original should rather be translated thus: *Thou art a stone, and upon this stone I will build my Church.* The Church in the N. T. is often compared to a building. The Apostles are denominated a *foundation*, θεμέλιον. Eph. ii. 20. our Lord himself the *corner-stone*, ἀκρογωνιαίον λίθον, which unites the walls, 1 Pet. ii. 6. λίθος καὶ πέτρα, ver. 8. The allusion can hardly be to the name of Peter (as his real name was Simon, which probably

probably he bore from that time, from this accidental speech of Christ. In the Syriac, which our Lord spoke, both words must have been Kephias, without such a distinction as *πέτρος* and *πέτρα*. *Bp. BARRINGTON.*

*Ibid.* "The gates of Hell." Though you die, yet my Church, founded on a rock, shall survive. The Jewish Gehenna had gates and a porter, as well as the Pagan Hades. "Etiam janitor Gehennæ tibi resistere non potuit, cum venires ad educendum Acharem." *Aboth 24. & Chagiga xv. 1.* quoted by *Wetstein.* *WESTON.*

19. "Whatsoever you shall bind." There is a curious inscription on a column to the memory of Isis and Osiris in *Diodorus Siculus.* 'Εγὼ Ἴσις εἶμι ἡ βασίλισσα πάσης χώρας ἡ παιδευθεῖσα ὑπὸ Ἑρμοῦ, καὶ ὅσα ἐγὼ δῆσαι οὐδεὶς δύναται λύσαι. *WESTON.*

20. Ἰησοῦς ὁ Χριστός.] The word Ἰησοῦς is utterly superfluous, there being no manner of reason why he should charge them not to tell that he was *Jesus*, the name by which he was always called, and in which there was no secret. He might as well have forbid them to tell that he was a *man*, or that he had any name *at all.* This word is wanting in so many MSS. that it might safely and much better have been left out of the later editions. *MARKLAND.*

23. Ὑπαγε ὀπίσω μου, Σατανᾶ] *Hilary and Chrysologus*, scandalized that the name of Satan should be applied to Peter, would distinguish the sentence thus, applying the first part to Peter, the latter to Satan: Ὑπαγε ὀπίσω μου· Σατανᾶ, σκανδαλόν μου εἶ συ. *D. Heinsius.*

26. Τί γὰρ ὠφελεῖται, &c.] I would put this verse in a parenthesis, because the reasoning of the 27th, μέλλει γὰρ, seems to depend not on this, but on the 25th, ἀπολέσει αὐτήν, and εὐρήσει αὐτήν. *MARKLAND.*

28. τινες τῶν ᾧδε ἐστήκοντων, *some standing here*] i. e. *here present* (meaning *John*) now alive; without any regard to the *posture* they might be in at that time. So our Saviour is represented sometimes as *standing*, sometimes as *sitting* at the right hand of God: that is, *being*; and that is all, I believe, which is meant *Acts vii. 56.* where *St. Stephen* says, that *he sees the heavens opened, and the son of man standing at the right hand of God.* Thus *Acts xxvi. 14.* *St. Paul* says, that himself and his companions *all fell to the ground*; but *chap. ix. 7.* he says, in his account of the same story, that *the men who journeyed with him (εἰσῆλθουσιν ἐννεοῖ) stood speechless*; i. e. *were speechless*; for as yet it should seem that they  
*lay*

lay upon the ground. All verbs of *posture* or *gesture*, as *to go*, *to walk*, *to stand*, *to sit*, &c. in good Greek writers (and some in Latin), have the signification of *existere*, *to be*. Τινὲς, often said of *one* person. MARKLAND.

Ibid. "Shall not taste of death;" translate, "taste death," as in Hebrews ii. 9. Taste, from the French *tâter*, to try, experience, feel, is not always restricted to the palate. Aristophanes says, taste the door, γεῦσαι τῆς θύρας; that is, knock gently at it, not as if you would break it open. Frogs, ver. 463. Shakspeare says, "Taste your legs, put them in motion." Twelfth Night. WESTON.

## CHAPTER XVII.

1. Καὶ μετ' ἡμέρας εἶξ] The preceding words, ἕως ἂν ἴδωσι τὸν υἱὸν, &c. the Antients interpret of Christ's transfiguration, whence they connect the beginning of this chapter with them; as at Mark ix. 2. and Luke ix. 27. the very same passage is connected. D. Heinsius.

2. μεταμορφώθη] And so St. Mark ix. 1. But St. Luke, writing to the *Gentile* Converts, seems to have cautiously avoided the word, lest it should give countenance to their fabled *metamorphoses*. He therefore says, ix. 29. τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον, *the fashion of his countenance was altered*. Dr. OWEN.

Ibid. ἰμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς] F. ὡς τὸ φῶς CEΛΗΝΗC, *bright as the light of the MOON*. The contraction C, being put for the whole word, might be omitted, from its being the same letter with which the last word φῶς ended. J. S. Bernardus Medicus, ap. Wetstein.— A moon-shine emendation. W. B.

11. ἐρχέσθαι πρῶτον] i. e. *is to come*, or *will come*. MARKLAND.— The *present* tense for the *future*. So likewise John i. 15. xx. 17. Dr. OWEN.

12. ἐποίησαν—ἔσα ἠθέλησαν] A like expression is used in the same sense by Xenophon, Cyropæd. lib. ii. p. 59. D. where an eagle having caught an hare, ἀπενεκκῶν ἐπὶ λόφον τινὰ οὐ πρόσω, ἐχρήτο τῇ ἄγρᾳ ὅτι ἠθέληεν which, lib. iii. p. 63. B. is χρήσασθαι ὅτι βούλοιο. So Mark ix. 13.

They

*They have had their will of him: which will was to kill him.* Luke xxiii. 25. τὸν δὲ Ἰησοῦν παρέδωκε τῷ θελήματι αὐτῶν. MARKLAND.

16. "They could not cure him." The Jews say, why could they not cure him, after they had power given them to cast out unclean spirits? The answer is, that it was necessary, in order to perform the miracle, that both parties should believe that it could be performed; but in this case there was a failure on the side of the Apostles, who did not think they had power enough to cast out the devil; and on the side of the father of the lunatic, who wanted faith to believe that they could cure so difficult a case. This is to be collected from the reproof given by our Saviour to both parties. Faith was equally necessary, and a sufficient portion of it, for him who was to effect the cure, as for him who was to be healed. Had any one said, even in his heart, to our Lord, Heal me, O Lord, if thou canst, but I doubt if thou canst, he would not have been healed.

WESTON.

17. Ὡ γενεὰ ἀπίστος, καὶ διεστραμμένη] It is difficult to assign the person or persons to whom these words are spoken. Ἀπίστος agrees very well with the Disciples, ver. 20. But how could they, or the father of the young man, be said to be γενεὰ διεστραμμένη, a *perverted race*? These are the words of Moses, Deut. xxxii. 5. concerning the Jews: γενεὰ σκολιὰ καὶ διεστραμμένη: alluded to in Philipp. ii. 15. It may seem to be a *soliloquy* or lamentation of our Saviour to himself, meant of the whole Jewish nation in general, as the words are used by Moses to which Jesus, here alludes: after which he turns to the persons present, and says, *Bring him hither to me.* Dr. Whitby refers these words to the *Scribes*, who at that time were disputing with the Disciples. It seems probable that ἀπίστος is to be referred to the *Disciples* (ver. 20); διεστραμμένη to the *Scribes*: the former ὁμῶν to the *Disciples*, the latter to the *Scribes*. See Horat. Serm. I. 1. hinc vos, vos hinc, mutatis discedite partibus; Rom. xiv. 10. where I have noted many instances. MARKLAND.

21. ἐν προσευχῇ καὶ νηστεία] Read ἐν προσεχεῖ νηστεία, in *constant fasting*, just as all the Physicians were wont in this case to prescribe. Sykes, Enquiry into the Meaning of the Dæmoniacks, p. 47.—Prayer and fasting are joined, 1 Cor. v. 7.

24. τὰ δίδραχμα] F. for τὰ read τὸ, here, and at the end of the verse; the didrachma being a single piece of money. *Piscator.*

27. δια-

27. *στάθηα*] A *stater*; a piece of money equivalent to two *didrachmas*. Our version, by not preserving the *terms*, has obscured and enervated this whole account. Dr. OWEN.

## CHAPTER XVIII.

1. *Ἐν ἐκείνῃ τῇ ᾠρᾷ προσήλθον*] Place a comma at *ᾠρᾷ*, the sense and construction seeming to be this: *At that time the Disciples disputing among themselves which of them is to be greater than the other in the kingdom of heaven, came to Jesus.* This will make the accounts of the three Evangelists agree. MARKLAND.

10. "Their angels." It appears to have been a popular belief among the Christians, not discountenanced by our Saviour, derived no doubt from the Jews, that a man in all states of his life had a concomitant angel attending on his person, and, as it should seem from the Acts of the Apostles, supposed to be exactly resembling him in every thing, even to his voice; for when Rhoda still continued to insist that it was Peter at the gate, because she had heard him speak: They said with one accord, "It is his angel." Observe that the Christians were collected together to pray in the house, at the door of which Peter was knocking, and upon the first report of his being there, they had accused the maid-servant, or damsel, of being out of her senses, but upon her repeated affirmation that it was Peter, they agreed that it must be his angel. They therefore must think that the angel of any man resembled him even in his voice. WESTON.

12. *ἐπὶ τὰ ὄρη πορεύεις*] Joining *ἐπὶ* to *πορεύεις*, as my father has done in his edd. the usual construction is given to *ἐπὶ*, which, by joining it to *ἀφεις*, as in other editions, is without precedent: *doth he not leave the ninety and nine, and go upon the mountains, and seek that which is gone astray?* H. Steph. Pref. to ed. of N. T. 1576. Beza, Isaac Casaubon, Schmidtus.—With the Syriac, connect it with *ἀφεις*, which Luke xv. 4. expresses by *καθ' ἑαυτὸν*—*ἐν τῇ ἐρήμῳ, καὶ πορεύεται ἐπὶ τὸ ἀπολωλός.*

Grotius, Erasmus.



22. Οὐ λέγω σοι, ἕως ἐπτάκις] Place a comma after Οὐ, the same as Οὐχ' ἕως ἐπτάκις, λέγω σοι, &c. *I tell thee, not till seven times, but till seventy times seven.* The last ἐπτά seems to signify ἐπτάκις, as Gen. iv. 24. whence this allusion is taken. Compare Levit. xxvi. 18. 21. 24. 28.

MARKLAND.

25. ἀποδοθῆναι, sc. τὸ ὀφείλημα. *Hombert* tamen putat, ἀποδοθῆναι referri debere ad αὐτον, γυναῖκα et τέκνα; h. s. jussit eum cum uxore et liberis vendi, atque hæc tradi in manus auctoris. *Professor SCHULZ.*

## CHAPTER XIX.

1. πέραν τοῦ Ἰορδάνου] Cis vel secus Jordanem; not *beyond*, but *by the side* of Jordan. *Dr. OWEN.*

2. καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ] καὶ αὐτοὺς for οὓς: ἐθεράπευσεν, *he had healed*: if ἐκεῖ be retained. But what is ἐκεῖ? *where?* for it was not Jesus's manner to drag after him sick people from one country to another, but to cure them upon the spot; which makes me think that καὶ αὐτοὺς is οὓς, and ἐθεράπευσεν *had cured*, viz. in *Galilee*. MARKLAND.—ἐκεῖ is wanting in two MSS. viz. *Laud. 2. & Selden 2.* *Dr. OWEN.*

3. "For every cause;" not any, for that may mean, is there a reason for which a man may put away his wife: now Moses had stated a reason, and they, who asked the question, were well acquainted with it; but what they wanted to know was, whether they might interpret what we translate "some uncleanness in her," ἀσχημῶν πράγμα, *rem fœdam, turpem*, in any way they pleased: for instance, in the way that Josephus did, who says he put away his wife because she was a disagreeable woman, "μη ἀρεσκομένης αὐτῆς τοῖς ἥθεσιν," unpleasant in her manners. The Hebrew phrase דבר ערוה, in its first sense is any nakedness, in its second uncleanness, or lasciviousness. The different interpretations which the School of Sham-mah and Hillel have put upon these words justify the remark in the note. See Krebs on Matthew, p. 44. and Deuteronomy xxiv. 1.; Joseph. Life, p. 39. ed. Hudson, Havercamp. WESTON.

4. ὁ ποιήσας ἀπ' ἀρχῆς.] The comma at ἀπ' ἀρχῆς should be removed, which is to be connected with what follows. Ὁ ποιήσας is used for the substantive, *the Creator*, as Hesiod, *Op. & Dier.* lib. I. ver. 12. Τὴν μὲν κεν ἐπαινήσσει νοήσας, *Illam laudaverit prudens vir.* So οἱ στρατιώμενοι, *milites*, Luke i. 68. &c. Luke iii. 14. and οἱ βόσκοντες, *pastores.* viii. 34, &c. *Beza, Homberg, Elsner. Dr. OWEN.*

5. καὶ εἶπεν] It is not God, nor Christ in his own person, that says what follows, but Adam. Εἶπεν is used absolutely, for *it is said*, as Eph. v. 13. Heb. i. 7. and elsewhere. *D. Heinsius.*

Ibid. καὶ ἑσθλαὶ οἱ δύο εἰς σάρκα μίαν] So the Septuagint, Gen. ii. 24. and Plato in *Sympos.* *Dr. OWEN.*

Ibid. δύο] As this is not to be found in the Hebrew, Whiston thinks it to be an interpolation. *Professor SCHÜTZ.*

12. "Eunucha." Eunucha were guardians of the bed-chamber, whom, to make sure of their chastity, their masters castrated. The Hebrew word is derived from the Arabic root  $\text{دٓوٓد}$ , impotens fuit ad venerem. Chald. & Syr. in Pabel. Eunuchum fecit, castravit. Our Lord enumerates three sorts of Eunuchs; those who were so from their mother's womb, eunuchus hominis, & eunuchus solis. Maimon. *i. e.* ab utero matris suæ. "εὗτα πεφυκώς ἐξ αὐτῆς γενέσεως," Those who were made so, and those who have made themselves so, "Qui se eunuchum ipse facit." Juvenal. Figuratively speaking, the first are those who have no desires for women, and the last are those who by continence stifle them. *WESTON.*

19. καὶ Ἀγαπήσεις.] This, Origen suspects, was added by an amanuensis, because the words are not in the other Evangelists, and because he would not have mentioned before, *Thou shalt not kill, Thou shalt not commit adultery, &c.* and then have subjoined a precept which included all the rest. *Wetstein.*—Perhaps, without any distinction, καὶ ἀγαπήσεις, as Theophylact reads, and as it is read Lev. xix. 18. from whence this is cited. *Drus. Par. Sacr.*

24. κάμηλον] Aristoph. *Vesp. Schol.* 1130. κάμιλος δὲ τὸ παχὺ σχοινίον διὰ τοῦ ι. Which I suspect to be a corrupt reading, from the antient  $\epsilon$  [ $\mu$ ] and  $\mu$  being in MSS. much alike. Perhaps, therefore, in the Schol. and here, should be read κάβιλος, *a cable.* *Drusius.* So Theocr. *Idyll. Z.* 112. Εὕρος in some edd. for Ἐβρος, and *Idyll. E.* 109. αἰται in some copies, as the Schol. observes, for ἄβαι. And see Daub. in *Apoc.* p. 240.

But that a *camel* is agreeable to the figurative style of the East, is shewn by Wetstein.

25. τίς ἀρα δύναιτο σωθῆναι;] i. e. *What rich man can be saved?* This the argument requires: and there is extant a Treatise of Clemens Alexandrinus, Τίς ὁ πλούσιος σωζόμενος. MARKLAND.

26. "Impossible." Ἡ μὲν ἀρετὴ τὰ μὲν τοῖς ἄλλοις ἀδύνατα, δύναιτο καθίσταται. Isocrates ad Demonium, apud Barth. ad Claudium, p. 65. WESTON.

28. οἱ ἀκολουθήσαντές μοι, ἐν τῇ παλιγγενεσίᾳ] The edd. of Erasmus, the Complut. the first and third of R. Stephens, connect ἐν τῇ παλιγγενεσίᾳ with ἀκολουθήσαντες. Better connect it with καθίστασθε, which follows. See Luke κxii. 29, 30. *ye that had followed me, shall in the regeneration, when the son of man cometh, sit, &c.* Beza, Mill, J. Mede, Disc. κxiii. p. 85. Bengelius, Wetstein.—I suspect that ἐν τῇ παλιγγενεσίᾳ were at first inserted in the margin to denote the *time* when the Apostles were to enjoy these blessings and privileges. And they seem to have been inserted by a person who highly favoured the doctrine of the Millennium. In ver. 29, καὶ ζωὴν, &c. καὶ is expletical, for *that is, or namely, &c.* to exclude the prospects of this life. Dr. OWEN.

30. Πολλοὶ δὲ, &c.] Christ, having promised a reward to those who should embrace his doctrine, proceeds to observe that many who are last in accepting it, namely, the Gentiles, shall be equal with the first, namely, the Jews; which he illustrates by the labourers hired into the vineyard. This verse therefore should be connected with what follows, as a natural introduction to it. D. Heinsius, Wetstein.

Ibid. πρῶτοι, ἰσχυροὶ καὶ ἰσχυροὶ, πρῶτοι.] From the conclusion of this argument, ch. κx. 16. it may be thought the articles are wanting here, οἱ πρῶτοι, ἰσχυροὶ καὶ οἱ ἰσχυροὶ, πρῶτοι. See the Var. Lect. MARKLAND.

## CHAPTER XX.

1. "Early in the morning." With the morning.

Ἄμ' ἡοῦ.

Ἄμ' ἡελίου ἀνιῶσι.

II. H. ver. 331.

Ψ. ver. 362.

Cum

Cum zephyris, si concedes, & hirundine primâ. HOR.

In order to find corresponding phrases to the prose of Oriental writers in European languages, you must not unfrequently have recourse to the Poets. WESTON:

2. τὴν ἡμέραν, elliptically, for κατὰ or εἰς τὴν ἡμέραν—for the day.

Dr. OWEN.

3. "Idle," ἀρσὺς; that is, unhired, idle for want of work. "For those too serve, who only stand and wait." WESTON.

11. "Good man of the house;" master of the house. WESTON.

12. μίαν ὄραν ἐποίησαν] With words of time, *ποιέω* signifies to stay or spend, as Acts i. 34. xv. 33. xi. 3. But perhaps the right reading might be ἐκόνησαν. P. Junius, Hammond. Understand ἔρπον, as Exod. xxix. 15. ἐξ ἡμέρας ποιήσεις ἔρπον, and xxiv. 2. With the ellipsis, as here, Ruth ii. 19. ποῦ ἐποίησας; where wroughtest thou? So that ἐκόνησαν is not necessary, as Dr. Hammond allows.

Ibid. μίαν ὄραν, elliptically, for μίαν μόνον ὄραν. Dr. OWEN.

Ibid. καὶ ἴσους ἡμῖν αὐτοὺς ἐποίησας.] Some MSS. read interrogatively: And hast thou made these equal to us, who have borne the burden and heat of the day?

Ibid. Confer Heumann, ad h. l. Professor SCHULZ.

13. οὐχὶ δηναρίου σσνεφάνησάς μοι;] Why is δηναρίου the Genitive case? Ver. 2. it is ἐκ δηναρίου. MARKLAND.

16. πολλοὶ γὰρ εἰσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί.] This seems to be proverbial, as that common verse, πολλοὶ μὲν νεσθηκοφόροι, παῦροι δὲ πὲ Βάκχοι. The sense of the Greek words may perhaps be expressed by this version, for there are many called ones, but few choice (or chosen) ones; as it is not κκλημένοι and ἐκλεκμένοι, but κκλητοὶ and ἐκλεκτοί. The meaning of the relative γὰρ here, and ch. xxii. 14. is more difficult. Perhaps it depends upon some proposition understood. MARKLAND.—The words πολλοὶ γὰρ, &c. seem to have no reference to the parable, the moral of which terminates in ἰσχαίτοι. I suspect them therefore to be an interpolation; and accordingly find they are wanting in two MSS. and the Coptic Version.

Dr. OWEN.

19. "To mock;" translate, for mockery, for scourging, and crucifixion. Εἰς τὸ ἐμπαῖξαι, for sport, as we say. Ὡς νεβρός ἐμπαῖζουσα. Bacchæ, ver. 865. Aristoph. Θεσμ. ver. 984. WESTON.

23. ἀλλ' ἰ. ε. εἰ μὴ. And the whole to be understood, as if it had been written, οὐκ ἔστιν ἐμὸν δοῦναι εἰ μὴ ὡς ἡτοίμασθαι, &c. I mention this, because the common versions, by introducing *dabitur*, *it shall be given*, have injured the sense, diminished our Saviour's power, and given undue advantage to the *Arians* and *Socinians*. *Dr. OWEN.*

28. "A ransom for many;" that is, for all. Our Saviour bare the sin of many; that is, of all who believed, or should believe, in him. Many in the Old Testament means all; רבים, for instance, in Daniel, must mean the whole race of mankind, if it means the resurrection. רבים מישני, "And many, not of them who sleep, but many, who are sleeping in the dust, shall arise." Daniel had no idea of a partial resurrection. See St. Matthew xxvi. 28. and Isaiah liii. 10—12. *WESTON.*

30. ὅτι Ἰησοῦς παράγει] Qu. ὅτι ὁ Ἰησοῦς παράγει. *MARKLAND.*

## CHAPTER XXI.

3. εἰρήτε ὅτι ὁ Κύριος αὐτῶν χρεῖαν ἔχει· εὐθέως δὲ ἀποστείλει αὐτούς.] Either, *and he* [the Lord] *will quickly send them back again*, in which sense there should be but a comma at ἔχει, as Beza, Schultetus, &c. Or, *and he* [the owner] *will presently let them go*, in which sense there should be a colon at ἔχει· as Lud. De Dieu, English Version, &c.

*Ibid.* ὁ Κύριος αὐτῶν χρεῖαν ἔχει] It is uncertain whether the construction be, ὁ Κύριος αὐτῶν, or, ἔχει χρεῖαν αὐτῶν. The former will signify *the proprietor of them wants them*: which will take off the objection of *injustice*; for the Proprietor of *all* things hath an indisputable right to *any* thing; nor ought *injustice* to have been objected in this case, because the taking-away the asses was in the owner's consent; and *volenti non fit injuria*. There is the same construction Luke xix. 33. οἱ Κύριοι αὐτοῦ; and Acts xvi. 19. οἱ Κύριοι αὐτῆς. If the latter position of the word αὐτῶν be preferred, it will be an allusion to the *angaria*, or *pressing* any thing for the service of the *Emperor* (ὁ Κύριος, Acts xxv. 26). or some great officer of the state. See Apuleius *Miles*, lib. ix. p. 205. and Pricæus's note there.

Josephus,

Josephus, Antiq. Jud. xiii. 2. p. 560. ed. Oxon. Arrian. Dissert. III. 26. and Grotius on Matt. v. 41. But the first, I believe, is true. MARKLAND.

Ibid. εὐθέως δὲ ἀποστείλει αὐτούς] *And he [the Lord] will send it immediately back again.* See the arguments of this explication collected in Hessisches Hebopffer, vol. III. p. 136. and in Zschorns, Exegetische Blumenlese, part II. p. 60. But then it should be ἀνακεμπίας, xxiii.

11. Professor SCHULZ.

5. ἐπὶ ὄνον, καὶ πῶλον] St. Matthew's account of this transaction differs much from that of the three other Evangelists. And this difference seems to have arisen from the words ἐπὶ ὄνον καὶ πῶλον being understood in Zechariah's prophecy (which St. Matthew quotes) of two distinct animals, an ass, and her colt: whereas they should have been rendered, *upon an ass EVEN a colt, &c.* This being observed, the remaining variations are to be rectified accordingly. Dr. OWEN.—Read without a comma at ὄνον, the sense being, by a hendiadyoin, *on an ass which was the foal of an ass*, which John describes xii. 15. ἐπὶ πῶλον ὄνου; and Luke xix. 30. speaks of the foal only, *on which no one had sat.* The article τὴν, at ver. 7, has been added; and for ἐπάνω αὐτῶν in the same verse we should read ἐπάνω αὐτοῦ. Schultetus, Exercit. l. ii. c. 83. Hombergius, Par. Sacr.—Τὴν at ver. 7 may be retained; they brought both, though he sate on one. For ἐπάνω αὐτῶν is said for ἐπάνω ἐνός ἐξ αὐτῶν, as οἱ μαθηταί, Matt. xxvi. 8. for εἷς ἐκ τῶν μαθητῶν λησῆται, xxvii. 44. for εἷς ἐκ τῶν ληστῶν.

Ibid. "Sitting upon an ass, and a colt the foal of an ass." These are the words nearly of Zechariah, and no doubt may be understood to mean riding upon an ass, which was a colt, the foal of an ass. But St. Matthew cannot be so construed, who mentions two distinct animals; and as he was present at this triumph of humility, we are sure that both he and the Prophet speak of an ass, and her foal, and that our Saviour rode upon one, and that the other went before. When the Disciples had brought the ass, and the colt, they put their cloaths on the colt, and set Jesus on the cloaths. Ἐπάνω αὐτῶν is put for ἐπάνω αὐτοῦ, the plural for the singular, as in Gen. viii. 4. Judges xii. 7. and Matthew xxvii. 44. "the thieves," for one of the thieves. The colt was only used, but the ass was ordered to be brought with the colt, "quia matrem sequi solitus tanto facilius accederet." See Michaelis, Bibl. Hebraic. WESTON.

7. In place of ἐπέωα αὐτῶν read ἐπέωα αὐτόν. [Alberti Observ. p. 119. is against this supposition, as also Heumann, ad h. l.] Prof. SCHULZ.

9. εὐλογημένους ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου] Insert a comma at ἐρχόμενος, that ἐν ὀνόματι Κυρίου may be connected with εὐλογημένους, *Blessed is the name of the Lord is he that comes.* Homberg. Par. Sacr.

11. This verse should probably be distinguished thus: *This is Jesus the prophet, who is of Nazareth of Galilee.* Each article of it is emphatical. By ὁ προφήτης, *the or that prophet*, they might mean him whom God had promised them by Moses, Deuteron. xviii. 15. This is he (the ὁ προφήτης) whom they expected, John i. 21. of whom the multitude said (John vi. 14.) *This is of a truth, that prophet (ὁ προφήτης) who is to come (ὁ ἐρχόμενος) into the world—who is of Nazareth, ὁ ἀπὸ Ναζαρέτ:* which was a surprising thing to the people of Jerusalem, that *any thing good should come from Nazareth*, John i. 47.—*Of Galilee:* this increased the surprise, that a prophet should come out of that *Galilee, which never produced a prophet*, John vii. 52. These were incredible things to the generality; but the multitude who came with him out of the country were persuaded of the truth of them, ver. 9. MARKLAND.

13. ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον λησιῶν.] Or, perhaps, with an interrogation; *and have ye made it a den of thieves?* MARKLAND.—By this reference to Jer. vii. 11—14. our Saviour, with great dexterity of address, intimates to the Jews, what he could not yet openly tell them, that their wickedness would provoke God to destroy that temple.

Dr. OWEN.

20. After οὐκᾶν must not be a *signum interrogationis*, but a *signum exclamationis*. Professor SCHULZ.

21. τῶ ὄρει τούτῳ] It is probable that Jesus, when he spoke this, pointed to the *mount of Olives*, near which he then stood. So John iii. 9, *God is able of these stones, &c.* pointing to the stones which lay before his feet, and frequently in the same manner in these writings. Dr. Whitby prefers the allegorical interpretation here, *Ye shall be able to perform the most difficult matters;* because St. Luke, instead of *this mountain*, says (xvii. 6), *this sycamore-tree*. Without doubt, Jesus made use of both the expressions, *If ye say to this mountain, Be thou removed, and be thou cast into the sea, it shall be done:* and, *If ye say to this sycamore-tree, Be thou rooted up, and be thou planted in the sea, ye shall*

*shall be obeyed.* Matthew mentions one saying, Luke another. Upon which one circumstance, and manner of relating, I believe, some of the greatest difficulties in the Evangelists depend. See the note on Luke vi. 20. MARKLAND.

28. Τί δὲ ὑμῖν δοκεῖ;] But what think you? that is, *Give me your opinion.* MARKLAND.

29, 30. Ὁ δὲ] The Syntax here, as in many other places, refers to the *sense*, and not to the *gender*, of the antecedent. Dr. OWEN.

30. Ἐγὼ, κύριε] An anonymous author in Wolfius, Curæ Philol. for Ἐγὼ proposes Ἄγω, *I go*; as Matt. xxvi. 46. and John vi. 7. ἐγείρωθε, ἄγωμεν. But so Isai. vi. 8, Ἴδού ἐγὼ εἰμι, Ἴδού ἐγὼ, Gen. xxxvii. 13. And Acts ix. 10. Luke i. 38. MARKLAND.

32. ἰδίως, scil. ταῦτο: as well supplied by our English version. Dr. OWEN.

33. "Planted a vineyard," &c. The Jews are the vineyard; the law is the hedge; the winepress the altar; and the tower the temple. WESTON.

36. δούλους πλείονας τῶν πρώτων] i. e. of greater dignity and weight, as chap. vi. 25, πλείον τῆς τροφῆς, of more value than the food or nourishment. In Numb. xxii. 15. this is more fully exprest by πλείους καὶ ἐπιμειζέτους. In Hesiod the word πλείον has the same signification, in that well-known line, πλείον ἥμισυ πᾶντος, half is of more value than the whole. MARKLAND.

37. "Reverence." Ἐντρέπω, veneror. Vid. Fragm. Eurip. Alomæone.

Πιθῶν γέροντος οὐδεν ἐντρέπει πατρός; WESTON.

41. Λέγουσιν αὐτῷ Κακοὺς, &c.] Could the chief priests, mentioned ver. 23. say, *He will miserably destroy, &c.* who, Luke xx. 16. answer on the contrary, *God forbid?* Λέγουσιν αὐτῷ should be left out (being added by some one officiously, to distinguish it from λέγει αὐτοῖς ὁ Ἰησοῦς, at ver. 42.), and ver. 43. should follow this 41st verse, all being the words of Christ: then should follow the 42d and 44th verses. *What will he do to those husbandmen? He will destroy those wicked men, and let out his vineyard.—Therefore I say unto you, The kingdom of God shall be taken from you.—Did you never read, The stone, which the builders rejected, &c.* D. Heinsius, Lud. Capell. in Spicilegio notarum.—The Leicester MS. does not acknowledge the words Λέγουσιν αὐτῷ: and the forementioned transposition is fully justified by the sense of the place; if indeed



indeed ver. 43. be not rather a gloss on the latter part of ver. 41. and improperly introduced into the context. *Dr. OWEN.*

*Ibid.* The explication here proposed has been refuted by *Dr. Lilienthal, Gute Sache der Göttlichen Offenbarung*, vol. II. p. 488. *Prof. SCHULZ.*

42. Λίθον ὄν] The Accusative Absolute, or κατὰ, understood, to be prefixed. So again Acts x. 36, 37. and Ephes. iv. 15. *Dr. OWEN.*—  
Λίθον ὄν pro λίθος ὄν per Attic. So 1 Cor. x. 16. ἄζιον ὄν κλαίμεν. So the Latins, Terent. Eun. iv. 3:

*Eunuchum quem dedisti NOBIS, quas turbas dedit.* *GOSSET.*

## CHAPTER XXII.

10. "Furnished." Translate, filled; ἐπλήσθη. *WESTON.*

14. Πολλοὶ γὰρ εἰσι κλητοὶ, κ. τ. λ.] *Qu.* Does the form of the parable warrant this conclusion? The whole verse is wanting in one of the *Colbertine MSS.* N<sup>o</sup> 2844. But the text is wrong translated. Render, "many are called, but few accept the calling." *Dr. OWEN.*

*Ibid.* One of the *Colbertine MSS.* (2844) omits this verse. I am disposed to adopt the omission. *Bp. BARRINGTON.*

21. καὶ τὰ τοῦ Θεοῦ] καὶ for αἷς, *in like manner as*; the argument so requiring: for he silences them from their own principles, as they would not deny that the τὰ δίδραχμα, *the half shekel*, the τὰ τοῦ Θεοῦ, was justly and cheerfully paid for the service of *God* and his *Temple*. If καὶ be taken otherwise, it will seem not to the purpose, because no question was asked concerning any payment or due to *God*, but only to *Cæsar*. Instances of καὶ for αἷς are very frequent: see a remarkable one in Mark ix. 49. and *Grotius* on Matt. vi. 20. xii. 37. and John vi. 57. *Joannes Sarisberiensis Policrat.* III. 10. well explains the danger and hazard of the dilemma in which the Pharisees thought they should catch our Saviour. *MARKLAND.*

25. "Seven brethren." "Likewise there is a mountain between Lahore and Agra, where all the brothers of a family have but one wife." See *Strabo* of the Arabians in Arabia Felix, and *Coryate's Letters from Asmere*, p. 18. 1624. The Afghans are descended from the Jews, and live  
in

in the mountain called Soliamáni. Afghan is a province of Cabul, originally called Roh, hence Rohillas. The Afghans are Musulmans, and boast of their great antiquity. Now Cabul is a large town of Asia, in India, and on the road from Lahor to Samarcand. Sir William Jones, ὁ μακαρίτης, supposed that the country they (the Afghans) inhabit, Hazaret, or Hazáreh, may be the Arsareth of Esdras, whither the ten tribes after much wandering arrived. The Pushts language, which they speak, resembles the Chaldaick. See Henry Vansittart and Sir William Jones's Note, vol. II. pp. 128, 129. Dissertation on Asiatic Literature. See Cic. Letters to Atticus, xv. 19. where he says C. Antonius was qualified to be Septemvir, because he was septimus vir uxoris suæ. WESTON.

30. "Marry, nor are given in marriage." Οὐ γὰρ νεκροῖσι ἐπιπέται γαμήλιος. In orco non coquitur placenta nuptialis. Deest πλακοῦς, ex usu loquendi. Athenæ. lib. vii. p. 280. WESTON.

31. περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν.] Heumann puts a stop after νεκρῶν: but as to the resurrection of the dead. Professor SCHULZ.

36. ποία ἐβλολή μεγάλη] The Positive for the Superlative μεγίστη. So Xenoph. οἱ πονηροὶ for οἱ πονηρότατοι. Cyrop. lib. vii. p. 384. Dr. OWEN.

37. τῇ διανοίᾳ σου] Perhaps δυνάμει σου: for Deut. vi. 5. it is, *ex totis viribus tuis*—Or rather διανοία is a scholion to explain either τῇ καρδίᾳ σου, or τῇ ψυχῇ σου. Drusius, Par. Sacr. and ibid. on Mark xii. 30.

## CHAPTER XXIII.

2. ἐκάθισαν] Here the *Aorist* bears the signification of the *present* tense, as it often does in the purest writers. So again John xv. 6. and James i. 11. Dr. OWEN.

6. "Uppermost rooms at feasts." See Aristoph. Thesmoph. ver. 841.

Προεδρίαν τ' αὐτῇ δίδοσθαι Στηνίοισι καὶ Σκίροις,

Ἐν τε ταῖς ἄλλαις ἐορδαῖς.

8. πάντες δὲ ὑμεῖς ἀδελφοί ἐστε] Some confect this verse with the following words; against them, see Kahler, *Lectura duplex*, p. 32.

Professor SCHULZ.

9. καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς] *Call no one among you Father upon earth.* So the words seem most naturally to signify, says Dr. Clarke. But where is *no ONE* in the Greek? Perhaps after ὑμῶν should be inserted τὸν. MARKLAND.—Verses 8, 9, are in a great number of MSS. read thus: 8. Ὑμεῖς δὲ μὴ κληθῆτε Ῥαββί. εἰς γὰρ ἐστὶν ὑμῶν ὁ διδάσκαλος. 9. Καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς· εἰς γὰρ ἐστὶν ὁ πατὴρ ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς· πατέρες δὲ ὑμεῖς, ἀδελφοί ἐστέ. Had they been thus published at first, it would have been looked on by many as a very injudicious and rash thing to have changed them into the form in which they now stand. For, first, διδάσκαλος is more proper than καθηγητής, which in the same sentence, with the same word, is repeated, ver. 10.—Then ὁ Χριστός, supposed to be spoken there, and ver. 10. by our Saviour, has very much the look of a marginal interpretation, and is omitted in both places in several MSS.—Besides, though our Saviour never denied that he was ὁ Χριστός, when others called him so, yet he seldom called himself so, as he does here, *directly*, till after his resurrection, Luke xxiv. 26. 46. The reason of which is obvious enough.—Next, πατέρες δὲ ὑμεῖς ἀδελφοί ἐστέ seem not at all to the purpose in the 8th verse, but very proper in the 9th; because the relation of brotherhood consists in being *children* of the *same Father*, not scholars of the *same Master*.—Lastly, it would have been much more agreeable to the Greek tongue, had the article τὸν been expressed, τὸν πατέρα μὴ καλέσητε ὑμῶν τὸν ἐπὶ τῆς γῆς, *he who is on the earth*, as, ὁ ἐν τοῖς οὐρανοῖς, *he who is in the heavens*: the reason of both being exactly the same. Your *Father* upon Earth is not worthy the name of Father: He who is in Heaven is your True Father. MARKLAND.—Qu. Should we not read πατέρα—ὑμῶν τινά, &c.? or else for μὴ, μηδένα? Dr. OWEN.

Ver. 10 is evidently a repetition of the first part of ver. 8. and therefore may well be spared. Dr. OWEN.

10. "Master;" translate, instructor, teacher, leader. WESTON.

11. ἔστω ὑμῶν διάκονος.] ἔστω, *LET him be your servant.* Schmidius.

13, 14. The Antients read these verses in a very different manner, and many leave them entirely out, so that we may doubt of their authenticity.

Professor SCHULZ.

14. ἔτι κατισθίβει] Here, and in ver. 23. 25. 27. 29. some Latin copies read *qui* instead of *quia*, and perhaps it should be read *οἱ* in the Greek, as with the participle at ver. 16. οὐαὶ ὑμῖν οἱ λέγοντες.

Ibid. καὶ προφάσει μακρὰ προσευχόμενοι] καὶ before προφάσει μακρὰ seems to be brought hither from Luke xx. 47. and Mark xii. 40. who read, with the verb, ΚΑΙ προφάσει μακρὰ προσεύχονται. *D. Heinsius*.—Some read προφάσει μακρᾶ, *praying with specious length*, or *long speciousness*, which Heinsius rejects, but Bengelius in Gnomon approves of. In the Vulgate it is *orationes longas orantes*, leaving out προφάσει.

*Beza.*

15. διπλότερον ὑμῶν.] Διπλοῦς, as *duplex* Ulysses. Horat. I. Od. 6. *More hypocritical than yourselves*. Kypke, I see, takes it also in this sense. *Dr. OWEN*.

Ibid. "Land," τὴν ξηρὰν. Γῆν is usually added, as in Eurip. Phoeniss. 1159. The Scholiast on the πείρη in Thucyd. δ. 61, has ἦγον διὰ ξηρᾶς. Æsop de Cerva has πρὸς τὴν ξηρὰν. See Wetstein. *WESTON*.

18. ἐν τῷ δαίρει] Heb. בִּרְבָּב, i. e. *Bekorban*.

24. οἱ διυλίζοντες τὸν κώνωπα] Our Version is the only wrong one, which carries διυλίζοντες to a false metaphor, and is, from the first edition, *strain at a gnat*\*. It is generally corrected *strain out*, and in some of our Oxford and London Bibles it is now so read; by what authority I know not. Διὰ cannot signify *out*, nor in this place *PER*; but *DIS*, as διαίρειν, *divido*: therefore should undoubtedly be read *strain off a gnat*. The Vulgate Latin translates it well, *excolantes*; as, *excorio*, *to strip off the skin*: Beza ill, *percolantes*. It is *dis-substantiating*, if there was such a word. To say, *strain*, or *force out* a gnat from entering with the liquor, is to me a contradiction in terms. *W. B.*—The expression alludes to some proverb, or fable, well known to Jesus's hearers; as chap. vii. 4. Such is that verse, quoted somewhere in Athenæus, Οὐ δύναμαι τὴν αἶγα φέρειν, ἐπίθεσθε δὲ τὸν βούν. *I cannot bear the weight of the goat; please to put the ox on my shoulders*. *MARKLAND*.

29, &c. Οὐαὶ ὑμῖν—ἔτι οἰκδομεῖτε τοὺς τάφους—καὶ λέγετε] All to the end of ver. 32 should make one sentence, ἔτι referring to each

\* In Archbishop Parker's Bible (printed in 1568) it is *strain out a gnat*. So that probably the first mistake lay with the printer: and for a length of time continued, but hath since been properly corrected. *J. N.*

member of it; and ver. 31 should be in a parenthesis, *Woe to you Scribes, because ye build—and say,—and fill up the measure of your fathers.* Grotius.

30. οὐκ ἂν ἦμεν κοινωνοὶ αὐτῶν, κ. τ. λ.] In order to reconcile this passage with its parallel in St. Luke xi. 48. where *συνευδοκεῖτε* is added to *μαρτυρεῖτε*, should it not be read interrogatively? *Bp. BARRINGTON.*

31. Ὡς—τοὺς προφήτας.] This verse, I believe, should be placed in a parenthesis: and then the connexion of 30 and 32 will be thus: "*We would not have been partakers with them in the murder of the prophets (so that, by the bye, ye are witnesses to yourselves that ye are descendants of those who murdered the prophets), and yet ye, who talk in this manner, will fill up the measure of your forefathers' iniquity. They wanted but little to complete their wickedness; and that deficiency ye will make up.*" I read *πληρώσει* (with one MS.) *ye will fill up*, that it may be *prophetic* (as *ἀποκλενεῖτε*, *σταυρώσει*, and *διώξει*, ver. 34) of what would happen *afterwards*.—*Μαρτυρεῖτε ἑαυτοῖς* is not, *ye are witnesses against yourselves*, but *to yourselves*, as John v. 33. *μεμαρτύρηκε τῇ ἀληθείᾳ*, *he bare witness (not against, but) to the truth.* The other would have been, *μαρτυρεῖτε καθ' ἑαυτῶν*, as 1 Cor. xv. 15. *ἠμαρτυρήσαμεν κατὰ τοῦ Θεοῦ.* MARKLAND.

33. πῶς φύγητε—?] *Quomodo fugietis?* The subjunctive *Aorists* often supply the place of the Indicative *futures*, in the best authors. The same construction occurs Matt. xxvi. 54. Mark iv. 30. vi. 37. Luke xxiii. 31. *Dr. OWEN.*

Ibid. τῆς κρίσεως τῆς γειννης;] The severest punishment in a future state. MARKLAND.

34. Διὰ τοῦτο, ἰδοὺ, ἐγὼ ἀποστέλλω] It is not clear with what this is to be connected: Dr. Clarke, reading ver. 33 in a parenthesis, connects it with 32. *Ye fill up the measure of your fathers. THEREFORE I send you prophets to instruct you, but, &c.*—Doddridge joins it to ver. 33. *πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γειννης διὰ τοῦτο; Ye fill up the measure, &c. how THEREFORE can ye escape, &c.?*—Where the pronouns *I, Thou, &c.* are expressed in the original, something emphatical and remarkable is commonly signified; as in this place, *I send; I, whom ye despise and think so meanly of, shall send to you, who have so great an opinion of your own knowledge and wisdom. They little expected that such a mean*  
person

person as Jesus was likely to send prophets and apostles to such *wise* men as *they* thought themselves to be. The expression is remarkable: *I* shall send to *you*, as *my Father* sent to *your fathers*; and the account will be just the same. Those who are curious may observe, that here are two accidental good iambs separated by two monosyllables only:

καὶ ἐξ Ἑμᾶς προφήτας, καὶ δόφους, καὶ γραμματεῖς·  
 Αὐτῶν ἀποκτενεῖτε, καὶ σλαυρώσετε. MARKLAND.

35. υἱοῦ Βαραχίου] It seems not improbable that these words were added by some injudicious transcriber, who was unacquainted with the story of Barachias, the son of Jehoiada; and knew only that of Zacharias, the lesser prophet, the son of Barachias. This conjecture is corroborated by the omission of these words in the parallel place of St. Luke xi. 47—51. Besides, it is likely that Barachias, the son of Jehoiada, is meant by our Saviour in the passage under consideration, from the instance being so peculiarly apposite; for he was the last prophet slain by the Nation, viz. the King and the People: and the place where he was slain agrees with the history of Zacharias, the son of Jehoiada; 2 Chron. xxiv. 17—22. See Credibility of the Gospel History, vol. II. ch. vi. Bp. BARRINGTON.—The Zacharias here meant, Bp. Pearce supposes to be the *Father* of John the Baptist. See Com. in loc. J. N.

Ibid. See Mill. Pfaff de var. N. T. Lectionibus, p. 236.

Professor SCHULZ.

36. ταῦτα πάντα] αἱμαῖα may be understood: it is expressed in Euripides, *Iph. Taur.* ver. 73. MARKLAND.

37. πρὸς αὐτήν,] Here αὐτήν is put for σεαυτήν, in the *first* person; and that, not by an Hebraism, but according to the Attic form. Thus Plato, *ποτέρω ἂν μάλλον ἐπιρέποις αὐτόν τε καὶ τὰ σεαυτοῦ*; utri potius te et tua committeres? *Ἑρασμ.* vel *Amat.* § 5. ed. Forster. Dr. OWEN.

Ibid. ὄρνις τὰ νοσσία ἐαυτῆς] Eurip. *Hercules furens*, ver. 72:

οὓς ὑποπλέρους

Σώξω νοσσίους ὄρνις ὡς ὑφειμένη.

See Isaiah. "As hovering birds." WESTON.

Ibid. αὐτήν. The Editions of Erasmus, Basil, Beylinger, Geneva, Erasmus Schmid, Mill, and Stock, read with a spiritus asper, αὐτήν. See Köcher's *Analecta*, ad h. l. Professor SCHULZ.

## CHAPTER XXIV.

1. ἐπορεύετο ἀπο τοῦ ἱεροῦ.] Beza supplieth, et egressus Jesus è templo, abibat. Some MSS. actually read so: καὶ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τοῦ ἱεροῦ, ἐπορεύετο. Bengel approves it, in Gnomo, p. 134. *Professor SCHULZ.*

2. οὐ βλέπέτε, κ. τ. λ.;] Perhaps better imperatively, *Do not behold with admiration all these things.* As Mark xiii. 2. to the same sense: *Seest thou these great buildings?* Homberg. Olear. Obs. Sacr. p. 651. In this sense, μὴ βλέπέτε.

Ibid. Martius, Theophylactus, Vulg. Strab. Erang. Ebton. Casaubonus Not. ad h. l. and Erasmus Schmid. leave out the οὐ, which is wanting in five MSS. perused by Beza. See also Mill, Bengelius, Wetstein.

*Professor SCHULZ.*

6. ὁρᾶτε μὴ θροεῖσθε] A comma is necessary after ὁρᾶτε. Otherwise it should follow in the Infinitive, μὴ θροεῖσθαι. *Henr. Steph. Pref. 1576.*— Read rather in the Subjunctive, θροῖσθε, the conjunction ἵνα being understood, *See, that ye be not troubled.* Beza.

15. ἐσίως ἐν τόπῳ ἁγίῳ] Place the parenthesis before ἐσίως (*let the reader who stands in the holy place attend*). Oederus, Miscell. Leipsic. tom. xii. p. 115. Not aware probably that ἐσίως is neuter, contracted from ἐσίως, agreeing with βδέλυμα. So Eustath. in Ismen. amoribus, pp. 5, 6. 66. 393, 4. 437. use ΤΟ παρισίως, for the crowd, and lib. xi. μειράκιον ἐσίως. Hesych. Ἀπλιῶν. τὸ μὴ πίπῃ, ἀλλ' ἐσίως. αῖ is contracted into ω, as τὸ ζῶν, *Plat. Phædo*, § 16. See more in *Gratiani de S. Barone Pentas Sacra*, Miscell. Obs. Crit. vol. ii. p. 284. Mart. & Apr. 1733. Luc. v. 2. πλοῖα ἱερωτά, where, if the nominative was ἐσίως, it should be ἐσίωτα. Thucyd. lib. iii. init. orationis Mitylenorum, p. 62. ed. Basil. τὸ μὲν καθ' ἐσίως τοῖς ἑλλησιν νόμιμον ἴσμεν, *quid inter Græcos moris sit, scimus.*

Ibid. For this reason [ἐσίως being the neuter, from ἐσίωσις, ἐσίωσις, ἐσίως] some MSS. [see Bengelii Appar. Crit. p. 488, and Wetstein] and the Editions of Basil, Erasmus, Beylinger, Mill, and Georgi, read ἐσίως in place of ἐσίως. *Professor SCHULZ.*

17. τὰ ἱμάτια αὐτοῦ] Better perhaps τὸ ἱμάτιον αὐτοῦ, according to several MSS. and some Editions. But τὰ ἱμάτια used, John xiii. 4. as if singular, for a *cloak* or upper garment. Dr. OWEN.

22. διὰ δὲ τοῦς ἐκλεκτοῦς κολοβαθήσονται αἱ ἡμέραι ἐκεῖναι.] The passage of Ezekiel, xiv. 18. concerning *Noah*, *Daniel*, and *Job*, is well known. The Heathens had partly got this notion. Maximus Tyrius, Dissert. xi. ed. Lond. at the end; τὰ γὰρ καλὸν ἐν ἀνθρωπίνῃ φύσει οὐ πολὺ. φιλεῖ γὰρ μὴν πρὸς τοῦ ἐλίγου τούτου σάξισθαι τὰ πάντα. *For that which is good among mankind is but inconsiderable; and yet all things are usually preserved by this Inconsiderable.* When, therefore, a person of this character is taken from us by death, we suffer perhaps a greater loss than we are aware of, as having lost so much of that *salt* (Matt. v. 13) which kept the mass from putrefaction: so that every good man ought to be looked upon as a national concern. Ten such would have saved the cities of Sodom and Gomorrah. Philo the Jew has a most noble passage to this purpose in his Tract concerning *the sacrifices of Cain and Abel*, p. 187, ed. Mangey. "Ἐγὼ γ' οὖν ἴταν τιτὰ τῶν σκουδαίων, &c. which is too long to transcribe here. By the *Elect*, in this place, are undoubtedly meant *the Christians*. Salvian seems to have forgot the passage of Genesis, xviii. when he wrote as he does at the end of his third book *De Gubern. Dei*, pp. 61, 62. ed. Baluz. MARKLAND.

24. καὶ δάσωσι] *and they shall show*, or *promise to show*. One of the kings of Macedon was called ὁ Δάσων, from his being a great promiser, Plut. Vit. Bryani, 4to, vol. II. p. 154. fol. p. 258. ἐπεκλήθη δὲ Δάσων (Ἀντίγονος), ὡς ἐπαγγελτικὸς μὲν, οὐ τελεσιουργὸς δὲ τῶν ὑποσχέσεων.

WESTON.

Ibid. "And shall shew;" translate, And shall offer to shew, or promise to shew great signs and wonders, and to work miracles. Antigonus ὁ Δάσων, was so called because he was a great promiser. See the reference to Plutarch in the preceding note. WESTON.

27, 28. "Ὡσπερ γὰρ ἡ ἀσπραπὴ ἐξέρχεται ἀπὸ ἀναλοῶν, &c.] These two verses place after 36. W. Whiston, apud Wetstein.

28. "Ὅπου γὰρ, &c.] As if he had said, I give you this one general and universal mark of my coming, viz. Wherever the Jews are, thither the Romans, my deputies, shall follow them with slaughter. This was fulfilled strictly. MARKLAND.

33. ἰσχύς



33. ἐγγύς ἐστίιν ἐπὶ θύραις] ἐγγύς seems a gloss or interpretation. *Upton* on Spenser's *Fairie Queen*, p. 260. c. 1. A comma should be inserted at ἐστίιν, *HE is near, even at the doors*. *Clarke*.—*He is near*, viz. the son of man, Mark xiii. 29. MARKLAND.

36. Περὶ δὲ ἡμέρας ἐκείνης, &c.] Our Version, with ill judgement, begins a new section at this verse, which is opposed to what is said at the 24th verse. *All these things*, the destruction of the Jews, *shall happen presently: but that day*, the day of judgement, *knoweth no one*. *Grotius*, *Clarke*.—ἡμέρας, the time in general; ὥρας, the time in particular. It is to be observed, that in all the foregoing narrations he has used the plural number, as ἡμέραι ἐκείναι, ver. 19. 22. 29. The Latins speak in the same manner, as ἡμέρας ἐκείνης, and ὥρας: *Cæsar*, *Bell. Gall.* vii. 79. ed. *Clarke*. *omnium superiorum dimicationum fructum in eo die atque* (f. eâque) *horâ docet consistere*. MARKLAND.

*Ibid.* καὶ τῆς ὥρας] These words seem to be redundant, and are accordingly wanting in two MSS. If οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν were placed in a parenthesis, the verse would run better. *Dr. OWEN*.

43. Ἐκεῖνο δὲ γινώσκετε] *Ye know this*, in the Indicative. *Hen. Steph. Heinsius*.

44. "Be ye also ready." *Seneca* inculcates this doctrine in a Greek fragment, which deserves to be preserved for its curiosity:

Οὕτως ἀριστᾶτε, αἷς ἂν ἄδου δειπνήσαντες.

So dine, as if you were to sup in the grave.

WESTON.

45. τῆς θεραπείας for τῶν θεραπόνηων. The *abstract* for the *concrete*. So φῶς for πεφωτισμένοι, *Ephes.* v. 8. And the like elsewhere; which form of expression communicates to the sentence, at the same time, both *strength* and *elegance*. *Dr. OWEN*.

47. ἐπὶ πᾶσι] Of a *slave*, he will make him a *freeman*, and his *steward*; instead of ἐπὶ τῆς θεραπείας, he will have power, ἐπὶ πᾶσι τοῖς ὑπάρχουσιν. MARKLAND.

51. How many strange interpretations of this passage would have been obviated to the English reader, had διχόδομησι been rendered in our Version *will separate*, i. e. from the honest, instead of *will cut asunder*? *Beza* very properly considers it as synonymous with διέτμασεν, *Hom. Il. A.* ver. 531. *Bp. BARRINGTON*.

*Ibid.*

Ibid. *μετὰ τῶν ὑποκριτῶν*] *i. e.* μετὰ ΤΟΥ ΜΕΡΟΥΣ τῶν ὑποκριτῶν. So 2 Cor. vi. 16. *καὶ Θεοῦ μετὰ εἰδώλων*, *i. e.* μετὰ ΝΑΟΥ εἰδώλων: unless it should be read *μετὰ εἰδωλείων*, as 1 Cor. viii. 10.—The expression τὸ μέρος αὐτοῦ θύσει may perhaps be taken out of Psalm xlix. in the LXX. ver. 18. *μετὰ μοιχῶν τὴν μερίδα σου ἐτίθεις.* MARKLAND.

## CHAPTER XXV.

9. *πορεύεσθε δὲ*] δὲ is added, or is not in its right place. For *μήποτε οὐκ ἀρκέσει* must be understood in construction to come at the end of the verse: *Go rather, and buy for yourselves, lest there be not enough for us and for you.* Homberg.—A negation is understood before *Μήποτε*, as *οὐ δάσομεν μήποτε*, or *σκεπλίον μήποτε*, or *μήποτε, forsitan.* Either way, δὲ follows naturally.—The negative *οὐ* is inserted before *μήποτε* in the *Montfort MS.* Dr. OWEN.

14. *ὡσπερ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεισε*] Qu. *ἀποδημῶν*, unless *ἀποδημῶν* be taken for *ἀποδημῶν θύλων*; *designing to travel.* See ver. 24. and Acts xxv. 3. *ἐνέδραν ποιοῦσιν*, *facere volentes insidias.* ἀποδημῶν is used in the same manner by Diog. Laert. in Pythag. viii. 17. MARKLAND.—Instead of *the kingdom of heaven*, supplied by the *English Translators*, read, “as a man travelling into a far country, &c.—so I, your master, being to be absent a short time, entrust such and such things to my servants.” Zegerus.

16. “Made them five other talents;” translate, “and made them five more.” This is common to the Greek language, as to the Latin and English. *Ποιεῖν ἀργύριον.* Demosth. *Ποιεῖν βίον*, comparare victum. Thucydides. WESTON.

26. *ἤδεις ὅτι θερίξω*] *Thou knewest that I reap where I sowed not.* Better interrogatively, *Didst thou know, that I reap, &c.?* Piscator, in Luke xx. 22.

Ibid. “Thou knewest that I reap where I sowed not.” This makes our Saviour allow that he reaped where he did not sow, which was not true. For money placed at interest will always get money; and if a man has but one talent, he may double it in due time. We had better then read with an interrogation, suggested by Piscator, in Luke xx. 22. WESTON.

35. *συνηγάγέ με*] understand *εἰς τὴν οἰκίαν* for so it is expressed *Judges* xix. 15. 18. LXX. *Dr. OWEN.*

*Ibid.* "Took me in;" *συνηγάγέ με.* The Seventy, it has been observed, translate *Judges* xix. 15. by this word, which in Hebrew is *הִדִּינִי*. See *Trommius*, p. 480, vol. ii. The Greeks also couple *συνάγειν* with the neuter, or the plural; but never with the singular, that I know. We read *συνάγειν πολλούς*, *multos hospitio excipere*, atque *διψῶντας καὶ πεινῶντας* in *Plutarch. Sympos.* and in *Athenæus συνάγειν συμπόσιον*. See *Casaub.* p. 383, *Notis.* *WESTON.*

46. *εἰς κόλασιν αἰώνιον*] Perhaps *εἰς κατάλυσιν αἰώνιον*, *into eternal ANNIHILATION.* *Dr. MANGEY.*—An idle, detestable, groundless conjecture. *Dr. OWEN.*

*Ibid.* "Everlasting punishment—life eternal." Everlasting and eternal are both expressed by *αἰώνιος*, and should be rendered by the same word, such, for instance, as perpetual. That all men will be one day saved, and restored to the favour of their Maker, is no doubt an idea which exhibits the mercy of God in a sublime point of view without derogating from his justice. Nor does this notion set the wicked at all upon a par with the righteous, if you consider the fiery ordeal prepared for the former, and the fervent heat through which they must pass in order to arrive at forgiveness. *WESTON.*

## CHAPTER XXVI.

1, 2. *Καὶ ἐγένετο, &c.*] These two verses had better have been joined to the former chapter. *MARKLAND.*—The sense seems to be good, according to the present division. *Dr. OWEN.*

2. *Οἶδατε ἔτι—πᾶσχα γίνεσθαι,*] A colon after *γίνεσθαι* because *ἔτι* is not to be understood in the second member of the sentence. *Ye know that after two days is the feast of the passover: and the Son of man is betrayed; not ye know THAT the Son of man is betrayed.*

*Boisius, Schmidius.*

3. "Palace;" that is, the hall, *αὐλὴν*, where justice was administered, as in *Westminster-hall*, which was the palace of the king. Hence *palais* in French means a court of justice. *WESTON.*

6. A parenthesis should be extended from this verse to the end of the 13th. *Bp. BARRINGTON*.—Mr. Markland has added this parenthesis in his copy, and also includes ver. 11. in another parenthesis. *J. N.*

6—16. (Τοῦ δὲ Ἰησοῦ—ἵνα παραδῶ)] Some place all this in a parenthesis, that the entertainment at the house of Simon may not seem, from ver. 2. to have been two days before the Passover; whereas it was six, as appears from John xii. 1. *Musculus*.

7. "Ointment;" that is, oil, which in the Psalms is called green oil, because it had a greenish cast, by which we know it to have been the same that is still made in the East, and sold for sixty piastres, about six pounds sterling, the small phial, at Constantinople, and in this country infinitely dearer. *WESTON*.

11. "With you," μεθ' ἐαυτῶν. Ἐαυτοῦ & reliqui casus ejusdem pronominis, qui propriè seipsum sonant, ad primam quoque secundamque personam referuntur. Οὕτω παιδεύεις τοὺς ἐαυτῆς φίλους. "Sic amicos tuos instituis," ubi ἐαυτῆς pro σοῦς vel σοῦ usurpatur. *Vigerus*, p. 140. cap. iv.

*WESTON*.

14. ὁ λεγόμενος Ἰούδας Ἰσκαριώτης] Perhaps it should be written εἰς τῶν δώδεκα, Ἰούδας, ὁ λεγόμενος Ἰσκαριώτης, πρὸς, &c. as Luke xxii. 3. εἰς Ἰούδαν, τὸν ἐπικαλούμενον Ἰσκαριώτην. *Matt.* xxvii. 22. Ἰησοῦν, τὸν λεγόμενον Χριστὸν, and iv. 18. Σίμωνα, τὸν λεγόμενον Πέτρον. *John* xx. 24. Θαμᾶς—ὁ λεγόμενος Δίδυμος. *MARKLAND*.

*Ibid.* "Judas Iscariot," so called to distinguish him from Judas Lebbæus. Judas, the betrayer, came from a village called Iscara, whence his name. *Theophylact*. The name of Iscariot has probably been formed from Carioth, of the tribe of Juda, by prefixing S, according to the Syriac dialect; and then I, as is usual in many languages where words begin with a double consonant. Thus, *Iskellé* with the Turks is a port or pier built on piles in the Levant, and *echelle* in French, a port or harbour, and both from *scala* in Latin. Thus *Scheld* in French is *Escaut*.

*WESTON*.

15. τριάκοντα ἀργύρια] *Josephus*, *Ant.* ii. has ἀργυροῦς, the adjective, leaving the substantive to be understood: perhaps better. The *Septuagint* reads ἀργυροῦς in *Zech.* xi. 13. not ἀργύρα. The *Cambridge MS.* has δισάηρας: and 1 *Basil MS.* δισάηρας ἀργυρίου, to distinguish them, I suppose, from the *Stateres aurei*. *Dr. OWEN*.

Ibid. "Agreed with him;" translate, stipulated with him, and you get nearer to the sense of the original. Οἱ δὲ ἴσθησαν αὐτῶν, which I take to be the same here as in Ezra viii. 25. "Καὶ ἴσθησα αὐτοῖς τὸ ἀργύριον," "And I weighed unto them the silver." Stipulation comes from *stips*, a piece of money with which soldiers in antient times were paid, by weight, not tale; hence the payment was called *Stipendium*. WESTON.

23. "He that dippeth;" or, he that dipped; Ἐμβαψας. This is still the mode of eating in Egypt, and with the Turks, and the Arabians. See Lucas's Journey from Tripoli to Fezzan, and others. The meat is served up in a large dish, and every one puts his hand in, and helps himself. Ovid says,

"Carpe cibos digitis, est quiddam gestus edendi,

Ora nec immunda tota perunge manu." WESTON.

26. "And blessed." And having blessed, which is Hebrew for having prayed for God's blessing. See Matt. xiv. 19. Mark vi. 41. WESTON.

Ibid. "This is my body." St. Matthew, who probably wrote in Hebrew, had no word for signifies, denotes, or represents, in that language. What it means, or what this meaneth, in the original is τί ἐστίν, chapter xii. 7. WESTON.

28. εἰς ἀφ᾽ ἑσιν ἀμαρτιῶν.] Be it remarked, that this phrase is never strictly used in the *Old Testament*; and therefore is peculiar to the *New*.

Dr. OWEN.

29. πῶς ἀπ' ἄρβι.] Some read ἀπάρβι. But perhaps better ἀπαρβι, *omnino*. I will not drink at all of the fruit of the vine, till, &c. Aristoph. Plut. Act. II. Sc. ii.

—τοὺς δεξιούς καὶ σάφρονας

Ἄπαρβι πλωτῆσαι ποιήσω.

*gnavos & frugi homines OMNINO divites faciam.* See ver. 64. and Rev. xiv. 3. Jo. Alberti Not. Philol.

29. "Drink it new." To drink new wine was to enter on a new year, epoch, or period. I will drink no wine with you any more whilst I remain here. The *novus liquor* of Horace, Od. i. 31. is significant of the novelty of the poet's prayer, who asked not for the rich crops of Sardinia, nor the cattle of Calabria, nor the ivory of India; but only petitioned his God that he might be permitted to keep what he had got with health to enjoy it. WESTON.

31. Παλάξω] In Zech. xiii. 7. *Alex.* it is Πάταξον, which; perhaps by some Scribe, has been changed into Πατάξω. Or did Matthew read Π in the future, instead of ΠΠ in the imperative, as the latter part of the verse, which is in the future, proves? *Drusius, Par. Sacr. Dr. OWEN.*

39. Πάτερ μου,—παριδέτω ἀπ' ἐμοῦ τὸ πόνηριον τοῦτο.] Our Saviour does not here pray to his Father, as some think, that his *death* might be dispensed with; but only that the *sorrow, depression, and anguish*, he was *then* labouring under, might be removed. Compare Heb. v. 7. *Dr. OWEN.*—This is generally interpreted of our Saviour's praying that he might *not die*. God forbid it should be so, when he knew, and had always declared, that he came into the world on purpose *to die*. The mistake has been owing to interpreters not distinguishing between πόνηριον, which is in this place, and βάνησιμα: by this latter is meant *Death*, a total *immersion* in afflictions, as *when all thy storms and waves have gone over me*: by the former, a *smaller* portion of distress, less than death. The distinction is made in Matt. xx. 22. and elsewhere; and by all the Evangelists in this place. Now our Saviour hath himself told us (John xi. 42.), *that God always heard him*; and we know from Heb. v. 7. and from Luke xxii. 43. that he was delivered from this *present terror* that was upon him, whatever it was; but we know that he was not delivered from *death*. It is difficult, perhaps, to know what this πόνηριον was. See however on Heb. v. 7. We may be certain from the circumstances that there was something very *terrible* in it; and at that time Jesus was no more than *one of us*, sin only excepted. As it is not clearly revealed what *this cup* was, it seems not necessary for us to know any further than that it was not *death*: which we may be sure of; at least, to one who is persuaded of the truth of this opinion, it would be *blasphemy* to say that our Saviour prayed to be delivered from death. It is explained John xviii. 11. MARKLAND.

Ibid. "This cup" of bitterness. Thus Æschylus, Agam. 1405:

Τοσάνδε κράτῃρ' ἐν δόμοις κακῶν ὄδει,

Πλήσας ἀραιῶν, αὐτὸς ἐκπίνει μολάν.

WESTON.

40. Οὕτως οὐκ ἰσχύσατε] Some antient copies make two interrogations: *What? could not you watch with me one hour?* which is more emphatical. *Beza.*—I differ, because οὕτως is used to be joined in the same sentence with an interrogation or admiration, as Mark iv. 40. as it should be read,

read, οὕτως πῶς οὐκ ἔχετε πίστιν; *how is it that ye have no faith?* Grotius. So in 1 Cor. vi. 5. οὕτως οὐκ ἔστιν ἐν ὑμῖν σοφὸς οὐδὲ εἷς;

Ibid. "What, could you not?" Pearce forgot this passage when he thought that no passage in any author began with οὕτως, that had both a question and a negative. 1 Cor. viii. 5. WESTON.

41. Point thus: Γρηγορεῖτε, καὶ προσεύχεσθε ἵνα μὴ, the comma after προσεύχεσθε being taken away: *Watch, and pray that ye enter not, &c.* So Mark xiv. 38. MARKLAND.

42. πάλιν ἐκ δευτέρου ἀπελθὼν προσηύξατο. Either the word πάλιν doth belong to ἀπελθὼν, and ἐκ δευτέρου to προσηύξατο, or πάλιν belongs to προσηύξατο, and ἐκ δευτέρου to ἀπελθὼν. Köcher, Analecta ad h. l.

Professor SCHULZ.

45. καθυδύει τὸ λοιπὸν, καὶ ἀναπαύεσθε:] Perhaps better interrogatively: *Do you sleep on still, and take your rest?* as some MSS. which sense is favoured by what follows: *Arise, let us go.* H. Steph. Præf. ad N. T. 1572. P. Simon, Colomesius, Obs. Sacr. Clarke, Paraphrase; and so the passage is pointed by Markland.—Better still indignantly, *De Missy*, MS. J. N.—Kypke, Obs. p. 134. Luther, Gerhard, Heumann, take these words to be a question. The latter says he found here a *signum interrogationis* in an old MS. St. Luke, xxii. 46. has it also. Professor SCHULZ.

Ibid. ἤγγικεν ἡ ὥρα, καὶ ὁ υἱὸς, &c.] καὶ has here, as in ver. 2. the force of a *relative*. *The hour is at hand, WHEN, or IN WHICH, the son of man is to be betrayed, &c.* So likewise Mark xv. 25. and the *first* καὶ in Luke xix. 43. Dr. OWEN.

Ibid. "Sleep on now." You may now sleep on, for your watchings cannot keep off the enemy who is at hand. Thus Trachin. ver. 921:

Τὸ λοιπὸν ἤδη χαιρεθ', ὡς ἐμ' οὐ πόλλε

Δέξεσθ' ἔτ' ἐν κοίταισι ταῖςδ' εὐνήτριαν.

WESTON.

47. μὲν μαχαίρων καὶ ξύλων] F. ξυσίων, *with swords and spears.* John xviii. 5. μὲν λαμπάδων καὶ ΟΠΛΩΝ. Dr. MANGEY. But so Aprian, B. C. p. 613. ῥάβδους καὶ ξύλα τὰ ἐν χειρὶ τῶν ὑπηρετῶν. Joseph. B. J. l. v. 3. 1. ξύλοις τε ἀνέδην πωιόμενοι καὶ σιδήρω.

50. ἐφ' ᾧ πάρεσι;] Several MSS. read, in the Accusative, ἐφ' ὃ. But the other is right. Xenophon has ἐφ' οἷς ἴασιν οἱ ἰούλες: ut quas ab causis mitterentur, &c. Cyrop. lib. viii. p. 149. ed. Hutch. 8vo. Xen. Mem. Socr.

ἐφ'

ἐφ' ᾧ ἂν μισθὸν λαμβάνωσιν Cujus causâ mercedem accipiunt. Lib. I. c. VI. § 5. ed. Simpson. *Dr. OWEN.*

56. Τοῦτο δὲ ἅλον γέγονεν] Render, *All this is done*; and then these will be the words of Christ, not of the Evangelist. See Luke xii. 53. *Clarke*, Paraphrase.

*Ibid.* πάντες must, in this passage, signify *the greater part*. See a similar mode of expression, 2 Kings xix. 35.: Xen. Eph. lib. ii. p. 36. καὶ παντός τε ἀπέκλειπεν ὀλίγους δὲ καὶ ζῶντας ἔλαβε, μόνος δὲ Ἰππόβοος ἠδονήθη διαφρονεῖν. *Br. BARRINGTON.*

58. "Afar off;" literally, from afar; translated from קַרְמָל in Hebrew, ἀπὸ μακρόθεν. This phrase occurs several times in the Psalms, and elsewhere. See Trommius, and once even in St. Luke xvi. 13. The Greeks say ἀπόηλε and ἀπόηλοῦ.

Ἀπόηλε Θεοῦ.

Epigr.

Οὔτε σχεδὸν οὔτ' ἀπόηλοῦ.

Odyss. I. 116.

WESTON.

60. καὶ οὐχ εὔρον] Some copies leave out the first καὶ οὐχ εὔρον, which is redundant, when repeated in the same verse. To prevent which, remove one to ver. 59. *The chief priests sought false witnesses, but found none.* Wolfius, Curæ Philolog.—Optimè, *De Missy*, MS. . *J. N.*

*Ibid.* Palaiet, Observ. p. 95. puts a stop after προσελθόντων, which commonly is put after καὶ οὐχ εὔρον. He supposes, further, that the double καὶ has a double signification, *tamen, quamvis*; and that the last words are to be considered as an emphatical repetition (*non, inquam, inveniunt*). *Professor SCHULZ.*

64. λέγω ὑμῖν, ἀπ' ἄβι ὄψεσθε] Perhaps it should be λέγω ὑμῖν ἀπαρίσσει ὄψεσθε &c. *I expressly say to you, Ye shall see the Son of man, &c.* Ἀπαρίσει, ἀπαρίσιμῶς. Mark xiv. 62. hath simply Ὁ δὲ Ἰησοῦς εἶπεν. Ἐγὼ εἰμι. καὶ ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου and so it should be Rev. xiv. 13.

*D. Heinsius.*

66. "Guilty of death;" translate, "guilty unto death." Tremellius has, from the old Syriac Version, "tenetur pœna mortis;" ἔνοχοι δουλείας in Hebrews ii. 15. subject unto bondage; and Plato too uses ἔνοχος with a genitive. Τῶν βιαιῶν ἔνοχος ἔστω. De Legibus.

67. Τότε ἐπέπυσαν] οἱ δὲ before ἐρράπισαν plainly indicates that οἱ μὲν are elliptically wanting before ἐπέπυσαν. And so again, Mark xiii. 28. and Luke ix. 19. compared with Matt. xvi. 14. *Dr. OWEN.*

68. Προ-



68. Προφήτευσον ἡμῖν, &c.] There are many places in the Evangelists which, singly taken, could never have been understood; but must be explained from something which is expressed by another Evangelist; as here, *Prophesy to us, thou Christ, who it is that smote thee.* They said this after they had *blindfolded* him, Mark xiv. 65. and Luke xxii. 64. without the knowledge of which circumstance, this part of their *ἱμνησμός* could not have been understood perfectly; and yet it is omitted by St. Matthew. So the high priest's *adjuring* our Saviour *by the living God* is mentioned here (ver. 63.) by Matthew; but is omitted by Mark, who nevertheless gives our Saviour's answer in the same manner as if he had been *adjured*, xvi. 62. So xxvii. 48. MARKLAND.

Ibid. "Prophesy unto us." Matthew omits to say he was blindfolded, which makes the prophesying not difficult, as our Saviour could see who slapped him. See Mark xiv. 65. Luke xxii. 64. WESTON.

## CHAPTER XXVII.

5. "Hanged himself," ἀπὸ γάλαο. Volumes have been written on this word, of which the titles may be seen in Wolf's *Curæ Philologicæ*. Some suppose Judas to have fallen on his face after hanging, by the breaking of the rope. Others, that he was choaked with grief, and burst asunder. Alberti, after Lambert Bos, construes *πρηνὴς γενόμενος*, being suspended, and quotes Achilles Tattius, who says of a rowing boat, *μέλεωπιζέλαι, καὶ πρηνὲς ἦν; in altum tollebat, & suspendebatur.* True; but how was it suspended, being *πρηνὲς*? Why, no doubt, with its head downwards. Now this could not have been the case of Judas, unless he had been hung up like St. Peter, by the heels. Some new interpretation must therefore be sought for, and I offer the following with a new translation, "He strangled himself." Every man that is hanged is strangled, but every man that is strangled is not hanged. And this was the case with Judas; he strangled himself, or, to use a modern phrase, he gave himself the bow-string, and falling headlong, he burst asunder, and his bowels gushed out. By this mode of explanation St. Matthew and St. Luke are made to accord,

accord, though they jarred before irreconcilably. One tells us the fact, and the other the consequences. Aquila translates קָנַח, of Job vii. 15. by ἀγχόνην. Ἡ ψυχὴ μου αἰρεῖται ἀγχόνην. "My soul shall prefer strangling." WESTON.

8. Διὸ ἐκλήθη] This verse should be in a parenthesis, that the prophecy, ver. 9, 10. may be connected with the fact recorded ver. 6 and 7.

Dr. OWEN.

9. διὰ Ἰερεμίου] The passage cited being in Zech. xi. 13. perhaps the Evangelist wrote only διὰ τοῦ προφήτου. Or the abbreviation  $\overline{\text{ZOT}}$  has been mistaken for  $\overline{\text{IOY}}$ . Beza. — Bp. Hall says, in his *Difficult Passages of Scripture Explained*, he had seen it thus abbreviated in a very old MS. But Wetstein assures us no such abbreviation is to be found: "Illud testari possum, talia compendia [scil. Ἰριοῦ pro Ἰερεμίου, Ζηίου pro Ζαχαρίου, καὶ pro καιρῶ, ἀποδοίσις pro ἀποδόλοισις, Μᾶν pro Μανασσή] ne quidem in junioris ævi codice ullo, nedum in vetustioribus, repertum iri." Proleg. ad N. T. p. 3. The *field of blood* in the preceding verse alludes to Jeremiah xix. 6. & non vocabitur amplius locus iste Topheth, & vallis filli Ennom, sed VALLIS OCCISIONIS: and the Evangelist has joined the two Prophets together, as if it had been διὰ Ἰερεμίου ΚΑΙ τοῦ προφήτου λεγοῦτος, *Jeremiah and the prophet who says as follows, viz. Zecharias, c. xi. 13.* But it is a thing known among the Jews, that the four last chapters of the book of Zechary were written by Jeremy, as Mr. Mede has proved by many arguments. Works, pp. 709, 963, 1022. and see *Allix*, Judgement of the antient Church against the Unitarians, p. 19.— One of Colbert's MSS. (N<sup>o</sup> 2467) has Ζαχαρίου at full length. Dr. OWEN.

Ibid. The Syriac Version has no name of the Prophet, διὰ τοῦ προφήτου.

Professor SCHULZ.

Ibid. καὶ ἔλαβον] Read (the intermediate words being put in a parenthesis) Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια (τὴν τιμὴν τοῦ τιμημένου, ὃν ἐτιμήσαντο) ἀπὸ υἱῶν Ἰσραὴλ. *And they took or the children of Israel the thirty pieces of silver, the price of him that was valued, whom they bought.* For, ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραὴλ, instead of οἱ or τινὲς ἀπὸ τῶν υἱῶν Ἰσραὴλ, seems harsh. D. Heinsius, Knatchbull. — But τινὲς is so understood, c. xxiii. 34. Mark vi. 43. Luke xxi. 16. Acts xxi. 16.

Ibid. ἐτιμήσαντο] The Syriac read ἤτιμήσαντο, *whom the sons of Israel set at naught.* Tremellius.

10. ἔδωκαν] By mistake for ἔδωκα, which is proved from Zech. xi. 13. and from the following words: καθὼς συνέταξε ΜΟΙ Κύριος. *Piscator, Beza.*—Or, *v* is here added before a vowel in the first person, as is common in the third. *Jos. Mede, Works, l. iv. p. 786.*—Or if it is plural, that clause (καὶ ἔδωκαν ἀλλὰ εἰς τὸν ἄλρον τοῦ κεραμείως) should be in a parenthesis, as *Heinsius* writes it.—For καθὰ συνέταξέ μοι Κύριος in Matthew, the LXX read εἰς τὸν οἶκον Κυρίου, agreeably to the Hebrew בית יהוה. But the Evangelists probably read יהוה תרה, *Mede ubi supra.* See this text, which is corrupted both in the Hebrew and LXX, restored by *Dr. Owen, Enquiry into the present State of the LXX, pp. 57—60.*

11. Σὺ λέγεις.] Read, interrogatively: *Dost thou say this?* As *John* more fully, xviii. 34. *Sayest thou this thing of thyself?* And in the same sense the expression may be understood elsewhere, as denoting a disregard or indifference; c. xxvii. 64, *Tell us whether thou be the Christ. You say so.* *D. Heinsius.*—Σὺ λέγεις is a mode of affirmation, as in c. xxvi. 25. *Luke xxii. 70.* and in *Xenophon. Grotius.*

16, 17. Βαραββᾶν. Put Ἰησοῦν after Βαραββᾶν. In the time of *Origen* many MSS. did read so; and the *Codex Ephesinus*, from which the *Armenian Version* is made, in the fifth century, must have had this reading, as this Version calls him *Jesus Barabbas.* Not a single MS. has it now, because they thought it indecent (as *Origen* tells us) that *Barabbas* should have the name of *Jesus*, and left it out for this very reason. *Michaelis, Orient. Biblioth. part I. p. 126. Professor SCHULZ.*

23. τί γὰρ κακὸν ἐποίησεν;] Here *Maldonat* and *Grotius* justly suppose that οὐ σκλαυράσω should be understood to precede. For in questions indignant, such as this, the particle γὰρ exhibits a reason for something understood, which the speaker in his hurry had not mentioned. Another example of the same kind occurs again, *Acts xix. 35. Dr. OWEN.*

32. ἠγάρευσαν] What if we read ἠγάρευσαν, a word formed from the *Chaldee* and *Syriac* ܠܢ, which signifies *to hire.* *Hesychius* has Ἀγαρος σκαιοφόρος, φοβηγός. And Ἀγαρροί, οἱ ἐκ διασωγῆς τι πράττοντες Ἀγαρρία, δουλεία. And likewise Ἀγαρος, ἐγγάτης, ὑπηρέτης; which should possibly be Ἀγαρος. But *Mark xv. 21.* confirms the old reading. *D. Heinsius.*

33. Γολθᾶ] Corruptly for Γολθᾶ, the latter λ being omitted, as the *Syriac* leaves out the former λ, writing it *Gagultha.* *Beza, Caninius.*—The λ is omitted agreeably to that age, as *Babel* for *Balbel*, &c. *Drusius.*

*Ibid,*

Ibid. ὅς ἐστι λεγόμενος κρανίου τόπος] I believe λεγόμενος is owing to the foregoing λεγόμενον, and that it was originally ὅς ἐστι κρανίου τόπος, as ver. 46. τοῦτ' ἐστὶ, Θεέ μου, &c. Mark vii. 34. Ἐφθαλά, ὃ ἐστὶ, διανοίχθητι. The difference in the reading of the copies greatly confirms this. MARKLAND.—Λεγόμενος is wanting in the *Cambridge* and five other MSS. Dr. OWEN.

35. ἵνα πληρωθῆ, &c.] I think there can be no doubt that these words, to the end of the verse, are a *parallel place*, brought hither from John xix. 24. noted first in the margin, and thence taken into the context, as has been observed by others, and, as I believe, has frequently happened in these writings as well as others. MARKLAND.

42. ἑαυτὸν οὐ δύναται σῶσαι.] Rather, with a sarcastical question: *cannot he save himself?* Beza, Bengelius, &c.

43. ῥυσάσθω νῦν αὐτὸν, εἰ θέλει αὐτόν.] The Vulgate *si vult*, without αὐτόν and as θέλω has seldom an accusative of the person, perhaps it should be ῥυσάσθω νῦν, εἰ θέλει, αὐτόν. Beza.—But it is clearly taken from Psalm xxii. 8. (Gr. xxi. 8.) ῥυσάσθω αὐτὸν ὅτι θέλει αὐτόν. So xviii. 19, xli. 11. Tobit xiii. 6. Grotius.

44. Τὸ δ' αὐτὸ] Elliptically for κατὰ τὸ αὐτὸ: *similiter, eodem modo; in like manner.* And read ἀνείδιζον αὐτόν; *in like manner the thieves reviled him.* Dr. OWEN.

46. Ἑλὶ] In Mark it is Ἑλωὶ, which is Syriac. Christ probably used the words of David, which came nearer to the sound of *Elias*. Beza.—Rather say, Christ spoke in the mixt dialect, which then prevailed in Judæa, somewhat between Hebrew and Syriac, as another word in this sentence shews שַׁבַּח *sabac* for אַבָּא *abab*. Grotius.

Ibid. σαβαχθανί;] Rather with a *x* to express the *p* in יַחַבְבַּח. Drusius,

48. δρᾶμῶν εἰς εἷξ αὐτῶν, καὶ λαβὼν σπόγγον, &c.] This place alone would shew the necessity of comparing all the Evangelists. For this person's *running, and taking a sponge, &c.* was not in the account of our Saviour's saying *Eli, Eli, &c.* but of his saying *I thirst*, John xix. 28. which Matthew and Mark have omitted, but have related the Consequent, as if they had told the Antecedent, or the Cause. See on ch. xxvi. 68.

MARKLAND.

48. καλαμίω, on a stalk, viz. of *hyssop*; concerning which see Dr. Lightfoot, Hor. Heb. on John xix. 29. MARKLAND.

49. Ἄφες, ἴδωμεν] The distinction should be omitted after Ἄφες, ἵνα being understood. Ἄφες ἵνα ἴδωμεν: as ἄφες ἐκβάλλω, Luke vi. 42. ἄφειε (or ἄφεις) ἴδωμεν, Mark xv. 36. MARKLAND.

52, 53. καὶ πολλὰ σώματα—ἠγέρθη. Καὶ ἐξεληθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ, εἰσῆλθον εἰς τὴν ἀγίαν πόλιν.] Thus the common Edd. distinguish, as if the bodies of saints *arose* AT his death, and the *third day after* came out of their graves, and went into the city.—Dan: Heinsius connects μετὰ τὴν ἔγερσιν αὐτοῦ with εἰσῆλθον εἰς τὴν πόλιν, *they who had risen at his death and were come out of their graves, went into the city after his resurrection.*—It is more natural to connect μετὰ τὴν ἔγερσιν αὐτοῦ with what precedes; the *graves* were opened at his death, the *bodies* arose at his resurrection: *When he yielded up the ghost—the graves were opened. And, after his resurrection, many bodies of saints arose, and came out of their graves.* Thus he became the first fruits of them that slept. Grotius.

52, &c.] The Evangelists, having all the transactions in view at once, often join events that happened at different times: *Matthew* does so here. He connects the earthquake and its consequences at the *resurrection* with the earthquake at the *crucifixion*; and therefore, if ver. 52 and 53 were included in a parenthesis, the thread of the story would run clearer: for they naturally come in after σεισμὸς ἐγένετο μέγας, chap. xxviii. 2.

Dr. OWEN.

54. The comma after μετ' αὐτοῦ may be taken away. MARKLAND.

57. ὀψίας δὲ γενομένης, when evening was come.] Before the setting of the sun; for Josephus, *Bell. Jud.* iv. 5. § 2. p. 1183, relates that the Jews had so great a regard to the burial of the dead, that they took down from the cross even malefactors who were crucified, and buried them, before sun-set. Had Theophylact known this, he would not have written as he has done on this place, p. 178. MARKLAND.

Ibid. Though the expression, ἐμαθήτευσε for μαθητὴς ἦν (compare John xix. 38.) appears to be singular in the New Testament, yet it is frequent in profane authors. Thus Plutarch, speaking of Isocrates, says, ἐμαθήτευσε δ' αὐτῷ καὶ Θεόπομπος ὁ Χίος—Discipulus ejus fuit etiam Theopompus Chius. De Vit. X Rhetor. Ἐμαθήτευσε then is needlessly altered into ἐμαθητεύθη in four MSS. Dr. OWEN.

Ibid.

Ibid. ἦλθεν ἄνθρωπος πλούσιος ἀπὸ Ἀριμαθαίας. Do not put together ἦλθεν ἀπὸ Ἀριμαθαίας, but ἦλθεν ἄνθρωπος ἀπὸ Ἀριμαθαίας: scil. ὦν. Ca-saubon. Not. ad N. T. Professor SCHULZ.

60. "Rolled a great stone." Great stones were used to close up the mouths of caves and tombs. See the Scholiast on Sophocles' Antigone, ver. 1216. edit. Brunck:

Ἀθήσασθ' ἀγρὸν χῶματος λιθοσπαδῆ  
Δύνεις πρὸς αὐτὸ σίμιον.

"Λιθοσπαδῆ," "the stone being first removed." Great stones were also rolled over the mouths of wells, as appears from Genesis xxix. 3. Hence to roll away the stone, and to lay bare the well, came to signify to draw water. ἦλπι, nudare, denudare, aquam ex puteo haurire, qui non nisi denudato puteo aqua hauriatur. WESTON.

68. "After three days," within three days; as in Ovid. Fasti, vi. 774.

"Post septem lucas Junius actus erit."

"On the seventh day June will end."

WESTON.

Ibid. Κόρμια, ἐμνήσθημεν, κ. τ. λ.] This is one of the amazing instances of God's providence, viz. in making Jesus's greatest enemies, and the chiefs of the nation, bear witness, that before his death he foretold his resurrection after three days. MARKLAND.

Ibid. Μετὰ τρεῖς ἡμέρας ἐγείρομαι.] Μετὰ with an accusative case, denoting time, often signifies, in the best authors, not after that time, but within it. Within three days I will rise again. That the Jews understood it so here, is evident from the next verse; and so it should be translated Mark viii. 31. Dr. OWEN.

65. ἔχθις κουστωδίας ὑπάγειτε, ἀσφαλίσασθε ὡς οὐδαίε] The first word may be the imperative mood. By κουστωδίας seems to be meant a guard of Roman soldiers, as if he had said, Take a guard of Roman soldiers. ὡς οὐδαίε for ὡς ἐπιστάται, Plutarch. Cicero. p. 868. c. MARKLAND.

66. Οἱ δὲ πορευθέντες ἠσφαλίσασι τὸν τάφον, σφραγίσαντες τὸν λίθον, μετὰ τῆς κουστωδίας.] Sealing the stone, and setting a watch. But μετὰ τῆς κουστωδίας may connect with πορευθέντες, going with the watch; or rather without a comma at λίθον, sealing the stone jointly with the watch. Wetstein.—σφραγίσαντες τὸν λίθον in a parenthesis: see Dan. vi. 17. Dr. OWEN.—A third way, Went and secured the tomb by sealing the stone, and [setting] a guard;—or 4. secured the tomb with a guard, and sealing the stone. G. ASHBY.

## CHAPTER XXVIII.

1. Ὅψι δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, ἦλθε] . Not knowing how to reconcile it, that *in the end of the Sabbath* (which, according to the Jewish reckoning, was on Saturday night) *it should begin to dawn towards the first day of the week* (which must be on Sunday morning); Chr. Frid. Sinnerus, Jac. Gussetus, and others, would make ὁψι δὲ σαββάτων conclude the former chapter. *They made the sepulchre sure—setting a watch: and it was the end of the Sabbath* when this was done.—Allowing this ellipsis of ἦν, another word will still be wanting in what follows: Ἐπιφωσκούσῃ ΔΕ εἰς μίαν σαββάτων. Schmidius has removed the difficulty, by observing that ὁψι δὲ σαββάτων is not *vespere sabbati*, but *post sabbatum*, as Plut. in Numa, ὁψι τοῦ βασιλέως χρόνον, *AFTER the time of the king*; and Philostratus, ὁψι τῶν Τρωϊκῶν, *after the Trojan war*. See likewise Bos Exercit. and Joseph. Ant. Jud. l. xvi. c. 16. Accordingly our Version should be corrected. See also Suidas in Σάββαλον.

Ibid. Ὅψι τῶν σαββάτων. *After these Sabbaths; for two Sabbaths, Friday and Saturday*, fell together in that Passover-week in which our Saviour suffered. Dr. OWEN.

Ibid. σαββάτων] Jos. Scaliger De Emend. Temp. l. vi. would read here and elsewhere σαββαίων indeclinable from ἡββω, and Masius, wherever τῶν obstructs that reading, would change it into τοῦ, as Luke iv. 16. xxiv. 1. for it is not natural to use σαββάτων in the plural, whether it denotes a week, or the sabbath-day.—But what then shall we say to σάββασι in the ablative, Matt. xii. 1. 5. Mark ii. 23. &c.; and the LXX, in like manner, Σάββατα ἀνάπαυσις ἀγία τῷ Κυρίῳ αὐριον, Exod. xvi. 23. τῇ ἡμέρᾳ τῇ ἐβδόμῃ, σάββατα Κυρίου τῷ Θεῷ σου, ibid. xx. 10. D. Heinsius.

Ibid. In the end, or close, of the week, when it now dawn'd toward the first day of the [new] week. G. ASHBY.

2. σεισμὸς ἐγένετο μέγας] *There had been a great trembling, or fear, viz. among the soldiers: not an earthquake, which the reasoning will not admit.* Hesychius: Σεισμὸς, τρέμος. Philo Jud. Legat. ad Cuj. p. 724.

ed.

ed. Turneb. *τρόμος τε καὶ σεισμὸς πάσι αὐτοῦ τὰ μέρη συνέκρυκα.* St. Matthew, as if he had been aware of the mistaking this word, has put it out of all doubt, by adding *εἰσέσθησαν οἱ τηροῦντες, the keepers were thrown into a fit of quaking.* There are innumerable instances of this signification of *σεισμὸς*. And, I believe, there are some other places of Scripture in which this word is ill translated. Lactantius misunderstood this, iv. 19. and Tertullian, Apolog. c. 21. MARKLAND.

3. Ἦν δὲ ἡ ἰδέα αὐτοῦ] Some critics have objected to the word *ιδέα*, as not adapted to express the *countenance* either of *man* or *angel*. But to the instances produced by others in support of this expression add the following from Plato: *εἶδον αὐτόθι τῶν τε νέων τοὺς ἐπιεικεστάτους δοκοῦντας εἶναι τῆν ἰδέαν* juvenes ibi quosdam conspiciebam, *specie*, ut videbantur, maxime honestâ. Ἐραοσί. sive *Amatores*, in principio. Dr. OWEN.

7. ὅτι ἠγέρθη ἀπὸ τῶν νεκρῶν καὶ ἰδοὺ, *προάγει*] Better perhaps, as Bos observes in his Exercitations, and as Castelio translates it, in one continued sentence: *Tell his Disciples, that he is risen from the dead, and that, behold, he goeth before you into Galilee.*

Ibid. *ἰδοὺ, εἶπεν ὑμῖν*] In Mark xvi. 7. as HE said unto you, i. e. Christ said before his death, Matt. xxvi. 32. Here therefore perhaps it should be read *εἶπεν*. Maldon. Trillerus.—I believe the Evangelist wrote *εἶπεν*, as ver. 6. So Mark xvi. 7. in the same history, *καθὼς εἶπεν ὑμῖν*: and if the angel spake this as *from himself* (*εἶπεν*), what need was there of that solemn word *ἰδοὺ*?—Nor does *εἶπεν* signify *I have told*, but *I did tell*. If the angel had spoken of *himself*, probably he would have said *εἶπα*. Ἴδοὺ before *προάγει* is, I believe, rightly omitted in Beza's antient MS.

MARKLAND.

13. ἡμῶν] Perhaps *ὑμῶν*, as Colinaeus has printed it; ὅτι then will not be redundant. Beza.

14. ἀκουσθῆναι τοῦτο ἐπὶ τοῦ ἡγεμόνος] The Vulgate *auditum à præside*, which seems to have read *ἀπὸ*, or *ὑπὸ*, as two MSS. read.—But see Acts xxv. 10. *ἐπὶ τοῦ βήματος Καίσαρος*, *If this shall come to a hearing AT OR BEFORE the judgement-seat of the governour.*

17. οἱ δὲ ἰδίστεσαν] In the first place, *οἱ δὲ* for *ἐνταῦθα δὲ* is not common. 2. This narration relates only to the eleven, as appears from ver. 18, 19, 20; and is the same which Luke mentions c. xxi. 31. Acts i. 4. Could these still doubt? or, if they did, would Christ give them their commis-

sion



sion under such circumstances? Read ΟΥΔΕ *ἰδίως*, *neither did they doubt any longer*. Beza, in his last ed.—To avoid this difficulty, the Prussian Version reads *προσεκύνησαν αὐτῷ, οἱ δὲ ἰδίως*, *they worshiped him, even THOSE WHO HAD doubted*. In which sense it should be οἱ ΤΕ.—Grotius in a similar sense interprets it: *but some HAD heretofore doubted*. Οἱ δὲ for τινὲς δὲ. See before xxvi. 67. Luke v. 33. John xix. 29.—Those among the eleven Disciples, who *doubted*, seem to have done so, because the distance at which Jesus was first seen by them did not exhibit him clearly enough to their sight. The following words, *and he came nearer, and spake to them*, seem to countenance this observation. Bp. PEARCE, Com. in loc.—I apprehend, that οἱ δὲ are not to be referred to the *eleven* Disciples, but (in the sense of ἄλλοι δὲ) to some of the *other* Disciples that were with them. The *eleven*, it is manifest, *acknowledged* and *worshiped* him: but some of the *rest* (see Luke xxiv. 9. 33.) *doubted*, or had scruples about him. Dr. OWEN.

Ibid. 1. οἱ δὲ *in place of ἑνὸς δὲ is not usual*. See the contrary, Lamb. Bos ad h. l. Elsner ad Joh. xix. 29. Kypke, Obs. p. 147. Alberti ad h. l. Palairēt, Obs. p. 103. 2. Read ΟΥΔΕ *ἰδίως*, *with the last edition of Beza*. But Wetstein, p. 546, has this well refuted.

Professor SCHULZ.

19. *μαθητεύσατε πάντα τὰ ἔθνη, βασιζομένους αὐτοῦς*] Here the construction respects the *sense*, and not the *grammar*, of the sentence. So 1 Cor. xii. 2. ἔθνη—ἀπαγόμενοι. And the like occurs in the purest *Attic* writers.

Dr. OWEN.

Ibid. τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος] Perhaps, with a colon at υἱοῦ, read ΔΙΑ τοῦ πνεύματος διδάσκοντες, &c. THROUGH *the Holy Ghost teaching*, &c. A like expression occurs Acts i. 2. Dr. MANGY.—Not a shadow of reason for this conjecture. Dr. OWEN.

## ST. MARK.

## CHAPTER I.

1: ΧΡΙΣΤΟΥ, υιοῦ τοῦ Θεοῦ,] There are so many places of the N. T. in which our Saviour is called ὁ υἱὸς τοῦ Θεοῦ, that it is not improbable the Article τοῦ may here have been lost in the foregoing word Χριστοῦ; so as that it should be Χριστοῦ, ΤΟΥ υιοῦ τοῦ Θεοῦ. In a Latin MS. in the Library of Queen's College, Cambridge, instead of *fili Dei*, it is *fili David*, as our Saviour is frequently called. MARKLAND.

2. ὡς γέγραπται ἐν τοῖς προφήταις,] The Vulgate and some MSS. read ἐν Ἑσαία τῷ προφήτῃ, which is probably the true reading; and the passage from Malachi Ἴδοὺ &c. should be omitted, which being added in the margin from Matt. xi. 10, got into the text; and then what preceded was changed into ἐν τοῖς προφήταις, to comprehend both prophets. *Besa, Mill, Prol.* 412.—Distinguish by a short line between the second and third verse, that it may appear what is quoted from either prophet, and that both prophecies relate to the same *thing* and *person*: then let verse the fourth begin a new section; for there the Gospel of St. Mark properly begins, the foregoing verses being only a preface to it. *Dr. OWEN.*

Ibid. Compare Wolff's *Anecdota Græca*, tom. II. p. 148.

*Professor SCHULZ.*

1—4. I will give the version of this remarkable Synchysis, from which version may be seen how I would point and understand the original: *John* (at ver. 4) *baptizing in the wilderness, and proclaiming a baptism of repentance in order to remission of sins*, (ver. 1) *was a beginning of the Gospel of Jesus Christ, the Son of God*, (ver. 2) *according to what was written in the prophets*, BEHOLD I (will) *send my messenger before thy face* (or *person*), *who shall prepare thy way before thee: and, a VOICE of one crying aloud in the wilderness, Prepare ye the way of the Lord, and make his paths straight.* (5) *And the whole land of Judea, &c.* Ὡς γέγραπται is elsewhere often καθὼς γέγραπται: in St. Paul κατὰ γραφάς, in St. John καθὼς εἶπεν ἡ γραφή, in St. James κατὰ τὴν γραφήν.—

The meaning is, *just as was foretold by the Prophets, Malachi and Isaiah*. For both the prophecies relate plainly to John, which makes me think that he is here called *A beginning of the Gospel*; this Evangelist going a little higher than Matthew did, as Luke goes higher than Mark. The two prophecies of different prophets being quoted together, I would separate in the version by *and*, for perspicuity. The passage then should be printed with ver. 2 and 3 in a parenthesis; and Ἀρχὴ—τοῦ Θεοῦ, ver. 1, be connected with ἐγένετο Ἰωάννης ver. 4. MARKLAND.

13. καὶ ἦν μετὰ τῶν θηρίων] *and was with the wild beasts*. Qu. concerning the meaning of this circumstance: whether it alludeth to any ancient predictions relating to Christ; or whether it only signifieth, that in these 40 days he withdrew from all *human* society and converse? The expression seems to have something *poetical* in it, as that of John xii. 3. *and the house was filled with the odour of the ointment*; on which see the note. MARKLAND.

29. καὶ εὐθέως ἐκ τῆς συναγωγῆς ἐξεληθείς] Add a comma after εὐθέως, i. e. εὐθέως—ἦλθεν. See Matt. iii. 16. MARKLAND.

34. οὐκ ἤφιε λαλεῖν τὰ δαιμόνια, ἔτι ἤδεισαν αὐτόν.] Take out the comma at δαιμόνια,—*to say that they knew him*; not,—*to speak, because they knew him*, as the English Version, by a frequent mistake, Matt. xvi. 17. xxvi. 17. Mark i. 27. 34. Luke xi. 48. as it should be pointed. Acts i. 5. ii. 26. Rom. viii. 21. Ps. xlviii. 13, 14. MARKLAND.

35. ἀναστὰς ἐξῆλθε] Place a comma at ἀναστὰς, that so Mark may agree with Luke iv. 42. He rose, *πρὸτ' ἐνύχον λίαν*, but he did not ἐξελεθεῖν before *γενομένης ἡμέρας*. MARKLAND.

38. κωμοπόλεις, *towns*, are villages which had a *synagogue* in them: κῆμαι, villages which had none: πόλεις, *towns* girt about with walls. *Dr. Lightfoot*.—That this is not an exact distinction appears from Josephus, Ἄλωσ. iv. 7. § 4, 5, where a κῆμη has *walls*, as a πόλις. MARKLAND.

39. αὐτῶν, εἰς ὅλην, &c.] For ἐν ὅλη τῇ Γαλιλαίᾳ, which shews that the stop after αὐτῶν should be taken away. MARKLAND.

## CHAPTER II.

3. πρὸς αὐτόν, παραλυτικὸν φέροντες,] Take away the comma after αὐτόν. *And there came to him some bringing one sick of the palsy.* Ἐρχοῦνται, scil. ἄνθρωποι, τινές. MARKLAND.

4. ἀπεστέγασαν τὴν στέγην] In order to do this, they must have got upon the roof by the staircase on the outside of the house, with which most of the houses in the East were furnished. The Greek and Roman houses also had the same convenience. Antigone, in the Phœnissæ, goes to the top of the house by this staircase: Potter, not understanding this, says the Grecian virgins could not go from room to room without leave; whereas the truth is, that they might not go out of the house without permission, and without the attendant first examining if there were any one in the way: Μὴ τις πολλῶν ἐν τρίβωφ φαλιάξειαι. But there was no danger of any one's being in the way within doors, or of Antigone's being seen from the upper apartment, τὸ διήρης ἔσχαλον, if it had not been an open one, and on the roof of the house; where, according to Livy, entertainments were sometimes given. "Cœnaculum super ædes datum est scalis ferentibus in publicum obseratis." Liv. Hist. lib. xxix. 14. Vide Eurip. Phœniss. ver. 90. and ver. 100,

Κέδρου παλαιὰν κλίμακ' ἐκπέρα ποδῖ.

See also Potter's Antiq. of Greece, vol. II. p. 311, 2. WESTON.

7. εἰ μὴ εἶς ὁ Θεός;] Distinguish rather εἰ μὴ εἶς, ὁ Θεός; as in Matt. xix. 17. where the same words occur. Dr. OWEN.

17. οὐκ ἦλθον καλεῖσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν] Place a comma at ἁμαρτωλοὺς, which removes a difficulty some of the Antients conceived from this place, as is observed above on Matt. ix. 13.

D. Heinsius.

21. καὶ οὐδεὶς] After καὶ should be a colon, εἶπεν being understood out of ver. 19. And so again at ver. 22, Καί· Οὐδεὶς βάλλει. See Matt. xi. 6.

MARKLAND.

Ibid. εἰ δὲ μὴ, αἶρει τὸ πλήρωμα αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ] Read αὐτοῦ, and πλήρωμα in the accusative: HE takes (or is forced to take) HIS *new supplemental piece from the old*. D. Heinsius, Zegerus.—With Dan. Heinsius we read πλήρωμα in the accusative; but there wants still some further alteration, the meaning being the reverse of what is here expressed. He is shewing the detriment which his new robe of righteousness would receive by piecing it out with the thread-bare cloak of Pharisaical superstition; by which means χειρὸν σχίσμα γίνεσθαι, not THE rent is made worse, but a worse rent is made; for a hole in a new coat is worse than a hole in an old one. According to this sense we should read here, not εἰ δὲ μὴ, αἶρει τὸ πλήρωμα αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ, but εἰ δὲ μὴ, αἶρει τὸ πλήρωμα αὐτοῦ ΑΠΟ ΤΟΥ ΚΑΙΝΟΥ, he takes his supplemental piece from the NEW garment. So Matt. ix. 16, αἶρει τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, scil. καινοῦ. Some one, mistaking the meaning of the parable, wrote in the margin τοῦ παλαιοῦ, which afterwards got into the text, and then τοῦ καινοῦ was turned into τὸ καινόν. Luke expresses this sense very clearly, c. v. 36, Οὐδεὶς ἐπίβλημα ἱματίου καινοῦ ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν εἰ δὲ μήγε, καὶ τὸ καινὸν σχίξει, καὶ, &c. not, the NEW maketh a rent, as our Version, but he rends even the NEW, as Castellio, *alioqui et novam scinderet, nec veteri quadraret ex nova pittacium*. Dr. PARRY. Or without a comma at μὴ, ver. 21, and ἀπὸ understood before τοῦ παλαιοῦ, but if he does not take his new supplemental piece from an old garment, even a worse rent is made. εἰ δὲ μὴ αἶρει τὸ πλήρωμα αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ, καὶ χειρὸν σχίσμα γίνεσθαι. Kypke on Luke v. 36. But Mr. Markland, on Dem. c. Midiam, § ii. p. 39, ed. Taylor, 8vo, 1743, observes, that εἰ δὲ μὴ, or εἰ δὲ μήγε, with a comma, is always used elliptically, for εἰ δὲ μὴ ΟΤΤΩΣ ΕΧΕΙ. But if it is not so, that he does not take an old piece of cloth from an old garment, the new piece that filleth it up, taketh away from the old, and the rent is made worse. After a negative sentence, it has an affirmative sense, which deceived Wolfius, and Stephens on Plat. Crit. where see Not. Foster, p. 151.—Philo the Jew gives the same reason why the Jews were not permitted to wear garments in which there was a mixture of woollen and linen: ἡ ἐπικράτεια θατέρου ῥηξὶν ἀπερλασσομένου μάλλος ἢ ἑνωσιν, ἕταν δέη χρῆσθαι, p. 499. ed. Turneb. MARKLAND.

22. Καί· Οὐδείς βάλλαι οἶνον νέον, &c.] So, I believe, it should be pointed. εἶπεν is to be understood (out of ver. 19) after Καί. By the *old garment*, ver. 21, may be meant the *Jewish Church*: by the piece of *new cloth*, any ordinance or injunction of Jesus; in this place, for instance, that of *fasting*: so that the words, when stript of the allegory, may seem to contain this sense: "Ver. 21. The present established Jewish Church being grown *old*, and ἐγγὺς ἀφανισμοῦ, *ready to disappear*, at this time to make additions, and publish new injunctions concerning particular points of discipline, would be the same thing as if a man should patch an *old garment* with a piece of *new cloth*; for as the new cloth, being stronger, would tear the garment, and make it in a worse condition than it was before; so, new injunctions from me would at present only hurt *your Church*, by discovering the weakness of it, and its members, in each particular point, before the proper time. Nor would such injunctions be less hurtful (ver. 22) to my *Disciples*: for, being habituated to a different kind of life, it would be at present as improper to lay upon them the more austere exercises of religion, as it would be to put new wine into old and decayed leathern vessels or skins; for, as the skins would be burst by the fermentation of the wine, and the wine itself be spilt; so my *Disciples* could not undergo these severities, but would leave me, and would be lost, my precepts being rendered ineffectual. But let them stay till they have received strength, and are *renewed* by the Holy Spirit, and then, when they are become *new vessels*, the *new wine* may be put into them without danger." The common interpretation which commentators give to these two verses together belongs to the latter only. MARKLAND.

23. ἤρξαντο—οὐδὲν προσεῖν,] So Xenophon Cyrop. lib. i. p. 4. ἔπος ἀνὰ ἀρχηλαί τις πορεύεσθαι: where ἤρξαντο and ἀρχηλαί seem to be redundant. See also Mark vi. 7. Dr. OWEN.

26. Ἀβιάθαρ] This was under the priesthood of Ahimelech, 1 Sam. xxi. 1. Is it a slip of memory, or an error of the scribes? Or had Ahimelech two names, and is this the same who is called *Abiathar*, 2 Sam. viii. 17, whose son was Ahimelech, 1 Sam. xxii. 20? *Drusius*, Par. Sac.—Say rather the time is noted by the more conspicuous person of that age, as Gen. x. 25, *In the days of Peleg* [afterwards born] *was the earth divided*. So here, *In the days of Abiathar* afterwards *high priest*. See Luke ii. 2.—Ἐπὶ Ἀβιάθαρ τοῦ ἀρχιερέως, interpret *Abiathar the high priest*

*priest putting him upon it.* So ἐπὶ σοῦ, Lucian, tom. ii. p. 632, *te auctore.* Not that he was then High priest, but probably only Priest: and it adds great strength to our Saviour's argument, that David did this with the concurrence of one who was at that time a *Priest*, and afterwards *High priest.* Τοῦ ἀρχιερέως, i. e. τοῦ ὑψηλοῦ ἀρχιερέως. So Matt. i. 6, *David the king*, i. e. who was *afterwards* king. In the same verse, *of the wife of Uriah*, i. e. of her who was *formerly* the wife of Uriah: as 1 Cor. v. 1. Mark vi. 18. and see on Luke ii. 2.—Or ἐπὶ may be taken as 1 Tim. v. 19. ἐπὶ δύο ἢ τριῶν μαρτύρων, *in the presence of (or before) two or three witnesses*; either of these senses of ἐπὶ Ἀβιάθαξ will put an end to the chief difficulty. MARKLAND. Bp. BARRINGTON.

Ibid. ἐπὶ Ἀβιάθαξ τοῦ ἀρχιερέως] *Beza*, on account of the difficulties which clog this text, and its being wanting in his oldest MS. would fain make it an interpolation. But it is really genuine: and the difficulties, which commentators attribute to it, would all have been avoided, had they attended properly to the force and signification of the preposition ἐπὶ. For ἐπὶ, which they make here to signify *under*, or, *in the days of*, should have been rendered *about*, *near upon*, or, *a little before*. Thus, Matt. i. 11. ἐπὶ τῆς μελικοσίας Βαβυλωνίως, "*about, or, a little before, the time of the Babylonish captivity.*" So in this place, ἐπὶ Ἀβιάθαξ τοῦ ἀρχιερέως should be construed "*about, or, a little before, the time that Abiathar was made high priest.*" By this construction the whole becomes conformable to the truth of the case, and stands clear of all objections. *Abiathar* is mentioned as making in the Scripture-history a more considerable figure than his father *Abimelech*. Dr. OWEN.—History was not discriminated formerly so nicely as now. Few wrote or read. G. ASHBY.

### CHAPTER III.

7. After ἡκολούθησαν αὐτῷ a stop must be put, and the words καὶ ἀπὸ τῆς Ἰουδαίας must be joined with verse 8. See Heumann ad h. l. and Dr. Moldenhauer in *Der Erläuterungschwerer Stellen der N. T.* p. 140.

Professor SCHULZ.

8. καὶ

8. καὶ πέραν τοῦ Ἰορδάνου καὶ οἱ περὶ Τύρον—ἦλθον] Beza observes that the edd. in general, before his, did not distinguish which of the nominatives belonged to ἠκολούθησαν, and which to ἦλθον: an inaccuracy retained in our *English Version*.

10. Πολλοὺς γὰρ ἐθεράπευσεν] This is given as the reason why a small vessel should wait on him, that the people *might not crowd or throng him*: The argument therefore requires this sense, *Because there were great numbers to be cured*. Translate it, *for he was healing many*. What is expressed by ἐπιπίπτειν αὐτῷ here, is ἐπικειῖσθαι αὐτῷ, Luke v. 1. Dr. Hammond seems to be mistaken in his interpretation of the verb ἐπιπίπτειν, when he makes it the same as προσπίπτειν. MARKLAND.

Ibid. ὅσοι εἶχον μάστιγας] This the Syriac Version joins to what follows: *As many as had torments and unclean spirits fell down*. Beza.

11. ἔταν αὐτὸν ἰδεῖν] *And the spirits, the unclean spirits, when they considered him*; that is, the persons who were possessed by those spirits. Observe ἔταν with an Indicative mood, which I believe is not to be found elsewhere in the N. T. and here perhaps ought to be ἔτε, for that of the Apocalypse, iv. 9, ἔταν δάσσυσι, is very uncertain. But as εἶναι is sometimes joined to an Indicative (xi. 24. and elsewhere) I would make no change.

MARKLAND.

16. If to this verse we prefix, in conformity with some MSS. the words πρῶτον Σίμωνα, and place καὶ ἐπέθηκε—Πέτρον in a parenthesis, the narration will be more perfect, and better connected, than it is at present. Erasmus Schmidius was so sensible of this, that he printed the text accordingly. Dr. OWEN.

Ibid. καὶ ἐπέθηκε] Beza puts first πρῶτον Σίμωνα, because Matthew and Luke have it in this manner, and because otherwise the connexion would be interrupted. Erasmus Schmidius approves of it. Glassius Philol. l. I. tr. II. memb. 3. p. 190, and some MSS. confirm this conjecture.

Professor SCHULZ.

17. ἐπέθηκεν αὐτοῖς ὀνόματα Βοανεργεῖς] One would think it should be ὄνομα, the singular; and so Beza's MS. has it. MARKLAND.

Ibid. Βοανεργεῖς] Jerome, on Daniel i. and on Isaiah lxii. would read Βενερεῖμ from כַּנְרִי, sons of thunder. The כ was at first left out, as in Μαρία, and γεῖνω, and σ afterwards added by the Greeks. J. Drusius.—Or the final כ mem was mistaken for ס samech. Beza.—The word is rather formed



formed from  $\psi\gamma$ , which is rendered  $\sigma\epsilon\iota\sigma\rho\acute{\alpha}\varsigma$ , Ezek. iii. 14. Jer. x. 21. Job xli. 20. *Grotius*.—Beza would read  $\beta\alpha\nu\epsilon\rho\gamma\acute{\epsilon}\varsigma$ , from the Syriac *Bane*. But Broughton observes that the Jews to this day pronounce *Sheva* by *oa*, as *Noabhyim* for *Nebhyim*. *Wetstein*.

19.  $\text{Καὶ ἔρχονται εἰς οἶκον}$  ] Connect this with what precedes, ver. 14. *He ordained twelve,—and they go home with him*, which before they were not used to do. *Beza*.—Let it begin ver. 20, and connect with what follows: *They go into an house, and the multitude cometh together again*. *Grotius*.

*Ibid*. “And they went home;” that is, the twelve with our Saviour. Then the crowd cometh together again, and collects in such numbers where Jesus was with his Disciples, that they could not eat bread; and, when his relations heard of it, they came out to lay hold of him, for the report was that he was mad: and the Scribes who came from Jerusalem also said, he hath Beelzebub, &c. They say the same thing in John x. 20. which shews that  $\epsilon\acute{\xi}\iota\sigma\tau\eta$  ought not to be rendered in any other way than it is in our Version. See *Bp. Wilson’s Bible*. *WESTON*.

20. *Hombert* inserts after this verse the words from Matt. xii. 22. to make the sense and the history complete. *Professor SCHULZ*.

21.  $\text{οἱ παρ’ αὐτοῦ, ἐξῆλθον κρατῆσαι αὐτόν. ἔλεσον γάρ’ &c.}$  ] The Alexandrian MS. reads, more truly,  $\alpha\kappa\omicron\upsilon\sigma\alpha\lambda\eta\varsigma \text{ ΟΙ ΠΕΡΙ αὐτοῦ}$ , which leads to a fresh correction:  $\text{οἱ ΦΑΡΙΣΑΙΟΙ ΟΙ ΠΕΡΙ αὐτοῦ ἐξῆλθον κρατῆσαι αὐτόν. ἔλεσον γάρ’ Ὅτι ἐξῆσθη.}$  *And when the PHARISEES heard of him, they went to lay hold of him; for they said, he is beside himself. And the Scribes from Jerusalem said, that he hath Beelzebub*. *Toup, Emend. on Suidas*, Par. I. p. 143, 4.—But, would the Pharisees have officiously\* secured him, had he been beside himself? (2.) It appears, ver. 31, it was his brethren and mother who *sent for him*. The obscurity arises from not attending to the sense of the word  $\epsilon\lambda\epsilon\sigma\omicron\nu$ , which does not denote that his friends said, but absolutely *it was reported*, as Luke xii. 20.  $\text{τὴν ψυχὴν σου ἀπαλοῦσιν}$ . Luke vi. 38.  $\text{σὺλλέγουσι}$ , and  $\text{τρογῶσι}$ , ver. 44. See *Scaliger on Catullus*, I. ii. ver. 8. Then will no less naturally follow, ver. 22. *and the Scribes from Jerusalem, the most eminent Scribes, said he hath Beelzebub*: where the English Version hath, with ill judgment, made a new section, which spoils the antithesis. The Scribes of Jerusalem, as

\* No: but maliciously. *G. ASHEY*.

Matt. xv. 1. Acts xvii. 23. Heb. xiii. 29. See Raphel. not. Polyb. p. 73. *Markland*, in *Arnald's Comm. on Wisdom*, ch. v. 14.—*For they said*, i. e. men said, the same as ἐλέγθε, *it was said*, he is beside himself: and the Scribes too, who were there from Jerusalem, men of authority and repute for learning, said that he had a devil: which report when his relations heard, they came thither to lay hold of him, and take him home, ver. 31. There seems to be no difficulty in the passage; and why Tertullian, Chrysostom, and Theophylact, should bear so hard upon our Saviour's mother for sending for him out (ver. 31.), I confess I cannot see any reason, either from the text or from the action itself. *Markland*.—Παρ' αὐτοῦ is used as by Polyb. l. v. c. 4. οἱ παρὰ βασιλέως, *regii: οἱ παρὰ τοῦ Φιλίππου μισθοφόροι, mercenarii Philippi*. See Raphel. in *Excerpt. ex Polyb. and Elsner*, on Luke ix. 31.—In consequence of what has been observed by several Critics, translate thus: *and his Disciples, hearing the noise that the mob made at the door, went out κρατῆσαι αὐτὸν (viz. ὄχλον) to quell it: for they (the Disciples) said, ἐξέστη, it (the mob) is mad*. *Dr. Owen*.—The sense of the passage seems to be this: Οἱ παρ' αὐτοῦ, &c. *they that were with him in the house, hearing the tumult of the mob at the door, went out to restrain or quell it, viz. the mob: for they said (ἐξέστη, viz. ὄχλος) the multitude or mob is mad*. See *Macknight's Harm.* p. 180. ed. 2d Note. But the Scribes from Jerusalem said he hath Beelzebub: a confirmation of what the Pharisees said.—*His friends went out to quell the mob, when it was mad*. A very unwise attempt surely. *Macknight* says, as others have said before him, you by this means lose the antithesis of the Scribes from Jerusalem. *Mr. Markland's* is, I think, the best. *W. B.*

*Ibid.* ἔλεγον γάρ.] *For they said*, i. e. many said the same; as ἐλέγθε, *it was said*. *MARKLAND*.

24, 25, 26. The particles καί, καί, &c. bearing different senses, should be printed with a comma in each of these verses. *Bp. BARRINGTON*.

32. καί ἐπιθῆκε ὄχλος περὶ αὐτόν.] This should be in a parenthesis. It follows: *and they said unto him, Behold, &c.* Not the ὄχλος here mentioned, but those in the 31st verse. *MARKLAND*.—They in the 31st verse could not come at him; therefore ὄχλος εἶπεν, *some of the multitude that were about him said*. See *Matt. xii. 46. Luke viii. 20. Dr. OWEN*.

## CHAPTER IV.

1. καθῆσθαι ἐν τῇ θαλάσῃ] He did not sit *in the sea*, but *by the sea-side*, Matt. xiii. 1. Omit this, or read ἐν τῇ πρυμνῇ, as ver. 38. *Tan. Fab.* l. ii. ep. 17.—Distinguish thus: ὥσπερ αὐτὸν ἐμβάνα εἰς τὸ πλοῖον, καθῆσθαι, ἐν τῇ θαλάσῃ, *so that he entered into the vessel on the sea, and sat down.* MARKLAND.

Ibid. See, in Mosheim's Syntagma Dissert. p. 319, and Zorn's Biblioth. Antiquaria, p. 242. the remarks against the first explication given by Bowyer. *Professor SCHULZ.*

2. τοῦ οὐρανοῦ] According to Mill, Proleg. sect. 1100, p. 109, these words are taken from the other Gospels, because they are wanting in some MSS.; and Bengelius, in his N. T. left them entirely out. *Prof. SCHULZ.*

13. ἵνα βλέπωσιν] Qu. Whether ἵνα in this place does not signify *so that*, because of the parallel place of Matt. xiii. 13. ὅτι βλέπωσιν οὐ βλέπωσι, &c. *so that seeing they see, and do not perceive; and hearing they hear, and do not (consider, or) understand.* See on Acts xxviii. 26.

MARKLAND.

18. οὗτοι εἰσιν posterius] These words are omitted in so many copies, and so needless, being inserted in the former part of the verse, that there can be no doubt whence they came. MARKLAND.

22. οὐδὲ ἐγένετο ἀπόκρυφον,] Elliptically for οὐδὲ ἐγένετό τι ἵνα ᾗ ἀπόκρυφον, ἄλλ', &c. *Dr. OWEN, MARKLAND.*

26, 27, 28. These verses, I believe, are to be thus distinguished: ὡς εἰάν τις ἄνθρωπος βάλη τὸν σπόρον ἐπὶ τῆς γῆς, καὶ καθεύδῃ· καὶ ἐγειρῆται νύκτα καὶ ἡμέραν καὶ ὁ σπόρος βλαστάνῃ, καὶ μηκύνῃται, ὡς οὐκ οἶδεν αὐτός· (αὐτομάτῃ γὰρ—ἐν τῷ σάχῳ) ὅταν δὲ παραδῶ ὁ καρπός, &c. and translated: *as if a man should cast the seed upon the land, and go to sleep: and the seed should rise night and day (i. e. continually), and should sprout, and be lengthened, he knows not how (for the earth spontaneously bringeth forth fruit, first, a blade, then an ear, then full corn in the ear): but after that the ripe fruit offers itself, immediately he sendeth forth the reaper, because the reaping time is come.* The like composition see in *Matt.*

Matt. xvii. 18. John vii. 25, 26. Acts ii. 3, 4. By καθύδῃ is meant *does not concern himself further about it*, knowing that Nature will do the business. So *dormio* among the Latins. Those who are offended at ἰσπόρος being fetched from the following part to be the nominative case to ἐγείρηται are needlessly offended, this composition being very usual in the Scriptures, and in other writers. ἐγείρηται is rightly said of corn.

MARKLAND.

29. παραδῶ is put absolute for παραδῶ ἰαυόν· *quum se tradiderit fructus*. So again, Acts xxvii. 15. ἐπιδόσεις, scil. αὐτὸ, meaning the *ship*; or, αὐτοῖς, meaning *themselves*. See *ibid.* ver. 43. Dr. OWEN.

30. ὁμοιάσωμεν—παραβάλαμεν.] Ed. Compl. Ὅμοιάσωμεν—παραβαλάμεν in the future, right. Beza.

31. Ὡς κίκκω, &c.] Ὡς seems to stand here for ὁμοία ἐστίν. See Matt. xiii. 31. Luke xiii. 19. Note μικρότερος, the comparative for the superlative degree. Dr. OWEN.

*Ibid.* Ὡς κίκκω σινάπεως] It might be taken as a question: *Eritne ut granum sinapis?* Professor SCHULZ.

36. παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ] *They take him, as he was, INTO the ship*. Hammond.—Which would be better Εἰς τὸ πλοῖον, as Mark iv. 5. Read, *They take him, just as he was in the ship*, i. e. in the condition in which he was: *ut erat disjecta capillos*. Grotius.—But for this the Greeks say ὡς εἶχεν or ὡς ἔτυχεν. Put a period then at αὐτὸν and let Ὡς ἦν ἐν τῷ πλοίῳ begin the next verse: *they take him with them. When he was in the ship, and other ships with him, THEN arose a great storm, ΚΑΙ γίνεσθαι λαίλαψ*. Elsnerus.—Or put καὶ ἄλλα δὲ πλοίαρμα ἦν μὲν αὐτοῦ in a parenthesis. MARKLAND.

37. κύματα ἐπέβαλλον (scil. ἰαυὰ) εἰς τὸ πλοῖον. Dr. OWEN.

40. Τί δευλοὶ ἐσθε οὕτω; πῶς οὐκ ἔχετε πίστιν;] So Erasmus, Beza, the English Version, &c.—With a triple interrogation, Valla: *Why are you so fearful? πῶς; How? Have you no faith?*—Read οὕτω πῶς jointly, making one interrogation? *Is it so that ye have no faith?* Revius in Vallam. Grotius.

## CHAPTER V.

3. τὴν κλιθεῖσιν] scil. αὐτοῦ, which is the reason of the Article being prefixed; so, ch. vi. 55. τοῖς κρᾶββάτοις; scil. αὐτῶν, *on their beds*; and in a thousand other places, in which the Article is to be accounted for from the Pronoun understood. MARKLAND.

4. Διὰ τὸ αὐτὸν — συνήριφθαι] This part of the verse to be in a parenthesis, that καὶ may answer to τε in οὗτε in the third verse.

12. εἰς τοὺς χοίρους] *To or toward the swine, not into*; for if they were sent *into* the swine, there would be no necessity to add, that we may enter *into* them. MARKLAND.

14. ἐπὶ ἰσθί] τί, *of what kind*, and with what circumstances; *quale*: for they knew already *what* it was, *viz.* that the swine were choaked in the lake. MARKLAND.

15. τὸν δαιμονιζόμενον] τὸν ΔΕΔΑΙΜΟΝΙΣΜΕΝΟΝ, or τὸν ΔΑΙΜΟΝΙΣΘΕΝΤΑ, might rather have been expected, as τὸν ΕΣΣΗΚΟΤΑ τὸν λεγαῶνα: which words being omitted (as they are omitted in many copies), τὸν δαιμονιζόμενον may be supposed to be meant, according to the apprehension of those who came out to look at him. Θεωροῦσι here is more than ὁρῶσι or βλέπουσι; as iii. 11. though not always so. MARKLAND.

20. ἐν τῇ Δεκαπόλει] Possibly, by a mistake of the Scribe, for κατ' ἄλην πόλιν, as it is expressed Luke viii. 39. For the name of the city, according to him, was Gergesa, on the East side of the sea; whereas Decapolis was on the West, as appears from c. viii. 31. *Wall*, Critical Notes.—But there were several cities named Decapolis, and not all to be placed, with Bochart, in Galilee, as is observed by Reland, in his *Palestine*, p. 203.

23. καὶ παρεκάλει, &c.] Three words are inserted by our Translators, without authority from the Greek, to make out the sense of this verse. Distinguish therefore, and read thus: καὶ παρεκάλει αὐτὸν πολλὰ, (λέγων, ὅτι τὸ θυγάτριόν μου ἐσχάτως ἔχει) ἵνα ἐλθὼν ἐπιθῇ αὐτῇ τὰς χεῖρας, ὅπως σωθῇ καὶ ζήσῃ. *And he besought him greatly (saying, my little daughter is at the point of death) that he would come and lay his hands upon her, that she might be healed, and live.* Bp. PEARCE, *Com.* in loc.

27. "Touched his garment." It was a notion among the Romans that the virtues, powers, and good fortune of any one might be communicated by the touch. See Plutarch's Lives, vol. iii. 4to. p. 94. where Valeria touches the garment of Sylla, in order to acquire a small portion of his good fortune. *Μικρὸν εὐτυχίας αὐτοῦ παραλαβεῖν.* WESTON.

28. (*Ἐλεσε γὰρ—σωθήσομαι*)] should be in a parenthesis. *Ἐλεσε, she had said* within herself, Matt. ix. 21. that is, *she had thought*, as is frequent in the LXX. MARKLAND.

38. *ἀλαλάζουσας*] F. *ὀλολύζουσας*, as James v. 1. this being used to express grief; *ἀλαλάζειν*, to express joy and exultation. *Beza, Cusaubon.*—But, that it denotes sorrow as well as joy, see Jerem. iv. 8. xxv. 35. xlvii. 9. Zech. xi. 13. Eurip. Electra, 843. in Bacchis, 1131. Spanheim, in Orat. Julian. I. p. 234. Both words formed from *Hallelujah*, and are used promiscuously in joy or sorrow. See Meric. Casaub. de nuperâ Homeri edit. p. 42.

Ibid. Greek and Asiatic women have the same shrill voice for sorrow and joy. Chandler and Hasselquist. G. ASHBY.

40. *τὸ παιδίον ἀνακείμενον.*] The Basil MS. B. vi. 27. and five others, read *κατακείμενον*: and it is the word that *Hippocrates* constantly uses. See Epidem. lib. i. & iii. passim. ed. *Freind.* Dr. OWEN.

41. *Ταλιθά*] Read here and Acts ix. 36. *Ταβιά*, from the Chald. *ܛܒܝܐ Caprea.* Reuchlin de verbo mirifico, l. ii. c. 4.—But *Ταλιθά* agreeably to the Chaldee interpreter, Prov. ix. *Beza, Grotius.*

Ibid. *Τὸ κοράσιον (σοι λέγω) ἔγειραι*] Jul. Pollux, lib. ii. 2. disapproves of the word *κοράσιον*. MARKLAND.—The parenthetic words *σοι λέγω* are redundant; for *τὸ κοράσιον ἔγειραι* is the interpretation of *Talitha Kumi.*

Dr. OWEN.

## CHAPTER VI.

1. *εἰς τὴν πατρίδα αὐτοῦ.*] Not, *into his own country*, but, *into his own city*, viz. Nazareth. Compare ver. 3. Dr. OWEN.

2. Before *ὅτι καὶ δυνάμεις*, &c. supply from above, *καὶ πόθεν τοῦτο*: which is requisite to make the sentence grammatical. Dr. OWEN.

3. *ὁ υἱὸς Μαρίας*] Hence it may be probably conjectured that Joseph, by his not being mentioned, was now dead. MARKLAND.—They could have no doubt of his being the son of Mary. G. ASHBY.

Ibid.

Ibid. ἀδελφὸς δὲ Ἰακώβου, — Σίμωνος; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὡς πρὸς ἡμᾶς;] This should be all one sentence: *and his brethren, James and Joses, and Simon, and Judas, and his sisters, are they not all like us?* ὡς, πρὸς ἡμᾶς, *here, like us.* It is not μεθ' ἡμῶν. See Matt. xiii. 56. MARKLAND.

4. οὐκ ἔστι προφήτης, &c.] This seems to have been a proverbial expression. MARKLAND.

5. ὀλίγοις ἀρρώστοις ἐπιθεὶς τὰς χεῖρας] F. ὀλίγοις ἀρρώστοις—ἰθεράπευσε. *Vulg. Castelio.*

Ibid. "Could there do no mighty work;" translate, "would there," &c. Οὐκ ἠδύνατο. δύνασθαι. θέλειν. Hesych. ἴθειεν. ἰδύνατο. WESTON.

6. ἰθαύμαζε διὰ τὴν ἀπιστίαν] In this sense it should have been ἰθαύμαζε τὴν ἀπιστίαν. Read therefore (καὶ ἰθαύμαζε) in a parenthesis, that διὰ τὴν ἀπιστίαν may connect with οὐκ ἠδύνατο ποιῆσαι, ver. 5. as Matt. xiii. 58. οὐκ ἐποίησε δυνάμεις διὰ τὴν ἀπιστίαν. *Maldonat.*—But θαυμάζει διὰ τοῦτο (as perhaps it should be read) John vii. 21. διὰ τί θαυμάσασ; Rev. xvii. 7. Transitively *to admire*, Isocr. Panath. sub finem: ὥστε μᾶλλον θαυμάζειν [μὲ] διὰ τὴν καβηρίαν ταύτην, ἢ δι' ἃ πρότερον ἐκηνοῦμεν. And Ælian. V. H. xii. 6. αὐτὸν δὲ θαυμάζομεν διὰ τοῦτο.

8. εἰ μὴ ράβδον μόνον] F. μήτε ράβδον μόνον, *that they should not take so much as a staff*, as Matt. x. 10. *Osiander.*—The sense is, Go as ye are; take no *other* coat, shoes, staff, than what you now have. See Grotius, Clarke, and many other of the Commentators.

Ibid. Heinsius, Exercitat. p. 108. does not join μὴ with εἰ, but with μόνον, and supposes εἰ to stand in place of ἐπει, ἐπει ράβδον μόνον, *siquidem*, or *immo ne virgam quidem*. Charles Le Cene, and Scharbau, Obs. Sacr. p. 114. follow Heinsius; and Scharbau has it still more polished.

*Professor SCHULZ.*

10. Ὅπου is the same as ἐν ἧ πόλει: ἐκεῖ, as ἐν οἰκίᾳ ἐκείνῃ: and ἐκεῖθεν, as ἐκ τῆς πόλεως ἐκείνης. See Matt. x. 11, 12. μίνε is *lodge*, stay all night, as *manere* in Latin, Luke viii. 27. xxiv. 29. MARKLAND.

14. ἤκουσεν ὁ βασιλεὺς Ἑβραίων (φανερὸν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ)] Some MSS. after Ἑβραίων add τὴν ἀκοήν Ἰησοῦ, without which the sentence is imperfect; and besides, ἤκουσεν would refer to the miracles said just before to have been wrought by the Apostles, which rather refers to Christ himself, as appears by what follows. *Beza.*—Therefore read (φανερὸν γὰρ ἐγένετο)

ἐγένετο) τὸ ὄνομα αὐτοῦ, *And Herod heard of his name (for it was spread).*—It follows καὶ ἔλεγον, for which one MS. and the Latin copies ἔλεγον. *Grotius.*—And so it must be understood, if we read ἔλεγον: not Herod said, but *they said, or somebody said.* What Herod said follows at ver. 16. To make this plain, we should add a parenthesis before καὶ ἔλεγον ver. 14. and end it at προφητῶν ver. 15. Then the Evangelist resumes what he had said of Herod ver. 14. And Luke ix. 7. is agreeable to this narration. *Bengelius, in Gnom.*

15. ὅτι προφήτης ἐστίν, ἢ ὡς εἰς τῶν προφητῶν] Most of the MSS. leave out ἢ, and Grotius, Mill, and Wetstein, omit it; being added, says Mill, to make the sense clearer, which it obscures.—For ὅτι προφήτης, Euthymius says, some MS. reads ὁ προφήτης, *that he is THE prophet* who was to come, *or as one of the prophets.* *D. Heinsius.*

20. συνέηρει αὐτὸν, καὶ ἀκούσας αὐτοῦ, πολλὰ ἐποίησεν] What is πολλὰ ἐποίησεν standing alone? *F. καὶ ΑΚΟΥΣΑΙ αὐτοῦ πολλὰ ἐποίησεν, he did much TO HEAR him.* *D. Heinsius.*—For πολλὰ ἐποίησεν one of Stephens's MSS. and the Coptic Version read πολλὰ ἔκπερσεν, *he was in great straits to hear him.*

*Ibid.* “Did many things, and heard him gladly;” that is, did many things recommended to him by St. John, πολλὰ ἐποίησεν. Thus, in Aristophanes, Æacus says, Nothing makes him so happy as cursing his master. What, says Xanthius, when you are beat for it? Æacus. My joy is still the same. *X. Τί δὲ πολλὰ πράττων;* But what if you have a hundred things to do in consequence of it? *Batrach. act iii. sc. 1. WESTON.*

“Heard him gladly.” Ἠδέως ἤκουε τῶν παρὰ πότον ἐπιχύσεις λαμβανόντων. *Plutarch. de Demetrio Tyrannidem in Athenas exercentem, p. 31. edit. quarto. WESTON.*

22. καὶ εἰσελεύσῃ τῆς θυγατρὸς αὐτῆς τῆς Ἡρωδιάδος.] After αὐτῆς a comma is necessary: not, *the daughter of Herodias coming in; but, HER daughter, Herodias, coming in.* *MARKLAND.*

23. ἕως ἡμῶν τῆς βασιλείας μου.] This seems to be a *form* of speaking, used in any great promise from a king. See Josephus, *Ant. Jud. xi. 6. 9. Esther v. 3. 6. vii. 2. Homer, Iliad vii. 193,* though without the promise, *Δῶκε δὲ οἱ τιμῆς βασιληίδος ἡμῖν πάσης.* *MARKLAND.*

26. καὶ τοὺς συνανακειμένους] Out of respect to his guests, who probably backed the young woman's petition. It was an unusual thing for any body



to be punished on the birth-day of an emperor. Philo in Flacc. p. 670. ed. Turneb. MARKLAND.

27. σπικουλάτωρα] Or, perhaps, σπικουλάτωρα, from the Latin *spiculator*. Onomast. Vet. *Spiculatores, δορυφόροι*. The word is written both ways. See Drusius.

29. ἐν τῷ μνημαίῳ] Qu. concerning the Article here: ἐν τῷ μνημαίῳ is *in the tomb*, not *a tomb*. The Article is omitted in edit. Bezae, 1582, fol.

MARKLAND.

30. καὶ ἴσα ἐποίησαν, &c.] “Both what *miracles* they had done, and what *doctrines* they had taught.” Dr. OWEN.

31. Δεῦτε ὑμῖς αὐτοὶ καὶ ἰδίαν] The Vulgate, Coptic, and Syriac, *Venite scorsum*, without ὑμῖς αὐτοὶ, which was probably added from the margin.—Rather the Vulgate understood αὐτοὶ, *solum, scorsum*.

Ibid. (ἦσαν τοῦ ἡμαίρον) should be in a parenthesis. MARKLAND.

33. καὶ ἐπίγνωσαν αὐτὸν πολλοί.] *And many knew him*; that is, Jesus. As if *part* of those who followed him did *not know* him! Or, supposing *all* of them had known him, or supposing *none* of them had known him; how is this to be connected with what follows, *and ran a-foot thither*; or with what went before, *and the people saw them departing*? This obscurity and incoherence is owing to the wrong translation of the word αὐτὸν, which ought to have been translated IT, namely *the place*. *And they departed into a desert PLACE by ship privately; and the people saw them departing; and many knew (or remembered) IT, and ran on foot thither—and came together to IT*: not, to *him*; for he was not yet arrived when they came thither, as appears from the next verse, and from this. So, 1 Cor. iii. 14. μισθὸν λήψεται, IT shall receive a reward, not HE: in the next verse, ζημιωθήσεται, IT shall be damaged: Heb. xii. 17. sought IT, viz. *the blessing*. James ii. 11. THAT [law] which saith, not HE that saith. Ἐξελθὼν in the next verse is, *when he came out* of the vessel, when he landed. MARKLAND, Dr. OWEN.

34. “Not having a shepherd.” Μὴ ποίμνην ἔχοντα. Thus the Arabic Poet published by Pococke. “Take care lest you are fed with camels that have no keeper.” See Carmen Tograi. versæ 59.

Cum camelis sine pastore

Vagari permissis.

مع الهبل  
WESTON.

37. δια-

37. διακοσίων δηναρίων] By this, from being thus particularly mentioned, it is probable that it was the whole stock the Apostles had at that time in bank. See John vi. 7. MARKLAND.

40. "In ranks, by hundreds and by fifties;" that is, by a hundred and fifty. One hundred in front and fifty deep, which makes five thousand in fifty rows.—Homer, Θ. ver. 558. II. "There were a thousand fires in the plain, and they sat by them in fifties." WESTON.

43. κλασμάτων] viz. ἀπὸ τῶν ἄρτων: which is to be understood, as appears from what follows, καὶ ἀπὸ τῶν ἰχθύων. By a like ellipsis, John (vi. 13.) omits the mention of the fragments of the *fishes*, and mentions those of the *loaves* only. MARKLAND.

44. ὡσεὶ ψευδακισχίλιοι, ἄνδρες.] So I would distinguish. As if he had said, Not to mention the *women*, and the *children*: Matt. xv. 38. John vi. 10. Acts xix. 7. MARKLAND.

45, προάγειν εἰς τὸ πέραν πρὸς Βηθσαιδάν] Luke, ix. 10. says this miracle was wrought in a desert place BELONGING TO *Bethsaida*. Mark that they were now to cross an arm of the sea to *Bethsaida*. Therefore the Margin puts it, OVER-AGAINST *Bethsaida*.—It is likely that πρὸς is the addition of some scribe, or written for τῆς. Wall, Critical Notes on the N. T.—The Margin, with Piscator and Beza, supposed the Article to be understood, εἰς τὸ πέραν ΤΟ πρὸς Βηθσαιδάν. But the sense will be the same, if we place a comma at πέραν, that πρὸς Βηθσαιδάν may connect with ἐμβῆναι: *He commanded his Disciples to go aboard—AT Bethsaida, and to go before to the other side.* Piscator.

49. καὶ ἀνέκραξαν] Qu. συνέκραξαν, because of what follows, ΠΑΝΤΕΣ γὰρ, &c. Or it may be distinguished thus: καὶ ἀνέκραξαν (πάντες γὰρ αὐτὸν εἶδον. καὶ ἰταράχθησαν) though the usual construction would have been this: Οἱ δὲ, ἰδόντες αὐτὸν (πάντες γὰρ αὐτὸν εἶδον) περιπαλοῦντα, &c. as above, ver. 31. where see the reference. MARKLAND.

50. ἐλάλησε μετ' αὐτῶν,] The Latins frequently write so, *cum illis locutus est*. MARKLAND.

## CHAPTER VII.

2. τοῦτ' ἔστιν ἀνίπλις] Added as an interpretation. *Kuster*, Praef. in N. T.

Ibid. This is not an explication of the preceding words. See *Hase*, Biblioth. Fascicul. V. p. 695. *Professor SCHULZ*.

Ibid. ἰσθίουλας ἀρίλους,] Rather, ἀρίλον. See ver. 5. and Matt. xv. 2. It is also the reading of six MSS. *Dr. OWEN*.

3. πάντες οἱ Ἰουδαῖοι, and all the Jews.] If κεφαλοῦντες, which follows, does not signify, or should not be written, οἱ κεφαλοῦντες, to be understood as placed immediately after οἱ Ἰουδαῖοι, For the Pharisees; and all the Jews who hold the tradition of the elders; the Evangelist will differ entirely from Josephus. (Antiq. Jud. xiii. 10. p. 588. ed. Hudson), who says that the Sadducees did not receive traditions from the Fathers as the Pharisees did: and that they regarded only those things which were written in the Law of Moses. It is well-known that St. Mark so often puts sentences out of their proper place, that it is possible there may be no difference between him and Josephus. It is not likely that Josephus should (St. Mark we know could not) be mistaken in such a notorious matter as this. *MARKLAND*.

Ibid. πωσμη] As this word (q. d. cubitaliter) no where occurs adverbially; and πωσμηθεν would naturally be formed from πωσμη; read; perhaps, πωσμηας, πωσμηα, or πωσμη, often. *Erasmus*. But see *Wetstein*.

Ibid. "Wash their hands;" add with a handful of water, or with as much as the palm will contain. The philosopher is said to have thrown away his cup when he found he could drink out of the palm of his hand. "Cava palmis." See *Senec. Ep. 119*. "Utrum sit aureum poculum, an manus concava, nihil refert?" *WESTON*.

3, 4. Οἱ γὰρ Φαρισαῖοι, &c.] The third and fourth verses should be in a parenthesis, so that ver. 2, ἰδόντες—ἰσθίουλας ἀρίλους—may be connected with ver. 5, ἔπειτα ἐπερωλώσω. For want of seeing this construction, after ἰσθίουλας ἀρίλους some added ἐπέμψασθε. *Mill, Bengelius*.—I suspect the genuineness of ver. 4. *Dr. OWEN*.

7. διδασκαλίας, ἐνάλματα] Read KAI ἐνάλματα. See Col. ii. 22.

*Dr. MANGEY, & MS. Leicest. in marg.*

8. καὶ ἄλλα παρόμοια τοιαῦτα πολλά ποιεῖτε] Leaving out ποιεῖτε, brought hither from ver. 13, read, with the Vulgate, Syriac, &c. καὶ πολλά παρόμοια ΤΟΥΤΟΙΣ, *the washing of cups, and many such like things.* Beza.

9. Καλῶς ἀβιάειτε] Some, Beza observes, with a point at Καλῶς: make it ironical: *Ye do well indeed: Ye reject, &c.* F. interrogatively: *Do ye well to reject the commandment of God, &c.?* *Dr. MANGEY. Bp. BARRINGTON,*—It is either to be read interrogatively, or ironically. MARKLAND.

10. The clause καὶ, ὁ πακολογῶν &c. makes no part of the argument, and might be omitted. *Dr. OWEN.*

11. ὁ ἰάν—ἀφελθηῖς] With a comma only at ἀφελθηῖς, it being the words of the Scribes, not of Christ, as Matt. xv. 5. MARKLAND.

13. Omit καὶ παρόμοια, &c. being taken from the eighth verse.

*Dr. OWEN.*

19. καθαρίζον πάντα τὰ βρώματα] How τὸ ἕξωθεν εἰσπορευόμενον can be said καθαρίζειν τὰ βρώματα, *to cleanse all that is eaten*, I do not understand: perhaps it should be read εἰς τὸν ἀφεδρωῶνα—καθαρίζουσα. That καθαρίζον is faulty seems probable from the variety of readings, καθαρίζων, καθαρίζει, καθαρίζειν; which last may perhaps be defended by βρώσις φαγεῖν, John iv. 34. αὐτὰ ἀκούειν, Matt. xi. 15. MARKLAND.

20. Ἐλεγε δὲ, ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον] Better if with the Syriac we omit Ἐλεγε ὅτι, and connect it with what precedes, as if it were Τὸ δὲ ἐκ τοῦ ἀνθρώπου &c. Beza.—The Vulgate read here, as in Matt. xv.

18. τὰ δὲ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενα &c. And the *Cambr. MS.* has ἐκεῖνα, and not ἐκεῖνο, in this very place. *Dr. OWEN.*

21, 22. Ἐσώθεν γὰρ &c.] There is a remarkable difference between St. Mark and St. Matthew in the enumeration of the things that defile a man. St. Matthew mentions only *seven*: St. Mark no less than *thirteen*. The current vices of the *Jews* and *Romans* will account for the particulars mentioned. See Rom. i. 29—31. and Grotius on the place.

*Dr. OWEN.*

24. εἰς τὴν οἰκίαν] Qu. the meaning of τὴν: it is wanting in many MSS. and much better, unless it was written τινὰ οἰκίαν, *a certain house.*

MARKLAND.

25. ἧς εἶχε τὸ θυγάτριον αὐτῆς &c.] Several MSS. leave out αὐτῆς, as redundant; but very improperly: for St. Mark's style is characteristically *pleonastic*. *Dr. OWEN.*

29. Διὰ τοῦτον τὸν λόγον, ὑπάγε] *For this word, I say, Go thy way.* Stephens, Bengelius, &c.—Or (ὑπάγε) in a Parenthesis: *For this word, the devil is gone out of thy daughter; Go thy way.* Grotius.

34. Ἐφθαθὰ] I think it was written Ἐθθαθὰ, and afterwards was made Ἐφθαθὰ. *Drusius.*—It is somewhat remarkable, that St. Mark retains more *Hebrew*, or *Syro-Chaldaic*, words than all the other Evangelists.

*Dr. OWEN.*

36. ὅσον—διεστέλλετο, μᾶλλον περισσότερον] ὅσον διεστέλλετο μᾶλλον, περισσότερον. *Curcellæus.* *MARKLAND.*

49. "For, every one shall be salted with fire, as every sacrifice is salted with salt;" that is, upon earth, with the fire of tribulation, anguish, and self-denial, which will preserve the body, as salt does the sacrifice.

*WESTON.*

## CHAPTER VIII.

1. *ωαμπόλλου*] Since this word no where else occurs in the N. T. or the LXX, the true reading is that of several MSS. *πάλιω πόλλου*, as in *Mar. vi. 44.* *Mill. 1400.* and *Valckanaer*, *Diatribē de Euripid. perditorum Dram. reliquii*, p. 272.

12. Τί ἢ γενεὰ αὕτη σημεῖον ἐπιζητεῖ; ἀμὴν &c.] Better with two Interrogatives, *What? Doth this wicked generation seek a sign?* What is here *γενεὰ αὕτη*, in *Matt. xvi. 4.* is *γενεὰ πονηρὰ καὶ μοιχαλὶς*. Our Saviour speaks this with indignation. *MARKLAND.*

*Ibid. εἰ δοθήσεται*] *Ei*, say some, for *οὐ*: which is indeed the reading of three MSS. But the whole is rather an elliptical form of abjuration. See *Heb. iii. 11.* *Ezekiel xiv. 16. 20.* It may be filled up thus: *οὐ μὴ ζῶ, εἰ δοθήσεται.* *Dr. OWEN.*

18. *οὐ μνημονεύετε;*] Continue this on with what follows, *οὐ μνημονεύετε, ὅτε τοὺς πέντε ἄρτους, &c.* *Do ye not remember, when I brake the five loaves, how many baskets full of fragments ye took up?* As in *Matt. xvi. 9.* some MSS. the Coptic Version, and *R. Steph. ed. 1550.* *Homberg.*

24. ἔτι

24. ὅτι ὡς δένδρα ὁρῶ περιπαλοῦντας] Men walking as trees, seems harsh: perhaps, περιπαλοῦντα, *men, like walking trees*. J. Clericus.—Put ὡς δένδρα between commas, *I see men, as trees, walking*. English Version.—If ὅτι signifies *nempe*, or *that is*, it is intelligible; otherwise I do not see of what use ὅτι and ὁρῶ can be. MARKLAND.

26. εἴπης τινὶ ἐν τῇ κώμῃ] Redundant. F. EK τῆς κώμης. Beza.—Sub. οἰκούλων ἐν τῇ κώμῃ, *Grotius*; or τινὶ τῶν ἐν τῇ κώμῃ, not of Bethsaida.

MARKLAND.

36. ἀνθρώπων] Heinsius, p. 112, reads rather ἀνθρωπος, which the edition of Frobenius doth, and other editions; and the LXX have the same, Ps. lxxxix. 22. Professor SCHULZ.

## CHAPTER IX.

1. καὶ ἔλεfen—ἐν δυνάμει] I wonder why this verse should in some copies begin a new chapter, since it adheres to what goes before, as the ancient Greek copies seem to have designed, and as in Matthew and the Vulgate. *Grotius*.—These words should not have been separated from the eighth chapter. MARKLAND.

2. μεθ' ἡμέρας ἕξ] The words, *after six days*, in Matthew and Mark, and the words, *about eight days*, in Luke ix. 28. mean, I suppose, the same thing: viz. *on the seventh day*. Dr. OWEN.

Ibid. κατ' ἰδίαν, μόνους.] Is not either of these terms sufficient? μόνους is wanting in *Cæsar De Missy's MS.* Dr. OWEN.

6. οὐ γὰρ ἤδει τί λαλήσαι] So LXX. in 1 Chron. xii. 32. where some likewise, as well as here, read with a Subjunctive λαλήσῃ.

*Bengel. in Gnom.*

7. υἱός μου ὁ ἀγαπητός] St. Matthew, chap. xvii. 5. and St Peter, 2 Ep. i. 17, have added ἐν ᾧ εὐδόκησα. The omission of these material words by St. Mark renders it probable that he did not write his Gospel by the direction, nor usher it into the world with the approbation, of St. Peter, notwithstanding the Antients say he did. Br. PEARCE in loc.—I doubt the validity of this argument; for though St. Mark has not the words ἐν ᾧ εὐδόκησα in *this* place, yet he has them, where they seem of equal importance, in ch. i. 11. Dr. OWEN.

10. τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς, συζητοῦντες] Connect it with πρὸς ἑαυτοὺς συζητοῦντες, *they held discoursing, questioning one with another*, as ver. 16. 33. and c. i. 27. Luke xxii. 23. Acts ix. 29. xv. 2. *Hammond*.—Or, in the same construction, *they LAID HOLD on that saying*, viz. of rising from the dead. *Doddridge*.—In plainer terms, distinguish thus: καὶ τὸν λόγον ἐκράτησαν, πρὸς ἑαυτοὺς συζητοῦντες τί &c. *Dr. OWEN*.

11. ἐπηρώτων αὐτὸν λέγουτες, ὅτι λέγουσιν] "Ὅ,τι is here put for διατί, and ὁ should be distinguished from the τι by a comma; and so ver. 28, *they asked him WHY do they say*, &c. as *Hutchinson* observes, Κύρου Ἄναβ. ii. p. 143. 8vo. Esai. lviii. 3. 1 Chron. xvii. 6. So in ver. 28.—ὅτι λέγουσιν, quare dicunt? So *Josephus*, xii. 4. 9. p. 529. ἐρομένου (τοῦ βασιλέως), τὸν Ἰσραὴλ, ὅτι τοσαῦτα αὐτῷ παράκειται ὁσῆ: perhaps it should be written ὁ,τι, that is, δι' ὅτι, *propter quid?* Below, ver. 28, it is as here ὅτι. In *Matt. xvii. 10. τί οὖν*. *MARKLAND*.

12. καὶ πῶς γέγραπται &c.] For καὶ πῶς, as some MSS. have καθὼς γ. καὶ καθὼς. *Beza*.—Read interrogatively: *Elias cometh first, and restoreth all things: And he added, But how, or in what sense, is it then written of the Son of man, that he must suffer many things, and be set at nought?* *Clarke*.—The words seem to belong to the end of ver. 10, *questioning what the rising from the dead should be, and how it is written of the Son of man, &c.* *D. Heinsius* and *Grotius*.—But εἶπεν, which precedes, is best supplied here, as in the English Version.

13. ἐλήλυθε, καὶ ἐποίησαν αὐτῷ ὅσα ἠθέλησαν, καθὼς γέγραπται] Connect ἐλήλυθε—καθὼς γέγραπται, it being no where foretold that they would put John to death, or that they would ποιῆν αὐτῷ ὅσα ἠθέλησαν, *D. Heinsius, Hammond, Clarke, &c.*—ἐποίησαν αὐτῷ &c. is not spoken of the Scribes; but ἐποίησαν means the same as ἐποιήθη, *hath been done*, viz. by *Herod, Herodias, &c.* that is, *they have put him to death*. These five words, καὶ ἐποίησαν—ἠθέλησαν, may be put in a parenthesis; but I think they are better as they stand at present, though they have nothing to do with καθὼς γέγραπται ἐπ' αὐτὸν, which words in the common construction should follow ἐλήλυθε: it being no where, that I know of, foretold in the Scripture that John would die a violent death. But *St. Mark* frequently displaces his words. *MARKLAND*.

12, 13. The text, in its present form, seems to me to be strangely embarrassed. Let others judge whether it be thus properly reduced: 'Ο δὲ ἀποκριθεὶς, εἶπεν ἀυτοῖς· Ἡλίας μὲν ἐλθὼν πρῶτον, ἀποκαθιστῆ πάντα· Ἀλλὰ λέγω ὑμῖν, ὅτι καὶ Ἡλίας ἐλήλυθε, καὶ ἐποίησαν αὐτῷ ὅσα ἠθέλησαν. Καὶ [εἶπε] πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου, ἵνα πολλὰ πάθῃ, καὶ ἐξουδενωθῆ, καθὼς γέγραπται ἐπ' αὐτόν. This transposition brings St. Mark to a just conformity with St. Matthew, and clears the passage of the forementioned objections. *Dr. OWEN.*

16. ἀυτοῖς.] Read ἀυτοῖς, viz. the Disciples, ver. 14. Erasmus, Stephanus, Casaubon, the Syriac Version, Luther, 6 Codices, the Editions of Basil, Zurich, and Geneva; which is approved by Grotius, Erasmus Schmidius, Beza, Bengelius. But it might be also put in place of ἐαυτοῖς.

*Professor SCHULZ.*

18. ῥήσσει αὐτόν] F. ῥάσσει, *allidit illum*, Vulgate; and so Matt. vii. 6. Bois.—But ῥήξαι is not only to *tear*, but to *throw down*. κατὰβάλλειν, *Hesychius*. Compare Luke vi. 49. with Matt. vii. 25. *Hammond.*

20. καὶ ἰδὼν αὐτόν, εὐθέως τὸ πνεῦμα] Read jointly, ἰδὼν αὐτόν—τὸ πνεῦμα, by Synthesis: *and the spirit seeing him straightway tore*. Grotius.—But will the grammatical construction of the sentence admit of this sense? Not as it is here represented. Grotius, however, was true to grammar: for *he* read, in conformity with Cod. Reg. 2865. and five other MSS. ἰδὼν: a reading which I cannot approve. *Dr. OWEN.*

21. Πόσος χρόνος ἐστίν, ὡς] Some copies, instead of ὡς, have ἐξ οὗ, and ἀφ' οὗ, from a marginal explication. ὡς is true, as in Herodot. vi. 31, τῷ δευτέρῳ ἔτει ὡς ἀνέπλωσε. Thucydides calls it ἡ ὡς, l. v. 20. *MARKLAND.*

22. ἀλλ', εἰ τι δύνασαι,] ἀλλ', *itaque*; THEREFORE *if thou canst do any thing*. So Plato, ἀλλὰ πειρώ, *ITAQUE conare*. Phæd. § 2. p. 158. ed. Forster. We translate ἀλλὰ accordingly, Acts x. 20. *Dr. OWEN.*

23. εἶπεν αὐτῷ· Τὸ, εἰ δύνασαι πιστεῦσαι] F. TI, Εἰ δύνασαι; Πίστευσαι, in the Imperative: *Why sayest thou, If thou canst? Believe, and all things are possible*. Lud. Capellus, Knatchbull.—Somewhat is understood, and the construction is thus: Τὸ πιστεῦσαι, εἰ δύνασαι [βοηθήσει σοι], *To believe, if you can, will help you*. Grotius, Bengelius.—Or, TI; Εἰ δύνασαι πιστεῦσαι; *Why dost thou say, If thou canst believe?* D. Heinsius.—Read, εἶπεν αὐτῷ τὸ, Εἰ δύνασαι πιστεῦσαι; *said to him, Canst thou believe? All things are possible to him that believeth*. Ei is interrogative,



tive, as Luke xiv. 3. *Camerarius*.—The same construction of τὸ, see before ver. 9. Luke ix. 46. xix. 48. xxii. 2, 4, 23, 24, 37. Acts iv. 21. xxii. 30. Xenoph. Ἐραϊώμενος δὲ τὸ Ἡοδαπὸς εἶη.—What is remarkable, Rob. Stephens, in his edition of 1550, had by mistake printed it, Τὸ εἰ δύνασαι πιστεῦσαι, and corrected it in the table of Errata. But that is what few look into, and so from the authority of his beautiful edition it hath been propagated in most others since, even in the last Oxford edition 1763.—After all, perhaps it might have been understood thus: εἶπεν αὐτῷ, Τί, εἰ δύνασαι; ΔΥΝΑΣΑΙ πιστεῦσαι; πάντα &c. *But Jesus said to him, What dost thou mean by, If thou canst? Canst thou believe? any thing can be done for one who believeth.* The second δύνασαι might easily be omitted by a Librarian. But Beza's τὸ εἰ δύνασαι, for τοῦτο εἰ δύνασαι &c. certainly cannot be right. If it were written thus, as it was at first, without distinctions, ΤΙ ΕΙ ΔΥΝΑΣΑΙ ΔΥΝΑΣΑΙ ΠΙΣΤΕΥΣΑΙ ΠΑΝΤΑ &c. an ignorant scribe would almost naturally omit δύνασαι in the second place, as the mistake of his predecessor. This seems to be a probable account of this difficult passage. Τί, as Luke xi. 49. though τὸ may be retained with the same distinctions, and with the vulgar reading, as we observed before: εἶπεν αὐτῷ τὸ, Εἰ δύνασαι πιστεῦσαι, πάντα &c. τὸ put in that manner answers to our *viz.* or *namely.* Matt. xix. 18. and ver. 10 of this chapter. MARKLAND.

25. ἐγὼ σοι ἐπίτασσω] ΕΓΩ emphatical. You obeyed not my Disciples, Now I MYSELF command you. Clarke, Paraphrase. MARKLAND.

28. εἰσελθὼν αὐτὸν] Here the *Accusative Case* is put absolute. And so again Luke xxiv. 47. Acts vii. 21. Ephes. i. 18. and frequently in the best writers, particularly Thucydides. Dr. OWEN.

Ibid. ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν] Read ὅτι τί, which is usually ὅτι τί δή; D. Heinsius. See Mr. Markland's note on ver. 11. J. N.—διὰ τί is here the reading of our best MSS. Dr. OWEN.

Ibid. Vigerius de Idiotismis, c. 8. sect. 9. § 3. reads τι ὅτι, and supplies ἐστί after τί. Professor SCHULZ.

29. ἐν προσευχῇ καὶ νηστείᾳ] See the note on Matt. xvii. 21, &c.

J. N.

37. οὐκ ἐμὲ δέχεται,] After ἐμὲ supply μόνον; which is indeed extant in three MSS. Dr. OWEN.

38—40. These three verses should be in a parenthesis. Dr. OWEN.

42. The dreadful punishment implied in this menace, expressed likewise in the other Evangelists, seems to me to carry this sense: "that those who shall offend, *i. e.* teach to offend, who, by example or instruction, induce the innocent to become wicked, shall be exposed to the severest infliction on guilt." That this is the meaning of *σκανδαλίξω* is clear from its signification, when annexed to ourselves, as affording cause for temptation and sin. See ver. 43. Matt. v. 29, 30. and many other passages. *Bp. BARRINGTON.*

42, 43, 45, 47. In all these verses, I believe, a colon is to be placed after *Kaí* to shew that it is the word of the Evangelist *relating*, not of Jesus. See on Matt. xi. 6. *MARKLAND.*

43. *εἰς τὸ πῦρ τὸ ἄσβεστον*] Beza thinks this to be a gloss; but he has been refuted by Jac. Hase *Bibl. Fasc. V. Class. I. p. 709.*

*Professor SCHULZ.*

47. *εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ*] The same as *εἰσελθεῖν εἰς τὴν ζωὴν*, ver. 43, 45; that is, to become a Christian, or to enter into the profession of Christianity. *Κληρωομεῖν ζωὴν αἰώνιον* often occurs in the Scriptures, but never *εἰσελθεῖν εἰς ζωὴν αἰώνιον*. Dr. Whitby thinks, that in this place of Mark, *the kingdom of heaven* signifies *a future state of happiness*. I doubt this, because it cannot be supposed that a person should enter into *heaven with one hand, foot, or eye*; but he may be supposed to enter into *the kingdom of heaven, or the church of Christ*, in that manner. See all the other places, 14 or 15 in number, in which this expression *to enter into the kingdom of heaven* is made use of.

*MARKLAND.*

49. *Πᾶς γὰρ πυρὶ ἀλισθήσεται*] Read *πᾶσα γὰρ πυρὶα*, every SACRIFICE (of flour) shall be salted; and every holocaust or burnt offering shall be salted, Lev. ii. 13. Therefore, as it follows, *have that salt in yourselves*. Jos. Scal. Hence Pliny N. H. xxx. 41, *Maxima tamen in sacris intelligitur auctoritas (salis), quando nulla conficiuntur sine mole salsa*. But for the word *πυρὶα* no authority hath yet been found.—Others read *πυρὰ*, every FUNERAL PYLE shall be salted; a custom, for which, I believe, we have as little authority.—*πᾶς γὰρ (αὐτῶν) Quisvis (eorum) igne salietur; καὶ sicut omnis victima, &c. Grotius.*—I would distinguish *Πᾶς γὰρ πυρὶ ἀλισθήσεται*, καὶ, *πᾶσα θυρὶα*, &c. and translate, *For every one shall be salted with fire, as, every sacrifice shall be salted with salt*. This seems

to have been spoken to the Apostles (ver. 35), and in them to all Christians. It may give a reason why they should part with an offending *eye, hand, or foot*, because every one of them was to be endued with the *Holy Spirit*, and consequently could not be an acceptable sacrifice to God, if they retained any *favourite vice*, signified by the *eye, hand, and foot*: such as was the love of money in Judas. *For every one of you, says he, will be seasoned with fire* (i. e. the *Holy Ghost*, Matt. iii. 11. Acts iii. 3); *as, in the old law the precept was, every sacrifice shall be seasoned with salt*. Whence we may gather, that the *salt* with which every sacrifice under the Old Covenant was commanded to be salted or seasoned, was an emblem or type of the *Holy Spirit* in the Christian sacrifice: without which spirit no sacrifice can be acceptable to God. The sense seems to be, "As every sacrifice was to be seasoned with *salt* under the Old Covenant; so, in the New, every Christian shall have a portion of the *Holy Spirit*; which will enable him, if he be not wanting to himself, to mortify every corrupt appetite and affection, to part with an offending *eye, hand, or foot*." Καὶ for ὡς is very usual. See the note on Matt. xxii.

21. On occasion of *salt* being mentioned, St. Mark goes on to another saying of our Saviour concerning *salt*, though spoken perhaps at a very different time, ἔχετε ἐν ἑαυτοῖς ἅλας, *have salt in yourselves*; which seems to be of uncertain signification. It is likely that the heathen had their notion of the *sanctity* of *salt* from that place of Leviticus, ii. 13. MARKLAND.

Ibid. ἀλισθήσεται] Read ἀλωθήσεται or ἀναλωθήσεται, *shall be consumed with fire*. P. Junius.—The emphasis of this comparison, as Mr. Le Clerc well observes, lies in the ambiguity of the word מלח, which signifies both *shall be salted*, and *shall be destroyed*. As every sacrifice is *salted* (מלח) with salt; so every Apostate shall be *destroyed* (מלח in the other signification of the same word) with fire. Dr. CLARKE.

50. "Have salt in yourselves;" that is, keep yourselves from corruption; and, as you have salt, have fire also, and burn out the offending parts, that the whole may not be consumed. Æschylus, in speaking of the punishment of a man whose crimes were unexpiated, says, that he "lived a man forbid;" he could approach no altar, be received in no house, and sit at no table; at length he dies, hated and despised by all, ill seasoned for all-corrupting death.

"Κακῶς ταριχευθῆνα παμφθάρῳ μόρφω." Chæph. ver. 294. WESTON.  
CHAPTER

## CHAPTER X.

6. ἀλίσιως] Clericus, in Art. Crit. supposes this to be an interpolation; but he has been refuted by Jac. Hase, Biblioth. Cl. II. Fasc. V. p. 698.

Professor SCHULZ.

19. μὴ ἀποστερήσης] These words are left out in some copies: but as they answer to the *tenth* commandment (for no one *defrauds* but because he *covets*), they ought by all means to be retained. Without them the *second* table (which was meant to be here *entirely* comprehended) is imperfect. Dr. OWEN.

21. ἠγάπησεν αὐτὸν, laudavit eum. Vide Psalm lxxvii. 36. juxta LXX.

Dr. OWEN.

25. Ἐύκοπώτερόν ἐστι] This verse in Beza's copy comes after ver. 23, which leads naturally to the following ver. 24, *And the Disciples were astonished at his words.* Beza.—Which is likewise confirmed by much greater authorities, Matt. xix. 24. and Luke xviii. 25. MARKLAND.

26. Καὶ τίς &c.] Grotius condemns καὶ in the beginning of an interrogative sentence as an Hebraism. But Xenophon proves it to be pure Greek: Καὶ τίνα δὴ—ὁδὸν ἰών, τοῦτο πράττειν ἰκανὸς ἔσομαι; Et quānam viā incedens hoc præstare poterō? Cyrop. lib. i. p. 60. ed. Hutch. 8vo.

Dr. OWEN.

Ibid. τίς δύναται σωθῆναι;] τίς, sc. πλούσιος, *what rich man?*

MARKLAND.

30. ἐκατοβακλασίονα νῦν] *shall receive a hundred fold now, &c.* In Theophylact's copy is distinguished the advantage of the reward in general, then in particular: *there is no one that shall not receive a hundred fold's worth; now in this time houses, &c. and in the world to come eternal life.* Beza.—So διπλάσιος, *twice the worth*, Andocid. de Myster. p. 33. lin. 8. ed. Steph. MARKLAND.—I am almost confident that the clause (οἰκίας, καὶ ἀδελφῶν καὶ ἀδελφῶν, καὶ μητέρας καὶ τέκνα, καὶ ἀφροῦς, μὴ δὲ διασῶν) is an interpolation. There is nothing like it in the other Gospels: nor can I conceive how it can be reconciled to the truth of fact. For who ever experienced any such thing? Dr. OWEN.—Bp. Pearce is of the same opinion. See his Commentary on the place: J. N.

Ibid. *καὶ μητέρας*] Some MSS. read *καὶ πατέρας καὶ μητέρας*, which is better, because it is not likely Christ would have omitted the principal relation, when he has mentioned the other relations of both genders.

*Beza, Bengelius.*

Ibid. *μὴ δὲ διασμῶν*] Heinsius supposes *μὴ δὲ διασμῶν*, after the persecution; and three MSS. confirm it. *Professor SCHULZ.*

32. *ἑθαμβούητο, καὶ ἀκολουθοῦντες ἐφοβοῦντο*] Vulg. better *ἑθαμβούητο ἀκολουθοῦντες, ΚΑΙ ἐφοβοῦντο*.—F. *καὶ ἐφοβοῦντο* added. *Beza.*

Ibid. *ἀνίψῳ*] The edition of Elzevir of 1633 has *ἀνίψῳ*, which is better.

*Professor SCHULZ.*

38. *τί αἰτεῖσθε*] *τί, what; quale, what kind of thing*, the nature of what ye ask. *MARKLAND.*

42. *οἱ δοκοῦντες ἀρχειν* for *οἱ ἀρχοῦντες*, as Matt. xx. 25. *Δοκέω*, in its various tenses, &c. is often an expletive. See Luke viii. 18. 1 Cor. vii. 40. x. 12. xi. 16. xiv. 37. Heb. iv. 1. xii. 11. *Dr. OWEN.*

46. *υἱὸς Τιμαίου*] F. an explication from the margin. The Syriac better, *Τίμαιος, υἱὸς Τιμαίου*. But Hieron. de nom. Hebr. the truest; *BARSEMIA, filius cæcus. Beza.*

50. *ἀποβαλὼν τὸ ἱμάτιον*] F. *ἀπολαβὼν, taking his garment*, which, in so short a way, would be but small impediment. *Battier, Bibl. Bremens. class. vi. p. 88. and the Æthiopic Version.*

Ibid. *Θάρσει, ἔγειρας, φανεί σε, ver. 49.* How rapid and forcible is this sentence! How elegantly expressive of the messenger's *ardent benevolence!* And what words more proper than *ἀποβαλὼν τὸ ἱμάτιον*, to shew the blind man's *eagerness* to reach our Saviour, and to obtain a cure? The criticism of Battier is therefore, in my opinion, intolerably frigid.

*Dr. OWEN.*

## CHAPTER XI.

10. *Εὐλογημένη ἢ ἐρχομένη βασιλεία—Δαβὶδ.*] These words seem to be an interpolation. The other Evangelists have them not; nor any thing else that answers to them. *Dr. OWEN.*

13. οὐδὲν εὔρεν εἰ μὴ φύλλα, οὐ γὰρ ἦν καιρὸς σύκων] Read ὅτι γὰρ ἦν, connecting it with ἦλθεν, *seeing a fig-tree, he went to it, for WHERE he was, it was the season of figs.* D. Heinsius, Knatchbull.—Connect οὐ γὰρ ἦν with οὐδὲν εὔρεν, *he found none, FOR it was not A YEAR of figs.* Hammond, Le Clerc.—*For the time of figs was PAST.* Bos, Exercit.—By the intervention of a parenthesis, undoubtedly connect it thus: ἦλθεν ἔπειτα εὐρήσει τί ἐν αὐτῇ—οὐ γὰρ ἦν καιρὸς σύκων, *He came if HAPLY he might find any thing on it,—for the time of GATHERING figs was not come.* Thus Matt. xxi. 34, ὁ καιρὸς τῶν καρπῶν, *the time for GATHERING fruit.* Athen. Deipnos. l. ii. p. 65. ed. 1597. ἀλίσκομαι ὃ αὐταὶ τῷ τῶν ΣΥΚΩΝ ΚΑΙΡῶ, *they are caught at the time of GATHERING figs, or of figs being ripe.* And we call *hopping time, gooseberry time,* the season for picking hops or gooseberries. The intermediate words (καὶ ἔλθων, &c.) are to be placed in a parenthesis, as Gen. xiii. 10. Numb. xiii. 20, 23. Josh. xxiv. 26. John i. 14. Particularly Mark xvi. 3, 4, *Who shall roll us away the stone (and, when they looked, the stone was rolled away) FOR it was great.* And so Mark ix. 3, as it should be printed. Kidder, *Demonstration of the Messiah, part II. c. ii. p. 100. 8vo.*—A like position of the parenthesis see in Luke xx. 19, (καὶ ἐφοβήθησαν τὸν λαόν). Mark xii. 12. xvi. 4. John iii. 24. Jos. Antiq. v. 8. 2. Lucian in Zeuxide, p. 582. ed. Græv. Plut. in Pomp. p. 620. B. MARKLAND.—It is objected by Dr. Whitby and others, that when the fig-tree *putteth forth leaves, the Summer is nigh,* Matt. xxiv. 32; and this transaction was but about five days before the Passover. Matthew speaks of the time when the *generality* of fig-trees put forth leaves. For Pliny tells us there were different species of them, N. H. xv. c. 18. *præcoces, serotinae, and hyemales; the first cum messe maturescentibus.* To which Isaiah alludes, xxviii. 4, *The glorious beauty of Ephraim shall be as the FIRST RIFE [fig] BEFORE the Summer.* Now in Judæa the harvest began at the Passover: whether it ended at Pentecost, as Fagius supposes, or then the wheat harvest only commenced, as Grotius, may be a matter of dispute: see Levit. xxiii. 10, 15. But at whichever of these two harvests figs were gathered, we may conclude that they were of some size at the Passover, eatable, if not ripe. In a country where all kinds of figs grew, our Lord came to a tree, which, he hoped, was of the early sort; if HAPLY he might find figs on it; for it had leaves, and therefore was regularly expected to have fruit, which was  
always

always prior to them. Those who will not be convinced that the tree should have figs on it at the time of the Passover, I send to Julian the Apostate, ep. xxiv. p. 392, who observes that the fig-trees, of Damascus particularly, bore figs all the year round, the last year's fruit remaining while that of the next succeeded. In Spanheim's Version: *Et cum cæterarum arborum poma exigui temporis sint, neque ætatem ferant; sola ficus ultra annum vivit, et sequentis fructus ortum comitatur.* About Naples they have figs twice a year, in August or September, and about May; thence expressly called FICO DI PASCHA, as Mr. Holdsworth observes on Virg. Georg. ii. 149, 150. Dr. Shaw, in his Travels, p. 335. ed. 4to, says, "The *Boccores*, or first ripe figs, in 1722, were hard, and no bigger than common plumbs; though they have then a method of making them soft and palatable, by steeping them in oil.—According to the quality of the season in that year, the first fruits could not have been offered at the time appointed, and would therefore have required the intercalating of the *Veader*, and postponing thereby the Passover for at least the space of a month." In the most backward year, the early figs were of some size in Spring, and kept company pretty nearly with the Palestine harvest.—Mr. Toup, however, still looks on this place as a gloss of some sciolist; Emend. on Suidas, part II. p. 86. J. N.

Ibid. *ὡ γὰρ ἦν καιρὸς σύκων.*] These words have been deemed an interpolation by a Critic of the most consummate knowledge of the Greek language. See Toup, on the word *καιρὸς*. But, with submission, it should seem, that, however awkward the appearance of them, their presence has been ever necessary to the sense, at least the emblematical sense of the passage. The words *καιρὸς σύκων*—or "fig-harvest was not yet"—seem to have been added, to shew that early fruit was expected of a tree, whose leaves were distinguishable afar off, and whose fruit, when it bore any, preceded its leaves. Apply this to the nation. Our Saviour naturally expected in Judæa an early and continued increase of piety and obedience, from a people, specious in appearance, whom God himself had planted, and never ceased to water. To make the annual and customary returns, was yielding no more than a strange land. And this is the meaning of the words of Micah, when he expostulates and complains of a want of early zeal, Micah, chap. vii. 1. *בְּרִירָה אִוְתָהּ נַפְשִׁי.* "My soul has longed for the early fig." The first ripe figs are called *Boccores*. See Dr. Shaw, p. 335, ed. 4to. WESTON.

Ibid.

Ibid. *ὡ γὰρ ἦν καιρὸς σύκων.*] *Abresch*, in his Notes on *Aristocet.* says that *καιρὸν* non solum de *temporis*, verum *loci tractusve illius opportunitati* accipi potest; so that the sense would be, *it was not a good spot for figs*; neque enim erat *tractus locusve ficuum ferax*: and he cites many passages to prove that it may be taken in either sense; *καιρὸν, καρποφόρον, or εὐφορον.* *Dr. GOSSET.*

17. *σπήλαιον ληστῶν*] *A den of thieves or robbers*: this he says because of the *sheep* and *oxen* in the Temple, John ii. 14; for the *λησται, robbers*, used to drive the cattle they had stolen into *σπήλαια, dens* or *caves*. Such an one was *Cacus*, whom Virgil mentions *Æneid viii.* and Propertius, lib. iv. *metuendo raptor ab antro*, i. e. *ληστής ἀπὸ σπηλαίου.* See John x. 1. Had it not been for that passage of John ii. 14. the propriety of *σπήλαιον ληστῶν* in the other Evangelists could not have been understood, it depending upon the words *βόας καὶ πρόβατα*, which are mentioned by St. John only. It may be read here and in the other two Evangelists with an interrogation. *MARKLAND.*

22. *Ἐχίει πίστιν Θεοῦ*] Some, interrogatively; *Have you faith in God?*  
*Beza.*

29. *καὶ γὰρ,*] *I likewise, I in my turn*, will ask you *one* question; whereas ye have asked me *two.* *MARKLAND.*

Ibid. *καὶ ἀποκριθῆτέ μοι, καὶ ἐρῶ ὑμῖν*] One might think he wrote *καὶ ἀποκριθῆτέ μοι*, from Matt. xxi. 24, *ὃν (λόγον) εἰάν εἴπητέ μοι.* *And if you answer me, I will tell you,* &c. Nothing could be more pertinent than this question of Jesus to them. Answer how they would, this reply must have made against themselves much more strongly when applied to Jesus than to John; because John did no *miracles.* Jesus very well knew the reason why they gave him no answer: but they were so stupid and hardened, that no rebuff of this kind made any impression upon them.

*MARKLAND.*

32. *Ἄλλ' εἰάν εἴπωμεν, Ἐξ ἀνθρώπων*] According to the present reading, the sentence is elliptical: therefore supply, *it may be dangerous.* But several MSS. for *ἐφοβοῦντο*, read *φοβοῦμεν*; or *φοβοῦμεθα*; and then the narration runs direct, as in the other Gospels. *Dr. OWEN.*



## CHAPTER XII.

4. ἐκεφαλαιώσαν] The Syriac Version probably read ἐσφαύρωσαν.

Professor SCHULZ.

8. ἀπέκλειναν, καὶ ἐξέβαλον &c.] They cast him out *before* they killed him. Therefore transpose and read, in conformity with the other Gospels and *Leicester MS.* ἐξέβαλον ἔξω τοῦ ἀμπελωνος, καὶ ἀπέκλειναν. *Dr. OWEN.*

9. ἐλεύσειαι, &c.] This is the answer of the Jews, not the words of Jesus, in *Matt. xx. 41.* MARKLAND.

12. The words καὶ ἐφοβήθησαν τὸν ἄλλον should, in regular order, come in after εἶπε, both here and in *Luke xx. 19.* *N. B.* The particle καὶ in this verse bears three *different* senses. The *first* is used in its common sense: the *second* stands for ἀλλὰ; and the *third* for οὖν. *Dr. OWEN.*

21, 22. καὶ ὁ τρίτος ὡσαύτως. Καὶ ἔλαβον &c.] Perhaps it should be pointed καὶ ὁ τρίτος. 22. ὡσαύτως καὶ ἔλαβον &c. So *Acts xiv. 31.* *1 Tim. ii. v. 25.* Vulgate. See *Mark xiv. 31.* *Matt. xxv. 17.* MARKLAND.

23. ὅταν ἀναστῶσι,] i. e. *after all are risen.* MARKLAND.—These words are wanting in the parallel places, and in several MSS.: but *St. Mark* is remarkably pleonastic. See *i. 32. vii. 13.* *Dr. OWEN.*

27. ὁ Θεὸς νεκρῶν, ἀλλὰ Θεὸς ζώντων.] From *Matt. xxii. 32.* it may be read, as I had conjectured, οὐκ ἔστιν ὁ Θεός, Θεὸς νεκρῶν, ἀλλὰ ζώντων. The MSS. greatly favour this transposition of Θεός. *Heb. xi. 16,* διὸ οὐκ ἐκαιοχύνεται αὐτοὺς ὁ Θεός, Θεός ἐπικαλεῖσθαι αὐτῶν. MARKLAND.—The second Θεός is omitted in no less than twenty-four MSS. and five of them of principal note. *Dr. OWEN.*

29. Κύριος ὁ Θεὸς ἡμῶν, Κύριος εἰς εἶς.] The LXX render Jehovah by Κύριος, which therefore is the name, and ὁ Θεός the epithet of Jehovah: read, with a comma at the second Κύριος: *Jehovah, our God, Jehovah, is one.* *Gusset, Lex. Hebr. p. 256.*—But *Vitringa, Archi-Synag. p. 27,* maintains it should be, *Jehovah is our God; Jehovah is one.*

30. ἐξ ὅλης τῆς διανοίας σου] This is a Scholion from the margin; or for διανοίας read δυνάμεως. Then ἐξ ἰσχύος &c. must be left out. *Dru-sius, Par. Sacr. & Præf.*

31. δευτέρα ὁμοία, αὐτή] F. ὁμοία ἀληθῆ], as in Matt. xxii. 39.

Bp. BARRINGTON.

32. ἐκ' ἀληθείας εἶπας ὅτι] *For there is one God.* Rather, thou hast truly said that there is but one God. Bp. BARRINGTON.

38. ἐν στολαῖς] And so Luke xx. 46. Grotius censures this phraseology, as if the word στολή was applicable only to a woman's garment, and not to a man's, except in Hellenistic Greek. This, however, is a mistake: for Xenophon tells us, that Astyages, having saluted Cyrus, στολὴν καλὴν ἐπέδουσε, put on him a beautiful stole, or long robe. Cyrop. lib. i. p. 16. ed. Hutch. Svo. Dr. OWEN.

Ibid. καὶ ἀσπασμούς] Several MSS. read here, as in Luke xx. 46. καὶ φιλοσύλων ἀσπασμούς. Dr. OWEN.

40. Οἱ καλεσθίοις, &c.] This should begin a new sentence, and not, as Beza and our Version, depend on the foregoing; agreeably to Luke xx. 47, where it is οἱ καλεσθίοισι—οὗτοι λήψονται. So here Οἱ καλεσθίοις—and afterwards οὗτοι, for the sake of clearness: *They who devour widows houses—these shall receive greater damnation.* Grotius, Bengelius.

42. λεπτὰ δύο, ἃ ἴσθι κοδράντης.] Beza, on Acts vii. 16, ed. 1, 2, at first thought that ἃ ἴσθι κοδράντης was inserted from the margin, for no other reason but because he did not understand that estimation. Afterwards, not having sufficient authority for his supposition, he changed his mind, and endeavoured to defend the present reading by authorities which should have confirmed him in his first opinion, because those words are inconsistent with the time in which Mark wrote. Plutarch, in his Life of Cicero, tells us, that the lowest coin then among the Romans was the *Quadrans*. If so, how can St. Mark mention a species below it, λεπτὸν, two of which were worth a *Quadrans*? In subsequent times, indeed, the money being lowered one half, a new species was introduced, and the lowest was called λεπτὸν, or *Mite*, as the *Quadrans* was called before. After such restriction, some one, to make Mark speak according to the state of money in his own time, added in the margin, ἃ ἴσθι κοδράντης; whereas when Mark wrote, the κοδράντης, or *Quadrans*, was the λεπτὸν, or *Mite*; for what Luke, c. xii. 59, calls τὸ ἕσχαλον λεπτὸν, Matthew, c. vi. 26, calls ἕσχαλον κοδράντην. What Beza therefore cites from Pollux, l. ix. c. 6, and from Cleopatra in Cosmeticis, *That the obolus contained viii ærei; that two ærei made a quadrans; that the Roman, or Italic, denarius contained*

XLVIII *arai*, is spoken only of the later times, which he falsely applies to the time of Mark. It is strange that Rualdus, in *Animad. on Plutarch*, c. ix. who was aware of this change, and observes that Hilary and Ambrose speak of the money in the N. T. by the terms familiar to them in their own times, should not see that this interpolator of Mark had done so too. Castelio, to make it consistent, translates the passage thus—*duos teruncios. Est autem teruncius idem quod quadrans*; as if it had been, *λεπτὰ δύο τὸ δὲ λεπτὸν κοδράνης*. and has been commended by the late Professor Ward for his ingenuity. The thought was Euthymius's before him; but some authority should be produced for such a construction, before it can be admitted. It is plain, as we have observed, that the *λεπτὸν* of Luke was the *κοδράνης* of Matthew; and to explain one known name of a piece of money by another equally known, is advancing nothing; it is like saying, with us, that a *Groat* is *Fourpence*, or, in Castelio's terms, that three ounces are a quarter of a pound. I have the satisfaction, not without some concern at the same time, to find that *λεπτὰ δύο* were originally left out in the Saxon Gospels; which omission, though they have been compared by several Editors of the N. T. has not been taken notice of by any of them, even though observed to their hands by Mareschal: *Hæc e. glossis interlin. suppeditantur: omnes enim Versionis nostræ codices habent. Feorþingaz tantum. Quatuor. Evang. versiones duæ, pp. 150, 550.*

44. Πάντες γὰρ &c.] scil. οἱ πλούσιοι, *all the rich men*; because it cannot perhaps be supposed that the ὄχλος should cast-in out of *their abundance*; though ἐκ τοῦ περισσεύοντος αὐτοῖς may mean *of what they could spare*. Luke indeed mentions only the *rich*; so that his ἀπάντες (xxi. 4.) must be restrained to *them*. But πάντες here may comprehend ὁ ὄχλος and the οἱ πλούσιοι. MARKLAND.

### CHAPTER XIII.

2. "One stone upon another." Josephus says, Jerusalem was so destroyed that those who visited the spot where it stood could hardly believe it had ever been inhabited. "Ὁς μὴδὲ πάπο' οἰκισθῆναι." WESTON.

8. "These

8. "These are the beginnings of sorrows." μήδ' ὅλον τὸ προοίμιον δι' αὐτῶν πεπληρωῆσθαι. Schol. in Prom. Vinct. Æschyl. ver. 740. See Persas. ver. 435.

"Ἐἶ νῦν τὸδ' ἴσθι μηδέπω μεσοῦν κακῶν."

WESTON.

9. παραδίδουσι—εἰς συναγωγὰς· δαρήσεσθε,] Read, εἰς συναγωγὰς δαρησεσθε, IN the synagogues ye shall be beaten, as Matt. x. 17. Ed. Steph. Grotius, English Version, and six MSS.—Instead of αὐτοῖς, Luke has ὑμῖν, xxi. 13. which comes to much the same sense. MARKLAND.

10. "For a testimony against them," of your inflexibility, and perseverance in well doing. WESTON.

19. Ἔσοιται γὰρ αἱ ἡμέραι ἐκεῖναι θλίψις] The expression of Propertius (lib. ii. xxii. 26.) is like this: *Dissidium vobis proximus annus erit.*

MARKLAND.

20. διὰ τοὺς ἐκλεκτοὺς οὓς ἐξελέξατο,] The two last words, οὓς ἐξελέξατο, seem to be redundant, and may well be omitted; nor are they to be found in the parallel place in Matthew. But Mark is pleonastic. See the preceding verse. Dr. OWEN.

24. Qu. whether δώσει τὸ φέγγος be not a Latinism, *dare lucem*, Horat. and ver. 22, in like manner, δώσουσι σημεῖα, *signa dabunt*, Virgil.

MARKLAND.

25. Καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔσονται ἐκπίπτοντες] The words are to be construed, τοῦ οὐρανοῦ ἔσονται ἐκπίπτοντες, *the stars shall fall from heaven*. Matt. xxiv. 29. πεισοῦνται ἀπὸ τοῦ οὐρανοῦ. MARKLAND.—Several MSS. read here Ἐκ τοῦ οὐρανοῦ. Dr. OWEN.

Ibid. "And the stars;" that is, the great ones, magnates.

Λαμπροὺς δυνάστας ἑμπρέποιες αἰθέρι,  
Ἄστέρας.

Æsch. Agam. ver. 6.

Dan. viii. 10. Apollon. Rhodius. Οἱ δὲ φαεινοὶ Ἄστέρες ὡς νεφέεσσι, μετέπεπον. Ἄστέρας μὲν τοὺς ἥρωας φησὶ, νεφέλας δὲ τὸν δημόσιον ὄχλον. Schol. in ver. 240. lib. i. WESTON.

27. ἀπ' ἄκρου γῆς ἕως ἄκρου οὐρανοῦ] F. ἀπ' ἄκρου γῆς ἕως ἄκρου ΓΗΣ; which kind of opposition some one, not well digesting, changed γῆς for οὐρανοῦ. But so Matt. xxiv. 31, ἀπ' ἄκρων οὐρανῶν ἕως ἄκρων αὐτῶν. Piscator. From whence it should rather be, ἀπ' ἄκρου γῆς ἕως ἄκρου ΑΥΓΗΣ, *from one end of the earth to the other end of IT.*

29. ὅτι ἐγγύς ἐστὶν ἐπὶ θύραις.] Here, and in Matt. xxiv. 33. where the same words occur, ἐστὶν wants a nominative case; *Know that it is nigh.* That *what is nigh?* St. Luke xxi. 31. says, that *the kingdom of God is nigh.* Hence then, instead of the words ἐπὶ θύραις, which after ἐγγύς seem not so necessary, I would read in both places, ὅτι ἐγγύς ἐστὶν ὁ Κύριος, *that the Lord is nigh at hand.* This renders the sense clear, and the Evangelists consonant to each other. *Dr. OWEN.*

32. ἣ τῆς ἄρας] I suspect these words came from the margin: for they plainly carry the face of a *Gloss.* But the thing principally to be remarked here, is the meaning of the words οὐδεὶς οἶδεν. They should, I think, be rendered, not *no one knoweth*; but *no one can make known*, i. e. *can declare.* *No one has it in charge to declare*, see 1 Cor. ii. 2. The *angels* were not commissioned to declare it under the Law; nor *Christ* under the Gospel. *Dr. OWEN.*

Ibid. οὐδὲ οἱ ἄγγελοι—οὐδὲ υἱός,] should be included in a parenthesis. *Dr. OWEN.*—And so Mr. *Markland* has marked it in his copy. *J. N.*

Ibid. οὐδὲ ὁ υἱός] This is an interpolation of the Arians. *Ambrosius Augustinus.* Glassius has answered this exceeding well, p. 227.

*Professor SCHULZ.*

34. ἀπόδημος ἄφεις, &c.] Read ἀπόδημος ὄσῃ ἄφεις, &c. otherwise the verb ἐνεείλατο, at the end of the verse, will have no proper nominative before it. *Bp. PEARCE.*

Ibid. δοὺς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν, καὶ ἐκάσῃ τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ ἐνεείλατο] The latter καὶ before τῷ θυρωρῷ, being redundant, should be omitted. *Beza.*—Καὶ, then, as Matt. ix. 10. xxviii. 9. Luke ii. 15. 21. Acts xiv. 22. Rom. v. 12. 1 Cor. xiv. 27. 2 Cor. i. 6. James ii. 4. *MARKLAND.*—Perhaps δοὺς—αὐτοῦ τὴν οὐσίαν, *his substance*, &c. (for the parallel place, Matt. xxv. 14, has τὰ ὑπάρχοντα αὐτοῦ, *his goods*); and so one of his copies read, says *Erasmus.*

## CHAPTER XIV.

3. μύρου—πολύελοῦς.] The pouring this costly perfume upon our Saviour seems to have been in honour of his extraordinary character. *Princes,*

Princes, in times of prosperity, were anointed with the most precious and fragrant oils. "For, lo, thine enemies, thine enemies, O Lord, shall perish: but my horn shalt thou exalt; I shall be anointed with green oil (Psalm xcii. 10);" that is, with the finest perfume. The most expensive perfume in use at present in the East (the otter, or odour of roses) is of a green colour, and has a greenish cast. If this be so, it may be thought a sufficient reason for retaining the word *green* in our translation of the Psalms, and understanding it literally; and not, as the author of "Observations on Passages of Scripture, vol. ii. p. 204—5," proposes to do, metaphorically. WESTON.

Ibid. *νάρδου πισίικης*] F. *Ὀπισίικης*, Opis being a town near Babylon; the O being dropped, as I in *Σπανία*, Rom. xv. 24. 28. *Hartungus*, Theſ. Crit. tom. II. p. 718.—Or *Πισίικης*, from *Πισίη*, a city of Persia, in the Schol. of Æschyl. init. *Persæ*. J. Clipping.—Ointments were not brought from Persia, but India: and Ptolemy mentions *Pista*, a city on the Indus, whence was probably the *nardus Pistica*. Lud. De Dieu.—Vulg. *spicatae*, whence the Greek is formed, as, from *sextarius*, *ξιστῆς*; c. vii. 4. *Erasmus*, *Beza*, *Grotius*, *Wetstein*.—*Veræ*, from *πίσις*, as Pliny mentions *pseudonardus*. Bengelius.—From this having been done more than once (see John xii. 3.) it seems to have been a custom, designed as an honour to the person to whom it was performed. In the heathen nations it signified something sacred, or divine. Plin. Epist. ix. 33. MARKLAND.

Ibid. *καὶ συνήριψασα τὸ ἀλάβαστρον, κατέχευεν*] Rather divide the words thus: *καὶ συνήριψασα, τὸ ἀλαβάστρον κατέχευεν*. And rubbing-in the unguent, she poured it out upon his head. *Professor SCHULZ*.

Ibid. "Of spikenard;" read, "of liquid nard." *πισίικης*, that is, *πίσις*, potable. *Φάρμακον πισίον ἀντὶ ποιοῦ*. See Gaulmin. ad Eustath. Ismen: p. 17. Notis. Consult Æschylus Prom. Vinct. ver. 478.

*Οὐκ ἦν ἀλέξημι οὐδὲν, οὐδὲ βραΐσιμον.*

*Οὐ χρισίον, οὐδὲ ΠΙΣΤΟΝ.*

It is no objection to say, that nard was not made to be drunk; the word potable only expresses the fluidity. WESTON.

Ibid. "Brake the box." "She shook the box." Thus Martial:

*Et fluere excusso Cinnama fusa vitro.* iii. 55.

— — — *Magis redolere videntur*

*Omnia, quod contrita.* Lucret. iv. 700. WESTON.

4. ἡ ἀπώλεια] Ἀπόλλυε, i. e. Φόνεκε εἰς ἀπώλειαν. Hesychius. Mr. Markland says of this word, "Si alibi quam in S. S. inveniatur, putarem ἀπ' ἀπωλείας," ver. 878. Iphig. in Tauris.—We read in Herodian, lib. i. p. 47. lib. viii. p. 460. ed. Bœcler. 8vo. οὐδεις δίχα ἀπωλείας καὶ δημίας κάκος ἐστί. See Merrick upon the Psalms, p. 31, who quotes Hippocrates for this word. WESTON.

15. "And he will shew you a large upper-room furnished."

"Quo præbente domum." Hor. iii. 19. WESTON.

19. εἷς καθ' εἷς] Read καθεις, and in John viii. 9. Rom. xii. 5. Or perhaps καθ' is written for καὶ. Beza.—καθ', I suppose, is put for καὶ εἶτα, as καὶ γὰρ for καὶ ἐγώ. Piscator, Wetstein.—A general mistake. It is not from καὶ εἶτα, but from the preposition καθὰ. And καθ' εἷς in the nominative, by an Hebrew enallage, for καθ' ἓνα, as the Attics write, and St. Paul, Eph. v. 33. 1 Cor. xiv. 31. Not, as Wetstein supposes, unus & deinde unus, UN à UN; but, exactly agreeable to our English idiom, ONE BY ONE.—One by one comprehends the whole number, all the Twelve: it seems therefore superfluous to add, and another. Perhaps—say to him, one, and then another, is it I? and another (i. e. a third) is it I? In the Greek perhaps, εἷς, καθ' (i. e. καὶ εἶτα) εἷς: as in Horace, demo unum, demo & item unum, i. e. alterum. Martial: expulit una duos tussis, & una (i. e. altera) duos. But see Grævius on Lucian's Solæcist. p. 716, where he says that καθ' εἷς is put by an Hebrew enallage for καθ' ἓνα.

MARKLAND.

Ibid. The words, καὶ ἄλλος· Μή τι ἐγώ; may well be spared; and are accordingly wanting in some MSS. and antient Versions. Dr. OWEN.

20. αὐτοῖς, to them,] i. e. to one of them, viz. John. Jesus, when he had dipped his sop, gave it to Judas; which was the sign given to John, by which he was to know the betrayer. The discourse between our Saviour and John, previous to giving the sop, is omitted; the answer is retained. This is frequently done, and often causeth some obscurity.

MARKLAND.

25. οὐκέτι οὐ μὴ πῶ] Such iteration of negative particles, frequent in the best authors, gives the sentence a peculiar emphasis. Dr. OWEN.

29. Καὶ εἰ πάντες σκανδαλισθήσονται] F. Εἰ καὶ; which is preserved in four copies, and Matt. xxvi. 33, and often in the New Testament.

MARKLAND.

30. ἔτι

30. *ὅτι σήμερον, &c.*] Between *ὅτι* and *σήμερον* the pronoun *σύ* should by all means be inserted. It has the authority of above *fifty* MSS. and gives the sentence a peculiar emphasis. *Dr. OWEN.*

31. *Ὁ δὲ ἐκ περισσοῦ ἔλεγε μᾶλλον*] Perhaps, join *μᾶλλον* to what follows: *Μᾶλλον ἴαν με δέη συναποθανεῖν σοι, NAY though I should die with thee.* ERASMUS.—But *μᾶλλον* is no where to be found for *imo*, unless it is followed by *δὲ*. *Beza.*

*Ibid.* *οὐ μὴ σε ἀπαρνήσομαι.*] Here, in our Version, it is, “I will not deny thee *in any wise*,” but in ver. 25, *οὐκέτι ΟΥ ΜΗ πῖω* is translated, *I will drink no more.* *Οὐ μὴ* is always more than *οὐ* or *μὴ* single, and the difference should always be expressed in the translation. *MARKLAND.*

36. *Ἀββᾶ ὁ πατήρ*] Read, *Ἀββᾶ, Ὁ Πατήρ*, i. e. *ὁ ἰσῆι, μεθερμηνευόμενον, Πατήρ.* *D. Heinsius.*

41. *Καθεύδεις τὸ λοιπὸν*] Interrogatively: *Do ye sleep on, and take your rest?* as at Matt. xxvi. 45. *Henry Stephens, &c.*—Rather, *Do ye STILL sleep, and take your rest?* *Dr. OWEN.*

*Ibid.* *Ἀπέχει*] For *ἀπέχει*, in an unusual sense, read *ἀπέχω, Sleep on; I KEEP AWAY, and will not molest you.* Then turning and seeing Judas coming, he says, *Arise, let us go.* *D. Pauw, on Anacreon, xxviii. 33.*—For *ἀπέχει*, the sense seems to require that we should read *ἀπέχεσθε, abstain or refrain*, i. e. from farther sleep: *the hour is come, &c. Rise up, let us go.* *Dr. OWEN.*

*Ibid.* *Henry Stephens, Præf. in N. T.* thinks, that, except this passage, quoted here from Anacreon, there is no passage in any Greek author where *ἀπέχει* has the meaning of *sufficit*, in place of *ἀποχρή* or *ἄρκει*.

*Professor SCHULZ.*

49. *ἀλλ' ἵνα, &c.*] Supply the ellipsis from St. Matthew xxvi. 56. thus: *Ἀλλὰ τοῦτο δὲ ὅλον γέγονεν, ἵνα, &c.* This shews of what great use it is to compare one Gospel with another. *Dr. OWEN.*

51. *Καὶ εἰς τις νεανίσκος, &c.*] This seems to be one of those places in the N. T. which have not been explained; it not appearing with what intent the history of this young man is here mentioned. The variety of opinions concerning it is a sure sign that nothing certain can be said of it. *Dr. Owen, in his Observations on the Four Gospels, p. 73,* has mentioned a new conjecture, that this young man had perhaps often told the story at Rome, being a Roman then upon the spot, and that St. Mark might



might think proper to confirm it. This is possible; which perhaps is as much as can be said of any conjecture. MARKLAND.

52. Ὁ δὲ καταλιπὼν τὴν σινδόνα,] The *sinдон* seems to have been a thin upper garment. Thucydides says, in his Account of the Plague, the heat it occasioned was so great, that the patient could not bear the thinnest covering. τῶν πάντων λεπτιῶν ἱματίων καὶ σινδόνων, lib. ii. p. 129. ed. Dukeri. In the following passage (Plutarchi Vitæ, p. 378, 4to. vol. iv.) of Plutarch, Tiberius Gracchus, when he fled from the Capitol, is said to have left his upper garment behind him, on the same occasion with the young man in the Gospel; ἀνελάβετο τις τῶν ἱματίων, ὃ δὲ τὴν τήβεννον ἀφείλε, καὶ φεύγων ἐν τοῖς χίτωνσιν ἐσφάλη. Confer Gen. xxxix. 13. WESTON.

54. ἦν συσκαθήμενος—καὶ θερμαινόμενος πρὸς τὸ φῶς] Distinguish after *θερμαινόμενος*, that τὸ φῶς may connect with *συσκαθήμενος*, which gives an elegance to the sense, *sitting by the fire* (the light of which betrayed him), *warming himself*. Vulgate, Erasmus, Markland.

Ibid. "By the fire," by the light. Thus Isaiah xlv. 17. Aha, I am warm, I have seen ἡν, the light, that is, the fire. This is a true Hebraism, and the passages produced by Raphelius, Pfochenius, and others from Homer, Euripides, Xenophon, and Polybius, by no means disprove it; since they express merely the light of a fire, and not the heat of one.

Φῶς σεμνοῦ πυρός. Eurip. Bacchæ, 1081. WESTON.

69. ἡ παιδίσκη ἰδοῦσα αὐτὸν πάλιν, ἤρξατο λέγειν] Read πάλιν ἤρξατο λέγειν. The same thing was twice said: but it was another maid who said it, according to Matt. xxvi. 71. Erasmus, Grotius, Markland.

Ibid. ἡ παιδίσκη means that *same* maid, who had told him before, ver. 67, that he was a follower of Jesus: and this manifestly contradicts Matt. xxvi. 71. εἶδεν αὐτὸν ἄλλη. Is there no MS. where the article ἡ is wanting? Professor *Michaelis*.—No MS. yet known omits the article; nor is it necessary that any should. It is apparent, from their own mode of expression, compared with that of St. John's, that the three first Evangelists never attended to the *order* of the transaction; their point being only to assure us, that Peter denied our Saviour *thrice*. Hence it seems to me, that the maid *here* meant is not the *same* with her that is mentioned ver. 67, but the principal maid; *the maid that stood at the porch*, ἡ παιδίσκη εἰς τὸ προαύλιον, ver. 68; or, according to St. John xviii. 17, ἡ παιδίσκη ἡ θυρωρὸς. The other seeming contradictions the intelligent reader will easily reconcile. Dr. OWEN.

72. ἐπιβαλὼν, ἐκλαίς.] If the gloss of Phavorinus, which is mentioned by Dr. Hammond in his note, ἐπιβάλλω, ἐπιβλέπω, τόνδε ἢ τῶδε, can be proved by any instances, it seems probable enough: *and looking upon Jesus, he wept.* Properly it seems to be, *adjiciens flevit.* ἐπίβαλε τερτίξαι, Diog. Laert. vi. 27, is translated *cantillare inceptit*; as the Vulgate here, & *cæpit flere.* It is a desirable thing to know the precise meaning of every passage and word in the Scriptures. But where that cannot be, as in this place and many others, we must be contented with this reflection, that the knowledge of such places is never absolutely necessary to us upon any account, except that of *curiosity*: for which I do not know of any provision that is made in the Christian Religion. For my own part, I never yet saw this word explained probably. MARKLAND.

Ibid. "And, when he thought thereon, he wept." It is not at all surprising, that after the thousand and one notes, which have been written on the word ἐπιβαλὼν, it should still remain unintelligible, if it could be thought to have undergone a certain degree of corruption by a transposition of two of its letters. The change this transposition has made has been *lenis in modo, sed gravis in re*; since it has taken away all the sense of the passage, and obscured its original meaning. Instead of ΕΠΙΒΑΛΩΝ read ΕΠΙΛΑΒΩΝ, sc. ῥήματος. "And Peter remembered the word which Jesus said unto him, and, when he took it, he wept." Literally, when he laid hold of it, when he seized the meaning of it, and saw the application, and completion of the saying in himself, he burst into tears. Nothing can be better adapted to express the Apostle's unbelief, and total disregard of the prophecy till it was brought back to his recollection on the second crowing of the cock, than the word ἐπιλαβὼν. We have the same phrase in St. Luke twice in the xxth chapter, verses 20, 26. "Καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος." WESTON.

## CHAPTER XV.

1. ἐπὶ τὸ πρῶτῳ] For the πρῶτῳ immediately followed the ἀλεκτροφωνία mentioned in the foregoing verse. Chap. xiii. 35. ὄψε, ἢ μεσονυκτίου, ἢ ἀλεκτροφωνίας, ἢ πρῶτῳ. The ἀλεκτροφωνία, properly the *gallicinium*, or *second crowing* of the cock, was *before day*: *Juvenal, Sat. ix.*

Quod tamen ad *galli* cantum facit ille *secundum*  
Proximus ANTE DIEM caupo sciet.

This is called simply *galli cantus*, in Horace, Serm. i. 1. MARKLAND.

Ibid. Ἀρχιερεῖς μὲν τῶν πρεσβυτέρων — καὶ ὅλον τὸ συνέδριον] ὅλου τοῦ συνεδρίου, ed. Schmidii.

11. τῶν Βαραββᾶν ἀπολύση] This was directly contrary to their own law (Numb. xxxv. 30, 31), which says, that *the murderer shall be surely put to death*; for though that was no law to the Romans, yet it ought to have been sufficient to have hindered the Jews from desiring that it might be set aside. Now this Barabbas was a *murderer*, Acts iii. 14. MARKLAND.

12. ποιήσω ὃν λέγεις] Elliptically for *περὶ ἐκείνου ὃν*, &c. So Matt. xxvii. 22, ποιήσω [περὶ] Ἰησοῦν; or otherwise it must have been τῷ Ἰησοῦ in the *dative* case. See Luke vi. 31. Dr. OWEN.

13. πάλιν, again.] They had not cried so *before*; so that πάλιν must signify *in answer*, viz. to Pilate's question, *what will ye then*, &c.

MARKLAND.

14. Τί γὰρ κακὸν ἐποίησεν; *For what evil hath he done?*] The reasoning is right, though it may seem more difficult because of the ellipsis. Thus: *Then Pilate said to them, I ought not to crucify him, because he hath done no harm.* And so in Matt. xxvii. 23. 1 Sam. xxvi. 18, *wherefore doth my Lord thus pursue his servant? for what evil have I done?* i. e. my Lord hath no reason thus to pursue his servant, *because* I have done no harm. The Interrogation is a Negative, which is very frequent in all writers. See John vii. 41. where the reasoning is the same, and the same omission in our Version: as again, Acts viii. 31. MARKLAND.

25. ἢν δὲ ὥρα τρίτη] That it may agree with John xix. 14, read ἕκτη, the numeral 5 having been changed into 6. Hieron. in Psa. lxxvii. — Rather correct John by Mark. Pfaffius, Var. Lect. p. 157. — Though not wanting in any MS. yet I suspect the genuineness of this verse. It is out of place, and disturbs the order of the narration. At any rate, it should be included in a parenthesis. But see note on John xix. 15. Dr. OWEN.

Ibid. ὥρα τρίτη, καὶ ἐστώρυσαν αὐτόν.] The *third* hour lasted from nine in the morning till *twelve*, and then began the *sixth* hour; as the ninth did at *three* in the afternoon. Καὶ, here and often, signifies *when*. The sense is, *It was between nine and twelve o'clock when they fastened him to the cross; but near twelve.* St. John (xix. 14) calls it ὥρα ὡσεὶ

ἕκτη,

ἕκτη, *almost the sixth hour*, suppose a quarter before twelve. So that it might be called either τρίτη, or ὡσεὶ ἕκτη. MARKLAND.

31. ἑμπαίζοντες πρὸς ἀλλήλους] Rather, ἑμπαίζοντες, πρὸς ἀλλήλους—ἔλεγον, *said among themselves*. Beza, English Version.

Ibid. ἰαθεὶν ὡς δύναται σῶσαι.] Or, interrogatively: *Cannot he save himself?* Beza, Piscator, H. Stephens, Bengelius.

34. Ὁ Θεός μου,] This expression seems to be used or proper when mention is made of God as *good* or kind, Rom. i. 8. τῷ Θεῷ μου. where see Theophylact, Heb. xi. 16. 1 Cor. i. 4. John xx. 17. Theophylact, ad 2 Cor. xii. 21. MARKLAND.

36. λέγων Ἄφετε.] Here the text is scarce sense. It seems to have been mutilated and corrupted. I am inclined to believe, that St. Mark at first agreed with St. Matthew, xxvii. 49. and consequently that he wrote οἱ δὲ λοιποὶ ἔλεγον. Ἄφετε. Nor are there wanting MSS. to support and illustrate this conjecture. For Cod. Colb. 4705. has οἱ δὲ λοιποὶ ἔλεγον: and instead of ἄφετε, more than *twenty* MSS. read ἄφετε. Dr. OWEN.

43. Ἰωσήφ, ὁ ἀπὸ Ἀριμαθαίας, ἐuschήμων βουλευτής] Many interpreters suppose βουλευτής to denote here a member of the Jewish Sanhedrim: others, with the Vulgate, one of the *Decuriones*, who presided, in the municipal towns and colonies, with the *Duumviri*. In the former sense, a Jewish magistrate; in the latter, a Roman. In this latter sense Isaac Casaubon would make Joseph a *decurio of Arimathæa*, omitting the comma at Ἀριμαθαίας; ὁ ἀπὸ Ἀριμαθαίας ἐuschήμων βουλευτής, because we no-where find βουλευτής Hierosolymitanus. The Præses and Legatus presided in the chief city of the province; the Duumviri and Decuriones in the lesser towns. But (1) from Luke xxiii. 51, he seems to be excepted out of those Jews who joined with the *high priests* in procuring the death of Christ. Nor (2) is it quite true that we no-where meet with βουλευτής Hierosolymitanus; for *בית דין* the council chamber βουλευτῶν is mentioned in terms at the beginning of the Gemara, cod. Joma. It should here therefore be translated *Joseph of Arimathæa, one of the council-chamber of the Temple, a person of good credit*. Lud. De Dieu, Light-foot in his Harmony.

Ibid. Ἦλθεν Ἰωσήφ—ὃς καὶ αὐτὸς ἦν προσδεχόμενος—εἰσήλθε] The construction does not seem to cohere, unless for Ἦλθεν be read Ἐλθὼν, and καὶ be placed before *τολμήσας*: but with less change we may begin

a parenthesis after *ὅς* (*καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ Θεοῦ*) *τολμήσας*,—*Joseph of Arimathæa came, who (himself also waited for the kingdom of God) boldly went in to Pilate.* MARKLAND.—*Ἐλθὼν* is the reading of above 30 MSS. Dr. OWEN.

Ibid. *ἡγήσατο τὸ σῶμα*] Which was an usual thing. To this custom perhaps Arrian may allude, *Dissert. Epict. I. 9.* at the end. MARKLAND.

44. *ἐθαύμασεν εἰ ἤδη τέθνηκε.*] *Ei* is not here a particle of *doubting*: it means the same with *ὅτι*. Therefore render, *and Pilate marvelled, not if he were, but that he was, already dead.* In support of this construction, see Xenoph. *Cyrop. lib. iv. p. 225.* οὐδὲν—*θαυμάζω εἰ Κουαζάξης, κ. τ. λ.* and the learned *Hutchinson's* note on the place. Dr. OWEN.

47. *καὶ Μαρία Ἰωσή*] *F. ἡ Ἰωσή.* See ver. 40. and chap. xvi. 1.

MARKLAND.

## CHAPTER XVI.

1, 2. *ἠγόρασαν—καὶ—ἔρχουσαι*, i. e. *ἀγοράσασαι ἔρχουσαι*] See Luke xxiii. 56. whence it appears that they had bought these sweet spices on the *Friday*, not on the *Sunday* morning, and therefore that the word *ἠγόρασαν* is not to be joined to *διαλεινομένου τοῦ σαββάτου.* MARKLAND.

2. *ἀναείλαλιος τοῦ ἡλίου*] Since some MSS. (and probably the Vulgate) read *ETI ἀναείλαλιος*, perhaps we should read *ΟΤΚ ETI ἀναείλαλιος*, *the sun being NOT risen*; for, according to Luke xxiv. 1, John ix. 1, the women arrive *before* the sun was risen. *Beza.*—*F. οὔτε* or *οὔδε.* *Br. PEARCE.*—Some include the preceding part of this verse in a parenthesis, and connect *ἠγόρασαν—ἵνα ἀλείψωσιν αὐτὸν ἀναείλαλιος τοῦ ἡλίου*, *Mary Magdalene, &c. had bought the spices (and very early in the morning they went to the sepulchre), that they might anoint him, when the sun was rising.* *D. Heinsius.*—But, according to this construction, they bought the spices on Sunday morning or Saturday night, *διαλεινομένου τοῦ σαββάτου—ἠγόρασαν.* That they did on Friday night, as appears from Luke xxiii. 56; and therefore *ἠγόρασαν* is not to be joined with *διαλεινομένου τοῦ σαββάτου*, but *ἠγόρασαν καὶ ἔρχουσαι*; that is, *ἀγοράσασαι ἔρχουσαι*, as is usual. Mark's transposition of his words are very remarkable, chap. xi.

13, οὐ γὰρ ἦν καιρὸς σύκων should have been placed after ἦλθεν εἰ ἄρα. So xvi. 4. ἦν γὰρ μέγας σφόδρα ought to follow τὸν λίθον ver. 3. So again xii. 12, ἐφοβήθησαν τὸν ὄχλον should be placed after εἶπε in that verse. See on xi. 13. The other Evangelists do this more rarely: see John iii. 23, 24, where ver. 24 should be placed in a parenthesis after βαπτίζων ver. 23. The best Greek writers do the same. MARKLAND.

4. "And when they looked they saw;" rather, "And looking up they observe with surprise (θεωροῦσιν) that the stone was rolled away, ἦν γὰρ μέγας σφόδρα, for it was very great." This was the cause of their looking with surprise, or contemplating with eagerness. WESTON.

6. ζηεῖτε—τὸν ἐσταυρωμένον.] Some MSS. place a point of interrogation here. *Do you seek Jesus of Nazareth who was crucified? He is risen.* Wetstein.

Ibid. "Be not affrighted;" rather, "Be not greatly astonished." Μὴ ἐκθαμβηθεῖσθε. WESTON.

7. εἰπάτε—τῷ Πέτρῳ, ὅτι πρόαγει ὑμᾶς] ὅτι is here redundant: *Say to Peter, He goes before you into Galilee: not, tell his Disciples and Peter, that he goes before you, &c.* He did not go before the women only, but the Disciples and Peter. See Mark xiv. 28. Matt. xxv. 22. So Ἰνα μὴ εἴπῃς, Ὅτι ἐγὼ ἐκλεύτιστα, Gen. xiv. 23; ἔλασεν περὶ Σάρρας, Ὅτι ἀδελφὴ μου ἐστίν, Gen. xx. 2. Bos, Exercitat. Phil. p. 23.

8. εἶχε δὲ—ἐκστασις.] This sentence should be included in a parenthesis. Bp. BARRINGTON.

9. Ἀναστὰς δὲ πρωτὶ πρωτῆ σαββάτου, ἐφάνη, &c.] Place the comma at Ἀναστὰς δὲ, *Being risen, he appeared early on the first day of the week to Mary Magdalen.* The earliness of his rising was before expressed, ver. 2, λίαν πρωτῶ. This appearance after it was πρωτῶ. Grotius, Bengelius.—So likewise the Antients distinguished, though for a weak reason, to avoid an imaginary inconsistency between this place and Matt. xxviii.

1. See Mill and Wetstein.

Ibid. ἐκβεβλήκει ἐπὶ δαίμονια.] So Luke viii. 2. This seems to be one of those places of the N. T. of which no satisfactory account hath yet been given, viz. what is meant by ἐπὶ δαίμονια. MARKLAND.

12. ἐν ἑτέρῃ μορφῇ] Vulg. *in alia effigie.* Lamy, *in alio vestitu quam quo uti solebat; ideo advenam putabant.* Vide Luc. xxiv. 18.

Dr. OWEN.

14. ἀνα-

14. ἀνακειμένοις αὐτοῖς τοῖς ἕνδεκα ἐφανερώθη,] Is there no MS. that reads ἀνακειμένοις αὐτοῖς ΚΑΙ τοῖς ἕνδεκα? *He appeared to them, the Disciples of Emmaus, AND to the eleven.* This would perfectly agree with Luke xxiv. 36. *Professor Michaelis.*—But would not a *comma* placed at αὐτοῖς, bring out the *same* sense, and answer the purpose as well? Distinguish therefore: Ὅτιςρον, ἀνακειμένοις αὐτοῖς, τοῖς ἕνδεκα ἐφανερώθη, &c.

Dr. OWEN.

Ibid. τοῖς ἕνδεκα] They are called οἱ ἕνδεκα, though there were only *ten* of them; for *Thomas* was not there, John xx. 24. See 1 Cor. xv. 5, where they are called *The Twelve*, though at that time in reality no more than *Ten*. MARKLAND.

Ibid. ἀνακειμένοις] *As they sat at table*, or lay on their couches. Probably supper was over, because he asked them, *Have ye here any thing to eat?* Luke xxiv. 41; and they gave him a *piece* of a broiled fish, &c. the *remains* perhaps of a supper. Had they been yet *eating*, there would have been no need to have asked that question. MARKLAND.

19. ἐκάθισεν ἐν δεξιᾷ τοῦ Θεοῦ.] In Psalm ex. ver. 1, is this prophecy concerning Christ: *The Lord hath said unto my Lord, Sit thou at my right hand, &c.* St. Mark here makes use of the words of this prophecy, to shew that it was now fulfilled by Jesus's ascension. The same reason is to be given for this expression in those other places of the N. T. where it occurs. MARKLAND.

## ST. LUKE.

## CHAPTER I.

1, 2. ΠΡΑΓΜΑΤΩΝ, καθὼς αὐτόπται καὶ ὑπηρέται, &c.] I believe the comma should be taken away after *πραγμάτων*, and put after *αὐτόπται*: for the construction is, *of things which have been fully proved and believed in the manner they who from the beginning were eye-witnesses of them, and ministers of the doctrine, have delivered to us.* *Αὐτόπται* relates to *πραγμάτων*, as *ὑπηρέται* does to *λόγου*; for it would be absurd to say *αὐτόπται τοῦ λόγου*. MARKLAND.

2. οἱ ἀπ' ἀρχῆς αὐτόπται, καὶ ὑπηρέται, &c.] This description seems to mean *Matthew*. Dr. Lightfoot says that these *Αὐτόπται* and *ὑπηρέται* were the twelve Apostles, the seventy Disciples, and others, who made up the number of the 120 mentioned Acts i. 15. MARKLAND.

3. *παρηκολούθησιν ἀναθεν, πᾶσιν ἀκριβῶς.*] Put the comma, as the Louvain MS. reads, after *πᾶσιν*, that *ἀκριβῶς* may be connected with *γράφαι*: *It seemed good to me—to WRITE EXACTLY in detail to you, O Theophilus.* J. Cloppenburg, collat. cum Lud. De Dieu, and Valla to the same sense. So Dion. Halicarn. at the beginning likewise of his History: *ἰδίᾳ, καὶ οὐδὲ αὐτὰ δισσπουδασμένως, οὐδὲ ΑΚΡΙΒΩΣ, ἀλλ' ἐκ τῶν ἐπιυχρόνων ἀκουσμάτων ΣΤΗΘΕΙΝΑΙ*, COMPILED *neither with care nor ACCURACY, but from common reports.*

Ibid. Θεόφιλε] Eriphanus reads this as an appellative.

4. *to the end.* This is, without doubt, an interpolation. In account of chronology it breaks off the thread of the history, and contains several evident proofs of ignorance, superstition, and imposture. It seems to be taken from Pseudo Matthæus, and still much more interpolated. Morgan, in a Letter to Dr. Lardner, which is printed in his Life. Lardner has refuted this supposition, *ibid.* p. 30. Professor SCHULZ.

18. *καὶ τί (scil. σημείον) γνώσομαι ταῦτο; ex quonam signo hoc sciam?*

Dr. OWEN.



27. μεμνησμεύμένην ἀνδρὶ ᾧ ὄνομα Ἰωσήφ] This read in a parenthesis, ἐξ οἴκου Δαβὶδ belonging to the Virgin: *To a Virgin of the house of David (espoused to a man whose name was Joseph)*. The Virgin is the subject of the text; described from the place of her habitation ver. 26; from her relation to Joseph; from her family; from the name by which she was commonly called. Joseph is mentioned, not on his own account, but Mary's, to whom the Angel was directed. *Kidder, Demonstration of the Messiah, part II. p. 412. Whitby.*

29. Ἡ δὲ ἰδοῦσα διέλαράχθη ἐπὶ τῷ λόγῳ αὐτοῦ] Some, for ἰδοῦσα, would read ἀνοῦσα, as the word τῷ λόγῳ would seem to direct. But they forget that ῥῆμα is used to denote a *fact*, as well as a *word* or *speech*, as Luc. ii. 51. & *passim*.

34. πῶς ἴσται τοῦτο;] πῶς ἴσται μοι τοῦτο is, I think, a better reading—supported by above twenty MSS. together with the *Syriac, Coptic, and Ethiopic* Versions. *Dr. OWEN.*

*Ibid.* Πῶς ἴσται τοῦτο, ἐπεὶ ἀνδρα οὐ γινώσκω;] An anonymous Author of *An Attempt to prove à priori that, in Gen. iii. 15, Christ Jesus is particularly foretold*, printed 1751, pp. 21—26, observes that many, if not all, the Jews, understood that the Messiah was to be born of a Virgin, without having had knowledge of a man; the Virgin, in consequence of such a belief, being betrothed to a man of the house of David, says, *How can this be? ἐπεὶ ἀνδρα οὐ γινώσκω; for am I not to know a man?* To pass over the harshness of the criticism of making ἐπεὶ signify FOR, and γινώσκω stand for the future γινώσκει; it may be observed, that other Divines say, “The Prophecy, *A Virgin shall conceive, &c.* being contradictory to all the experience of the world, was not, probably, believed by the Jews, in those days, to import miraculous conception; because common sense would lead them to understand it in a manner agreeable to nature and experience.” *Bp. Sherlock, Discourse on Prophecy, p. 34, and Bp. Fleetwood's Plea on the Case of George Downing, p. 27.* But the last verse cited from Isaiah, *A Virgin shall conceive and bear a son, &c.* has undergone various interpretations.

35. γεννώμενον ἅγιον] γεννάμενον ἐκ σου ἅγιον is the reading of *four* MSS. and *five* antient Versions; which our *English* Translators have judiciously adopted. *Dr. OWEN.*

39. εἰς πόλιν Ἰούδα] F. Ἰούδα or Ἰούτα, a city in the mountainous country, mentioned Josh. xv. 55, and belonging to the priests, *ibid.* xxi. 16. agreeably to the circumstances here mentioned. *Valesius* in Ep. Casaubon, p. 669. ed. *Almeloveen*. *Reland*. *Palæst. Sacr.* p. 870.

42. Καὶ ἀνεφώνησε &c.] The copies here have no other variation than ἀνεβόησε: otherwise ἀνεφώνησε might have been worth enquiring after; *she answered*, namely *Mary's Salutation*. *Plut.* *De audiend. poët.* p. 22. A. Τιμολίω—Κινησίας εὐδὺς ἀνεφώνησε. In *Mario*, p. 416. D. In *Arato*, p. 1330. D. MARKLAND.

45. πιστεύουσα ὅτι] Here, with *Theophylact*, leaving out the point at πιστεύουσα, ὅτι must not be interpreted *causal*; but thus: *Blessed is she who hath believed THAT there shall be a performance, &c.* ὅτι thus used *Matt.* ix. 28. *Mark* xi. 23, 24, &c. This is followed by *Jos. Mede*, *Grotius*, &c. MARKLAND.—The *Vulgate*, and others, with our *Version*, FOR *there shall be a performance.*

*Ibid.* ὅτι ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ Κυρίου] Place a comma at λελαλημένοις, that παρὰ Κυρίου may connect with τελείωσις: *who believed that there will be a performance with the Lord of those things which were promised her*; as *Psalms* cxxi. 2, ἡ βοήθειά μου παρὰ Κυρίου. MARKLAND.

52. "He hath put down," καθῆλθε. He hath taken away, snatched the mighty from their thrones; well expressed by *Seneca*, *Hercul. Cætareus*, p. 301. edit. *Scriver*. "Qui regna miseris donat, & celsis rapit." WESTON.

55. καθὼς ἐλάλησε πρὸς τοὺς πατέρας ἡμῶν, τῷ Ἀβραάμ καὶ τῷ σπέρματι] The accusative with the preposition, πρὸς τοὺς πατέρας ἡμῶν, and the dative τῷ Ἀβραάμ do not join naturally with the same verb ἐλάλησε: and the case seems designedly varied to shew the latter refers to *μνησθῆναι ἰλίου*, *In remembrance of his mercy to Abraham and his seed for ever (as he spoke to our fathers)*. *Theophylact*, *Beza*, *Camerarius*, *Knatchbull*, *Raphelius*, *Homburgius*, &c.—Instances of such varied construction and change of case are to be found in the purest authors. See *Xenophon*, *Cyrop.* lib. vii. p. 418. n. 2. and p. 421. n. 3. ed. *Hutch.* 8vo. Dr. OWEN.

62. τὸ τί ἂν θελοὶ καλεῖσθαι αὐτόν.] The *Vulgate* seems to have read τὸ, τίνα θελοὶ, WHICH of the two he would have him called—whether *Zacharias* or *John*. Dr. OWEN.

64. Ἀνεώχθη δὲ τὸ στόμα—καὶ ἡ γλῶσσα.] The tongue is not said to be opened, though the ear is: connect therefore ἡ γλῶσσα with ἐλάλει; καὶ ἡ γλῶσσα αὐτοῦ καὶ ἐλάλει, and his tongue ALSO spake praising God. A Pleonasm of the latter καὶ, as ch. ii. 21, καὶ ὅτε ἐπλήσθησαν ἡμέραι—ΚΑΙ ἐκλήθη. *Elsnerus*.—A common construction for the verb to agree in sense with either substantive, as in Homer, σῖτον καὶ οἶνον ἐδόσεις. See *Upton* on Shakspeare, p. 392, ed. 2. Obs. Misc. vol. II. tom. i. p. 170.

Ibid. καὶ ἡ γλῶσσα] subaudi ἐλήθη. *Professor SCHULZ*.

66. Τί ἄρα τὸ παιδίον τοῦτο ἔσται;] Rather, Τίς ἄρα, i. e. *ωιδιπός*. As viii. 25, Τίς ἄρα οὗτός ἐστι; and the Vulgate, *Quis, putas, puer iste erit?* *Pricæus*, & *Lectiones Bogardi*.

69. ἐν τῷ οἴκῳ Δαβὶδ] *In the family of David*, not in *Bethlehem*, as *Theophylact* interprets it; which would have been ἐν πόλει Δαβὶδ, which distinction is kept ch. ii. 4. *MARKLAND*.

70. καθὼς ἐλάλησε &c.] This verse should be in a parenthesis, that *σωτηρίαν*, ver. 71, may be in apposition with *κέρας σωτηρίας*, ver. 69. *Hath raised up a horn of salvation*, which is a *deliverance from our enemies*. *Camerarius*, *Homburg*.—Or the sense of ἐλάλησε is, *as he promised* (see ver. 55) *a salvation from our enemies*.

73. Ὁρκον ὃν ἄμοσε] By Ὁρκον *Bos* understands κατὰ ὄρκον. It would be plainer Ὁρκου, as *Theophylact* reads, and *Vitringa*, Obs. Sac. l. i. ch. vi. pp. 212, 213. But the antecedent is, as not unusual, put in the same case with the relative, and the construction of the whole will be thus: ἘΝ Τῷ ποιῆσαι—καὶ μνησθῆναι διαθήκης—ὃν ὄρκον ἄμοσε, *by performing the mercy to our fathers, and by remembering his holy covenant, viz. the oath which he swore to Abraham, of granting us to serve without fear*. *Euthymius*, *Maldonat*, *Bengelius*, &c.—Not, with the Vulgate and *Erasmus*, the ΟΑΘΗ which he would give us; τοῦ δοῦναι being part of the oath itself, and therefore should begin ver. 74, *to remember—the oath which he swore—viz. to give us the power of serving him, &c.* *Vitringa*, ubi supra.—Connect it, τοῦ δοῦναι ἡμῖν ὄρκον, *to give us the oath which he swore to Abraham our father, viz. Gen. xxii. 18, In thy seed shall all the nations of the earth be blessed*. This oath (that is, the subject of it, *the Messiah*) God is now about to give us, says *Zacharias*. Ποιῆσαι and μνησθῆναι [ἐνεκα] τοῦ δοῦναι. Ἐτοιμάσαι—τοῦ δοῦναι, ver. 77. Ἐπιφάναι—τοῦ καλεῦσθαι, ver. 79. Παρασιῆσαι—τοῦ δοῦναι, ii. 22, 24. *MARK-*

*LAND.*

LAND.—Dr. Hammond connects ἀφόβως with ῥυσθένεις, *nobis sine timore ereptis*, according to Irenæus, l. iii. c. 11, and many antient copies, which join ἀφόβως ἐκ χειρὸς without any comma between; being delivered without the *apprehension* of danger. He confounds, I think, the double signification of φόβος, *fear*, neutrally, and *terror* actively. Ἀφόβως should have a comma after it, and be connected with λαμβάνειν, *that we, being delivered out of the hands of our enemies, might serve him without fear*, as Beza, the English Version, &c.

76. Προφήτης ὑψίστου κληθήσῃ] It has been suspected that the Evangelist wrote Προβήτης, *præambulator*, from προβαίνω, as διαβήτης from διαβαίω, which the Librarians, not understanding, changed to Προφήτης. Schmidius.

78. διὰ σπλάγχνα ἐλέους] This should not begin a sentence, as in the Edd. but connect with ἐν ἀφέσει ἁμαρτιῶν αὐτῶν; *by remission of their sins, THROUGH the tender mercies of God*. Beza, Schmidius, Bengelius.

Ibid. ἐπισκέψατο ἡμᾶς ἀνάοκλη ἐξ ὕψους] F. ANQŒEN ἐξ ὕψους. Christ might be called the *Day-spring*, but he is not the person spoken of. *Pricæus*, R. Bentley.—F. ἀνάοκλη ἐξ ὕψους ἐπιφᾶναι, the nominative before the infinitive, instead of the accusative: *By which he hath visited us, THAT the day-spring from on high might appear to those that sat in darkness*. Homberg.—A nominative before an infinitive, Jensius (Lect. Lucian. lib. i. c. 7. p. 70) says is not allowable, unless it refers to the nominative of the preceding verb: Ἐγὼ φημι εἶναι πλούσιος, *I say, I am rich*, is Greek, though σὺ εἶναι πλούσιος be not so. But Ælian, V. H. xiii. 43, καὶ ἔλεγον τὴν Τύχην αἰτίαν εἶναι, Τιμόθεος δὲ οὐδένος, *They said, that Fortune was the cause of all his success, but that Timotheus had nothing to do in it*. See more in Perizonius in loc. and in his Index, voc. *Infinitivus*.—I would put ἀνάοκλη ἐξ ὕψους appositively to Θεός. Ἀπὸ ὕψους ἡμέρας, Psalm lv. 2. But this whole place is capable of different punctuations and explications, as is likewise the foregoing part of Zachary's *προφητεία*, from ver. 68. Δύναμιν ἐξ ὕψου, xxiv. 49. MARKLAND.

78. ἀνάοκλη ἐξ ὕψους,] The punctuation is wrong. Place the comma after ἀνάοκλη, that ἐξ ὕψους may be joined with ἐπιφᾶναι: *adspectus nos ortus, i. e. sol oriens, ut ex summo cæli (ex Zenith) illustret in tenebris, & umbrâ mortis sedentes*. Professor MICHAELIS.

## CHAPTER II.

1. ἀπογράφεσθαι] Cod. R. Steph. 8vo. has τοῦ ἀπογράφεσθαι, sc. ἕνεκα, which completes the *grammar* of the sentence. Dr. OWEN.

2. Αὕτη ἡ ἀπογραφή πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηναίου] This, perhaps, came into the text from the margin of some sciolist, who confounded the registering under Herod with the noted tax made by Cyrenius, after the death of Archelaus, Acts, ch. v. 37. A. D. 8. U. C. 761. when Judæa was made a Roman province.—Or, for Κυρηναίου, we should read Κυνθιλίου, or Κ. Οὐάρου, *this first registering was when Quintilius Varus was governor of Syria*; for so he was at the death of Herod, having succeeded to Saturninus, Jos. Ant. c. v. 2. and c. xiii. 5. *Beza, Lud. Cappell. Hist. Jud. Compend.*

II. The testimony of Tertullian being express, adv. Marcionem, 1. iv. c. 19, *Census constat actos in Judæa—per Sentium Saturninum*, Valensius in Euseb. H. E. i. 5, would read ἡγεμονεύοντος Σατουρνίνου. To reconcile Luke and Tertullian together, Mr. Whiston, in his Harmony, and Prideaux suppose, that this was the second census in the Ancyran marble, A. U. Var. 746. when Marcus Censorinus and C. Asinius Gallus were Consuls: That Saturninus, having first carried it on within his own province, executed it in Judæa, the neighbouring country, U. C. Var. 749, three years after the date of the decree: That the *tax*, in consequence of his *registering*, was not levied till about eleven years afterwards, as mentioned in the *Acts*, when, it is allowed, Cyrenius was president of Syria: That the first verse therefore of this chapter relates to the act of Saturninus, *viz.* the *registering*, the second to that of Cyrenius, the *levying* of the tax. Against this supposition it is objected by Dr. Lardner, *Credibility of the Gospel History*, b. ii. c. 1. that the census mentioned in the Ancyran marble was of Roman *citizens* only: CIVIVM ROMANORVM CENSA SVNT CAPITA, the number amounting to 4,233,000; much too small a number for the *inhabitants* of the Roman Empire. 2. The consulships in the marble do not denote the year in which a census was begun, but in which it was finished, as is evident from the first and last census

census mentioned in it. The first when Agrippa was consul with Aug. VI. in which Dio, l. liii. p. 496, says, τὰς ἀπογραφὰς ΕΞΕΤΕΛΕΣΕ. The last census was when Sextus Pompeius and Sextus Apuleius were consuls, U. C. Var. 767, in which very year Augustus died. The census could not have been only begun, because the number of citizens are expressed. Mr. Masson observes, that the second census, according to Dio, l. liv. p. 545, was probably not in the consulship of Asinius Gallus and Censorinus, but three years sooner. See Janus Christo nascente reseratus, pp. 196 and 282. And, though Mr. Chishull's copy represents those consuls' names more fully than heretofore, we must still doubt the validity of it.

III. Others for *πρῶτη* would read *πρὸ τῆς*, *this registering was BEFORE THAT of Cyrenius*; or, with Theophylact, think that *πρῶτη* will bear that sense. But Mr. Reynolds has shewn, *Census habitus nascente Christo*, Append. c. i. ii. iii. that the several instances urged for this sense of the word are not to the purpose; and that John i. 15, *ὅτι πρῶτός μου ἦν*, if supposed to be similar, is used so once only, by a Hebraism peculiar to that writer. And even allowing *πρῶτος* for *πρότερος*, we still want authority for another enallage of *πρῶτη ἡγεμονία* for *πρότερον τοῦ ἡγεμονεύειν Κυρήνιον*, as is urged by Isaac Casaubon, c. Baron. Exere. i. c. 32.

IV. The general solution from Beza, &c. is, that while Saturninus was governor of Syria, Cyrenius was sent to him as Legate extraordinary, to assist in making this census in Syria and the neighbouring country; whence he likewise, as is not unusual, is styled *ἡγεμονίαν τῆς Συρίας*. But it seems a degrading of Cyrenius, who, by his services, had merited the highest honours, to be sent as a deputy to Saturninus, on an office which was commonly allotted to the Roman knights: see Perizonius, *De Augustea orbis descript.* § 17. On the other hand, to give Cyrenius superior or equal power with Saturninus, in Syria, the province of which he was the ordinary governor, would have been an affront; especially considering that Saturninus was his equal in every respect, and superior in some; being of a better family, and elder consul by seven years. To get rid of this difficulty, Dr. Lardner proposes,

V. His own ingenious solution; *viz.* That Cyrenius was sent with an extraordinary commission indeed, but into Judæa only, which was not then annexed to Syria, to assist Herod in making this census: That the decree for registering *πάσαν τὴν οἰκουμένην* extended no further than Judæa.

Judæa, over which Herod was king. See Exod. xvi. 35. That ἡγεμονίας τοῦ Κυρηναίου is not the genitive absolute denoting time, but the genitive of the agent: *This was the first registering of Cyrenius [afterwards] governor of Syria*: That present participles are often used for nouns of office: Τῷ βασιλευσὶ Μάρκῳ θυγατέρες μὲν ἐγένοντο πλείους, ἄρρενες δὲ δύο, *To the EMPEROR Marcus were born several daughters, and two sons*: Herodian; l. i. c. 2. Yet several of those children were born before he was emperor.

I would add, in confirmation of this solution, that subsequent titles of honour were often connected with transactions which preceded those titles: as ὑπάσιονος Λουκίου Οὐαλερίου Πότιτου καὶ Τίτου Μαλλίου Καπίτωλίνου, *the consuls were L. Valerius Potitus and T. Manlius [afterwards called] Capitolinus*. Dion. Hal. i. c. 74. This method, however common, has deceived the most learned, as Perizonius has shewn in his *Dissertationes Historicæ*, c. vii. p. 305, &c.; among the rest, Augustus himself, who, discovering this inscription on a statue, A. CORNELIVS M. F. COSSVS COS.—SPOLIA OPIMA DEDICAVIT, concluded Cossus dedicated those spoils during his consulship; which were dedicated some years before it. See Livy, l. iv. 20. and Perizonius, as above cited.

After all, it must be owned, however this may clear up St. Luke's narration, it sets him at a greater variance from Tertullian, who says, the enrolment was made *PER Sentium Saturninum*: whereas, by this account, he had no hand in it. 2. Mr. Wetstein observes, that though it was usual to carry on a census through the provinces, yet we do not find Roman legates deputed into tributary kingdoms for that purpose; and that such an innovation raised a rebellion among the Clitæ, after the death of their king, Tac. Annal. l. vi. c. 41. He supposes then (with Allix, *De anno & mense natali*, &c. p. 18), that the oath of fidelity to Augustus, at this time exacted of the Jews, Jos. Ant. xvii. 2. 4. which usually accompanied a census (see Plaut. Præf. in *Pœnulo*, ver. 55, & seq. and *Triummus*, IV. 11. 30), is called ἀπογραφὴ; but leaves us in the dark why Cyrenius should now be governor of SYRIA. The whole probably is a gloss added by some unskilful transcriber, as, I now find, Bp. Chandler thought, *Vindication of the Doctrine of Christianity*, vol. ii. p. 436. W. B.

2. Κυρηναίου] F. Κυρίων, as Jos. Ant. xviii. c. i. & Fasti Rom. *Quirinus*, and Tac. Annal. ii. 4. *Erasmus, Beza, Jac. Gronovius*, in Tac.—It was usual for the Greeks to give to Roman proper names the termination in *ιος*, as Pupienus, Πουπήριος on Coins. Nautes, Ναύτιος in Dion. Halicarn. Cæles Vibenna, Κοήλιος. *Perizon. de Aug. orb. descript. § 30.*

7. “In a manger,” in the open air. See *Horrei Dissertationem*. Κατάλυμα, supper-room, put for the whole house. See Exod. xv. 13. and iv. 24. where κατάλυμα is an inn or lodging-place. **WESTON.**

8. ἀγραιυλοῦντες] The Vulgate *vigilantes*, which read therefore ἀγραιυλοῦντες. *Maldonat.*—ἀγραιυλοῦντες signifies *vigilantes*, as the Vulgate translates: *Hesych.* Ἀγραιυλοι, οἱ ἐν ἀγραιῷ νυκτερεύοντες. Νυκτερεύειν, ἀγραιυλοῦν.

11. ὅς ἐστι Χριστός Κύριος] These words are very suspicious; perhaps they came hither from the margin. Ἐτέχθη is, *hath been born.*

**MARKLAND:**

*Ibid.* The words ἐν οὐρανοῖς Δαβὶδ must not be joined with the word Κύριος, but with that of ἐτέχθη, and consequently after the words σατῆρ and Κύριος. *Præje in the Bremish Bibliothecæ, vol. V. p. 971.*

*Professor SCHULZ.*

13. αἰνούσαν—καὶ λεγόμενον,] scilicet ἀφύλων, implied in the preceding words θηρασίης οὐρανοῦ. *Dr. OWEN.*

14. ἐν ὑψίστοις Θεῷ] Some read with a colon at ὑψίστοις *Glory in the highest: because peace is made between GOD and MAN. Dun. Heinsius.*—Or, *Glory to God on high and on earth Peace among men is the good will of God. Mosheim.*—Or, *since his good will is manifested towards men, i. e. ἐν ἀνθρώποις εὐδοκία αὐτοῦ ἐστίν.* Jo. Alberti.—Leave out ἐν before ἀνθρώποις εὐδοκία, with the Vulgate. *Erasmus, Ep. 802. and Edit. 1, 2, 3, Glory to God in the highest, peace on earth, good will to men.*—Or perhaps thus: *May the good will of God towards men be the occasion of glory to him in heaven, and of peace upon earth.* **MARKLAND.**—Or, *Glory be to God in heaven and on earth; there is the peace of good-will towards men.* Bp. PEARCE, Com. in loc.—The article ἡ, before ἐν ἀνθρώποις, may be supposed to have been lost in the foregoing word εἰρήνη. Ἐν ἀνθρώποις for εἰς ἀνθρώπους ἡ εὐδοκία, as Phil. ii. 13, and ἐστὶν is understood, not ἐστίν. **MARKLAND.**

*Ibid.* Beza takes the words ἐν ἀνθρώποις εὐδοκία to be an interpolation; which has been refuted by Jac. Hase, *Bibl. Brem. Fasc. V. p. 713.*—

Alex..



Alex. Morus reads *εὐδοκίας*, wherein he has some old MSS. Hammond and Clerk on his side. St. Jerome read in the same manner, as may be seen from his twenty-seventh Letter to Eustachius, cap. IX.—Mörl, in Scholiis Philolog. p. 124, reads *εὐδοκία*, with an iota subscriptum in dativo: Deo in excelsis sit gloria, et in terra sit pax, quæ oritur e gratiâ Dei erga homines, quam ostendit in nativitate filii sui. *Prof. SCHULZ.*

15. *καὶ οἱ ἄνθρωποι, οἱ ποιμένες*] Though such apposition of two substantives be not uncommon, yet here one of them, especially with the *article*, seems quite sufficient. Hence then, in conformity with two MSS. and with the *Vulgate, Syriac, and Coptic Versions*, leave out the words *καὶ οἱ ἄνθρωποι*, as a marginal gloss, inserted by way of contrast to *οἱ ἄγγελοι*, just preceding. *Bp. BARRINGTON, Dr. OWEN.*

*Ibid. τὸ ῥῆμα—γεγονός*] See Gen. 10. ex vers. Aquilæ. So *λόγος* is often put for *τί*, as *verbum* in the same manner by the Latins. See Gronovius upon Plautus, Curcul. I. iii. 56. and Scaliger on Plautus's Casin. V. iv. 17. *MARKLAND.*

*Ibid. Barkey* (Miscell. Groning. vol. II. p. 85) puts a comma after *ἄνθρωποι*, that the sense might be, *et factum est ut angeli et homines ab eis discesserunt in oelum, pastores dixerunt alii ad alios.* Under the name of *homines*, he understands Enoch, Elias, Moses, who are said to have appeared with the Angels. *Professor SCHULZ.*

19. *συνῆρει τὰ ῥήματα ταῦτα, συμβάλλουσα ἐν τῇ καρδίᾳ*] Connect *ἐν τῇ καρδίᾳ* with *συνῆρει*, *Mary, understanding these things, kept all in her heart*, Dion. Hal. Antiq. Rom. I. p. 19, *Οὐχ εἶχον τὰ λεγόμενα συμβάλλειν, they could not comprehend what was said.* *Palairer.*

21. *Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι*] Some would connect this with what precedes, and make *ἀντίγαλον*, ver. 22, the leading verb to the whole: *and when eight days were accomplished—and when his name was called Jesus—and when the days of purification were come.* Otherwise *καὶ* before *ἐκλήθη* seems redundant.—But *καὶ* signifies *and then*, as Matt. ix. 7. Luke ii. 28, &c. *Whitby.*

*Ibid. καὶ ἐκλήθη*] *Καὶ* abounds, as ver. 15, *καὶ οἱ ἄνθρωποι.*

*MARKLAND.*

22. *τοῦ καθαρισμοῦ αὐτῶν*] Some read *αὐτοῦ*, others *αὐτῆς*, and most *αὐτῶν*. But *αὐτῶν* is never so used as to refer to the mother and the son. Read therefore *καθαρισμοῦ* without either relative. *Bengelius.*

*Ibid.*

Ibid. *καὶ τὸν νόμον Μωσείως*] Connect this with what follows, placing a comma at *αὐτῶν*: not the days of purification were *fulfilled according to the law*; but they brought him to Jerusalem according to the law.

Elsner.

29. *Νῦν ἀπολύεις τὸν δοῦλόν σου*] Will not the sense be improved by reading this verse with an interrogation? *Bp. BARRINGTON*.—The form of the solemn blessing of the people by the priest is prescribed Numb. vi. 24. *The Lord bless thee, and keep thee! The Lord make his face shine upon thee, and be gracious to thee! The Lord lift up his countenance upon thee, and give thee peace!* Old Symeon may be thought here to allude to this custom. *Νῦν ἈΠΟΛΥΕΙΣ τὸν δοῦλόν σου, Δέσποτα, καὶ τὸ ῥῆμά σου, ἐν ΕΡΡΗΝῃ*; for so, perhaps, it should be distinguished. The sense is, *Lord, dost thou now intend to dismiss thy servant in peace, according to thy promise?* See ver. 26. Hence, I suppose, this word is taken into our solemn benediction at the dismissal of the congregation, *The peace of God, which passeth all understanding, &c.* MARKLAND.

Ibid. *ἀπολύεις* for *ἀπολύσεις*: which is very usual. I had noted that in the will of Lycon, in Diog. Laert. l. v. p. 348, ed. Casaub. *ἀπόλυσις* signifies *death*, *μὴδὰ τὴν ἐμὴν ἀπόλυσιν*. But I find this taken notice of in the Lexicons, and in Dr. Whitby, whom see. MARKLAND.

32. *Φῶς εἰς ἀποκάλυψιν ἰθνηῶν*] Or, *Φῶς, εἰς ἀποκάλυψιν, ἰθνηῶν*, *A light of the Gentiles, to the manifestation of the mercy of God.* Or, perhaps, *εἰς ἈΝΑΚΑΛΥΨΙΝ ἰθνηῶν*, *to removing the veil from the Gentiles*, 2 Cor. iii. 15. *Pricæus*.—*F. ἀγαλλίασω*, *to the joy of the nations*, *ܢܡܨܘܪ* in the margin of the latter Syriac. *Wetstein*.—Observe the distinction between *φῶς*, light, and *δόξα*, an extraordinary glory, or glorious light: *Φῶς* to the *Gentiles*; but *δόξα* to *Israel*. Acts vii. 55. xxii. 11. 2 Cor. iii. 7. MARKLAND.

Ibid. *εἰς ἀποκάλυψιν*] *Pricæus*, *εἰς ἀνακάλυψιν*: against whom see Alberti in *Periculo Critico*, p. 12. *Professor SCHULZ*.

35. *ὅπως ἂν ἀποκαλυφθῶσιν*] This to be connected with the preceding verse, the intermediate (*καὶ σου δὲ αὐτῆς τὴν ψυχὴν διελείσθαι ῥομφαῖα*) being in a parenthesis, *a mark that shall be spoken against—that the thoughts of many hearts may be opened.* Stephens, Beza, Piscator, Markland, and the English Version.—Some editions connect it with *διελείσθαι ῥομφαῖα ὅπως ἂν*—*a sword shall pass through thy soul, that the*  
c c
*thoughts*

*thoughts of many hearts may be opened*, without a parenthesis, and perhaps better.—*ἐκ* before *πολλῶν* may well be left out, as in the *Cambr.* MS.; unless you suppose an ellipsis of the word *πορευόμενοι*. *Dr. OWEN.*

*Ibid.* “Yea a sword.” See Prov. xii.—xviii. *ῥομφαίαι, λόγοι.* Revilings and calumnies pierce the soul like swords. *WESTON.*

37. *χήρα,*] With a comma; not in a state of widowhood fourscore years, but a widow, *fourscore years old.* *Grotius.*

38. *λύτρωσιν ἐν Ἱερουσαλήμ*] Perhaps *λύτρωσιν ἸΣΡΑΗΛ*, *redemption TO ISRAEL*, as it is ch. iv. 21. *Piscator, Zegerus, R. Simon, Markland.*—Connect *ἐν Ἱερουσαλήμ* with *πᾶσι*, *She spake of him to all in Jerusalem, who looked for redemption.* *Grotius.*—MS. Vatican and Vulgate read *τοῦ Ἰσραήλ*, *redemptionem Israel*, which variation probably arose from the similitude of the contraction, *ιηλ* and *ιλημ.* *Wetstein, Præf. p. 3.*

47, 48. *Ἐξίστατο δὲ πάντες—ταῖς ἀποκρίσεσιν αὐτοῦ. Καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν*] *Ἰδόντες* is *οἱ ἰδόντες*, *when they saw him*, the article *οἱ* being understood from the foregoing verse, which should be divided only by a comma from this verse; for those who saw him might more probably be said *ἐκπλαγῆναι*, than his Parents. *MARKLAND.*

48. *καὶ πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ εἶπε*] An unusual position of the words. Perhaps *εἶπε* is out of its proper place; and it should be, *καὶ εἶπε πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ. Τέκνον.* *MARKLAND.*—So read *Codd. Ephrem. Cantab. Reuchlin.* and the *Vulgate.* *Dr. OWEN.*

*Ibid.* *ὁ πατήρ σου κἀγὼ*] *Mary* is often called the *mother* of *Jesus*, and *Joseph* and *Mary* *οἱ γονεῖς αὐτοῦ*, in a *civil* sense; but *Joseph* is never called his *father* directly: for though some copies (chiefly versions) have *ὁ πατήρ* instead of *Ἰωσήφ* in this chapter, ver. 33, yet without doubt they are faulty; because in this place, when *Mary* says to *Jesus*, *THY FATHER and I have sought thee sorrowing*, he immediately gives her to understand that the title of *his Father* did not belong to *Joseph*; *How is it that ye sought me*, &c. that is, *It is strange ye should have taken all this pains in seeking me*: for where of course should a *Son* be looked for but (*ἐν τοῖς τοῦ πατρὸς*) in his *Father's House*; meaning the *Temple of God*, where they found him. Hence the expression, *the child and its mother*, is found five times in the second chapter of *Matthew*, with the same view and accuracy; to shew that *Joseph* had no such relation to the child as a *real Father* hath to *his own son*. Hence likewise, after *Mary* had conceived

ceived by the Holy Ghost, and there was now no room for Joseph's being thought the *real* Father of Jesus, then the Angel says, *Be not afraid* (do not scruple) *to take unto thee Mary thy wife.* MARKLAND.

49. ἐν τοῖς τοῦ πατρὸς μου] Not, as the English Version, *about my Father's business*—but, *in my Father's house.* Thus, *Esther* vii. 9. LXX. ἐν τοῖς Ἀμῶν, *in Haman's house.* *Jos. contra Ap.* lib. I. ἐν τοῖς τοῦ Διὸς, *in Jupiter's temple.* See more instances in *Wetstein.* Dr. OWEN.

50. τὸ ῥῆμα, for τὰ ῥήματα, as ver. 51. Dr. OWEN.

52. χάριτι παρὰ Θεοῦ καὶ ἀνθρώποις] This seems to have been a common form of speech, as κxiv. 19. δυνατὸς ἐν ἔργῳ καὶ λόγῳ, and that which follows, ἐναντίον τοῦ Θεοῦ, καὶ παρὰ τοῦ λαοῦ. So in Josephus, *Ant. Jud.* VI. xi. 1. ὁρῶν γὰρ τὴν Δαυίδην παρὰ τῷ Θεῷ, καὶ παρὰ τοῖς ὄχλοις εὐδοκίμῳητα. Beza mentions a MS. in which ἡλικία is placed first before σοφία &c. MARKLAND.—It is so placed in Cod. Cantab. and Cod. R. Stephani Octav. Dr. OWEN.

## CHAPTER III.

5, 6. πληρωθῆσθαι — ταπεινωθῆσθαι — ἔσθαι εἰς ἄδαξ λείας — καὶ ὄψθαι πάντα σὰρξ &c.] So, I believe, the place should be connected. The Futures are put for Imperatives, πληρωθήτω, ταπεινωθήτω, ἔστω, after the manner of the Hebrews. So *Matt.* v. 48, and often, *let every valley be filled up, and every mountain and hill leveled, &c.*; and then the Great King will make his entrance, *and all flesh* (Gentiles as well as Jews) *shall see the salvation of God.* MARKLAND.

7. τίς ἐπέδειξεν ὑμῖν φυγεῖν] F. τίς ὑποδείξει, *who will warn you to flee?* &c. Maldonat.

11. "Two coats." Nymphodorus tells us, that Sesostris, willing to make his female subjects masculine, and his male effeminate, commanded the women to wear two coats, and the men one. Scholium ad Sophocli. *Oedip.* Col. ver. 337. WESTON.

16. ἐν πνεύματι ἁγίῳ, καὶ πυρὶ] Dele ἁγίῳ, as Tertullian reads, and which, St. Augustine says, St. Luke did not add. MARKLAND.—The MSS. favour the common reading. Dr. OWEN.

19. καὶ περὶ πάντων ἃν ἐποίησε πονηρῶν ὁ Ἡρώδης] These words are put in a parenthesis, and thus translated by Knatchbull: *etiam proæ (περὶ) omnibus quæ fecerat malis Herodes.* *Professor SCHULZ.*

21. καὶ Ἰησοῦ βασιθεύσης] Perhaps, καὶ τοῦ Ἰησοῦ: the reason of which is, because Ἰησοῦς is *one Jesus, any Jesus*, which was a very common name among the Jews: but *the Jesus*, of whom this is the History, is ὁ Ἰησοῦς, as may be observed in hundreds of places in these writers; and I am of opinion, that, wherever the article is omitted, it has been owing to chance, or to the negligence of transcribers: *except* where this word Ἰησοῦς begins a sentence, as ch. iv. 1. and elsewhere; the reason of which I do not know: *or*, where some descriptive epithet follows, which has the effect of the article, as Ἰησοῦς Χριστός, Ἰησοῦς ὁ Ναζαρηαῖος, &c. But if any word whatever goes before Ἰησοῦς, it may be observed that the article is generally expressed, and, I believe, *always* was originally. For when one observes any thing proceed regularly for above *six hundred times* in the *Gospels* and *Acts*, and sees the reason of it; if he finds the same thing fail in a few instances (under *twenty*) the same reason subsisting; he cannot but conclude that the failure is owing to some *accident*, not to the authors. In our language it makes no difference, because we do not use the article before proper names, nor the *Latins*; but in Greek it is often otherwise; and I do not doubt but the Evangelists always shewed that reverence and respect to our Saviour as to call him ὁ Ἰησοῦς, *the Jesus*: except in the two cases abovementioned, the former of which I do not understand, though I find it to be so; the reason of the latter is obvious. It is remarkable that of those few omissions, six of them are after the word ἀπεκρίθη, as Luke iv. 4. John viii. 14. xiii. 7. notwithstanding ἀπεκρίθη ὁ Ἰησοῦς is used 18 times.—In John i. 46, εὐρήκαμεν Ἰησοῦν τὸν υἱὸν Ἰωσήφ &c. a comma should be put after εὐρήκαμεν, and after Ἰησοῦν, which without the article signifies *one Jesus*; for Philip here speaks of him as of one of whom he knew little more than the name. But the Historian, when he comes to speak of him, soon gives him his title, ὁ Ἰησοῦς, *the Jesus*, ver. 48; and, I believe, he did the same ver. 49 and 51, if the transcribers would have let him. So Luke v. 15, the man that was cured and learnt *Jesus's* name only, thought he was no more than Ἰησοῦς, *one Jesus*. But, when the Evangelist speaks of him in his own person, he immediately becomes ὁ Ἰησοῦς, *the Jesus*. *MARKLAND.*

23. ἦν ὁ Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος, ὧν &c.] Connect ὧν with what precedes: ἦν ἀρχόμενος ὧν is for ἦρχετο: then ἦρχετο ἌΩΝ ἐτῶν τριάκοντα for ἦρχετο ἘΙΝΑΙ ἐτῶν τριάκοντα, *he began to be about xxx years old complete.* Scal. de emend. temp. p. 255. & Grotius.—But though we say ἦρχετο ὧν, yet ἦν ἀρχόμενος ὧν is not Greek. Just as in English: *He began speaking, He began being, &c.* but not, *He was beginning speaking, He was beginning being; but He began to be.*

2. Whatever construction the Greek will bear, it is not agreeable to sense, in any language, to say, *Jesus BEGAN to be ABOUT thirty years old; it is being precise and indeterminate at the same time.* Connect then ὧν with υἱὸς Ἰωσήφ, and after ἀρχόμενος understand τῆς διακονίας, as Acts i. 22. x. 37. *He was about thirty years old, when he began the ministry.* Langius, De annis Christi.—Is. Casaub. in tom. V. of his Adversaria in Bibl. Bodl. would read ἦν—ἘΡΧΟΜΕΝΟΣ, *was about thirty years of age when he CAME on his mission, being, &c.*—Dr. Wells, in his Harmony, contends that none of the primitive writers understood ἀρχόμενος to denote the beginning of Christ's *ministry*, but his beginning to be about 30 years of age.—On the other hand, Langius says that Justin Martyr, Origen, and Euthymius, refer it to the beginning of his *ministry*.—Dr. Wells cites Eusebius, Eccl. Hist. i. 10, for his sense of the word: Ἰησοῦς ὁ Χριστὸς τοῦ Θεοῦ, ἀρχόμενος ὡσεὶ ἐτῶν τριάκοντα ἐπὶ τοῦ Ἰωάννου βάπτισμα παραγίνεσθαι, where ἀρχόμενος, he says, must refer to ἐτῶν τριάκοντα, because here is not (as Luke iii. 23) any other Verb or Participle to which it can be referred. Harmony, p. 69.—But nothing is more common than for ὧν to be understood: *Jesus the anointed of God [being, or] of about thirty years of age, comes to the baptism of John.* See of this construction 1 Tim. v. 9. For want of digesting it, the learned Author departs from all our best Chronologers, and, by placing the baptism and the 30th year of Christ's age in nearly the 15th of Tiberius, is forced, by his own confession, to compute the vulgar year of Christ only two years instead of four years earlier than the true, sect. 35, which preceded the death of Herod, somewhat before the Passover of A. D. 4. Jul. Per. 4710. The 15th of Tiberius is generally now supposed to be the time when John began the ministry of the Gospel, before the baptism of Christ. See on John, ch. vi. 4.

Ibid. *ὦν (ὡς ἐνομίξεν) υἱὸς Ἰωσήφ*] Read, perhaps, *ὦν (ὡς ἐνομίξεν) υἱὸς Ἰωσήφ), τοῦ Ἠλι*, being (as repeated indeed the son of Joseph) a descendant, i. e. grandson of *Eli*; as Gen. xxix. 5. 2 Sam. xix. 24. By which construction the supposed father is not concerned in the genealogy. *Frid. Spanheim, Ger. Jo. Vossius, de Geneal. Christi. Kidder, Dem. Part II. c. 14.*

Ibid. Thus make the interpunctuation, *Καὶ αὐτὸς ἦν ὁ Ἰησοῦς, ὡσεὶ ἐτῶν τριάκοντα, ἀρχόμενος ὦν, ὡς ἐνομίξεν, υἱὸς Ἰωσήφ τοῦ Ἠλι*. Ac ipse Jesus annorum circiter 30 fuit cum ex lege (aut ut receptum lege) esse cœpit filius Josephi. Heinsius, Exercit. p. 147. Van Til. de Anno et Die Nati Christi, Part I. cap. 4. § 7. p. 70. puts the words *ὡσεὶ ἐτῶν τριάκοντα* in a parenthesis: And this was Jesus, over whom the heaven was opened,—that Jesus, &c. Or one may divide thus the words: *Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα, ἀρχόμενος ὦν, ὡς ἐνομίξεν. Υἱὸς Ἰωσήφ, &c.* Et ipse Jesus erat circiter 30 annorum, quum inciperet, uti lege seu more constitutum erat. Filius Josephi, &c. *Professor SCHULZ.*

Ibid. This verse has greater dependence on the foregoing than is commonly apprehended. Leaving out *ὁ Ἰησοῦς*, as a marginal insertion, and *ὡσεὶ*, as inaccurate and superfluous, I would read thus: *Καὶ αὐτὸς ἦν ἀρχόμενος εἶναι ἐτῶν τριάκοντα, ὦν, ὡς ἐνομίξεν, υἱὸς Ἰωσήφ, &c.* And he was then, viz. at his baptism, just entered into the thirtieth year of his age, being in reality (as declared ver. 22) the son of GOD, but, *ὡς ἐνομίξεν*, in human estimation, and in the eye of the law, the son of JOSEPH.

*Dr. OWEN.*

## CHAPTER IV.

2. *ἡμέρας τεσσαράκοντα*] This usually begins the second verse, and is connected with *πειραζόμενος*: but the tempter did not come till Jesus was hungry after XL days, as in Matt. iv. 3. Therefore it should be joined with *ἦγεν*, he was LED to be in the wilderness for forty days. See xx. 9. Apoc. xx. 2. *Bengelius, Gnomon.*—Beza would supply from Mark i. 13, [*καὶ ἦν ἐν τῇ ἐρήμῳ*] *τεσσαράκοντα ἡμέρας.*—But it may be so understood, without such addition.

5. *ἔδειξεν*

5. Ἰδαιξεν—ἐν στιγμή χρόνου] It is impossible he should shew Christ the kingdoms of the earth in a moment, nor was it to the writer's purpose to point out in how short a time he shewed them; but the velocity with which he carried him. Placing a comma at αἰκουμένης, ἐν στιγμή χρόνου will be connected with ἀναγαγών. *Piscator*.—Others say, this was all a visionary representation: if so, the other pointing may stand.—In a literal sense all is right, if we understand πάσας τὰς βασιλείας τῆς οἰκουμένης, not of all the kingdoms of the world at large, but of all the kingdoms of the Jewish world, or Canaan. For Moses saw them all, in a moment of time, from mount Nebo. Deut. xxxiv. 1—3. *Dr. OWEN*.

*Ibid.* Kahler, *Satura duplex*, p. 25, puts the words ἐν στιγμή χρόνου, either after ἕως ἰερουσάλημ or after ἀναγαγών. *Professor SCHULZ*.

16. εἰσῆλθε κατὰ τὸ εἰωθὸς αὐτοῦ,] Distinguish, εἰσῆλθε, κατὰ τὸ εἰωθὸς αὐτοῦ ἐν τῇ ἡμέρᾳ σαββάτων, he went into the synagogue, as he was wont on the sabbath-day to do. *Theophylact, Bengelius*.

*Ibid.* ἐν τῇ ἡμέρᾳ τῶν σαββάτων] Read τοῦ σαββάτων, indeclinable, to denote the sabbath-day; σαββάτα denoting the days of the week.

*Jos. Scaliger, and Masius.*

18. οὗ ἕνεκεν ἔχριστέ· με εὐαγγελίσασθαι] Connect it rather with what follows, more agreeably to the Hebrew, *Isai. lxi. 1, The spirit of the Lord is upon me: because he hath ANOINTED ME TO PREACH the Gospel to the poor, he hath sent me to heal, &c.* *Vitranga, on Isaiah lxi. 1.*—I cannot forbear thinking that there is an ellipsis of ποιεῖν or ποιεῖν τοῦτο before οὗ ἕνεκεν for οὗ ἕνεκεν does not signify because, ὅτι: but, for the sake of which. Thus: *The Spirit of the Lord is upon me, to do that for which he hath sent me, πτωχοῖς εὐαγγελίσασθαι, &c.* which last was one of the marks of the *Messiah*, referred to by our Saviour, *Matt. xi. 5*, when John sent to him to enquire who he was. *MARKLAND*.

19. ἀποστείλαι τεθραυσμένους ἐν ἀφέσει] This clause is redundant here and in the LXX. *Isaiah lxi. 1.* as *Erasmus* observes. Some one observed that the preceding words, τυφλοῖς ἀνάβλεψιν, ill agreed with the Hebrew, and to illustrate them wrote in the margin another passage from the same Prophet, ch. lviii. 6, where it is ἀπόστειλλε τεθραυσμένους ἐν ἀφέσει, from whence it got into the text; only ἀπόστειλλε being changed into ἀποστείλαι.—He might have added a more apposite passage from ch. xlii. 7, ἀνοίξαι ὀφθαλμοὺς τυφλῶν, ἐξαγαγεῖν ἐκ δεσμῶν δεδεμένους. It is certain

*Ambrose*



Ambrose leaves out the passage, as does Eusebius in *libris ἀποδείξεως*, though he cites the verse five or six times. *Beza, Drusius, Par. Sacr.*

25. ὡς ἐγένετο λιμὸς] *F. ὥστε ἐγένετο, &c. so that there was a great famine, &c. for the famine was the effect of the want of rain.*

*Bp. PEARCE, Com. in loc.*

26. εἰ μὴ for ἀλλὰ; and so ver. 27, and Matt. xii. 4. On the contrary, ἀλλὰ for εἰ μὴ, Matt. xx. 23. So *nisi* for *sed* often in Cicero. *MARKLAND.*

30. διελθὼν διὰ μέσου αὐτῶν, ἐπορεύετο. Καὶ] This verse, with a comma only between, should be connected with the following. Διὰ seems to be put for ἐκ, as ἐκπορευομένου διὰ στόματος, Matt. iv. 4.—This in Acts xvii. 33. is ἐξῆλθεν ἐκ μέσου αὐτῶν, the very same that is meant here. It does not appear that there was any thing miraculous in this; and so Tertullian thought, *adv. Marcion. l. iv. c. 8. p. 418. MARKLAND.*

36. Τίς ὁ λόγος οὗτος, ὅτι ἐν ἐξουσίᾳ &c.] *What word is this? For with authority*—A common mistake of our Version; for, *What is this that with authority, &c.* So ver. 41, λαλεῖν ὅτι ᾔδεισαν τὸν Χριστὸν εἶναι, *to say that they knew him to be the Christ.* See Luke i. 45. *MARKLAND.*

41. οὐκ εἶα αὐτὰ λαλεῖν ὅτι ᾔδεισαν &c.] *And would not suffer them to say that they knew him to be Christ.* *Dr. OWEN.*

## CHAPTER V.

4. Ὡς δὲ ἐπαύσατο λαλῶν] So Xenophon, *Cyrop. lib. i. p. 21. Διψῶν παύεται;* where the *participle* is elegantly put for the *infinitive*. See also Matt. xi. 1. Luke vii. 45. Acts v. 42, &c. *Dr. OWEN.*

13. Θέλω, καθαρὸς θῆι] This seems to be as strong an instance of the sublime as that more noted one in Genesis, *Let there be light; and there was light.* It has been taken notice of by others. See Mark i. 41. and the note in Matt. viii. 3. *MARKLAND.*

14. αὐτὸς παρήγγειλεν—ἀλλὰ—δείξον, κ. τ. λ.] A transition, as in this text, from the *indirect* or narrative to the *direct* or positive style, is frequent in the best authors. See Xenoph. *Cyrop. lib. i. p. 44, Ὡστε ὁρᾶν &c.* The like occurs Acts i. 4. xvii. 3. xxiii. 22. *Dr. OWEN.*

16, 17. Read (Αὐτοῖς δὲ ἦν ὑποχωρῶν—καὶ Ἱερουσαλήμ) in a parenthesis, that the connexion may run thus from ver. 15. *Multitudes came together to hear, and to be healed by him of their infirmities—and the power of the Lord was present to heal them.* The like construction, Rom. v. 12. *D. Heinsius.*

22. Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;] *What reason ye in your hearts?* He knew what they reasoned; and therefore could not put the question to them in this form. There is a word wanting; which the *Cambridge MS.* supplies, by reading, conformably to St. Matthew ix. 4. ἐν ταῖς καρδίαις ὑμῶν ΠΙΟΝΗΡΑ'; but I would rather read with St. Mark ii. 8. Τί ΤΑΥΤΑ διαλογίζεσθε, &c. *Why reason ye THESE THINGS in your hearts?* *Dr. OWEN.*

24. (εἶπε τῷ παραλελυμένῳ)] The construction requires this should not be in a parenthesis, as the editions generally have it. *That ye may know, he then said to the sick, &c.* *Piscator, Bengelius.*

26. ἠσπασίς ἔλαβεν—καὶ ἐπλήσθησαν φόβου,] One of these is a gloss on the other. *Dr. MANGEY.*—The ideas are very different: *they were struck with wonder—and full of REVERENCE at the divine power.* *Grotius.*

29. τελωνῶν πολλῶς, καὶ ἄλλων] Perhaps ἄλλων arose from a contraction of ἀμαρτωλῶν, as it is in the next verse, and Matt. ix. 10.

*Dr. MANGEY.*

For ἄλλων a MS. of good note, viz. Cardinal Perroni's, reads ἀμαρτωλῶν.

*Dr. OWEN.*

30. ἐγὼ γυζον οἱ Γραμματεῖς αὐτῶν καὶ οἱ Φαρισαῖοι] Perhaps it should be οἱ Γραμματεῖς ΚΑΤ' αὐτῶν. *Beza.*—We cannot indeed say ἐγὼ γυζον αὐτῶν: but Γραμματεῖς αὐτῶν is *the Scribes of that place.* So αὐτοῦς, ver. 17. Matt. xi. 1. xii. 9. Luke iv. 15. *Grotius.*—If with *three MSS.* together with the *Vulgate, Syriac, and Coptic Versions,* we leave out αὐτῶν, the text will be less ambiguous, and more conformable to that of the other Evangelists. *Dr. OWEN.*—*Those of them who were Scribes, and the Pharisees; i. e. ἐξ αὐτῶν,* as John viii. 7. ὁ ἀναμάρτητος ὑμῶν, Xenophon, *Ἀπομνημ.* III. p. 775. *D. τῶς γραφεῖς αὐτῶν.* *Lucian. Necyomant.* p. 334. Num. xi. 6. *MARKLAND.*

32. ἀλλὰ ἀμαρτωλοὺς εἰς μέγιστον.] To qualify the sense. a comma should be placed after ἀμαρτωλοὺς, as well as after δικαίους. See Matt. ix. 13. *Dr. OWEN.*

33. Οἱ δὲ] *But others.* This answers to ver. 30. *The Scribes and Pharisees* wondered that he ate with Publicans and Sinners; *but others* (John's disciples) wondered at him for *eating at all*, viz. at the times when they fasted. MARKLAND.

35. Ἐλεύσομαι δὲ ἡμέραι, ΚΑΙ ὅταν ἀπαρθῆ ἀπ' αὐτῶν ὁ νυμφίος· τότε] καὶ should be placed before τότε, *The days shall come, when the bridegroom shall be taken away, AND then they shall fast*, as in Matt. ix. 15. Mark ii. 20. *Piscator, Markland*, on Lysias xxxvi. p. 607.—Or, placing a comma at καὶ, it will, without transposition, be connected with τότε. *Homborgius.*—But the Vulgate renders as if it was ὅταν καὶ: *The days shall come when EVEN the bridegroom shall be taken away: then they shall fast.*

36. For the explanation of this verse, see Mark i. 21.

Ibid. οὐ συμφωνεῖ ἐπίβλημα τὸ ἀπὸ καινοῦ] I believe τὸ ἐπίβλημα, τὸ &c. had been better Greek, as ch. vi. 41, τὸ κάρφος, τὸ &c. and τὴν δοκὸν, τὴν &c. But the word ἐπίβλημα is wanting in so many copies, and so unnecessary, that it seems to be an ἐπίβλημα. The nominative case to σχίζει I take to be ὁ ἄνθρωπος, to be fetched out of οὐδεὶς, which is ἄνθρωπος οὐ, as *nemo* in Latin is often *homo non*. If τὸ καινὸν be the nominative case, then after σχίζει is to be understood τὸ παλαιόν. MARKLAND.

37, 39. Καὶ οὐδεὶς] Rather, Καί· Οὐδεὶς &c. See on Matt. xi. 6.

MARKLAND.

39. πικρὸν παλαιόν, εὐθέως θέλει νέον] A regular Iambic. MARKLAND.

Ibid. After λέγει γὰρ supply ἑκαστος. But this verse is wanting in the *Cambridge MS.* and *Latin Copies*; nor are there any traces of it in the other Gospels: Dr. OWEN.

## CHAPTER VI.

1. ἐν σαββάτῳ δευτεροπρώτῳ] Several Authors strenuously assert, that the *σάββατον δευτεροπρωτον* was the *first* sabbath, ἀπὸ τῆς δευτέρας τοῦ Πάσχα, after the *second* day of the Passover: see Lev. xxiii. 15, 16. Others imagine, that it was the *second* of the *three prime sabbaths*, viz. the sabbath after *Pentecost*. I rather incline to the former opinion: but the Reader is left to his own judgement. Dr. OWEN.

Ibid.

[Ibid. ψάλλοντες ταῖς χερσίν.] These words, though omitted by the other Evangelists, are very emphatical. For the chief strength of the *Pharisees'* objection seems to lie in them. The Disciples were allowed by the Law (Deut. xxiii. 25) to *pluck the ears of corn*—but whether on the *sabbath-day* was a disputed point among the Jewish Doctors. They all however agreed that no *servile work* could be done on that day. And in the list of *servile works*, the *Misna*, Tit. *Shabbath*, cap. vii. § 2. expressly mentions *threshing, winnowing, and cleaning* corn; under which this act of *rubbing it in their hands* might be thought to be comprehended. Dr. OWEN.

9. Ἐπερωλήσω ὑμᾶς τί;] Or Ἐπερωλήσω ὑμᾶς τί; *What is it lawful?* Or, τί ἔξεστι for *πότερον*, as some MSS. and Matt. xxi. 31, τίς ἐκ τῶν δύο.

Beza, Grotius.

11. ἐκλήσθησαν ἀνοίας] Perhaps ΑΝΙΑΣ, *were filled with GRIEF.*

J. Bois.

12. ἐν τῇ προσευχῇ τοῦ Θεοῦ, in prayer to God.] *Prayer to God is προσευχή πρὸς τὸν Θεόν.* Rom. xv. 30. Acts xii. 5. ἡ δέησις ἢ πρὸς τὸν Θεόν Rom. x. 1. See Dr. Whitby here, who renders it, *or, in a house of prayer of God.* MARKLAND.

14. (Σίμωνα, &c.)] This parenthesis is unnecessary, which Beza and many editions place from this verse to the end of ver. 16. making the construction καὶ ἐκλεξάμενος—καὶ κατὰ βῆδος—ἔστη.—After ἐκλεξάμενος supply ἦν, *he chose twelve.* Vulgate, Erasmus, Bengelius.

17. ἔστη ἐπὶ τόπου πεδινοῦ] Which he might do very consistently with Matthew's account, ch. v. 1. if καθίσαντος there be translated *while he tarried*, and αὐτοῦ *there*; both which significations are frequent in these writings. Two sorts of persons are here mentioned; those who *came to hear him*, which probably included those who came from the coasts of Tyre and Sidon, and who were *heathens*, and came out of *curiosity*; and *those who came to be healed of their diseases.* MARKLAND.

18. Καὶ οἱ ὀχλούμενοι ὑπὸ πνευμάτων ἀκαθάρτων καὶ ἰθεραπεύοντο.] The Vulgate, *Et qui vexabantur, curabantur*, making the verse begin a sentence, and the latter καὶ redundant: as Lev. vii. 16. D. Heinsius.—Accordingly, some MSS. leave out καὶ.

20. Μακάριοι οἱ πτωχοί:] Commentators are divided in their opinions, whether what is here related by St. Luke was intended for what is commonly called *The Sermon on the Mount*, related by St. Matthew in the

fifth, sixth, and seventh chapters of his Gospel. If it be the same Discourse, it is much shortened by St. Luke, who relates the two first *Beatitudes* (omitting the greatest part of the rest) in the *literal* sense; whereas St. Matthew relates them in the *metaphorical*. Both might be spoken by our Saviour, and at the same time; but one Evangelist might choose to mention one part, and the other another; as is done in an hundred other places, where different circumstances of the same thing are related or omitted. It is to be remembered, that this is spoken to Jesus's disciples (ver. 20) *as such*: in which view, though it is impossible for us now to know how the parts were connected by our Saviour when he spoke it, yet it may be supposed to have been something like this:

*Happy are ye, though ye be very poor:* LUKE.

*especially those who are poor in spirit:* MATTHEW.

*Happy are ye, though ye be hungry now:* LUKE.

*especially those who hunger and thirst after righteousness.* MATTHEW.

The reasons given are the same in each Evangelist. Now, allowing that both St. Matthew and St. Luke were under the direction of the Holy Ghost in writing their Gospels, as mankind have with good reason hitherto believed, it does not seem credible, or possible, from the nature of language, that *οἱ πτωχοὶ* should of itself be put for *οἱ πτωχοὶ τῷ πνεύματι*, or that *οἱ πεινῶντες* should signify *οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην*: but it is very credible and possible that our Saviour might speak both, *οἱ πτωχοὶ*, and *οἱ πτωχοὶ τῷ πνεύματι*; *οἱ πεινῶντες*, and *οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην* and that St. Luke might relate one of them, and St. Matthew the other. So Matt. v. 42, in this Sermon at the Mount: *Τῷ αἰτοῦντί σε δίδου· καὶ τὸν θέλοντα ἀπὸ σου δανείσασθαι μὴ ἀποσφραγῆς*. In Luke below, ver. 30, supposed to be the same Sermon: *Παυλί δὲ τῷ αἰτοῦντί σε, δίδου· καὶ ἀπὸ τοῦ ἀίροντος τὰ σὰ, μὴ ἀπαίτει*. The latter parts of the verses in each Evangelist are quite different in sense; but without doubt were both spoken by our Saviour, whether at the same time and place, perhaps we shall never know for certain; and perhaps it is of no consequence whether we do or not. Nevertheless, the distinction is carefully to be observed, lest we assign the same meanings to words which are quite different, and which cannot and never were designed to express the same sense. Compare Matt. xxiii. 27, with Luke xi. 44. and see the note on Luke xvii. 6. MARKLAND.

23. καὶ ταῦτα γὰρ ἐποίησαν] καὶ τὰυτὰ, *For in the SAME manner did their fathers, &c.* And so read 26. xvii. 30.

*Beza, Isaac Casaubon, Schmidius.*

24. οὐαὶ ὑμῖν τοῖς πλουσίοις] What is contained in this and the two following verses may be supposed to be spoken to persons *absent*: as, *Woe unto thee, Chorazin; woe unto thee, Bethsaida:* and so to *Jerusalem*, Luke xiii. 34. After which, he returns again (ver. 27) to his Disciples, ἀλλ' ὑμῖν λέγω τοῖς ἀκούουσιν, &c. where again Luke omits what gave occasion to the following precept, and retains only the precept, *Love your enemies, &c.* for, as St. Luke pens his Gospel for the use of the *Gentiles* chiefly, he frequently passes over what concerns the *Jews*, and often gives the summary of Jesus's doctrine, without mentioning the *Law of Moses*, though perhaps at the same time Jesus's doctrine was founded upon, or had some relation to, the *Law of Moses*. MARKLAND.

24—26. Πλὴν οὐαὶ ὑμῖν, &c.] These verses, which some Annotators suppose to be out of place, are the most *opposite* that can be conceived. The four *woes* contained in them stand in contrast to the four preceding *blessings*, and thereby recommend those blessings with redoubled force.

*Dr. OWEN.*

30. Παντὶ δὲ τῷ αἰτοῦντί σε, δίδου] *Give to every one (παντὶ) that asketh of thee.* As great inconveniences seem to follow from this version, it seems to follow that παντὶ would be better translated *to any man* (as it frequently signifies); that is, to a man of any nation or sect, whether he be *Jew, Samaritan, or Heathen*; which division at that time comprehended all mankind; and Jesus himself gave instances of his charity (though *silver and gold he had none*) to each of the Three. The reason why he said παντὶ, *to any man*, may be seen in the Old Law, Deut. xv. 7—12. where a Jew's charity is limited to *Jews only*; but that of Jesus was to *all mankind*, though even the Apostles themselves did not understand this for several years. St. Matthew's τῷ αἰτοῦντί σε, δίδου, comes to the same thing as Luke's παντὶ, &c. MARKLAND.

Ibid. καὶ ἀπὸ τοῦ αἰροῦτος τὰ σὰ, μὴ ἀπαίτησι.] *and of him that taketh away thy goods, ask them not again.* If this be so, all laws which are made against *thieves* seem to be *unchristian*. This difficulty too arises from not attending to the signification of the words. ἀπὸ τοῦ αἰροῦτος is, *from him who taketh or receiveth: not forcibly*; of which sense of the word

word *αἶρω* see Luke ix. 3. Matt. xx. 4. x. 38. λαμβάνειν τὸν δαύρον; and so elsewhere. Then τὰ σὰ, *thy things*, means *thy charity*, that which *thou* hast given him, that which was *thy property* before thou gavest it to him; and, after it is given, it is not to be *demanded again* at any time, neither in specie, nor in an equivalent, because then it would not be a *gift* or *charity*, but a *loan*. The sense of the whole verse may be thus paraphrased: "Give to any kind of man who asketh of thee, *Jew, Samaritan, or Heathen*, provided thou art able, and that thou thinkest him a proper object of thy charity: and when he hath received thy gift or charity, do not demand it again of him." MARKLAND.

Ibid. αἰρωσὶς τὰ σὰ, μὴ ἀπαίτει.] This passage might be translated, perhaps with more propriety, instead of "of him that taketh away thy goods," "of him that receiveth thy goods, ask them not again," as in Matt. xx. 14. Ἄρον τὸ σὸν, καὶ ὑπάγε, "Take (or receive) that thine is, and go thy way." WESTON.

35. μηδὲν ἀπελπίζουτες. Read in the Masculine Accusative, μηδένα ἀπελπίζουτες, *leaving NO ONE to despair*, Matt. v. 42. Grotius, *Lud. de Dieu*, Knatchbull, Bp. Pearce.—I once read μηδὲν ΕΠΕΛΠΙΖΟΝΤΕΣ, *hoping for nothing again*, as that word is used in Arrian. Exped. i. 19. Luc. Timon, &c. But I now retain ἀπελπίζουτες, *in no wise despairing*, which is the only signification of the word, as far as I can find. Elsner.—The Preposition is often joined to the Verb, a Substantive being understood, sometimes expressed: μηδὲν ἀπελπίζουτες, scil. ἐλπίζουτες ἀπ' αὐτῶν. Thus ἀπολαβεῖν is λαβεῖν ἀπὸ τινος, Jos. Ant. l. xi. c. 6. § 2. καὶ τούτων ΑΠΕΛΑΒΟΝ ἐπὶ μῆνας ἕξ, τετρακόσαι τὸν ἀριθμὸν οὔσαι, *of these odours they partook for six months*. Athenæus, lib. xiv. p. 649. ed. Casaub. χρῶνται τῷ ἀπεσθίειν, ἀπὸ τοῦ, ἀπὸ τινος ἐσθίειν. Theophrastus, περὶ Ἀκαιρίας, has ἀπαίειν for αἰτεῖν ἀπὸ τινος; *ab aliquo petere*. This interpretation is confirmed from the words in ver. 34, παρ' ὧν ἐλπίζετε ἀπολαβεῖν, *if ye lend to those of whom ye hope to receive again*. Krebsius, Obs. in h. l.

38. "Bosom;" into your lap. There is a word on purpose to express this bosom or lap in the Greek language, called ζειρωλ, which Timæus explains to be χιλιῶνες ἀνακεκόλλαμμένοι, corrected by Ruhnkenius ἀνακεκολλημένοι. See Timæi Lex. Χιλιῶν ἀνακεκολλημένος was, in the words of Livy, xxi. 18, "Sinus ex toga factus." The Arabians, says Herodotus, ζειρὰς ὑπεζωσμένοι ἔσαν. p. 406. See Eustath. ad I. ver. 148. Od. WESTON.

40. καθήρισμένος δὲ πᾶς ἴσται ὡς] F. πᾶς ΩΝ ὡς, *Si sit sicut*. Vulgate and Syriac, Beza.—The construction is, πᾶς δὲ καθήρισμένος (ὧν); ἴσται ὡς ὁ διδάσκαλος αὐτοῦ. *But every one that is perfect, or rightly disposed, will be as his master; i. e. will be ready to undergo what his master underwent before him.* Dr. OWEN.

49. τὸ ῥῆγμα—μέγα.]. Ἡ πτώσις—μεγάλη, Matt. vii. 27. What that is, perhaps Philo the Jew may explain, *De Ebrietat.* p. 381. ed. Mangey.—μέγα πτώμα πτόλισιν, ὡς μηκέτι ἀναστήναι δύνασθαι, *Magno cecidere ibi casu.* Lucretius, I. 742. MARKLAND.

## CHAPTER VII.

3. ὅπως ἐλθὼν διασώσῃ]. In Matt. viii. 8. it is evident the centurion did not desire Jesus should come *under his roof*, but that he would cure his servant by commanding him, where he was, to be well.—Ἐλθὼν as from the centurion is contradicted by the whole narration, and probably did not come from St. Luke; accordingly I find it omitted in two MSS. Besides, if ἐλθὼν be retained, for ἐραβῶν we must read ἐραβῶνας, to agree with πρεσβυτέρους: but ἐλθὼν might very properly come after ᾧ in the fourth verse; and it looks as if it had been so originally, because Jesus *was going* with them (ver. 6), when the centurion sent to him not to come to his house: so that it will read very naturally, ὅτι ἀξιός ἐστιν ᾧ (ἐλθὼν) παρέξει τοῦτο. MARKLAND.

4. ἀξιός ἐστι ᾧ παρέξει τοῦτο:] Some MSS. read παρέξεις, others παρέξει, in the second person, as Mr. Toup, on Suidas, Par. I. p. 42, conjectured it should be read, and as Bengelius reads. But it may be παρέξει without any change, the second person of the Attic Future Tense for παρέξει, as Mr. Markland observes in *Quæstio Grammatica*, subjoined to the *Supplices Mulieres*, 4to, p. 281. and see Maittaire, *Dial. Attic.* p. 63.—Grotius reads παρέξει, by a change in the *person*, as Mark vii. 11, 12, 32. vi. 9.

5. αὐτὸς] With a capital, for emphasis sake: *he himself*, i. e. *alone*; and at his own expence, *hath built us a synagogue*. Clarke, *Paraphrase*.—The article shews that there was but one synagogue then. MARKLAND.



10. ἀσθενούσα] In strictness it should have been ἀσθενήσασα, the slave who had been ill: but this is spoken according to the then apprehension of the messengers who left him ill. So Mark v. 15. τὸν δαιμονιζόμενον, after he had been cured; and below, in this chapter, ver. 15. ὁ νεκρός.

MARKLAND.

11. ἐν τῷ ἐξῆς] Not τῇ, as some read; so ἐν τῷ καθ' ἑξῆς, ch. viii. 1.

Bengelius, in Gnom.

Ibid. ἰκανοί,] Better left out. It is wanting in three of the principal Greek MSS. and in the Vulgate, Syriac, Coptic, and Armenian Versions.

Dr. OWEN.

12. μονογενῆς τῆ μητρὶ] An Hebrew genitive case, as the Scholiast of Homer often noteth. MARKLAND.

Ibid. καὶ αὐτὴ χήρα.] It may seem, that, in apposition with μητρὶ, the construction should be, καὶ αὐτὴ χήρα: But see the close of the note on Luke i. 55. Several MSS. and Editions read καὶ αὐτὴ ἦν χήρα in a parenthesis. Dr. OWEN.

Ibid. αὐτῆ] ἀντὶ, Stephens, Beza, and the Edition of Geneva. Thus it relates to μητρὶ. Professor SCHÜLZ.

13. Κύριος] I rather think St. Luke wrote Ἰησοῦς, which is the reading of the Cambridge and another MS. as also of several antient Versions.

Dr. OWEN.

16. καὶ ὅτι ἐπισκέψατο &c.] Distinguish καὶ "Ὅτι &c. that this may be another speech of the people. MARKLAND, Dr. OWEN.

19, 20. Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν;] John knew this was the Messiah, and gives testimony of it, if we read affirmatively, *Thou art he that should come.*—*Can we then look for another?* NUM igitur aliam exspectamus? meaning that we are not to expect another. Σὺ εἶ ὁ ἐρχόμενος. ἢ ἄλλον προσδοκῶμεν; Limborch, Theol. Christ. l. iii. c. 11. 14.—In which sense it should be ΤΙ ἄλλον &c. WHY should we look for another?

21. (ἐν αὐτῷ—βλέπειν) should be in a parenthesis. ἰθιράπτυσσεν is, he had cured, and ἐχαρίσατο, had given. MARKLAND.

24. Τί ἐξεληλύθατε εἰς τὴν ἔρημον διαβάσθαι;] Ὅτι, connect διαβάσθαι with what follows, as some Latin copies: *for what went ye out into the wilderness? TO SEE A REED shaken, &c.* Brasmus, Beza.

27. (Οὗτός ἐστι &c.) in a parenthesis, because a proof of ver. 26. follows in ver. 28. MARKLAND.

28. μερίζων

28. μείζων αὐτοῦ ἐστίν] *i. e.* of greater consequence, or has greater privileges than ever John had: for he, like Moses, never entered into the Promised Land, or the *state of Christianity*: he only prepared others for it. See Dr. Whitby on Matt. xi. 11. MARKLAND.

30. Οἱ δὲ Φαρισαῖοι] This verse should not begin after a full point, as in many editions and our English version; but is a continuation of the words of Christ, describing the different reception which John's preaching met with before he was cast into prison. The common people followed him; but the purer Pharisees and wiser lawyers rejected him.

*Grotius, Clarke, Markland.*

31. εἶπε δὲ ὁ Κύριος] Dele, with the MSS. MARKLAND.

32. Ἐυλόησαμεν ὑμῶν, καὶ οὐκ ὠρχήσασθε] There is a remarkable instance of this sort of Eastern instruction, by similitude, in the first book of Herodotus, in Cyrus's answer to the ambassadors from Sardis; where Cyrus compares the Ionians to the fish that would not dance when they were piped to, ἐπεὶ οὐκ ἰμέλα αὐλιέωτος ἠθέλασαν ἐκβαίνειν ὀρχεόμενοι. Clio, p. 58. ed. Gronov. WESTON.

Ibid. "We have piped." See Hesiod. Scutum Herc. ver. 281. Pollux, lib. iv. cap. 81. WESTON.

37. γυνὴ ἐν τῇ πόλει] These words seem to shew that this woman was not Mary the sister of Lazarus, who was of *Bethany*, John xi. 1. and could not be called γυνὴ ἐν τῇ πόλει, if she could ἦτις ἦν ἀμαρτωλὸς, which is much to be doubted. MARKLAND.

Ibid. ἦτις ἦν ἀμαρτωλὸς] I should translate ἦν, *had been*. But Clem. Alex. II. 8. on it, says otherwise. MARKLAND.

44. ὕδαρ ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας] Better perhaps εἰς τοὺς πόδας, *ad pedes*, viz. *lavandos*. So c. ix. 3, εἰς τὴν ὁδὸν, *ad viam*, *conficiendam*: ibid. 13, εἰς τὸν λαόν, *ad populum*, *pascendum*. *Pricæus*.—So Matt. iii. 7. ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ, *ad baptismum ejus recipiendum*. Joseph. Antiq. l. xii. c. iv. § 3, ἀναβαίνειν ἐπὶ τὴν τελῶν ἀγὴν, *proficiscerentur ut vectigalia conducere*. Wetstein cites H. I. 174, Κήρυκες μὲν ὕδαρ ἐπὶ χεῖρας ἔχευον, which is not to the purpose: *they gave water for my feet* is different from *they poured water on my feet*.

45. ἀφ' ἧς ἐστῆλθεν] So most of the copies, and Mill, Bengelius, and Wetstein, read, *from the time I came in*. But undoubtedly εἰσῆλθει, according to a few MSS. *from the time she came in*; for she came in after

Christ, ver. 37, as Grotius observes. But Mill says, *quanquam ad sensum non multum refert*, which is truly wonderful. MARKLAND.

Ibid. "To kiss my feet." Συνέχει τούτους [πόδας] καλέχει, περιπέλειαι, θλίβει, ἀψοφῆνι φιλεῖ, καὶ υποκλέπτει τὸ φίλημα. Eustath. Ismen. p. 36.

47. ἡγάπησε πολὺ.] This *love* or *gratitude* could not be the *cause*, but was the *effect* or *consequence* of her *forgiveness*: the cause was her *faith*, ver. 50; so that the word εἶπε seems to be out of its proper place, and the argument *inverted*: instead of, *because* her sins, which were many, are forgiven, she hath loved much, or shewed much love and charity towards me. This way of writing is frequently used in the Evangelists, and elsewhere in the Scriptures. So John xii. 39. For this reason they could not believe, because Esaias in another place said, &c. instead of, For this reason, *because* they could not (or did not) believe Esaias, &c. And so again in John viii. 47. For this reason ye do not hear, *because* ye are not of God; instead of, For this reason, *because* ye do not hear, ye are not of God. There are many other instances of this in the Old Testament. See 1 Sam. ii. 25. Exod. xvi. 26. in the LXX. MARKLAND.

## CHAPTER VIII.

5. ἐξῆλθεν ὁ σπείρων &c.] It will be an Hexameter, if we read Ἐξῆλθ' ὁ σπείρων, &c. MARKLAND.

9. λέγουσες, τίς εἶη] Either, λέγουσας τίς ΕΣΤΙ, as *Lucas Brugensis*; or, λέγουσες is used for ζητοῦσες. *J. Bois*.—λέγουσες is wanting in *four MSS.* the *Vulgate*, *Syriac*, and *Coptic* Versions; and had better be left out. Dr. OWEN.

12. εἰσὶν οἱ ἀκούουσαι] Rather ἀκούσασαι, as ver. 14. and so two MSS. *Pricæus*.

12, 13. Οἱ δὲ &c.] Would it not be more natural, as well as more conformable to ver. 14 and 15, to say here Τὸ δὲ &c. + οὗτοι? Though no MSS. support this reading, yet it is plainly countenanced by the *Arabic*, *Persic*, and *Æthiopic* Versions. Dr. OWEN.

14. καὶ ὑπὸ μεριμῶν, —πορευόμενοι, συμπνίγῃσιν] Or, καὶ, ὑπὸ μεριμῶν πορευόμενοι, συμπνίγῃσιν, and, *stricken through with cares, are choaked*;

as Job xxix. 20. *καὶ τὸ τόξον μου ἐν χειρὶ αὐτοῦ πορευῆται, and my bow is stretched in his hand.*—Or, *πορευόμενοι* for *ἐμπορευόμενοι*, in merchandising are choaked with cares. Erasmus.—*Πορευόμενοι* often abounds, connected with any verb, as Matt. ix. 13. xxv. 16. &c. Grotius.

15. *οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ, ἀκούσαντες τὸν λόγον, κατέχουσι, καὶ καρποφοροῦσιν ἐν ὑπομονῇ.*] Mosheim, in the Moral of the Holy Scriptures, part II. p. 77, and part V. p. 138, takes away the two stops after *ἀγαθῇ* and *λόγον*, and puts one after *ἀκούσαντες*: so that the sense is, those who hear the word in an honest and good heart. Professor SCHULZ.

20. *λεγόντων*] Elliptically, for *ὑπὸ τινῶν λεγόντων*. Dr. OWEN.

23. *ἀφύπνωσε*] How this word comes to signify *he fell asleep*, I do not know: *ἀφύπνισμα* is of a contrary signification. It may be observed that St. Luke often uses words compounded with *ἀπὸ* in a very unusual signification, which perhaps may be Provinciality and an *Antiochism*. MARKLAND.—Though *ἀφύπνωσε* occurs in the *Aldine* edition, but not in the other editions of the *Septuagint*, in the sense of *obdormivit*—as *πίστε καὶ ἀφύπνωσε ἀναμίσρον τῶν σκελῶν αὐτῆς*, Judg. v. 27. yet I can hardly be persuaded that it was the word originally here inserted. Considering how often the vowels, and particularly *α* and *ε*, are interchanged in antient MSS. I am rather inclined to believe that St. Luke wrote *ἰφύπνωσε*, *he fell fast asleep*. Hesychius has *ἰφύπνωσαι, καθευθεῖσαι*. Dr. OWEN.—It seems to be like *ἐκνήφω*, q. d. *ἐ somno transire ad vigiliam, vigila*, Is. Casaub. ad Exerc. Bar. *ἐξένηψεν ἀπὸ τοῦ οἴνου*, 1 Reg. xxv. 37. *ἐκνήψαι ἕπνον ἀφρώστημα*, Sirac xxxi. al. xxkvi. 2.

Ibid. *συνεπληροῦντο*] Hoc dicendi genus, ut alia multa, petatum est ἐ medio. Beza.—I question greatly whether Luke wrote so. MARKLAND.—Two MSS. read *συνεπληροῦτο*, and one of them with the addition of *τὸ πλοῖον*. But the text is defensible. For Demosthenes, adv. Lept. speaks exactly in the same manner: *καὶ κηρύττειν, πρώτους γεμίζεσθαι τοὺς ὡς ἡμᾶς πλείους*. And Leucon ordered, that they who sailed to Athens should be filled, or freighted, first, p. 366. A. ed. Aur. Allob. where the sailors are, metonymically, said to be filled, instead of their ships. Dr. OWEN.

27. *ἀνὴρ τις ἐκ τῆς πόλεως,*] A certain man (who had formerly been an inhabitant) of the city. Dr. OWEN.

42. *καὶ αὕτη ἀπέθνησεν.*] He does not say *ἀπέθανεν*. *ἀπέθνησεν*, was dying: *ἀπέθανεν*, was dead. See the notes on Maximus Tyrius, ed. Lond.

Dissert. xxiv. p. 698. where this place of Luke is mentioned. So 1 Cor. xv. 31. καθ' ἡμέραν ἀποθνήσκω, *I am near dying every day of my life.* And so ver. 32. αὐριον γὰρ ἀποθνήσκωμεν, *we are liable to death; we may die, to-morrow.* When our Version says, *she lay a-dying*, the word *person* is understood after *dying*; as Matt. iv. 2. *he was afterwards an hungered*, scil. *an hungered or hungry person*, I suppose. MARKLAND.

47. ἡψάλο αὐτοῦ, &c.] Take away the comma after αὐτοῦ, and leave out the following αὐτῷ. *She declared before all the people for what cause she had touched him, and how she was instantly healed.* Dr. OWEN.

52. "And they bewailed her;" that is, literally, They cut themselves on her account. The verb is in the middle voice, ἐκόπιοιο; and the preposition διὰ is left out before αὐτήν. See this fully expressed by Luke 23—27.

WESTON.

## CHAPTER IX.

3. Μηδὲν ἀλξίτε—μητε βότθους, μητε τήρων] Osiander for μητε would read εἰ μὴ. *Take nothing EXCEPT staves, scrip, &c.*

10. εἰς τόπον ἔρημον πόλεως &c.] F. ἀπὸ τοῦ πόλεως &c. *to a desert place opposite the city called Bethsaida.* See Mark vi. 45.

Professor MICHAELIS.

12. Ἀπόλυσον τὸν ὄχλον,] Theophylact says that this means, *heal their infirmities.* He does not seem to have considered that Jesus had *already* (ver. 11) *healed them that had need of healing.* And so Matt. xiv. 14, 15. He might with more reason have said this upon Matt. xv. 23. ἀπόλυσον αὐτήν, *dismiss her*, viz. by healing her daughter. MARKLAND.

Ibid. ἀπελθούτες εἰς τὰς κύκλω κώμας καὶ τοὺς ἀγροὺς] F. καὶ τὰς ΑΓΟΡΑΣ. Dr. MANGEY.—τοὺς ἀγροὺς means here, as also in Mark vi. 36, *not country, but farm-houses.* Dr. OWEN.

13. εἰ μήτι πορευθήμετες &c.] *Except we should go and buy meat for all this people.* They did not imagine they were able to purchase food enough for such a number. Read then, Εἰ μὴ, τί πορευθήμετες ἡμεῖς ἀγοράσωμεν;—BUT, WHAT shall we go and buy food for all this people? εἰ μὴ, *but*, as Matt. xii. 4. Gal. i. 7. Or, to the same sense, it may be read

read ΚΑΙ μήτι. *Hombertius*.—These words they said, being dissatisfied and grumbling. Observe the emphatical word ἡμεῖς. MARKLAND.—ἡμεῖς is not in Mark. *Dr. OWEN*.

Ibid. Before εἰ μήτι there is plainly an ellipsis, to be supplied thus: Οὐ δυνάμεθα τι αὐτοῖς δίδοναι, εἰ μή, &c. But, to avoid this ellipsis, *Kypke*, in h. l. would read, as St. Mark does, ch. vi. 37, interrogatively: εἰ μήτι, *numquid abeuntes*, &c.? *Dr. OWEN*.

14. (Ἦσαν γὰρ ὡσεὶ ἄνδρες πεντακισχίλιοι) in a parenthesis. *ἄνδρες, men*; besides *women* and *children*, Matt. xiv. 24. MARKLAND.

18. Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον καλαμόνας, συνῆσαν αὐτῷ οἱ μαθηταί.] *As he was alone praying, his Disciples were with him.* To prevent the seeming oddness of the expression, it may perhaps be translated, *AFTER he had been praying alone, the Disciples were with him*; at least, this seems to be the sense of the place. Whether he came from prayer to them, or they to him, it is not said; nor is it of much consequence. If it can be pointed thus, ἐν τῷ εἶναι αὐτὸν προσευχόμενον, καλαμόνας συνῆσαν αὐτῷ οἱ μαθηταί, it will be signified, that the Apostles *only*, exclusive of the multitudes which usually followed him, were present. However, the following question was asked *by him*, as they were travelling. Perhaps ὡς ἐπαύσατο is to be understood after καλαμόνας: it is expressed xi. 1. MARKLAND.—Instead of συνῆσαν, which creates a manifest contradiction in the text, one copy reads συνήχθησαν. In much the same sense, but with a smaller variation, I would read (changing only η into ι) σύνησαν. *As he was alone praying, his Disciples came together unto him.*

*Dr. OWEN*.

22. υἴον τοῦ ἀνθρώπου] *i. e.* me in my human nature; not τὸν υἴον τοῦ Θεοῦ. MARKLAND.

23. καθ' ἡμέραν,] These words are wanting in above *fifty* MSS. Nor are they extant in the parallel places of the other Gospels. *Dr. OWEN*.

24. ὃς γὰρ ἂν θέλη τὴν ψυχὴν αὐτοῦ σῶσαι—ὃς δ' ἂν ἀπαλέσῃ τὴν ψυχὴν] Read ἀπολέσαι—*sc.* θέλη; as σῶσαι θέλη, just before.

MARKLAND, *Ep. FRANCE*.

25. ἡ ζημιωθεῖς;] seem to be a gloss, and to have been taken from what is found in Matt. xvi. 26. and Mark viii. 36. *Ep. FRANCE*.

26. καὶ τῶν ἁγίων ἀγγέλων.] The Syriac and Arabic Versions read, and perhaps better, καὶ μὴ τῶν ἁγίων ἀγγέλων. *Professor SCHULZ*.

28. Ἐγὼ

28. Ἐγένετο δὲ—ὡσεὶ ἡμέραι ὀκτώ, καὶ παραλαβὸν] Erasmus renders *diebus octo*, as if it was ἩΜΕΡΑΙΣ ὀκτώ, the following *καὶ* being redundant.—Perhaps, ΕΓΕΝΟΝΤΟ. *Beza*.—Rather, include in a parenthesis (μετὰ τοὺς λόγους ταύτους ὡσεὶ ἡμέραι ὀκτώ.) Ἐγένετο καὶ: as c. viii. 1, ἐγένετο—ΚΑΙ αὐτὸς διαῶδευε. x. 38, ἐγένετο ΚΑΙ αὐτὸς εἰσῆλθεν. *Elsner*.

31. ἐν δόξῃ, ἔλεγον] ἐνδοξήελεγον, joined together, *i. e.* ἐδόξαζον.

*Isaac Vossius.*

41. ἔσομαι πρὸς ὑμᾶς, to the *disciples*, who are the γενεὰ ἀπίστος: ἀνέξομαι ὑμῶν to the *scribes*; the γενεὰ διαστραμμένη, Mark ix. 19. who were disputing with the disciples. This would never have been understood, had it not been for the place in Mark; a thing not unusual in the Scriptures.

MARKLAND.

48. Ὅς εἰάν τις δεξιῆται τοῦτο τὸ παιδίον] F. ΤΟΙΟΥΤΟ τὸ παιδίον, *whosoever shall receive SUCH a child*, as Matt. xxviii. 5, and the Syriac.

*Beza, Grotius.*

50. καὶ ἡμῶν, ὑπὲρ ἡμῶν] So in Mark ix. 40. though some read there, as well as here, ὑμῶν.—When the speech is of *external* things, our Lord uses the first person, as, *Let us go to the other side*.—*we go up to Jerusalem*. But when of *internal* things, he speaks in the second, *I ascend to my Father and your Father*. Bengelius, Gnomon.

51. ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως] If by this is meant his assumption into heaven, how comes it to be said ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας, which expresseth the time *being come*; whereas there was *half a year* at least between this time and his ascension, which was not till six weeks after his *death*? Qu. ἀναλύσεως, *of his return to Jerusalem*, 2 Tim. iv. 6, where see *Beza*. Hesych. Ἀνήλυσιν, ἀνοδόν. Ἀναλύσεως and ἀναλήψεως are changed in Cyprian, Ep. viii. MARKLAND.—*When the days, τῆς ἀναλήψεως αὐτοῦ, of his retiring* (for he had retired into Galilee) *were completed, &c.* *Br. Pearce*.—The word ἀναλήψεως seems to mean, in this place, the same with ὑψώσεως; and to relate to our Saviour's *crucifixion*. This, I think, is the only sense that can support the *propriety* of the subsequent expression, πρὸς ὅσον ἐσθήριξε, *he resolutely determined*. For the scene he had to go through at his *crucifixion* evidently required great *resolution*, and *firmness* of mind; which cannot be said of his *ascension* into heaven. *Dr. Owen*.

53. *πρόσωπον—πορευόμενον*] Read, with the Vulgate, ΠΟΡΕΤΟΜΕΝΟΥ, *Facies ejus erat EUNTIS*. *Reza*.—But 2 Samuel, xvii. 11, τὸ πρόσωπόν σου πορευόμενον. *Grotius*.

62. Οὐδεὶς ἐπ'.] Vide Hesiod. Op. et D. lib. ii. v. 61, &c. *Dr. OWEN*.

Ibid. "Looking back." The man who with the plough in his hand looks back, delirat. *WESTON*.

## CHAPTER X.

1. καὶ ἐτέρους ἐβδομήκοστα,] Place a comma after ἐτέρους, that it may not seem as if he had appointed *seventy* before. *Dr. OWEN*.—*Others also*, namely *seventy*, whom he sent, &c. καὶ αὐτοὺς for οὗς, as in places innumerable. On the contrary, ἐν for καὶ αὐτὸν, John ix: 17. *before his person*, or *face*; that is, *himself*. *MARKLAND*.

3. ὡς ἄρνας ἐν μέσῳ λύκων.] *Herodot. iv. 149. ἔφη αὐτὸν καταλείψαι οἱ ἐν λύκοισι.* *MARKLAND*.

4. Καὶ μηδένα, &c.] The reason of this prohibition, see in *Lightfoot*. It seems to have something proverbial in it.

13. καθήμεναι] As this must be understood, not of the *cities*, but of the *inhabitants* of the cities, καθήμενοι may seem to be the better reading: it is supported by three MSS. But the other is the most common, as well as the most grammatical mode of speaking. So *Aristophanes*,

Ἡ πόλις γὰρ ἀχρῖῶσα καὶ φόβῳ καθημένη. in *Pace*, p. 644.

And before, p. 638—πρὸς ἀλλήλας λαλοῦσιν αἱ πόλεις,

Διαλλαγεῖσαι, &c. Ed. Amstel. 1670. *Dr. OWEN*.

Ibid. Collate Matt. xi. 21. above. *Professor SCHULZ*.

14. ἐν τῇ κρίσει] Two MSS. omit it, and *Bengelius*.

18. ἐκ τοῦ οὐρανοῦ] *from heaven*; that is, from the highest pitch of *reputation*, *power*, or *glory*. It is used in the same manner ver. 15; and in other Greek and Latin authors. *MARKLAND*.

Ibid. τὸν Σαλανᾶν, ὡς ἀσπραπὴν, ἐκ τοῦ οὐρανοῦ πεισόβα. *Hardt, Exegesis locorum difficiliorum IV. Evang. p. 330.* takes away the stop after ἀσπραπὴν, and puts it after οὐρανοῦ. *Professor SCHULZ*.

19. Ἴδού,



19. Ἴδού, δίδωμι ὑμῖν τὴν ἐξουσίαν τοῦ παλῆιν ἐπάνω ὄφειων &c.] This promise of our Saviour may receive, as Bos has observed, some illustration from Astrampsyche. *Θneirocr.* p. 5. Ὅφεις παλῆιν, τὰ κέληρα τῶν ἐχθρῶν λύει. *Serpentes calcare, aculeos inimicorum solvit.* Dr. OWEN.

Ibid. ἀδικήση] This is rightly translated *shall hurt*; for ἀδικεῖν signifies to *hurt* in any manner. See Xenophon, *Hist. Græc.* lib. vi. p. 604. B. Herodot. IV. 70. Euripides, *Cyclop.* V. 668. Lucian, *Philopseud.* p. 339. Perhaps it may be understood as if it were written καὶ οὐδὲν ὑμᾶς ἀδικήση, or ἀδικήσει, οὐ μή. MARKLAND.—The three negatives seem to be inserted for stronger confirmation. Dr. OWEN.

20. Πλὴν ἐν τούτῳ μὴ χαίρειτε, &c.] The meaning of our Saviour is, not to forbid them to *rejoice that the evil spirits (τὰ πνεύματα) are subject to them*: for that was reasonably some cause of joy; but not *so great* as that of their being *registered as citizens* of heaven. So, in the verse following, *I thank thee, O Father—that thou hast hid these things from wise and prudent men, and hast revealed them unto babes*: he does not mean to thank God for *concealing* these things from *one kind* of men; but for *revealing* them to *another*, very different from the *former*: it is the same as if he had said, *I thank thee, for that thou, having concealed these things from men wise and understanding (in their own conceits), hast revealed them to little children; yea, O Father, I thank thee, that so it seemed good to thee.* So the latter part of the verse may be translated, and the former part understood; as likewise in Matt. xi. 25, 26.

MARKLAND.

Ibid. πνεύματα ὑμῖν ὑποτάσσεται.] One would expect to find the words of the *Seventy* repeated here *verbatim*: in which case, δαιμόνια would occupy the place of πνεύματα. And so, indeed, it does in two MSS. and the *Syriac Version.* Dr. OWEN.

22. Πάντα παρεδόθη μοι ὑπὸ τοῦ πατρός μου] *All things have been delivered to me by my Father.* Not, *all power both in heaven and earth*, as is said by a learned Commentator, who quotes for it Matt. xxviii. 18. which cannot be; for that power was not given to Jesus till after his resurrection. He says here, as he does in many other places, *All things that I DO, or TEACH, all my miracles, and all my doctrines, are according to my Father's will and order: I perform nothing of myself.* St. John xiv. 10. *The words that I speak unto you, I speak not of myself; but the Father*

*Father who dwelleth in me* speaketh them: *he doth the works*. So that place is to be pointed. Again, xii. 49. *the Father who hath sent me, he hath given me a charge*, τί εἶπω, καὶ τί λαλήσω, *what to say, and what to speak*; where τί εἶπω, *what I am to BID*, or *COMMAND*, relates to his miracles; τί λαλήσω, *what I am to SPEAK*, or *teach*, denotes his doctrine: and in the same manner εἰπεῖν and λαλήσαι are frequently used in the New Testament. See the note upon the last place of John. It seems very probable that the words in the beginning of this verse, καὶ σφραφίς—εἶπε, were brought hither from the following verse, because they seem to be superfluous, and accordingly are omitted in many MSS. In the following verse they are necessary, and are confirmed from the sense in Matt. xiii. 16, 17. MARKLAND.

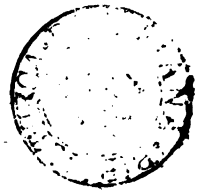
25. νομικός τις ἀνίστη] A certain lawyer stood up, *i. e.* to read the lesson, *viz.* Deut. vi. 4. &c. and, after reading it, put the questions, in answer to which our Saviour refers him to what he had read. See ver. 26.

*Lamy.*

27. ἐξ ὅλης τῆς διανοίας σου] Perhaps this is a Scholion added. See Drus. before, in Matt. xii. 37.—Or, Καὶ τὸν πλῆσιον σου, should be another question put by Christ, and αἰς σιωπῶν, the answer of the lawyer. *How is it written in the law?* Ans. *Thou shalt love the Lord thy God, &c.* *How as to thy neighbour?* Ans. *Thou shalt love him as thyself.* The duty to a man's neighbour was grown obsolete; and the lawyer asks, *Who is my neighbour?* It would be strange, that the lawyer should so readily, of his own accord, at first mention that duty, the object of which he did not understand. D. Heinsius.

29. μου πλῆσιον] πλῆσιον signifies *propè*, near; but *my neighbour* is always ὁ πλῆσιον, according to the genius of the Greek tongue. The article may have been omitted by chance, more probably than by St. Luke himself. MARKLAND on the Supplices of Euripides, ver. 110.—And so again, ver. 36: as in ver. 27. J. N.—There are two MSS. that read, ver. 29. with the article, τὸν ἐστί μου ὁ πλῆσιον. Dr. OWEN.

30. Ἄνθρωπος τις κατέβαινεν ἀπὸ Ἱερουσαλήμ εἰς Ἱεριχὰ &c.] The sense would have been more perspicuous had the position of the words been Ἄνθρωπος τις ἀπὸ Ἱερουσαλήμ κατέβαινεν &c. which would have more clearly signified that the person who was travelling to Jericho was *a man of Jerusalem, or a Jew*: for as it stands at present it may signify a man



of *any other* nation was going down, &c. whereas the person's being a *Jew* seems to be a necessary circumstance in this little history; because the *Samaritan's* charity had not been so much to Jesus's purpose, had not the object of it been a *Jew*, οὐ γὰρ συλχρῶνται Ἰουδαῖοι Σαμαρείταις, for Jews have no dealings with Samaritans, John iv. 9. Ἄνθρωπος ἀπὸ Ἰερουσαλήμ would then have been put as ἄνθρωπος ἀπὸ Ἀριμαθαίας, Matt. xxvii. 57. Λάζαρος ἀπὸ Βηθανίας, John xi. 1. Ἰωάννης ἀπὸ Γισχάλων, Joseph. Bell. Jud. ii. 21. It hath been observed, that *Trajection* of words is frequent in St. Luke. So ch. xi. 27. τις γυνὴ φωνῆν ἐκ τοῦ ὄχλου. MARKLAND.

32. ἐλθὼν] This word is evidently redundant; the import of it being contained in the preceding phrase, γενόμενος κατὰ τὸν τόπον. It should therefore, in conformity with *five* MSS. and the *Vulgate*, be left out.

Dr. OWEN.

32, 33. ἀλιπαρήλθεν. Σαμαρείτης] It is perhaps scarce worth mentioning; that in the best editions the *paragogicum*, as it is called, is here retained before the consonant Σ; by the mistake, I suppose, of one copying from another.—The word ἀλιπαρήλθε is used in a very different sense in *Sap. Salom.* xvi. 10.—In ver. 33, καὶ αὐτὸν may be either καὶ αὐτὸν τόπον, as ver. 32, or καὶ αὐτὸν ἄνθρωπον. MARKLAND.

35. δύο δηνάρια] *Two pence* is equal to the *half shekel* of the Law; a price that was to be paid yearly by every one, as a ransom for his life. See *Exod.* xxx. 12, 13, &c. Dr. OWEN.

39. αὐτοῦ.] Should have a colon after it, not a full stop, because the next verse shews the opposition of the behaviour of Martha to that of Mary. MARKLAND.

## CHAPTER XI.

2. ἐλθέτω ἡ βασιλεία σου.] Gregor. Nyssen. read, as Heinsius observes, ἐλθέτω τὸ ἅγιον πνεῦμα ἐφ' ἡμᾶς. This reading seems to be true, for the sake of the thirteenth verse. Collate my Translation of the New Testament, Par. 1774. Professor SCHULZ.

3. τὸ καθ' ἡμέραν.] Qu. is not this a gloss, explanatory of ἐπιούσιον? Otherwise would it not have been τὸν καθ' ἡμέραν? Or is τὸ καθ' ἡμέραν equivalent to σήμερον &c.? Dr. OWEN.

7. καὶ

7. *καρτεῖνος ἴσωθεν*] Read with an interrogation at the end of the verse: *Τίς ἐξ ὑμῶν ἔξει*, for *εἴ τις ἐξ ὑμῶν*, as ver. 11, *Τίνα δὲ* for *εἰ δὲ τίνα*. *Has any of you a friend, and he shall go to him at night—will he that is within say, &c.?* Bois.

Ibid. *καὶ τὰ παῖδιά μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν* and *my children are with me in bed*:] I would put a comma after *μοῦ*, and another after *ἐμοῦ*, and translate it, *and my servants, as well as myself, are in bed*; that is, my whole family is gone to-bed. I do not know any instance in the New Testament of *παῖδιον* signifying a servant or slave (*παῖς* often does); but I know that Luke often imitates the best Greek writers, who frequently use this word in that sense; which here seems almost necessary. *μετ' ἐμοῦ*, as well as *myself*, is common. Matt. ii. 3, *καὶ πᾶσα Ἱερουσόλυμα μετ' αὐτοῦ*, and *all Jerusalem as well as he*. Ps. cxiii. 13, *τοὺς μικροὺς, μετὰ τῶν μεγάλων*, *the small as well as the great*. So Gen. iii. 6; and in other Greek authors: whence the Latins put *mecum*, as well as *myself*. Hor. Ep. ii. 1. v. 87. *Quod mecum ignorat, solus vult scire videri*, *which he is ignorant of as well as myself*. *Εἰς τὴν κοίτην* for *ἐν τῇ κοίτῃ*, sc. *αὐτῶν*: which is the reason of the Article being put. MARKLAND.

11. *Τίνα δὲ ὑμῶν*] Read either, as in the latter clause, *Εἰ δέ τίνα δὲ ὑμῶν τὸν πατέρα αἰτήσῃ ὁ υἱὸς ἄρτον, λίθον ἐπιδώσει αὐτῷ*—Or, interrogatively, *Τίνα ἐξ ὑμῶν τὸν πατέρα αἰτήσῃ ὁ υἱὸς ἄρτον; ΚΑΙ λίθον ἐπιδώσει αὐτῷ*; *Shall a son ask of his father bread? AND will he give him a stone?* as at ver. 5. and ch. xiv. 5. *Piscator*.—It had been clearer, *Τίνα δὲ ὑμῶν τὸν πατέρα Εἰ αἰτήσῃ*—But it does not follow St. Luke wrote so. See xii. 10. and Matt. vii. 9. and Acts xxvii. 10. MARKLAND.

Ibid. *εἰ καὶ ἰχθῦν*] *Piscator* would read, as some MSS. do, *\*Ἡ καὶ ἰχθῦν*: but *εἰ καὶ* is used for *καὶ εἰ*. Bois.—*Τίνα δὲ ὑμῶν* &c. The text is not grammatical as it stands. *εἰ* (absorbed perhaps in the last syllable of the foregoing word) should be replaced before *τινά*, conformably to the next clause, *εἰ καὶ ἰχθῦν* &c. Or else for *εἰ τίνα* &c. read *ἐὰν τίνα*—*αἰτήσῃ*: and then *ἡ καὶ ἰχθῦν*, as some MSS. have it, will come in right. Dr. OWEN.

12. *ἐπιδώσει αὐτῷ σκορπίον*;] Between *bread* and a *stone*, a *fish* and a *serpent*, there is a similar opposition; but what opposition or connexion is there between an *egg* and a *scorpion*? Pliny says, lib. xi. 25, that scorpions bring forth worms like eggs; *Similiter his & scorpiones terrestres vermiculos ovorum specie pariunt, similiterque perimuntur*. A

friend therefore of D. Heinsius would read ἐπιδώσει αὐτῷ ΣΚΟΡΠΙΟΥ, *if he asks an egg, will he give him one of a scorpion?*—He should say, ΤΟΝ τοῦ σκορπίου.—The analogy is close and pertinent: for Bochart says, that the body of a scorpion (when it contracts itself) is like an egg. His words are these: “Ad scorpionis descriptionem pertinet corpus ovi figurâ &c.” Hieroz. pars posterior. lib. iv. cap. xxix. col. 636. *Dr. OWEN.*

Ibid. E. A. Schultz, de Paronomasiâ Servatori usitatâ, Francof. ad Viadr. 1756, p. 22, thinks that it consists in the similarity of the sound of the words נִתְּנָה and נִתְּנָה. *Professor SCHULZ.*

13. ὁ ἐξ οὐρανοῦ] *Your Father from heaven, for your heavenly Father,* is scarce right. God is never so called; but ὁ ἐν οὐρανῷ or ἐν οὐρανοῖς. Perhaps ὁ πατήρ ὑμῶν (as some MSS. have it) ἐξ οὐρανοῦ δώσει, *Your Father will give you from heaven.* Beza.—I cannot but think St. Luke wrote here ὁ πατήρ, ὁ ἐν οὐρανῷ &c. especially as St. Matthew in the parallel place has ὁ πατήρ ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς, vii. 11. If the excellent Grotius had well considered the meaning of ἐξ οὐρανοῦ, he would not have alledged the place he does in defence of it. *MARKLAND.*

14. ἐθαύμασαν οἱ ὄχλοι] *The people wondered, i. e. expressed their admiration in a favourable manner* (see Matt. ix. 33), and with marks of approbation. Upon which the Pharisees were immediately alarmed, ver. 15; and, in order to take off the good disposition which they perceived in the populace, they foolishly and absurdly impute to the *Devil a kind and humane miracle.* It is evident, from several passages in these writings, that the ὄχλοι generally were well disposed towards our Saviour and his doctrines: the great opposition he met with being from those chiefly to whom wealth, power, and authority, had furnished occasions of *pleasure, pride, and a stupid inconsiderateness.* This was the case *then*; and it is exactly the same *now*, mankind being the same in all ages. *MARKLAND.*

15. Τινὲς δὲ ἐξ αὐτῶν] not ὄχλων; but Φαρισαίων, *some of the Pharisees said.* See Matt. ix. 34. and xii. 22. *Dr. OWEN.*

16. Should be included in a parenthesis. It refers to ver. 29.

*Dr. OWEN.*

22. Ἐκὰν δὲ ὁ ἰσχυρότερος &c.] Another instance of the *inverted* manner of writing: But when another cometh upon him, or attacketh him, and taketh from him his arms on which he depended, and divideth his spoils, it is demonstrating that the other is more powerful than, &c. *MARKLAND.*

23. Ὁ μὴ συνάγων &c. seems to be taken from *the getting-in of corn*, Matt. iv. 26. MARKLAND.

36. Should not the first ἔλον in this verse be omitted?

*Bp. BARRINGTON.*

*Ibid.* Would not this verse gain a great deal of strength and perspicuity by the insertion of the Article τὸ? And should we not read, εἰ οὖν τὸ σῶμά σου ἔλον φαλεῖνόν, μὴ ἔχον τι μέρος σκολεῖνόν, ἔσται φαλεῖνόν ΤΟ ἔλον, ὡς ἔταν &c.? *Professor MICHAELIS.*

*Ibid.* Εἰ οὖν τὸ σῶμά σου ἔλον φαλεῖνόν . . . φαλίξῃ σε.] Read ὁμμά in place of σῶμά, and φαλίσει in place of φαλίξῃ. *Maldonat.* The first conjecture has also been admitted by Erasmus in his Paraphrase.

*Professor SCHULZ.*

39. το δὲ ἔσωθεν ὑμῶν] Insert a comma at ἔσωθεν, that ὑμῶν may be connected with what follows, *viz.* ἔσωθεν [τοῦ ποτηρίου], ὑμῶν γέμει ἀρπαγῆς; for Matt. xxiii. 25, καθαρῖζετέ το ἐξωθεν τοῦ ποτηρίου, ἔσωθεν δὲ ΓΕΜΟΥΣΙΝ (scil. τὸ ποτήριον καὶ πάροψις, not, τὸ ἔσωθεν ὑμῶν γέμει) ἐξ ἀρπαγῆς [ὑμῶν]. *Ye cleanse the outward part of the cup, but the inward part of it is full of YOUR wickedness.* MARKLAND on Lysias, xii. p. 559.

40. The mark of interrogation at the end of this verse should be a common stop; and ποίειν means, as Elsner has proved it, *adorn*. Collate my Version of the New Testament upon this passage. *Professor SCHULZ.*

41. Τὰ ἐνώθια] *The things which are in them*, i. e. meat and drink. This seems to have been spoken ironically; for it can scarcely be supposed that our Saviour could say *in earnest* that alms-giving could *really* compensate for *rapine* and *wickedness*: but he speaks according to their maxims and notions; which farther seems to appear from the word ἰδοὺ, and from ὑμῖν, *to you*, in your own opinion: not in the sight of God, or of good men. But, as the words τὰ ἐνώθια are ambiguous, the place is capable of a different interpretation. ὑμῖν, *vobis iudicibus, vestro iudicio*. The best Greek writers speak in the same manner. Dr. Lightfoot, I find, is partly of the same opinion. MARKLAND.—*Ibid.* As τὸ ἐξωθεν plainly relates to the *body*, and τὸ ἔσωθεν to the *mind*; so I am apt to think that τὰ ἐνώθια must here mean *right inward principles*: and that the sense of the whole is to this purpose. Πλὴν, *contrary to what you now do*, purify your hearts, rectify your dispositions, *make clean* (τὰ ἐνώθια) *all within*;  
give

give alms from right motives; and behold, take notice, all things are clean unto you. 'Αλλ', But alas! &c. Observe the connexion.

Dr. OWEN.

42, 43. οὐαὶ ὑμῖν,—ὅτι.] Better, perhaps, \*OI, qui, as in the Vulgate and Syriac. Beza.—But ὅτι is used after οὐαὶ, in Matt. xi. 21. xxiii. 13, 14, 23, 25, &c. Grotius.

44. ὅτι ἐστὶν ὡς τὰ μνημεῖα τὰ ἀθληα, &c.] How is it possible to make these words the same in sense with those of St. Matthew, xxiii. 27? Luke's graves that APPEAR NOT, with Matthew's whitened sepulchres which APPEAR beautiful OUTWARD? And yet great pains have been taken to this purpose by learned men, not considering that our Saviour made use of both the similitudes: but St. Matthew related one, and St. Luke another. See on chap. vi. 20. MARKLAND.

Ibid. οἱ ἄνθρωποι οἱ περιπαλοῦντες ἐπάνω οὐκ οἶδασιν.] The last letters of the word ἄνθρωποι, οι, being repeated, have hurt an elegant expression, οὐκ οἶδασιν περιπαλοῦντες ἐπάνω, that is, οὐκ οἶδασιν ἑαυτοὺς περιπαλεῖν ἐπάνω, and the men (the Jews) knew not that they walk over them: and by that means are unawares defiled. So 2 Cor. x. 12, συγκρίνομεν ἑαυτοὺς ἑαυτοῖς οὐ συνιοῦσιν, they do not consider that they compare themselves to themselves, which is a very unfair way of comparison: for, as Quinctilian says, i. 2, necesse est sibi nimium tribuat, qui se nemini comparat. Sophocles, *Philoct.* ver. 969, Κ' οὐκ οἶδ' ἐναίρων νεκρὸν &c. And does not know (or consider) that he is killing a dead man. The οι before περιπαλοῦντες does not appear in a great number of copies. MARKLAND.

45. τις τῶν νομικῶν] The Νομικοὶ were a species of Scribes, distinct from what were properly called the Γραμματεῖς. Our Saviour includes them all, Scribes and Pharisees, in the same charge, Matt. xxiii. 29.

MARKLAND.

48. \*Ἄρα μαρτυρεῖτε, καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν, ὅτι αὐτοὶ μὲν ἀπέκλειναν, &c.] Connect μαρτυρεῖτε—ὅτι, and put in a parenthesis (καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν). *Truly ye bear witness (and ye consent to the deeds of your fathers) THAT they killed them.* But our Version is wrong. MARKLAND.—So Br. PEARCE, with the like parenthesis, but the whole verse by way of interrogation. J. N.

49. Ἀποστέλλω εἰς αὐτούς] It is to be observed that εἰς is here used of persons, as Acts xxvi. 17, εἰς οὓς τῶν σε ἀποστέλλω: which is usually εἰς.

eis

αις is applied generally to things and places; as Grotius observes, on Luke vii. 30. See Mark ii. 1. xiii. 3, 9. Acts viii. 40. Gal. i. 39. MARKLAND.

Ibid. ἐξ αὐτῶν] Supply τινὰς, and repeat the same before ἐκδιώξουσιν. So again ch. xxi. 16. to which add Matt. xxiii. 34. John vi. 39. Rev. ii. 10.

Dr. OWEN.

53. ἀποσιμαλίζω αὐτὸν,] As one MS. Huntingdon 2, (see Griesbach's ed.) reads ἐκσιμαλίζω, to oppose, contradict; which gives a much better sense: I am for adopting it. ἐκσιμαλίζω occurs Tit. i. 11.

Bp. BARRINGTON.

## CHAPTER XII.

1. τοὺς μαθητὰς αὐτοῦ πρώτον Πρῶτον] Most of the editions subsequent to R. Stephens begin the speech with Πρῶτον. Dr. Clarke paraphrases it: ABOVE ALL THINGS beware of that Pharisaical hypocrisy, which &c. But our English Version and Bengelius interpret πρώτον, as first speaking to his disciples; afterwards he directed himself to one single person, ver. 14; then to all of them, ver. 15; then again to his disciples, ver. 22. MARKLAND.

Ibid. ἤτις ἐσὶν ἀκούσις] These words seem to be an interpolation.

Bp. PEARCE, Dr. OWEN.

3. εἶπα—ἐλάλησα] These words undoubtedly refer to our Saviour, and not to his disciples: therefore I think it probable that St. Luke wrote εἶπα and ἐλάλησα, *What I have spoken*, &c. See Matt. x. 27.

Bp. PEARCE.

5. μετὰ τὸ ἀποκτείνειν] i. e. *after he hath killed*. The sense seems to require μετὰ ΤΟΥ ἀποκτείνειν, *has power, as well as to kill, to cast into hell*: the body having nothing to fear *after* it is killed, *after* the soul is separated from it. See Matt. x. 28. MARKLAND.

6. Οὐχὶ πέντε στρουθία πωλεῖται ἀσσαρίων δύο;] *are not five sparrows (or small birds) sold for two assaria?* In Matt. x. 29. it is *two sparrows for one assarium*. Our Saviour either spoke both these sentences at the same time, and Matthew related one, and Luke the other; or he spoke them at different times. From the passages compared we learn, that as

two



two *στρούβια* were sold for one *assarium*, so two pieces of the same coin would procure five *στρούβια*. And this is still the usual practice in selling, for the encouragement of the buyer. Dr. Edward Bernard, in his *Treatise De Pond. & Mensur.* says that the *assarium* was of the value of six English grains of silver. Glossæ: Ἀσσαρίον, hic *As*, the tenth part of the Roman Denarius; and so it is used by Plutarch in *Camill.* p. 135. MARKLAND.—Στρούβια, *sparrows*, seem to be particularly mentioned, because they were sold in the Temple for the benefit of Lepers, in the cleansing of whom they were used. See *Levit.* xiv. 4. &c. Dr. OWEN.

7. Ἀλλὰ καὶ αἱ τρίχες—ἠρίθμηται] If this, and the parallel place, *Matt.* x. 30, be not an interpolation, and therefore to be omitted, it must be included in a parenthesis. Dr. OWEN.

*Ibid.* πολλῶν] Perhaps, πολλῶ, as ed. Complut. and Codd. Lat. See on *Matt.* x. 31. MARKLAND.

11. προσφέρωσιν] Perhaps *προφέρωσιν*. Professor SCHULZ.

15. ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἢ ζωῇ αὐτοῦ ἐσὶν ἐκ τῶν ὑπαρχόντων αὐτοῦ] The construction is, οὐκ ἐν τῷ περισσεύειν τινὶ, ἐκ τῶν ὑπαρχόντων αὐτοῦ, ἢ ζωῇ αὐτοῦ ἐσὶν, which we should denote by placing a comma at τινὶ and ἐσὶν, with *D. Heinsius*.—This transposition of the words is not unusual; and our Version seems to follow it. But the varieties in the copies make the true reading of this place very uncertain; and the ὅτι to some, perhaps, will make the whole sentence suspicious. MARKLAND.

*Ibid.* May not St. Luke have written ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἢ ζωῇ αὐτοῦ ἐσὶν, ἌΛΛ' ἐκ τῶν ὑπαρχόντων αὐτῷ? We do not live upon what we have superfluous, but upon the little we make use of in procuring the necessaries of life. See *Horace*, lib. 1. *serm.* sat. i. ver. 45—64.

Professor MICHAELIS.

*Ibid.* Bois (p. 226) and Theophylact agree with this sense. *Anacreon*, *Od.* XXIII. has a similar expression: ὁ πλούτος εἶγε χρυσοῦ τὸ ζῆν παρήγα θνητοῖς &c. Professor SCHULZ.

17, 18, 19. Observe the word *my*, so often repeated; *my* fruits, *my* barns, *my* goods, *my* soul: as if all these had been in his own disposal. *Philo Judæus*, *Alleg.* p. m. 65. μόνῳ ἀρμόττει Θεῷ λεγειν, τὸ ἐμόν.

MARKLAND.

20. τὴν ψυχὴν σου] He alludes to the rich man's own expression (*ver.* 19, *my* soul), and turns it against him, sarcastically. Thou fool, that  
which

which thou callest *thy* soul, is demanded of thee (*ἀπαλλοῦσιν*) as a thing not *thine own*: and whereas thou sayest *for many years*, thou shalt not outlive *this very night*. MARKLAND.

21. οὕτως for τοιοῦτος. And so perhaps Matt. ix. 33. Rom. ix. 20.

Dr. OWEN.

Ibid. μὴ εἰς Θεὸν πλουσιῶν] *is rich with no regard to God*, or, *not towards God*. So the words are to be placed and understood; *not towards God*, i. e. *with no regard to God the giver*, nor to his will and design in giving them: but who looks upon them all as *his own*, and calls them *my* fruits, *my* barns, &c. and accordingly *shuts* them all *up* for his own use only. See Philo Judæus, pp. 336, 337. οἱ δὲ λαβόμενοι μὴ ἑαυτοῖς, ἀλλὰ Θεῷ, &c. MARKLAND.

24. Ὅτι οὐ σπείρουσιν] The Syriac seems to have read better, Ὅτι οὐ σπείρουσιν, WHICH *sow* not. Beza.

26. Εἰ οὖν οὕτε] F. οὐδὲ, *ne quidem*, as in ver. 27. MARKLAND.

33. Θησαυρὸν ἀνέκλειπτον] In Apposition with βαλάθρια, as appears from οὐδὲ σὴς διαφθείρει: for Θησαυρὸς signifies not only the thing which is *contained*, gold, garments, jewels, &c. but likewise the thing which *contains*. Matt. ii. 11. and xiii. 52. MARKLAND.

35. The distinction is here wrong. This and the following verse are so near connected together, that only after καιόμενοι a comma must be put. Heumann. Professor SCHULZ.

36. ὅμοιοι ἀνθρώποις] *Like unto MEN-SERVANTS*, as in the next verse. And the same perhaps is the meaning of ἀνθρώπος, Phil. ii. 8. 1 Tim. vi. 11. and 2 Tim. iii. 17. Moses, the *servant* of God, is styled in the *Septuagint*, 2 Chron. xxiv. 6, ἀνθρώπος τοῦ Θεοῦ. Dr. OWEN.

46. διχομοῖσιν αὐτὸν,] *will separate him*. Jobius, in Phot. *Bibliothec.* cod. 211. p. 636. διχομομηθῆεις τοῦ πνεύματος, *separati à spiritu*. διχάσαι in the same sense Matt. x. 35. Plutarch in Pyrrho, p. 399. MARKLAND.

47. δαρήσειαι πολλάς.] Supply πληγὰς. So likewise 2 Cor. xi. 24.

Dr. OWEN.

48. καὶ ᾧ παραθήσο πλὴν] Theophylact reads παρακαθήσει, which seems better; because the Greeks not only generally use that word for *fidei committere*, but Paul elegantly calls the gift of the Spirit παρακαταθήκην, 1 Tim. vi. 20. 2 Tim. i. 14. But παρατιθέναι is also used in this sense, Luc. xxiii. 46. and sometimes in the Acts. Beza.

49. καὶ τί θέλω εἰ ἤδη ἀνήφθη;] F. τί θέλω εἰ ἤδη (or ἡ ἤδη) ANHΦΘΑΙ, as the Vulgate, *quid volo nisi ut accendatur*. Erasmus, Beza.—Make it two sentences: *And what is my wish? O that it were now kindled!* See xxii. 42. Grotius.

Ibid. Et quid mea? Jos. Scaliger ad loc. difficil. N. T. Colon. Allobr. 1619. 4to. Professor SCHULZ.

54. Ὅταν ἴδῃε τὴν νεφέλην] Qu. the article τὴν: it is left out, and I think rightly, in the *Alexandrian* and two other MSS. Dr. OWEN.

58. Ὡς γὰρ ὑπάγεις] The Vulgate ΔΕ, *quum AUTEM vadis*, which seems better. Beza.—Instead of γὰρ, the Vulgate reads δὲ. If γὰρ, *for*, be not faulty, δὲ must; because γὰρ, if it be a *rational*, cannot ordinarily subsist with an Imperative. MARKLAND.

Ibid. δὲς ἐργασίαν] Beza says, he never met with this way of speaking elsewhere. Salmasius, *De Foen. Trapez.* p. 480, *da operam*. It seems to be a Latinism. MARKLAND.

Ibid. Videor permultos Latinismos in Novo Test. reperisse: Δὲς ἐργασίαν ἀπηλλάχθαι: ubi vel cæcis manifestum est Romanum illud, *Dare operam*. J. Smith, A. B. Versio Græca Jewelli Apologiæ Ecclesiæ Anglicanæ, Oxon. 1639.

### CHAPTER XIII.

9. καὶ μὲν ποιήσῃ καρπὸν] Budæus and Beza make this an imperfect sentence, somewhat being understood; *sines, si quidem tulerit fructum*. Stephens and Castelio make it depend on the foregoing: *sine eum hunc annum—si FORTE fructum edet*.—The expression is elliptical. Similar instances frequently occur in the best Greek authors. See particularly Xenophon's *Cyrop.* lib. viii. (p. 657. ed. Hutch. 4to) Εἰ μὲν οὖν ἐγὼ ὑμᾶς ἰκανῶς διδάσκω οἷους χρὴ πρὸς ἀλλήλους εἶναι· εἰ δὲ μὴ, καὶ παρὰ τῶν προγεγενημένων μανθάνετε. *If therefore what I say is sufficient to shew you how ye ought to behave yourselves the one to the other, it is well; but, if not, learn it from your progenitors.* Bp. PEARCE.

16. ἰδοὺ] This answers to our *Nota bene*; and always denotes something *observable*; as here, that our Saviour should tell *how long* this poor woman had been afflicted with this distemper. MARKLAND.

17. ἐπὶ πᾶσι τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ' αὐτοῦ.] Qui. γινομένοις, expressed their joy at all the miraculous things WHICH HAD BEEN DONE; for as this was but *one* miracle, the word πᾶσι can hardly be applied to it, unless there had been several performed at the same time. There could have been no objection or difficulty if it had been καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ τῷ γινομένῳ ὑπ' αὐτοῦ. MARKLAND.—Πᾶσι is wanting in two MSS.

• Dr. OWEN.

21. εἰς ἀλεύρου σάτα τρία,] εἰς ἄλευρον. So the Italic Version, and Ambrose in his comment on the place, and in his Sermon V. constantly; not ἀλεύρου. Bengelius, Gnomon.—And this certainly agrees better with ἄλον. Dr. OWEN.

Ibid. Ἀγωνίζεσθε &c.] Our Saviour never gave a direct answer to questions of mere curiosity, as this was. John xxi. 21, Peter, out of love to John, as it seems, asked Jesus, Κύριε, οὗτος δὲ τί; Lord, but what is to become of this man? Jesus answers, *If I will that he tarry till I return, what is that to thee? follow thou me.* See another instance, John xii. 34, 35; and the note on John xxi. MARKLAND.

24, 25. καὶ οὐκ ἰσχύσουσιν, ἀφ' οὗ &c.] It seems to mean, *and will not be able, after the master of the house hath got up (from his seat) and hath shut the door: and (or then) ye, standing without, will knock at the door, saying, &c. ἔγερθῆ καὶ ἀποκλείσῃ, as ἔγερθεις ἀποκλείσῃ, which is very usual. So ἔξω ἐστάναι καὶ κρούειν, is ἔξω ἐστῶτες κρούειν. The word ἔγερθεις does not seem to relate to our Saviour's resurrection. See chap. xv. 20. MARKLAND.*

25. Ἀφ' οὗ ἂν ἔγερθῆ] It is not usual for the master to rise to shut the door; that he does before he goes to-bed.—I follow therefore the Vulgate, εἰσέλθῃ, intraverit. Castelio.—Connect this verse with the preceding, as it expresses the reason why they could not come in. *They shall seek to enter in, and shall not be able, AFTER THAT the master of the house hath got up from the table and hath shut the door, and ye shall have begun to stand without and to knock, saying, &c. BEZA.*

28. ὅταν ὀψήσθε] Some copies have ὀψισθε, with an Indicative, as ὅταν εἰθεώρῃ, Mark iii. 11.—But ὀψήσθε is more sure, the Subjunctive of the future: though the word perhaps is not easily found elsewhere.

MARKLAND.

32. *ἰάσεις*] Basil. Seleucus, p. 277, reads *δαύματα*. Prof. SCHULZ.

33. Πλὴν δεῖ με σήμερον &c.] This some ill connect with what precedes: *Say to Herod, I cast out devils—and moreover I must to-day, and to-morrow, and the following day, go.* Beza.—Others place a stop at *αὔριον*, and understand after it *δαιμόνια ἐκβάλλειν*, *Nevertheless I must to-day and to-morrow cast out devils; and the day following journey on, for &c.* Jos. Alberti Obs. Phil. ad 2 Tim. iv. 7.—The Coptic Interpreter seems to have read, *πλὴν δεῖ με εἶναι σήμερον &c.* *It is necessary that I LIVE to-day and to-morrow, and that I DIE the day following.*

Bp. PEARCE, Com. in loc.

Ibid. οὐκ ἐνδέχεται, *fieri non potest &c.*] Plato uses the word in the same sense: *εἴπερ ἐνδέχεται τοῦτο γίνεσθαι.* Si quidem id fieri potest. Phædo, § 42. p. 249. ed. Forst. Dr. OWEN.

34. ὃν τρέπον ὄρνις &c.] Though ὄρνις among the more antient Greeks signified a *bird* in general, yet it came afterwards to be applied to a *hen* in particular. See *Aristophanes*, *Vesp.* p. 811. *Euripides*, *Herc. Fur.* ver. 71. For τὴν *ἰαυίης νοσσιὰν*, several MSS. of good note read τὰ *ἰαυίης νοσσία*, seemingly more apposite to τὰ τέκνα σου. Dr. OWEN.

Ibid. You must put a note of interrogation after *πρίεργας*, which commonly stands after *ἠθελήσατε*. Bambam, Apparatus enthyemat. Part II. p. 22. Thus reads the Edition of Erasmus Schmidius. Professor SCHULZ.

## CHAPTER XIV.

5. ὄνος ἢ βοῦς εἰς φρέαρ ἐμπισεῖται] F. οἷς ἢ βοῦς. Mill. 423.—An ox and an ass are put in Scripture language for *omne genus animantium*; as in the tenth commandment, *Thou shalt not covet thy neighbour's ox, nor his ass.* And Isaiah i. 3. *The ox knoweth his owner, and the ass his master's crib.*

7. Ἐλεγε δὲ πρὸς τοὺς κεκλημένους παραβολὴν, ἐπέχων πῶς τὰς πρωτοκλισίας ἐξελέγοντο,] In the seventh canon of the sixth Council in Trullo, this is cited with a different reading and punctuation: *παραβολὴν ΕΠΙΓΩΝ*, *he said to the guests, INTRODUCING a parable shewing how they chose the first seats.* D. Heinsius.

14. *καὶ μακάριος ἔσθι &c.*] It was not our Saviour's design to say, Thou shalt be happy because they *cannot* recompense thee (for there would be no happiness in that): but because thou wilt be recompensed at the resurrection of the *merciful* or *charitable*, τῶν δικαίων: that is, at the general resurrection thou shalt be rewarded among the *merciful* or *charitable*. So chap. xv. 32. where ὅτι signifies *but*. It is as if it had been written, *καὶ μακάριος ἔσθι ὅτι (οὐκ ἐχόντων ἐκείνων νῦν ἀναποδοῦναί σοι) ἀναποδοθήσῃαι σοι, &c.* MARKLAND.

18. ἀπὸ μιᾶς παραίεσθαι] scil. γνώμης—from *one* and the *same* bad principle. Dr. OWEN.—The substantive answering to μιᾶς is supplied by παραίεσθαι, *ex una causa excusare*, from one and the same aversion.

*Lightfoot.*

24. οἱδεις τῶν ἀνδρῶν ἐκείνων] *None of those men*, indignantly: as, chap. xix. 27. *Those mine enemies.* Dr. OWEN.

28. τὰ πρὸς ἀπαρτισμόν;] Supply ἀνήκοια. And so after εἰρήνην, ver. 32. Dr. OWEN.

34. εἰάν δὲ τὸ ἅλας μωρανθῇ,] *If the salt hath lost its savour.* It is thought by some, that this parable is *unphilosophical*, and contrary to the nature of things, because, say they, *salt* cannot lose its savour, or become *infutuated*. But our Saviour seems to speak only *upon supposition*, *if the salt hath lost its savour*, not affirming or implying either that it *can* or *cannot*. MARKLAND.

35. Οὔτε εἰς γῆν, οὔτε &c.] This seems to be a kind of rustic proverb, signifying the same as *good for nothing*: and that it signifies no more, seems evident from the parallel place, Matt. v. 13. εἰς οὐδὲν ἰσχύει; where Matthew omits the proverb, but puts an equivalent to it. MARKLAND.

## CHAPTER XV.

4, 5, 6. Τίς ἄνθρωπος—Καὶ εὐρών—Καὶ ἐλθὼν] The Edd. divide this ill into three interrogations. Isaac Casaubon, after Theophylact, places only one interrogation at γείτονας, making it all one sentence. But it is best divided into two, and the interrogation placed at the end of ver. 4, as the *English Version*, *Bengelius*, &c.

4. καὶ α-

4. *καταλείπει—ἐν τῇ ἐρήμῳ, καὶ πορεύεται ἐπὶ τὸ ἀπολωλὸς*] Connect *ἐν τῇ ἐρήμῳ καὶ πορεύεται*, will he not leave the ninety and nine, AND GO INTO the wilderness after that which was lost? as Matt. xviii. 12. The mountains and the wilderness are the same. The habitation of the Baptist is called *ἐρημος τῆς Ἰουδαίας*, Matt. iii. 1. where his father lived *ἡ ὄρεινή*, Luke i. 39. *Knatchbull*, who often supposes *καὶ* transposed after a noun or verb, which is true of no one instance in the New Testament.

15. *καὶ ἔπεμψεν αὐτὸν*] *καὶ* has here again the force of a relative, and may be rendered *who*. So chap. i. 63, and often elsewhere. *Dr. OWEN*.

17. *Πόσοι μίσθιοι περισσεύουσιν ἄβλων, ἐγὼ δὲ λιμῶ ἀπόλλυμαι;*] The interrogation should be placed at *ἄβλων*, and removed from *ἀπόλλυμαι*.  
*Piscator*.

22. *σπολὴν τὴν πρώτην*] *Quales Ptolemæus Philadelphus LXX senioribus dedit: quos Josephus vocat σπολὰς ἀρίστας τρεῖς*, Ant. xii. ii. 14. Hoc sensu *δευτερεῖον τῶν ἀρμάτων*, quod Josepho concessit Pharao apud Philonem Jud. p. 369. Sic *οἱ πρῶτοι φίλοι*, quales habere solebant Reges. Joseph. Ant. xiii. v. 4. *τὰ πρῶτα μύρα χριόμενοι*, Amos vi. 6. & *Cantic. iv. 4. Athenæus, v. 6. τῆς πρῶτης ἐρίας*. *MARKLAND*.

## CHAPTER XVI.

2. *Τί τοῦτο ἀκούω;*] Elliptically for *τί ἐστὶ τοῦτο ὃ ἀκούω*, and spoken rather with indignation and astonishment than by way of interrogation.  
*Dr. OWEN*.

3. *Τί ποιήσω, ὅτι ὁ κύριος &c.*] F. *τί ποιήσω ὅτε ὁ κύριός μου &c. What shall I do, WHEN my Lord taketh away from me the stewardship?*  
*Bp. PEARCE*.

*Ibid.* "What shall I do?" See *Aristoph. Aves, ver. 1432*.

*Τὶ γὰρ πάθω; σκάπλειν γὰρ οὐκ ἐπίσταμαι.*

*Mill* found this line in *Suidas*, and thought he had taken it from the New Testament, and on that account inserted it in his various readings. See *Haremburg Spec. Expos. in Lucam, xvi. Symbol. Literar. Bremæ, 1747, p. 374. WESTON*.

3, 4. In the *Cambridge MS.* the last clause, "for it was very great," immediately follows the question, as the sense requires.

ROBERTSON, in his *Essay on Punctuation.*

8. ὅτι οἱ υἱοὶ—τῆν ἐαυτῶν εἰσι.] This passage seems to have the look of an interpolation made by some reader, who had a mind to explain the expression φρονίμως ἐποίησεν. See Matt. x. 16. Perhaps φρονίμως in this place is *cunningly, astutely*; rather than *prudenter*; as the title of the piece of Plutarch, Πότερα τῶν ζώων φρονιμώτερα, &c. MARKLAND.—Ὁ κύριος is the Steward's *Lord*, see ver. 3: but surely *he* could never utter the words that here follow, ὅτι οἱ υἱοὶ &c.; nor can I think they came from the pen of the Evangelist. Dr. OWEN.

9. τὰς αἰωνίους σκηνας.] What αἰώνιοι σκηναὶ are; I do not understand. There seems to be a sort of a contradiction in the expression; for σκηναὶ are only *temporary* conveniences, Heb. xi. 9. 2 Sam. vii. 6. αἰώνιοι are eternal. May we not read οἰκίας instead of σκηνας? This is elsewhere called *laying up treasure in heaven*, which cannot be called αἰώνιος σκηνή; one would think; but οἰκία αἰώνιος. 2 Cor. v. 1. See Heb. xi. 16. But σκηνας here signify *dwelling*s, without respect to their duration. So Rev. xiii. 6, τοὺς ἐν τῷ οὐρανῷ σκηνοῦσας must signify those *who dwell in heaven*. MARKLAND.—Σκηνή, in the *Jewish* notion of it (drawn perhaps from the Hebrew פֶּטוּחַ, habitavit), seems to imply *continuance*. Thus, Matt. xvii. 4. Peter says, *It is good for us to be, i. e. to continue, here: therefore let us make τρεῖς σκηνας three tabernacles, &c.* The *grave* is called σκηνή, Isaiah xxii. 16. LXX. But most apposite to our present purpose is 2 Esdras, chap. ii. 11. where we read in the *Vulgar Latin*—dabo eis TABERNACULA ÆTERNA: which in the *Greek* must have been δώσω αὐτοῖς Αἰωνιότης Σκηνας; the very words here used. I have some conception that it was a common phrase among the *Hellenistic Jews*, and therefore adopted by St. Luke. Dr. OWEN.

Ibid. Professor Ern. Aug. Schulze, in Commentatione de Mammonē injusto nequaquam ad cœlestia tabernacula ducente, takes the words "make to yourselves friends of the mammon of unrighteousness" to be ironical, and consequently negative; and verses 10 and 11 to be the application of the parable. αἰώνιοι σκηναὶ are, according to him, habitations of this world. Professor SCHULZ.



12. Καὶ εἰ ἐν τῷ ἀλλοτρίῳ, &c.] The meaning is, *And if ye have embezzled what another gave you in trust, how can he give you a state in perpetuity?* There is a sentiment like this in the *Antholog. Gr.* but inverted. Ἔγνω δ' αἰς οὐκ ἐστὶ κακῶς κεκρημένον ἄνδρα τοῖς ἰδίοις, εἶναι πιστὸν ἐν ἀλλοτρίοις. *Callimach. Fragm. Benth. p. 112. Dr. OWEN.*

19. "Fine linen." The parallel place omitted in our Bibles is in Proverbs xxxi. 22. where ὠψ, βύσσον, is rendered silk, which must be wrong. Ἡ βύσσος ἐστὶ λίνου τὸ εἶδος παρ' Ἰνδοῖς. *Pollux, vol. ii. p. 741. WESTON.*

24. Βάβλη—ὑδάτος] Elliptically for ἐφ' ὑδάτος. So Aratus, in his description of the constellation *Cepheus*,

— τὰ μὲν εἰς κεφαλὴν, μάλα πάλλα  
Βάβλων ὠκεανοῖο.

— Quæ quidem ad caput sunt, plane omnia

Tingens oceano. *Ed. Oxon. 1672. p. 81.*

*Dr. OWEN.*

*Ibid.* "In water." Inscriptio apud Ficoronium hunc versum habet. *Mus. Veron. cccxviii.*

ΨΤΧΡΟΝ ΤΑΩΡ ΔΟΙΗΘΟΙ ΑΝΑΞ ΕΝΕΡΩΝΑΙΔΩΝΕΥΣ.

*WESTON.*

27. ἔχω γὰρ πέντε ἀδελφοὺς] This should be in a parenthesis, the construction being,—*ut meos fratres (habeo enim quinque) commonefaciat.* *Castelio.*—These words cannot all be put in a parenthesis, because, if they be, the relative αὐτοῖς will have nothing to relate to. The position of γὰρ is very common in Herodotus, where the sense is regarded rather than the construction. To bring the sentence into regularity, it should be thus: ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρὸς μου πρὸς τοὺς ἀδελφοὺς μου, (ἔχω γὰρ πέντε) ὅπως διαμαρτύρηται αὐτοῖς &c. *MARKLAND.*

## CHAPTER XVII.

6. τῆς συκαμίνου ταύτης] To *this* sycamore-tree. It is probable that Jesus stood near a sycamore-tree, and pointed to it, when he spoke this. In *Matt. xxi. 21*, it is *to this mountain*; on which see the note.

*MARKLAND.*

7. εἰς-

7. εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ εὐθέως· Παρελθὼν ἀνάπεσαι; Ἄλλ' οὐχὶ ἐρεῖ αὐτῷ] In the first place εὐθέως is more emphatically connected with ἀνάπεσαι. Then ἀλλ' οὐχὶ ἐρεῖ should make but one question with the foregoing words: *which of you, having a servant plowing, will say to him, when he cometh from the field, Come DIRECTLY and sit down to meat: but will rather say, Make ready, &c.* So Heb. iii. 16.

Bengelius in Gnom.

9. οὐ δοκῶ.] *I think not.* After the strong interrogation that went before, this answer appears both languid and needless. It is wanting in three MSS. and in the Coptic and Armenian Versions. Dr. OWEN.

18. Οὐχ εὐρέθησαν] Read, with the Syriac, interrogatively: *Have none been found who returned,—except this stranger?* Piscator, Castelio, Pricæus, Schmidius, Elsner, &c. ἀλλογενῆς, because the Samaritans were originally Assyrians. MARKLAND.

21. ἐροῦσιν] *shall they say, i. e. shall it be said.* ἐνὶ ὑμῶν, *within you, i. e. already among you.* Dr. Whitby, and Abp. Tillotson, Sermon 40. vol. II. fol. without any instances of ἐνὶ ὑμῶν in that sense; ἐν ὑμῶν is usual. The word ὑμῶν does not here signify the *Pharisees* in particular, but *all mankind*, as xxii. 19, and often. I believe by ἐνὶ ὑμῶν is meant *an inward principle*, opposed to παραλήρησις, *observation*, or *outward shew*; as is said of the *spirit*, John iii. 8. MARKLAND.—Not, *within*, but, *among you*; and as yet confined to you. So Xenophon, καὶ ποταμῶν ἐνὶδς, *and confines you among or between the rivers.* Cyr. Exp. lib. ii. p. 115. ed. Hutch. 8vo. The sense seems to be this: Οὐκ ἔρχεται ἡ βασιλεία τοῦ Θεοῦ μὲν παραλήρησις, ver. 20. Regnum Dei intenta observatione non indiget: γὰρ—ἐνὶδς ὑμῶν ἐσίν, ver. 21. Nam, *in medio positum*, omnibus in propatulo est. Dr. OWEN.

23. καὶ ἐροῦσιν ὑμῖν] Rather, καὶ ἐὰν ἐροῦσιν. Bp. PEARCE.

Ibid. If, after Ἰδοὺ ἄρα, we insert, agreeably to several MSS. the words ὁ Χριστὸς, the speech will be more determinate, as well as more conformable to the text of the other Evangelists. Dr. OWEN.

30. Καὶὰ ταῦτα] F. ταῦτα, or τὰ αὐτὰ, as MSS. and Is. Casaubon.—It should be printed with a small κ, answering to ὡς ver. 28. MARKLAND.

31. ὁ ἐν τῷ ἀγρῷ, ὁμοίως μὴ] Distinguish ὁ ἐσίν ἐν τῷ ἀγρῷ ὁμοίως, μὴ ἐπιστρέψατω &c. The sense, if considered, requires this; ὁ ἐν τῷ ἀγρῷ is opposed to ὁ ἐπὶ τοῦ δώματος, which is supposed to be in the city.

city. MARKLAND.—Take out the comma at ἀγρῶ, and place it after δμοίως. *Bp. BARRINGTON.*

34. ὁ εἰς παραληφθήσεται] Many MSS. without the article, as ἐνός—τοῦ ἐτέρου, xvi. 13. πέντε—καὶ αἱ πέντε, Matt. xxv. 2. and here at ver. 35, ἡ is omitted in some MSS. and in Mill's text. *Bengelius, Gnom.*

Ibid. δύο ἐπὶ κλίνης μιᾶς] As it is not customary in the East for two men to lie together in one bed (see Harmer's Observations, vol. I. p. 165), so, perhaps, the true meaning of κλίνης, in this place, is, not *bed*, but *bed-chamber*. *Dr. OWEN.*

Ibid. This regards *rich men: two men lying upon one couch*; at supper, I suppose. MARKLAND.—See the note on the following verse.

35. δύο ἀλθούσαι] This regards women of inferior condition, *two women grinding together*. This division makes ver. 36, in the common editions, less necessary: δύο ἕσθαι ἐν τῷ ἀγρῶ, ὁ εἰς παραλήφθησεται, καὶ ὁ ἕτερος ἀφεθήσεται. Matthew inserts the thirty-fourth verse here; Luke omits what in Matthew xxiv. makes the fortieth verse. Our Saviour undoubtedly spoke both; but each Evangelist chose to mention a different one. MARKLAND.—Though the thirty-sixth verse be wanting in several of the Greek copies; yet, as it is to be found in several others, and in almost all the antient versions, I see no good reason, I own, why so many editions should leave it out. As to the interrogatory by which *Wetstein* would invalidate its authenticity, viz. "What could they be doing in the field by night?" it may easily be answered in the words of St. Luke— "They might perhaps be keeping watch over their flock by night," chap. ii. 8. Besides, the two first men, and the women, are in the *city*; the two other men in the *country*, conformable to ver. 31. And therefore it should seem, that without this clause the narration would be imperfect.

*Dr. OWEN.*

## CHAPTER XVIII.

1. αὐτοῖς] *to them*, i. e. to his disciples, xvii. 22, whence it should have been translated, *that they ought always to pray*; not *that men ought*. This depends upon what went before, and should not have been separated

separated from it by a new chapter: it reaches to the ninth verse of this chapter. *To pray*, viz. for deliverance from the persecution of the Jews, as appears from ver. 8. MARKLAND.

4. ἐπὶ χρόνον] The *Vulgate* and *Syriac* add *πολὸν*, for a LONG time.  
Dr. OWEN.

6. Ἀκούσατε τί ὁ κριτὴς—λέγει] I would rather read, if MSS. would permit, Ἡκούσατε, *Ye have heard*. Pricæus.—The present reading is much better. Ἀκούσατε, *Hear*, that is, observe or mind, *what the UNJUST JUDGE saith*. *And shall not God, the RIGHTEOUS JUDGE, &c.?* For so much is implied in ὁ δὲ Θεός. And without attending to this antithesis, the force of the argument is lost. Dr. OWEN.

7, 8. βοῶσαν—ἡμέρας καὶ νυκτὸς, καὶ μακροθυμῶν ἐπ' αὐτοῖς;] Qu. whether it may be pointed thus: ἡμέρας καὶ νυκτὸς; καὶ μακροθυμῶν ἐπ' αὐτοῖς, λέγω ὑμῖν ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. πλὴν ὁ υἱὸς δεσ. Καὶ before μακροθυμῶν will signify καίτοι, *although*. MARKLAND.—Read, with the Alexandrian and other MSS. μακροθυμῶν ἐπ' αὐτοῖς, *who cry day and night, and God is slow to hear*. A like construction is εἰ μὴ δέσση, καὶ τότε διαρκάσει, Marc. iii. 27. μὴ ἀποδάνη, καὶ ἕτερος ἐγκαινισί, Deut. xx. 5. Gen. xxvii. 12. Matt. v. 25. xxvi. 53. xxvii. 64. Rom. xi. 25. Mark v. 23. fin. Luc. iii. 25. xviii. 7. John xii. 35. Bengelius in Gnom.

8. Mintert has collected several instances from the LXX, in which πλὴν signifies *præter, nisi, excepto*. And it seems to occur in this sense Acts xx. 23. If this be admitted, a much better interpretation may be given to the passage under consideration than that in which Commentators have hitherto acquiesced. The version will be, "God will avenge them speedily, unless the Son of Man when he cometh shall find faith upon earth." Bp. BARRINGTON.

Ibid. The words εἰθὺς, τὴν γῆν, and τῆς γῆς, are so ambiguous, that it is impossible for any man to be certain of the sense of this place. The most obvious is, *And yet, when the Son of man cometh, will he find the belief of this in the land?* that is, *he will not find*. See the note of Dr. Whithy, who gives the reason why it was not believed either by Jews or by Christians. The first part of the verse regards the destruction of Jerusalem; the latter, the incredulity and hard-heartedness of the Jews.

MARKLAND.

Ibid. ἐν τάχει.] Not *speedily*, or, *in a short time*: for that is not consistent with μακροθυμῶν, ver. 7; but, *suddenly, unexpectedly, when men are not aware*. See Matt. xxiv. 42. 44. 50. Dr. OWEN.

11. σταθεὶς πρὸς ἑαυτὸν,] Read, with the Syriac, *standing by himself, prayed*, a mark of his self-opinion; for of what moment is it whether he prayed within himself or aloud? Beza, Grotius.—This Æschylus styles σταθεὶς ἐκ ποδῶν, init. Choëph. But we want authority for πρὸς ἑαυτὸν signifying *seorsum, apart*: we find πρὸς ἑαυτοῦ διελογίζομαι, εἶπον, &c. in Mark x. 26. xi. 31. xii. 7. xvi. 3. Luke xx. 5. 14. and πρὸς ἑμαυτὸν ἔλεγον, Achil. Tat. lib. i. ἔφη, Aristæn. ep. ii. 2. i. 28. Arndius, Misc. Sacr. Homberg.

14. ὅτι πᾶς—ὑψωθήσεται.] This, being found word for word in chap. xiv. 11, may be suspected as having been put down here in the margin, as pertinent to the subject treated of, and thence transferred into the text. The word ὅτι adds greatly to the suspicion. Perizonius, somewhere on Ælian's Var. Hist. has treated largely of this manner of putting ὅτι in Marginal Remarks. MARKLAND.

24. τὰ χρήματα ἔχουσι] Xenophon, *Cyrop.* III. 7. ὀλίγη ἢ τὰ χρήματα ἔχουσα, sc. χώρα. Idem *Hellenic.* V. p. 553. A. οἱ ἔχουσι τὰς οὐσίας.

MARKLAND.

31. τῷ υἱῷ τοῦ. περὶ τοῦ υἱοῦ αὐτοῦ, Epiphani. Hæres. 42. p. 427. Syriac. Itala, MS. of Beza, and even Beza by a conjecture. Professor SCHULZ.

35. ἐν τῷ ἰσχύσειν αὐτὸν εἰς Ἱεριχὼν, τυφλὸς τις &c.] A distinction should have been placed after αὐτὸν, thus: *But it came to pass, as he drew near (viz. to Jerusalem), at Jericho, a blind man, &c.* This reconciles the Evangelists in the great difficulty: the circumstance of *one only* being mentioned, when *two* were cured, is of no consequence. Theophylact, on Matt. xx. 29, 30, observes, "Though *Luke and Mark say one blind man, yet there is no disagreement in this; for they mention the more remarkable one only.*" Right. What follows is very extraordinary: "*Luke says, that Jesus cured a blind man BEFORE he came to Jericho; Mark, AFTER he was gone out of Jericho: but Matthew, being a lover of brevity, περιλάβειν ἐν ταυτῷ τοὺς δύο, plainly says, that two blind men sat by the way-side, as Jesus departed FROM Jericho, and does not say a word that one was healed before he came to Jericho.*" The contradiction

in

in the Evangelists, which is occasioned by this passage in Luke, will be removed by the alteration suggested above. But the error in Theophylact is a capital one, owing to the want of a single comma.—Our Saviour's journey to *Jerusalem* began to be described ver. 31; and he is brought nearer and nearer to it by several stages. Thus, ver. 35, he is at *Jericho*; from which to *Jerusalem* was only a morning's march for Pompey's army, Joseph. *Antiq. Jud.* XIV. iv. 1. In the next stage, he is *passing through the territory of Jericho*, chap. xix. 1. At the 11th verse of that chapter he is *near Jerusalem*; at the 28th, *going up to Jerusalem*; at the 29th, *καὶ ἐγένετο, αἰς ἤγεισεν, εἰς Βηθφαγή* &c. (for so again it should be pointed, as is plain from Matt. xxi. 1. *καὶ ὅτε ἤγεισεν εἰς Ἱεροσόλυμα, καὶ ἦλθεν εἰς Βηθφαγή*, &c.) At the 37th, he is *now come nigh*, viz. to the foot of the Mount of Olives: and lastly, ver. 41, *and when he was come near*, viz. *within sight of the city*. Ἐγγίζειν εἰς (as in Matt. xxi. 1.) is *to be near* a place, as a man is *before* he comes to it, there being an ellipsis of the participle *προσεύμενος*, or some such word; before *εἰς*, *towards*. This signification cannot here have place, because Matthew and Mark say plainly that the blind man (or men) was healed as our Saviour *went out of Jericho*, and therefore I have translated *εἰς Ἱεριχὼν*, *at Jericho*, viz. as he was going out of the town, at the town's end; and so he passed on, through τὴν Ἱεριχὼν, *the territory of Jericho*; most cities having a district or portion of land lying round the city, which was called the *χώρα*, or *territory*. See Salmasius on Trebell. Pollio, p. 307. T. II. *Hist. Aug. Scriptor*. Dr. *Whitby*, who (on Mark x. 46) reads ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἱεριχὼν, and translates it, *when he was near to Jericho*; and adds, "so is he who is gone a little *from* it, as well as he who is *come near* to it, which St. Luke does not say," is under a mistake. Ἐγγίζειν has the signification of *being near*, any way, whether *before* or *after*, Deut. xiii. 7. but ἐγγίζειν εἰς is different, as I said before, to be *near, towards*. εἰς Ἱεριχὼν has nothing to do with ἐγγίζειν here; but signifies *at Jericho*, as εἰς Ἀζώτον, *at Azotus*, Acts viii. 40. Plutarch, Fab. Maxim. p. 46. C.

MARKLAND.

CHAPTER

## CHAPTER XIX.

2. ἀρχιτελώνης,] *a chief-publican, an arch-publican.* Probably he had a country-house in the district of Jericho. MARKLAND.

4. καὶ προδραμῶν ἔμπροσθεν,] Here ἔμπροσθεν seems to be redundant: but Xenophon writes in the same manner; προσποιεῖσθε ἔμπροσθεν. Cyrop. lib. iv. p. 200. ed. Hutch. 8vo. Dr. OWEN.

7. ἀπαθής] This word includes the Apostles and Disciples; and yet it can scarcely be imagined that they should murmur or grumble at him on this account. It must mean *all* those who were *not* his Disciples. Theophylact explains it by οἱ πολλοί. In many places of these writers, sense is to be regarded more than words. MARKLAND.—One MS. wants this word, ἀπαθής: and instead of it two other MSS. read οἱ φαρισαῖοι; which I suppose to be the truth of the case. Dr. OWEN.

9: Εἶπε δὲ πρὸς αὐτὸν.] *And Jesus said, not, unto him; but of or concerning him* to the people. See the *Persic Version*. Cod. Latin. read πρὸς αὐτοῖς. Dr. OWEN.

Ibid. καθότι καὶ αὐτός, &c.] It must be very astonishing to the Jews, to hear that salvation was that day come to Zaccheus, *even* (καθότι, *quatenus*) as he was a Jew; for they all had a notion that a Jew, a descendant of Abraham, had a *right* to salvation. To hear Jesus call such an one by the name of τὸ ἀπολωλὸς was amazing: πρὸς αὐτὸν, *concerning him*, spoken to some third person, *viz.* the *Disciple*; for, if Jesus had spoken this to Zaccheus himself, he would have said σὺ υἱὸς Ἀβραάμ εἶ, not αὐτός ἐστί. MARKLAND.

13. "Occupy till I come;" that is, trade, merchandise, negotiate, employ the money till I come. See Suidas, voce *πραγματευτής*, mercator.

WHEATON.

22. ἤδεις ὅτι ἐγὼ &c.] Read this part of the verse interrogatively: *Didst thou know that I was an austere man, &c.? Wherefore then, &c.* Dr. OWEN.—*Thou ownest that thou knewest.* MARKLAND.

25. καὶ εἶπον αὐτῷ Κύριε, ἔχει δέκα μνᾶς.] This verse should be in a parenthesis, with a smaller stop after ἔχοντι, ver. 24, because the reason  
of

of the 24th verse followeth in the 26th—*give it to him that hath ten pounds (And they said unto him, Lord, he hath ten pounds already), for I tell you that to every one that hath shall be given, &c.* MARKLAND.—If not to be left out, this verse must be included in a parenthesis. *Bp. BARRINGTON.*

27. As this parable of the nobleman evidently contains two distinct morals, one respecting his *citizens*, and the other his own *servants*, it might naturally be expected that both of them would be drawn out complete: and that, after the *punishment* of the refractory *citizens*, the *punishment* of the wicked and slothful *servant* should be also specified. Accordingly, to the words ἔμπροσθεν μου, the *Cambridge MS.* subjoins—καὶ τὸν ἀχρεῖον δούλον ἐκβάλλει, κ. τ. λ. *And cast the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.* But this perhaps St. Luke left to be deduced from St. Matthew (xxv. 30), without expressly adding his words. *Dr. OWEN.*

28. ἐπορεύθη ἔμπροσθεν for εἰς τὰ ἔμπροσθεν *he went forwards; he continued his journey.* *Dr. OWEN.*

33. εἶπον οἱ κύριοι αὐτοῦ] *The OWNERS of it said.* Qu. could the colt have more owners than one? St. Mark, in the parallel place (chap. xi. 5), has τίνες τῶν ἐκεῖ ἐστηκότων, *some of them that stood there said.* Perhaps St. Luke meant to inform us, that those persons who *stood there*, and interrogated the disciples, were *members* of that family to which the colt belonged. And if so, the text is not only right, but is also a proof how much one Gospel contributes to the illustration of another. *Dr. OWEN.*

37. Ἐγγίζουλος δὲ αὐτοῦ ἤδη πρὸς τῇ καλάβασει] Distinguish with a comma after ἤδη. The words which follow explain what he means by ἐγγίζουλος. MARKLAND.

38. εἰρήνη ἐν οὐρανῷ] Qu. concerning the meaning of it. Luke ii. 14. it is said, ἐπὶ γῆς εἰρήνη. The word εἰρήνη, I suppose, is put appositively to Βασιλεὺς; and he is called εἰρήνη ἐν οὐρανῷ, as being the *cause* of our peace in heaven, viz. by reconciling God to man. Others interpret it as a doxology. MARKLAND.—I doubt the integrity of this verse. Βασιλεὺς seems to be an interpolation. . Εἰρήνη ἐν οὐρανῷ, I know not what to make of. It is a singular phrase, not to be met with elsewhere in the New Testament. One would think it should be, εἰρήνη ἐπὶ γῆς—*peace be on earth, and glory in the highest.* Or, shall we read, εἰρήνη ἐξ οὐρανοῦ—

*May*



*May peace come from heaven, that glory may be rendered to God in the highest? Or, finally, shall we leave these words out? For they are not to be found, nor any thing like them, in the other Gospels. Dr. OWEN.*

40. "The stones would immediately cry out."

— Servi ut taceant; jumenta loquentur,

Et canis, & postes, & marmora. Juvenal, sat. ix. ver. 103.

WESTON.

42. εἰ ἔγνωσ — ἐν τῇ ἡμέρᾳ σου ταύτῃ, τὰ πρὸς εἰρήνην σου.] F. with the change of one letter, ἐν τῇ ἡμέρᾳ σου ταύτῃ TH πρὸς εἰρήνην, *if thou knewest in this thy day, WHICH thou allotted to thy security.* Madonat.—εἰ ἔγνωσ—O, *that thou hadst known, &c.* Dr. OWEN.

42, 43. ὀφθαλμῶν σου. "Ὅτι ἤξουσιν ἡμέραι ἐπὶ σε, καὶ περιβαλοῦσιν &c.] I had pointed it, νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου, ὅτι ἤξουσιν—but now it is hid from thy eyes, that times will come upon thee when thy enemies will, &c. I find Theophylact does the same, and Joan. Sarisburiensis Policrat. ii. 7.—Beza thinks otherwise. Καὶ signifies when in many places of the New Testament. See an instance in chap. xx. 42, καὶ αὐτὸς Δαβὶδ, when David himself.—After λησιῶν, ver. 46, may be put a note of Interrogation, and the like in the other Evangelists. MARKLAND.

47. καὶ οἱ πρῶτοι τοῦ λαοῦ.] These words, if not an interpolation, should properly come in between γραμματεῖς and ἐξήτουν. Here alone, by-the-bye, does this phrase occur. The expression elsewhere is, οἱ πρῶτοι τοῦ λαοῦ. Dr. OWEN.

## CHAPTER XX.

1. διδάσκειν αὐτοῦ—καὶ εὐαγγελιζομένου,] Why this specification of *preaching the Gospel?* Did he not always *preach the Gospel*, when he *taught the people?* Hence I conclude, that καὶ εὐαγγελιζομένου should be thrown out as a marginal reading; founded perhaps on Matt. iv. 23. or ix. 35. Dr. OWEN.

13. ἴσως] It may be observed, that this word, which implies *uncertainty*, is not to be found in the Gospels, except in this place, and here too in a *parable*. The *Spirit of Truth* could be under no *doubt* in any thing:

thing: and therefore *perhaps* and *probably* have not room in these writings, as they have in those which are merely *human*. Hence, I suppose, *Bexa*, on the Epist. to Philem. ver. 15, will not allow *τάχα* to signify *perhaps* as of a person *doubting*, *sed affirmativam duntaxat emollientis*, as *τάχα* and *ίσως*, he says, are often used in Aristotle, and as *nimirum* and *utique* by the Latins. We should express it by *it seems*. But it is certainly otherwise Rom. v. 7. for there a *casual* thing is spoken of: and in other places, where the Apostles speak of things merely *human*, as other men do; for the nature of things was not altered by being under the direction of the Holy Spirit. MARKLAND.—*ίσως* means here, not *perhaps*, but *surely*. It bears the same sense in LXX. 1 Kings xxv. 21. Xenoph. Cyr. Anab. lib. iii. pp. 199, 201. ed. Hutch. 4to. *Ælian*. V. H. xi. 8. The other Evangelists express no doubt. Bp. PEARCE.—The event shews, that it was not *sure* they would reverence his son: therefore *ίσως*, *fortasse*, *perhaps*, *it may be*, is, I think, better. Dr. OWEN.

16. Ἐλεούθεις καὶ ἀροῦσσι &c.] In St. Matthew, chap. xxi. Jesus asks (ver. 40) a question, to which the Rulers, Pharisees, and Elders, give (ver. 41) a direct answer; which answer of theirs he confirms (ver. 43), and tells them that *they are the men*, and that the vineyard will be taken from them. In St. Luke this their direct answer is omitted; so that Jesus means here to answer his own question; and having told them (ver. 15), as he does in Matthew, how they would use the householder's son, they reply (which reply Matthew omits), *Μὴ γένοιτο*, *God forbid* that we should do such a wicked thing as to kill our *Messiah*. "Yes, ye are the persons," replies Jesus; and that is the meaning of Psalm cxviii. 22. *A stone which the builders rejected, became a chief corner-stone: ye are the builders; I am the rejected stone; but, however rejected by you, I shall be the chief stone in the building.* MARKLAND.

19. καὶ ἐφοβήθησαν τὸν λαόν] These wrbts should be put in a parenthesis. Their proper place would have been at the end of the verse.

MARKLAND.

20. παρατηρήσαυτες] scil. αὐτὸν, or καιρὸν, watching *him*, or an *opportunity*. Dr. Gosset.

35. καταξιώθεις τοῦ αἰῶνος ἐκείνου τυχεῖν] It seems better if *τυχεῖν* was omitted, as *καταξιώθηναι τῆς βασιλείας τοῦ Θεοῦ*, 2 Thess. i. 5. and

*Conjugio Anchisa Veneris dignate superbo*, Virgil; and the Vulgate, *Qui digni habebuntur sæculo illo*. Pricæus.—But so the best Writers add *τυχεῖν*; as *ἄξιόν εἰμι τοῦ ἱκαινοῦ τυχεῖν*, Dem. de Corona. *ἄξιον ὄντα τῆς τιμῆς ταύτης τυχεῖν*, Dion. Hal. vi. 76. See more in Wetstein.

Ibid. See Alberti Periculum Critic. p. 21. Blackwall, Auctores Sacri Class. p. 397. Professor SCHULZ.

36. (*ισάγγελοι γὰρ εἰσι*)] In a parenthesis. Καὶ answers to οὔτε—οὔτε δυνάμει,—καὶ υἱοὶ εἰσι. See on xii. 26. MARKLAND.

37. καὶ Μωσῆς ἐμήνυσεν ἐπὶ τοῦ βάλτου, ὡς λέγει] Moses himself did not call the Lord *the God of Abraham*, &c. Perhaps it would be better to place a comma at *ἐμήνυσεν*, and connect *ἐπὶ τῆς βάλτου ὡς λέγει*—*Moses shewed, when, in the discourse at the bush, it is said, that the Lord is the God of Abraham*, &c. or *HE said*, meaning *God said*, as the word is frequently used. D. Heinsius.

Ibid. ὡς λέγει] F. ὅς λέγει &c. For he (Moses) wrote the account.

Dr. OWEN.

Ibid. τὸν Θεὸν Ἀβραάμ.] Matt. xxii. 32. *I AM the God of Abraham*, &c. not, *I WAS the God*, &c. which must have been said if Abraham had been so dead as never to rise again. God is not the God of *carcases*. This is partly Theophylact's interpretation. MARKLAND.

38. πάντες γὰρ αὐτῷ ζῶσιν] F. Οἱ Αὐτοῦ, ζῶσιν. ALL live who are HIS. So the argument is clear, which is otherwise obscure. Dr. MANGEY.—See it illustrated by Grotius, Hammond, and Clarke; which has, of late, been further strengthened by observing that *Elohim*, Exod. iii. 6, denotes the *covenanter*, from נָשָׂא, *juravit*. Under that character God *stipulated*, 1. That Abraham's seed should inherit the land of Canaan; and, 2. That in Him all nations should be blessed. In this latter respect he is *not the God of the dead*, but of them who must be virtually alive in him, since they are to live and be blessed hereafter. Dr. Parry's Defence of Dr. Sherlock the Lord Bishop of London.

Ibid. The derivation of the word *Elohim*, from the Arabic *إلى*, which is given in this note, is contrary to the first principles of Grammar; as, according to them, the *ἦ* Mappikatum never can be changed in *literam quiescentem*. Professor SCHULZ.

## CHAPTER XXI.

6. Ταῦτα ἃ θεωρεῖτε &c.] It cannot be interrogatively: *hæccine spectatis?* as Beza would read, which the relative ἃ prevents. *Piscator, Grotius, D. Heinsius.*—Beza here, as often, departs without reason from the Vulgate: *quod ad illa quæ videtis, venient eis* &c.—Perhaps ἃ should be omitted, as it is Mark xiii. 2. But see Grotius and Le Clerc.

MARKLAND.

8. λέγουσιν· Ὅτι ἐγώ εἰμι· καὶ ὁ καιρὸς ἤγγικε.] Distinguish καὶ Ὁ καιρὸς &c. saying, *I am the Christ; and [saying] the time draweth near:* these being the words, not of Christ, but of the impostors. MARKLAND, on Lysias x. 556. ed. 4to.

Ibid. Heumann has already given this conjecture of Markland's on this verse. *Professor SCHULZ.*

10. Τότε ἔλεγεν.] F. Τότε (ἔλεγεν αὐτοῖς) ἐγερθήσεται.—Then (said he) nation shall rise up. Beza, Isaac Casaubon.—Τότε ἔλεγεν αὐτοῖς disturb the tenour of the prediction; therefore leave them out; and, with seven MSS. and the Syriac Version, read ἐγερθήσεται γὰρ ἔθνος &c. Then the text of the three Gospels will be exactly and literally the same.

Dr. OWEN.

12. ἀγομένους ἐπὶ] Does not the analogy of Grammar require that it should be ἀγόμενοι ἐπὶ, in apposition with the foregoing participle, παραδιδόμενοι? The Vulgate has *trahentes.* Dr. OWEN.

13. ὑμῖν εἰς μαρτύριον.] In Mark viii. 9. it is εἰς μαρτύριον αὐτοῖς. Probably our Saviour spoke both, εἰς μαρτύριον αὐτοῖς, καὶ ὑμῖν but Mark chose one of the two, and Luke another, as is usual. Matthew, instead of αὐτοῖς, perhaps, put πᾶσι τοῖς ἔθνεσι, xxiv. 14. which is comprehended under αὐτοῖς. MARKLAND.

19. Ἐν τῇ ὑπομονῇ ὑμῶν κήσασθε &c.] Rather, with four MSS. the Vulgate and Syriac Versions, read ἐν τῇ ὑπομονῇ ὑμῶν κήσεσθε &c. and translate thus: *By your perseverance (in the faith) ye shall preserve your souls.* Bp. PEARCE.

21. Τότε οἱ ἐν τῇ Ἰουδαίᾳ—ἔρη] I suspect this member of the verse to be an interpolation from the other Gospels. It breaks the connexion between the following *relatives* and their *antecedent*. For ἐν μέσῳ αὐτῆς, and εἰς αὐτήν, can with no propriety be supposed to refer to *Judea*; but must evidently relate to the city of *Jerusalem*. Perhaps, then, the original text might have stood thus: ver. 20. ἐρήμωσις αὐτῆς. 21. Τότε οἱ ἐν μέσῳ αὐτῆς &c. Dr. OWEN.

Ibid. αὐτῆς and αὐτήν.] viz. Jerusalem, not Judea. MARKLAND.

Ibid. ἐκχωρείωσαι] Let them go into the *χωῖται*, or *districts which lie about Jerusalem: eant in regiones circumjacentes*. See Demosth. de Cor. p. 28. ed. Oxon. Aristid. I. p. 98. D. Luc. ii. 8. Cic. in Ver. lib. iv. 35. Philippic. ii. 40. MARKLAND.

25. καὶ ἐπὶ τῆς γῆς συνοχὴ ἔθνῶν] This, according to Tertullian adver. Marcion. lib. iv. down to τῶν ἐπερχομένων τῇ οἰκουμένη, should be an entire verse. D. Heinsius.—So it may; but it should be rendered thus: *and there shall be—a distress of the nations in the land of Judea*. For the distress was to come upon the *Jews*, and not upon the *Gentiles*. Dr. OWEN.

Ibid. ἠχούσης θαλάσσης καὶ σάλου] Can the roaring of the sea be a peculiar sign of the approaching terror which happens in every tempest? Matthew leaves it out. The word AS, therefore, like the Hebrew 3; Cantic. i. 3. is understood, *distress of nations with perplexity, as of the roaring sea*. D. Heinsius.—Or, as the Alexandrian and several other MSS. read, ἐν ἀπορίᾳ ΗΧΟΨΣ θαλάσσης, *And there shall be signs in the sun and moon and stars; and upon the earth distress of nations; through the terrors of the ROARING of the sea and waves; men being dispirited through fear, &c.* ἀπορία, terror, as Lev. xxvi. 16.—And as the Vulgate connects, *Præ confusione sonitus maris*. Bengelius, in Gnomon.—The sea and the waves roaring, symbolically represent a collection or multitude of people in commotion: and frequent commotions there were in several parts of *Judea* before the destruction of *Jerusalem*. Dr. OWEN.

26. ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων] The English Version ill places a comma at φόβου, *mens hearts failing them for fear; and looking after those things which are coming: τῶν ἐπερχομένων belongs both to φόβου and προσδοκίας, mens hearts failing them for THE fear and expectation of those things which are coming*.—So Plutarch in Antonius: διὰ τὸν φόβον καὶ προσδοκίαν τοῦ μέλλοντος. Bos, Obs. Misc. c. xxi.

28. ἀνακύψατε, καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν.] I point after ἀνακύψατε, to prevent mistake: for it may be doubted whether ἀνακύψατε τὰς κεφαλὰς be Greek. Our Version likewise does the same. MARKLAND.

30. ὅταν προβάλωσιν ἤδη, βλέποντες ἀφ' ἑαυτῶν γινώσκετε.] Distinguish: ὅταν προβάλωσιν ἤδη βλέποντες, ἀφ' ἑαυτῶν &c. that is, βλέποντες ὅταν ἤδη προβάλωσιν, *You now seeing when they shoot forth, know of yourselves that summer is nigh at hand.* MARKLAND.

Ibid. I point after βλέποντες, and not after ἤδη. *Br. BARRINGTON.*— This verse, as appears from its various interpretations, is not in its genuine state: but how to restore it is a matter of difficulty. This only is certain, that, if we leave out the seemingly needless words, βλέποντες ἀφ' ἑαυτῶν, together with the latter ἤδη, the text will then perfectly correspond with its parallels in the other Gospels. *Dr. OWEN.*

Ibid. Read, ὅταν προβάλωσιν ἤδη [τὰ βλαστήματα] ἀφ' ἑαυτῶν, *when they push out their buds from them, βλέποντες γινώσκετε, κ. τ. λ.*

*Mr. ASHBY.*

31. ὑμῶν.] The comma after this word should rather be put before it.

*Heumann. Professor SCHULZ.*

32. At the end of this verse, Beza and the Syriac add ταῦτα.

*Professor SCHULZ.*

CHAPTER XXII.

17, 18. These two verses should, probably, be placed after ver. 20, which will make the whole narration consistent with itself, and with Matthew xxvi. 26, and Mark xiv. 22. Verse 19, *He took the bread.* Ver. 20, *Likewise after supper the cup.* Then—*And he took the cup and gave thanks.—For I will not drink the fruit of the vine, &c.* Beza.

20. ἐν τῷ αἵματι μου, τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον] Read either τῷ ἐκχυνόμενῳ, as Basilus in his Ethics; or, these words being added in the margin from Matthew and Mark, afterwards got into the text, Beza.— An apposition like this in sense, and of different cases, occurs 2 Cor. viii. 23. xi. 28. Acts i. 5. Lev. vi. 8. al. 15. Gen. xxi. 33. Deut. xxxiii. 6.

*Bengelius.*

*Ibid.*

Ibid. το—ἐκχυνόμενον.] If this be not an interpolation, αἷμα (contained in αἷματι) must be supposed to precede; or otherwise the sentence cannot be brought into conformity with its parallels in the other Gospels. Compare Matt. xxv. 28. Mark xiv. 24. 1 Cor. xi. 25. *Dr. OWEN.*

Ibid. The words τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον must be connected with the words τὸ ποτήριον: *this is the cup, which is shed for you.* Stolberg, de Solœcism. N. T. p. 12. These words are perhaps from another hand, *Beza.*—St. Luke quotes the words of the Institution just like St. Paul, 1 Cor. xi. 24, 25. But St. Paul leaves out also the words τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον. Balduin. Commentar. in Epist. Pauli ad Romanos, Quæstione VIII. *Professor SCHULZ.*

24. Ἐγένετο δὲ καὶ φιλονεικία &c.] *Now there had been a contention too &c.* So it should have been translated; for Matthew and Mark tell us that this contention happened *in the way*, before they came to Jerusalem: nay farther, before they came to Jericho, Matt. xx. Mark x. So that Dr. Whitby seems to be under a mistake. See his notes; as likewise Theophylact, p. 515. B. It does not seem probable that there should be a dispute concerning priority at this time. *MARKLAND.*

29. Καὶ γὰρ διὰ τίθεται ὑμῖν, καθὼς διέθετό μοι ὁ πατήρ μου, βασιλείαν ἵνα &c.] According to the distinction of this place in Theophylact, it should be read διὰ τίθεται ὑμῖν, (καθὼς διέθετό μοι ὁ πατήρ μου βασιλείαν) ἵνα—i. e. *And I grant to you (forasmuch as my Father has granted to me a kingdom) to eat and drink at my table in my kingdom, and to set, &c.* And because it is usual, not only with these writers, but with the most polite authors of Greece, to put the parenthesis seemingly out of its proper place, the natural order of writing may seem to be this: *And I grant to you to eat and drink at my table in my kingdom (forasmuch as my Father hath granted to me a kingdom), and to sit upon thrones, &c.* See on Mark xi. 13. concerning the parenthesis being displaced.

*MARKLAND.*

30. Matt. xix. 28. says ἐπὶ δώδεκα θρόνους, though our Saviour knew that one of the *Twelve* would fail: but Matthias made up the *Twelve*.

*MARKLAND.*

36. καὶ ἀγοράσῃτω μάχαιραν.] Many MSS. read ἀγοράσει, in the future consequential of a preceding imperative, by a like construction as occurs often, *Let him sell his garment, and he shall buy a sword.* See Luke

xviii. 7. *Bengelius*.—The word μάχαιραν here seems to be an interpolation, occasioned by what is said in ver. 38, about their having two swords. *Bp. PEARCE*, Com. in loc.—The words μάχαιραι ἄδεις δύο, ver. 38, would probably have never been expressed, had not the word μάχαιραν been first introduced here. *To buy a sword* is a proverbial advice to *provide against impending danger*; and very applicable to the situation of the Apostles at this time. Many MSS. read ἀγοράσαι &c. *Dr. OWEN*.

38. *ικανόν ἴσθι*.] They quite mistook our Saviour's meaning. He made use of a proverbial form of speech, only to signify to them the danger and trial they were likely to fall into upon his being given up, which he foretold them was very near. They took him in the literal sense, and thought they had gratified him even beyond his desire; he asking, as they thought, only for a *sword*, and they telling him with a kind of triumph and joy, Lord, here are *two* swords. This their misapprehension he did not think fit to rectify, because it would have been of no service to them; but gave them such an answer as a mild and humane master would have done to a well-meaning servant of great stupidity, *It is very well!*

MARKLAND.

*Ibid. ικανόν ἴσθι*.] *absurdum est*; so rendered in Schœtgenii Lex. à *Krebsio*. A phrase made use of by way of reply to any thing *foolish* or incongruous. Vid. loc. *Dr. GOSSET*.

41. ἀπισπάρθη] ἀπισπάθη, which is the reading of the Cambridge MS. is undoubtedly true. Those who are moderately skilled in the Greek language know that the former expresses *violence*, or *force* of some kind or other; the latter *choice*. MARKLAND.

42. εἰ βούλει παρενεγκεῖν &c.] *If thou be willing to remove this cup from me*. The difficulty of the Greek construction Critics have endeavoured to solve by various methods. Their several opinions may be seen in *Raphelius*. An observation of Budæus, cited by Beza in his note on Luke xiii. 9, inclines me to a similar explication of this passage. “Mutilatum videtur iis qui Græcè nesciunt. Est enim schema Græcum, quod anantapodoson dicitur, Atticæ linguæ proprium, oratio videlicet uno membro defecta.” There seems to be a peculiar propriety in leaving the sentence incomplete: it conveys the highest idea of our Lord's implicit acquiescence in the will of his Father. *Bp. BARRINGTON*.—The true reading is παρενεγκαι, optat, *LET this cup pass* &c. quod & in nostro vetere



veteri libro extat. *Camerarius*.—εἰ βούλει, utinam velis, *O that thou wouldst remove this cup from me*, as Luke xii. 49. xix. 42. εἰ ἔγνωσ καὶ σὺ. *Ei*, with an indicative, an adverb of wishing, as Num. xxii. 11, εἰ εἶχον μάχαιραν Joshua vii. 7. Job xvi. 4. Isaiah xlviii. 18. *Grotius*.

44. αἰσεῖ] *As it were*; which shews that his sweat was not *real* drops of blood, Matt. ii. 16. Acts ii. 3. whence that expression in our Litany, *by thy bloody sweat*, may seem doubtful. *Dr. Whitby* says, "I see nothing why this might not be so great an agony as to force blood out of his *capillary veins* to mix with it; this being no unusual thing:" and then he quotes Aristotle and Diodorus Siculus. Supposing it *might* do so, yet the words of the context do not say any such thing, but the contrary, as appears from the word αἰσεῖ. *MARKLAND*.

*Ibid.* "Drops of blood." Ulysses shed tears of blood when he was in an agony of fear. See Eurip. *Hecuba*, ver. 34.

"Ὀμμάτων τ' ἀπὸ φόνου στραλαγμαί," &c.

Aristotle has something to this purpose in his *History of Animals*, lib. iii. αἰσῆ ἤδη τιμὸς ἰδίαν αἰμακώδη ἰδρῶτα; but *Grotius*, no doubt, understands the passage right. *WESTON*.

46. Τί καθεύδει;] It may be translated as if it were written Τί, καθεύδει; *what, are you asleep?* *MARKLAND*.

47. ὁ λεγόμενος Ἰούδας] *Qu.* whether it should not be translated, the *Judas mentioned above*, viz. ver. 3: not, *he that was called Judas, one of the twelve*; because there was another *Judas, one of the twelve*, the brother of James, *one of the twelve*, which much enhances the crime; though it is said λεγόμενος Ἰησοῦς, John ix. 11. *MARKLAND*.

51. Ἐὰν ἴως τούτου] *F.* Ἐὰν ἴως τούτου. *Let alone: thus much is enough.* *H. Steph.* *Præf.* ad N. T. 1576.—Elliptically written for ἴαν μὲ ἴως τούτου ἐλθεῖν.] *Suffer me to approach this man.* *Dr. OWEN*.

58. ἄνθρωπος ἰδὼν αὐτὸν] Though the Greek word ἄνθρωπος, here used, is of the masculine gender, yet a woman may be meant by it; the reason of which is given by *Wetstein* on this verse, where several instances of the like sort are also produced from Greek writers of the best authority. *Bp. PEARCE*.—And the same is to be observed of the following word, ἄνθρωπε. *Achill Tatius* has οὐδὲς γυνή, ed. Lugd. Bat. p. 143; and *Lysias* calls δουλάμ, the servant-maid, ἄνθρωπον, Orat. iii. So likewise *Ælian*, Οἱ μέγιστοι ζήκοι καὶ ἀνθρώποι THN ἌΝΘΡΩΠΟΝ, κ. τ. λ. *Ministri*

Ministri vero collocant MULIEREM &c. Hist. Animal. lib. ix. c. xxxiii. And *Euripides*, speaking of *Phædra*, has *ἄνθρωπος ὄσα*, cum sis homo. Hippolytus, ver. 472. Translate, therefore, *Woman, I am not*. But nevertheless Peter, in such a crowd, might have been accosted not only by the *women*, but also by the *men*; though the *women's* attacks are, perhaps, more particularly mentioned, to shew the abject state of his mind, and the baseness of his timidity. We see him, however, soon after, in another light. *Dr. OWEN.*

63, 64, 65.] These injuries related here, Christ suffered after he was condemned, as in Matt. xxvi. 66, 67. and in Mark xiv. 64. Therefore these verses should be placed at the end of this chapter. *Beza.*

70. *Ἐἶπον δὲ πάντες*] *But they all said*: with the high priest at the head of them; who moreover *adjured* Jesus, in the name of God, to tell them whether he were the *Son of God*: to all whom, conjointly, he might give this answer. In Matthew and Mark his answer is directed to the high priest *only*, *ὃν εἶπας*, which comes to the same sense; though it is likely he might answer this first to the high priest, and then to the others, asking him the same question. What is said in this verse, in other of the Evangelists is placed before what is spoken here in the 69th verse: whence, and from many other places, it appears that they did not always regard the order in which things were done or spoken; nor the omission of circumstances (as here the *enquiries* of the high priest, and his *rending his garments*, are omitted) when mentioned by others.

MARKLAND.

Ibid. *ὑμεῖς λέγετε ὅτι ἐγὼ εἰμι.*] So Erasmus, and English Version, *Ye say that I am*. Rather, *Ye say true: FOR I am*. It follows, *we have heard of his own mouth*; and see Mark xiv. 62. *Beza, Piscator, Schmidius, Grotius, Bengelius, &c.*

Ibid. *ὅτι ἐγὼ εἰμι.*] Gataker, in *adversariis miscell. posthum. cap. xix. p. 633*, reads *ὃ, τι ἐγὼ εἰμι*—vos id ipsum, quod reverà sum, dicitis.

*Professor SCHULZ.*

## CHAPTER XXIII.

1. πλῆθος αὐτῶν] *The whole multitude of them*, refers to the 66th verse of the foregoing chapter; and means *the whole collected body of Elders, Priests, Scribes, &c.* and not *the common people*. Dr. OWEN.

4. Οὐδὲν εὐρίσκω &c.] There were many things which passed between this declaration of Pilate's and what is told in the foregoing verse. Those may be seen in the other Evangelists: otherwise, what Pilate says in this 4th verse will seem abrupt. He himself hints at this further examination, ver. 14. MARKLAND.

5. ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ἄδε] Or, with a comma at Γαλιλαίας, connect it, ἀνασείει—ἕως ἄδε, which prevents an ellipsis.

*Beza, Markland.*

9. οὐδὲν ἀπεκρίνατο] F. ἀπεκρίνειο, in the imperfect, for the Vulgate *respondebat*, which always keeps to the tense of the Greek.

*Bois, Collat.*

10. εὐτόμως κατηγοροῦντες αὐτοῦ] F. ἐπτόμως, *Camerarius, Schmidius*, and so perhaps Acts xviii. 28.

12. Ἐγένετο δὲ φίλοι] This reconciliation between Herod and Pilate is only mentioned by St. Luke. There are some verses in the *Agamemnon* of *Æschylus* very applicable to it. *Agam.* ver. 659.

Ξυνάμωσαν γὰρ, ὅθιες ἔχθιστοι τὸ πρὶν  
Πῦρ καὶ θάλασσα, καὶ τὰ πρὸς ἑδίξάτην  
Φθειράηε τὸν δῦσθηγον.

WESTON.

15. Ἄλλ' οὐδὲ Ἡρώδης &c.] This verse should be in a parenthesis: for ver. 16. is the inference drawn from what had been declared ver. 14.

*Dr. OWEN.*

Ibid. πεπραγμένον αὐτῷ.] Not, *is done unto him*: but, *nothing worthy of death, hath*, in Herod's estimation, *been done by him*. Bp. PEARCE.

16. Παιδεύσας οὖν αὐτὸν ἀπολύσω.] Or perhaps with an interrogation here, and ver. 22. *Shall I let him go, shall I acquit him?* MARKLAND.

17. This should be included in a parenthesis: and so should verse 19th, as indeed it is in our *English Version*. Dr. OWEN.

20. *προσεφώνησε, θέλων*] *Spake again to them.* But it is not said what he spake. F. *προσεφώνησε· ΘΕΛΩ ἀπολύσαι τὸν Ἰησοῦν, Said to them, I WILL release Jesus.* Dr. MANGEY.

23. *ἐπέκειντο φωναῖς μεγάλαις, αἰτούμενοι*] Distinguish: *ἐπέκειντο, φωναῖς μεγάλαις αἰτούμενοι αὐτὸν &c.* MARKLAND.

27. *ἐκόπιοιο καὶ ἐθρήνον αὐτὸν.*] A comma at *ἐκόπιοιο*, scil. *αὐτῶν.*

MARKLAND.

28. *Θυγατέρες Ἰερουσαλήμ,*] There is something emphatical in this appellation: it hints at the reason *why* they ought to weep, viz. as *being* daughters of Jerusalem, *because* they were daughters of Jerusalem. So 1 Tim. vi. 11. But thou, *O man of God*, flee from these things: where the calling Timothy *a man of God* puts him in mind, and gives him a tacit reason why he ought to avoid those things, viz. because he is *a man of God*. The sayings of Jesus are frequently most significant where they seem to be least so. MARKLAND.

Ibid. *μὴ κλαίετε ἐπ' ἑμὲ*] I would read *ἐπ' ἑμὲ*; for *ἐπὶ* is used with a dative after *κλαίειν* and *δακρύειν*. See above, xix. 41. Jac. v. 1. Apoc. xviii. 11. *Pricæus*.—It must be owned, the Greeks say *κλαίειν ἐπὶ τινι*, or *κλαίειν τινά*.—But the LXX use it with an accusative *ἐπὶ τινά*, Num. xi. 13. Jud. xi. 37, 38. xiv. 17. Jos. vii. 87. *Wetstein*.

30. "To the mountains, fall on us."

*Πυρὶ φλέξον, ἢ χθονὶ κάλυψον, ἢ*

*Ποσειδῶν δάκεσι δὲ βορὰν.* Æschyl. ver. 583. Prom. v.

WESTON.

32. *δύο κακοῦργοι σὺν αὐτῷ*] Put *κακοῦργοι* between commas, that it may not be understood *joint malefactors with him*. H. Steph. Præf. 1572. MARKLAND.

33. *Κρανίων.*] F. *Κρανίων, the place of skulls.*

*Grotius, Bp. PEARCE.*

38. *γράμμασιν Ἑλληνικοῖς, καὶ Ῥωμαϊκοῖς &c.*] As the title was penned and set up by *Pilate*, one might imagine that he would have given the preference to the *Roman* language; and that the account would have run thus—*and a superscription was written over him in Latin, Greek, and Hebrew*. But I see no traces of *this* order, except in the *Ethiopic* Version. St. John ind. ed, xix. 20, gives the *Hebrew* the precedence of the *Greek* and *Latin*. Dr. OWEN.

39. "One of the thieves." In the other Evangelists, both reviled him. The plural is used in Sophocles' *Electra*, ver. 1238, when Orestes is only meant. See the remark of the Scholiast. WESTON.

43. λέγω σοι, Σήμερον] F. λέγω σοι σήμερον, *I say this day to you*, as some of the Antients in Theophylact, and Hesych. in consonantia Evang. ap. Coteler. Vet. Mon. tom. III.—Against this sense, see Whitby in loc.

46. Πάτερ, εἰς χεῖράς σου &c.] John xix. 30. relates, that he said Τέλεισθαι. There can be no doubt but he spake *both*. Παραθήσομαι, *I will deposit* (1 Pet. iv. 19.) τὸ πνεῦμά μου, *my human soul*.

MARKLAND.

47. Ὅτις ὁ ἄνθρωπος οὗτος δίκαιος ἦν.] In Matt. xxvii. 54. Mark xv. 37. this centurion testifies, that Jesus is the Son of God; how is it that in Luke he declares him only *a just man*? Grotius endeavours to assign a reason for this difference; but none is sufficient without adding the article; ὁ ἄνθρωπος οὗτος Ὁ δίκαιος ἦν. *This man was THE just one*, agreeably to the expression of this very writer, Acts vii. 52. xxii. 14. and to James v. 6. Wasse, Biblioth. Literar. 1722. N° I. p. 25, &c.—It does not appear that the heathen centurion had any such thoughts of Jesus as to imagine him to be *the Christ, the Son of God*. If he had, probably he would have been a convert to his doctrine; and this would have been so remarkable a thing, that the Evangelists would scarcely have omitted the mentioning it. All that the centurion meant seems to be, that Jesus was an *innocent person*, or as St. Matthew expresses it (for the centurion spoke both) *a son of a God*; by which the heathens signified their opinion of an extraordinary person: *Credo equidem, nec vana fides, genus esse Deorum*, as Dido saith of Æneas. But our translation, *the Son of God*, goes beyond what is written, and maketh this heathen speak like an Apostle, or like a converted Jew. Theophylact speaks of him as a convert, which seems to be a *probable fiction*.

MARKLAND.

51. συγκολληθεῖσθαι] scil. ψῆφον: referring to the antient manner of voting, as Acts xxvi. 10. Rev. ii. 17. Dr. OWEN.

Ibid. [οὗτος οὐκ ἦν συγκολληθεῖσθαι τῇ βουλῇ καὶ τῇ πράξει αὐτῶν] These words must be included in a parenthesis.

Dan. Heinsius. Professor SCHULZ.

53. οὐ οὐκ ἦν οὐδέπω οὐδεις κείμενος.] Here the Evangelist makes use of no less than three negatives to assure the reader that the sepulchre was never occupied before. The like occurs Mark xiv. 25. Luke x. 19. Similar is the language of *Cebes*; κελύει—μὴ πιστεύειν μηδὲ ταύταις μηδέν. Tab. p. 46. ed. *Simpson*. *Dr. OWEN*.

54. ἡμέρα ἦν παρασκευῆ] Rather, with the Vulgate, παρασκευῆς, it was the day of preparation. Beza.—But the whole day itself is called the preparation, some part of it being so, as Mark xv. 42. John xix. 31. 42. and in the decree of Augustus, in Josephus, Ant. xvi. 2. 6. *Grotius*.

56. Ὑποσφύρασαι δὲ ἡτοίμασαν ἀρώματα καὶ μύρα.] Nicodemus brought only spices, with which he sprinkled, and perhaps covered, the body of Jesus; but Mary Magdalene and the other Mary brought spices and ointments, with which they intended to embalm it. So little did these women, who were his first witnesses, then think of his rising again. *Dr. OWEN*.

Ibid. The μὲν in this verse is answered by δὲ in the first verse of the next chapter. There are instances of the like kind in the antient writers.

MARKLAND.

## CHAPTER XXIV.

1. Τῇ δὲ μιᾷ τῶν σαββάτων] The particle δὲ answers to τὸ MEN σάββατον ἡσύχασαν, in the preceding verse; therefore should not begin a chapter: they rested on the sabbath; but, on the first day of the week, brought the spices. *Elsnerus*, *Bengelius*.—δρόρου βαθίος means the same with σκοτίας ἐτι οὔσης, John xx. 1. *Dr. OWEN*.

Ibid. *Masius* chuses τοῦ σαββάτων. See Matt. xxviii. 1. *Prof. SCHULZ*.

Ibid. καὶ τινες σὺν αὐταῖς] As no particular women are mentioned here, to whom others might be joined, the words καὶ τινες σὺν αὐταῖς should be left out. They are wanting in three MSS. and as many antient Versions. *Bp. PEARCE*.—But compare with ver. 10, which is a designed explanation of this. *Dr. OWEN*.

6. Μνήσθητε ὡς ἐλάλησεν ὑμῖν,] Perhaps, μνήσθητε ἂν ἐλάλησεν ὑμῖν; for ver. 8. ἐμνήσθησαν τῶν ρημάτων αὐτοῦ. See John xv. 22. Acts xx. 35. Jude ver. 17. *Dr. OWEN*.

10. Ἦσαν δὲ—ταῦτα] This whole verse should be in a parenthesis; and Μαρία Ἡ Ἰακώβου, the language requiring the article. *MARKLAND*.

Ibid.

Ibid. ἡ Μαγδαληνὴ Μαρία,] Are not the words here transposed? Every where else it is, Μαρία ἡ Μαγδαληνὴ. *Dr. OWEN.*

12. ἀπῆλθε, πρὸς ἑαυτὸν θαυμάζων] Perhaps ἀπῆλθε πρὸς ἑαυτὸν, θαυμάζων, *went HOME wondering*, as John xx. 10. Jos. Ant. Jud. I. 19. 9. V. 2. 8. p. 195. Heliodor. Æthiop. I. 10. p. 18. Luc. xv. 17. *Markland, Coptic Version, Erasmus, Robert Stephens, Bengelius, Kypke.*

16. Include this verse in a parenthesis. *Dr. OWEN.*

21. σὺν πάνσι τούτοις] ἐπὶ instead of σὺν is more usual. Luke iii. 20. xvi. 26. Coloss. iii. 14. Athenæus ix. 6. p. 378. The Vulgate seems to have read καὶ νῦν ἐπὶ πάνσι, &c. & *nunc super hæc omnia*. Or the construction may be by an ellipsis of χρόνος, as this author himself, xiii. 25, ἕως ἂν ἴξῃ, scil. χρόνος, ὅτε εἴπητε, *until a time come when ye may say.*

*MARKLAND.*

Ibid. τρίτην ταύτην ἡμέραν ἄγει σήμερον] F. ἡ is wanting before σήμερον; as ὁ is Luc. x. 29. 36. before πλεσίον. *MARKLAND.*

22. Ἀλλὰ καὶ] F. Ἀμα καὶ. The like is to be observed in other places: for in antient MSS. the difference between them is but small, AMA, ΑΛΛΑ. *Bp. PEARCE.*

25. Καὶ αὐτὸς εἶπε] Καὶ ΑΥΤΟΙΣ εἶπε, *And he again said.*

*Dr. MANGHEY.*

27. Καὶ ἀρξάμενος ἀπὸ Μωσέως καὶ ἀπὸ πάντων τῶν προφητῶν] Rather, I believe, ἀρξάμενος, with a comma, taken absolutely, as Acts xi. 4, *having taken the thing from the beginning*. That it was read so formerly, I judge from Theophylact (that is, Chrysostom), p. 542. D. διὸ καὶ ἀπὸ Μωσέως καὶ ἀπὸ πάντων τῶν προφητῶν διηρμήνευεν αὐτοῖς and so in another place on the same chapter. It may likewise be distinguished thus: Καὶ ἀρξάμενος ἀπὸ Μωσέως, καὶ ἀπὸ πάντων τῶν προφητῶν διηρμήνευεν αὐτοῖς, &c. and translated: *and having begun from Moses, he interpreted to them from all the Prophets also, the things concerning himself in all the Scriptures*. Though perhaps ἀρξάμενος here, as in many other places of the Scriptures, may be little more than an expletive. See John viii. 9. Luke iii. 23. *MARKLAND.*

31. αὐτὸς ἀφανὸς ἐγένετο] Not, *he vanished*, but, *he withdrew himself, out of their sight*. So nearly in the same manner Xenophon: Ἐπει δ' οὐκ ἴσαν ἀφανεῖς. Itaque cum ex conspectu se subduxissent. Cyr. Exp. lib. I. p. 35. ed. Hutch. 8vo. *Dr. OWEN.*

*Ibid.*

Ibid. ἀφανής] It cannot be gathered from this word, whether Jesus's disappearance was *miraculous*, or *in the natural way*; *he left them*. It is used twice by Sophocles, Oedip. Tyran. 568. 851. in the first place concerning *Laïus*, who was murdered, and never *appeared* afterwards; it is probable he left them in the ordinary way: in the last, concerning *Oedipus*, who says, that he would rather *disappear* from among men, that is, *die*, than &c. MARKLAND.

34. λέγουσας· Ὅτι ἐγήρθη ὁ Κύριος ὄντως, καὶ εὗρεται Σίμωνι.] In Mark xvi. 12, 13. this appearance is described: *He appeared in another form unto two of them—And they went and told it unto the residue: neither believed they them*. Here, on the contrary, it is said they did believe he had appeared to Simon. This is very well reconciled, if we read interrogatively, *Is the Lord risen indeed, and hath appeared to Simon?*—With a sneer on the *credulity* or *veracity* of the informers, Cleopas and Peter: for they were undoubtedly the two to whom Jesus appeared when they were going to Emmaus. These at their return from Emmaus acquainted the Apostles, and those that were with the Apostles, that Jesus was risen: *neither believed they THEM*, as Mark relates xvi. 13. and agreeably hereunto St. Luke.—In this I find Dr. Lightfoot agrees. See Eurip. Iphig. ver. 313. MARKLAND.

Ibid. λέγουσας] May, senior, Theol. Evang. Pars II. p. 58, reads λέγουσιν. See what Schacht, in Harmonia Resurrectionis J. Ch. p. 169, has objected against it. Professor SCHULZ.

42. ἰχθύος ὀπιού μέρος, &c.] *A piece of a broiled fish, and of an honeycomb*. It seems by this, that the ordinary food of our Saviour's Disciples was near a-kin to that of John the Baptist. How the words καὶ ἀπὸ μελισσίου κηρίου came to be omitted in three of our principal MSS. I do not know. Dr. OWEN.

47. ἀρξάμενον] The Vulgate seems to have read ἀρξάμενων, referring to the Apostles. But it is right as it stands, and refers to Christ, whose doctrine it was, as the Apostles could witness. Or, perhaps the Accusative Absolute. See Mark ix. 28. Dr. OWEN.

52. μὲν χαρᾶς μεγάλης.] The cause of their *great joy* is omitted here; but is expressed Acts i. 11, where the Angels tell the Apostles that they shall see Jesus *again*. MARKLAND.



## ST. JOHN.

## CHAPTER I.

1. **ΚΑΙ Θεὸς ἦν ὁ λόγος**] This being the only place where Christ is styled God, F. **καὶ Θεοῦ ἦν ὁ λόγος**, as Rev. xix. 13, **ὁ λόγος τοῦ Θεοῦ**, *Crellius*, Init. Evang. S. Joan. restitut.—But see Matt. i. 23. Acts xx. 28. Rom. ix. 5. Phil. ii. 6. 1 Tim. iii. 15. Tit. ii. 13. Heb. i. 8.

Ibid. Dr. Bahrdt, junior, reads, in *the newest Revelations*, **καὶ Θεὸς ἦν καὶ λόγος**. He will give the reasons of his conjecture in a Commentary. But it seems to me that the first and second verses will come to nothing by this conjecture. *Professor SCHULZ*.

3. **ἐγένετο οὐδὲ ἐν ὃ γέγονεν**] The truer reading, which several copies follow, is, **Ὁ γέγονεν, ἐν αὐτῷ ζωὴ ἦν**, *What was made, was life in him*; for this writer uses to begin the following sentence with what ended the foregoing: as ver. 1. **ὁ λόγος, καὶ ὁ λόγος—τὸν Θεόν, καὶ Θεός**.—So here, **ἐγένετο οὐδὲ ἐν ὃ γέγονεν, ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς ἀνθρώπων καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν**.

*Valla, Valesiana, Wetstein.*

Ibid. Clemens Alex. t. II. 9. p. 186. has already this interpunctuation: **ὃ γέγονεν, ἐν αὐτῷ ζωὴ ἦν**. *Professor SCHULZ*.

4. **ἐν αὐτῷ ζωὴ ἦν**] Semler takes ἦν to be supposititious.

*Professor SCHULZ*.

5. **καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν**.] The sense of *comprehend*, as our Version translates *κατέλαβεν*, does not, in my opinion, give the true meaning of this passage. It should be rendered, *The darkness hindered not its shining*. For this sense of *καταλαμβάνειν* see LXX, 2 Chron. ix. 20. 1 Kings xviii. 4. *Bp. BARRINGTON*.

Ibid. "The darkness comprehended it not," *οὐ κατέλαβεν*. This is a translation that wants to be translated again into Latin in order to be understood. The word *comprehended* in Latin means exactly what *κατέλαβεν* does in Greek. Thus Cicero to Vatinius: "Ego quidem volui venire in tuo consulatu, sed nox comprehendit me:" but the night prevented

vented me. Macrob. Saturnal. lib. ii. c. 3. "Τὸ φῶς ἐν σκοτίᾳ φαίνει, καὶ ὑπὸ τῆς σκοτίας διώκειται μὲν, οὐ καταλαμβάνεται δὲ:" but it is not obscured, closed up, or extinguished by the darkness. See Chrysostom quoted by Camerarius. WESTON.

6. ἐγένετο ἄνθρωπος ἀπεσταλμένος. Elsner puts a comma after ἄνθρωπος: fuit vir quidam, missus à Deo. Palairot, Obs. p. 218, agrees with him.

Professor SCHULZ.

7. εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ] For a testimony to bear witness. This is John's perpetual manner of writing, to repeat the same thing in words somewhat different, in order to make it more clear. So ver. 20; where see Dr. Whitby's note. MARKLAND.

8. After ἀλλ', supply εἰς τὸν κόσμον ἦλθεν, ἵνα μαρτυρήσῃ &c. Such ellipses are frequent in the best authors. Dr. OWEN.

9. Ἦν τὸ φῶς τὸ ἀληθινόν] It may seem strange, that after the Evangelist had said, ver. 8, of the Baptist, οὐκ ἦν ἐκεῖνος τὸ φῶς, he should so abruptly say ἦν τὸ φῶς τὸ ἀληθινόν, meaning Jesus Christ. Perhaps we should join the latter ἦν to the preceding verse: Οὐκ ἦν τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός ἦν, He was not that light, but was [sent] to bear witness of that light; the true light, which lighteth every man. Dan. Heinsius.—Perhaps it should be, ἘΝ τὸ φῶς τὸ ἀληθινόν, he was the ONE true light which lighteth &c. Curcellæus.—It may be thought that the word ὅτι has been lost before these words: Οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' [ἦλθε] ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, [ὅτι] ἦν τὸ φῶς τὸ ἀληθινόν, &c. The abbreviation of ὅτι in MSS. is ὁ, He was not the light, but he came to testify concerning the light, that it was the light, the true light which &c. But it does not follow that the Evangelist wrote so, though it may seem clear to some. MARKLAND.

Ibid. φῶς τὸ ἀληθινόν,] Plato, in his Dialogue intituled *Phædo*, makes use of the same expression, § 58. p. 292. ed. Forster. Dr. OWEN.

Ibid. ἄνθρωπον ἐρχόμενον] Put a comma after ἄνθρωπον, because ἐρχόμενον εἰς τὸν κόσμον belongs to τὸ φῶς, as will be proved more fully on ch. xviii. 87. Had it been otherwise, probably John would have written τὸν ἐρχόμενον, which would have prevented all ambiguity. MARKLAND.

Ibid. Semler, the Pers. Version, Bengel. Gnomon. p. 309, Heumann upon this passage, Wetstein, Moldenhawer, put also a comma after ἄνθρωπον. Professor SCHULZ.

10. και ὁ κόσμος. 11. και οἱ ἴδιοι.] και in both these places, as often in the best Greek writers, seems to carry the signification of *tamen, attamen, yet, nevertheless, &c.* Dr. OWEN.

14. ἐσκήνωσεν ἐν ἡμῖν] *dwelt for a while*; that is, a temporary abode among *us*, i. e. *mankind*; as elsewhere ἡμεῖς and ὑμεῖς signify. So *nos* in Juvenal x. *nos misera cæcaque &c.* MARKLAND.

Ibid. δόξαν ὡς μονογενοῦς, παρὰ πατρὸς] So, I think, it should be printed: not *μονογενοῦς παρὰ πατρὸς*, but *δόξαν παρὰ πατρὸς*, 2 Pet. i. 17. But see Tertull. adv. Praxeam, c. xxxi.

Ibid. ὡς μονογενοῦς] Here the Particle ὡς implies, not *similitude*, but *reality*. Hesych. ὡς, ἀληθῶς. So Mark i. 22. Dr. OWEN.

Ibid. πλήρης χάριτος καὶ ἀληθείας.] F. Connect this with Ἰωάννης, and what follows: *John, full of grace and truth, beareth witness.* Erasmus.—Rather connect it with ὁ λόγος σὰρξ ἐγένετο, the intermediate words being in a parenthesis. Then connect the 14th and 16th verses, and include the whole in a parenthesis: *And he, the Word, dwelt among us full of grace and truth—and of his fulness we have all received.* Stolbergius de Solœcismis N. T. c. xii. p. 75. Doddridge.

15. Place this verse between ver. 18 and 19. MARKLAND.

Ibid. Οὗτος ἦν ὃν εἶπον· Ὁ ὀπίσω μου ἐρχόμενος, ἔμπροσθέν μου γέγονεν· ὅτι πρῶτός μου ἦν] The latter part of the verse should in construction be joined with the former: Οὗτος ἦν ὃν εἶπον.—*This is he of whom I said, because he was superior to me, he that cometh after me is preferred before me.* Bos, Exerc. Phil.—ὃν εἶπον, i. e. *περὶ οὗ.* Eurip. Iphig. Tauric. ver. 340.

16. ἐκ τοῦ πληρώματος αὐτοῦ—ἐλάβομεν καὶ χάριν ἀπὸ χάριτος.] Some Scribe thinking, through St. John's want of attending to construction, the sense to be, *Of his fulness and GRACE we have all received*, against *χάριν* wrote, in the margin, *ἀπὸ χάριτος*, which amendment got into the text. Wall, Crit. Notes.—But the sense is, *Of his fulness we have all received, for grace conferred new grace superadded*; i. e. Christianity for Judaism. Theognis, ver. 344, *δοίης—ἀπὸ ἀνῶν ἀνίας, but you shall give in return for troubles new troubles.* And so in some measure Chrysost. de Sacerdot. lib. vi. c. 13. *σὺ δὲ με ἐκπέμπεις ἑτέραν ἀπὸ ἑτέρας φροντίδα ἐνθεῖς, tu me demittis, alia pro alia imposita sollicitudine.* Bengelius.—So Syrach. xxvi. 15. *χάρις ἐπὶ χάριτι γυνὴ αἰσχυνηρὰ.* Dr. OWEN.

Ibid.

Ibid. "Grace for grace;" translate "grace upon grace." Ἀντι means in addition to, or super. See Athenæus, p. 669. χαρίτων χάριτας, and Plautus Pseud. A. iv. s. 1. "Ibidem aderit mulier lepida, suavia super suavia. Quæ det." WESTON.

18. ὁ μονογευῖς υἱὸς—ἐκεῖνος ἐξηγήσατο] Some would read EKEINON, referring to Θεὸν, *No one hath seen God at any time: the only begotten Son—hath declared HIM.* Beza.

Ibid. υἱὸς is an interpolation from the margin, according to Semler.

Professor SCHULZ.

19. Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτι ἀπέστειλαν] Begin a new period at "Οὔτε. *Now this is the testimony of John, mentioned ver. 15. WHEN the Jews sent priests from Jerusalem to ask him, Who art Thou? then he confessed—I am not the Christ.* Piscator. καὶ, then, as some understand Matthew xii. 21. and see on Mark xiv. 34.

Ibid. Οἱ Ἰουδαῖοι are not the *Jews* at large, but the *members of the Sanhedrin*, who alone had power to examine the pretensions of Prophets.

Dr. OWEN.

21. Τί οὖν;] F. Τίς οὖν; Ἠλίας εἶ συ; but it is not necessary. When John denies that he is Elias, which our Saviour affirms, they speak of Elias in different views.—I suppose there is no one who has read St. John, but must have observed that he is as fond of οὖν as St. Mark is of εὐθὺς and εὐθείως, and St. Luke of δὲ. MARKLAND.—But let the reader observe, that these are generally expletives. Dr. OWEN.

25. οὔτε Ἠλίας, οὔτε ὁ προφήτης] The article ὁ is omitted in the 1 and 2 ed. of Erasmus, in ed. of Colinæus, and perhaps by the Vulgate, to which Heinsius and Mill accede. The omission of it gives a sarcasm to the sense: they had asked, *Art thou Elias? Art thou that prophet?* ver. 21. They now conclude, *Thou art not Elias, nor any prophet at all.*

27. ὃς ἔμπροσθέν μου γέγονεν] As these words are left out by some Copyists, Translators, and Fathers, Semler thinks them to be supposititious.

Professor SCHULZ.

Ibid. τοῦ ὑποδήματος.] If to this we subjoin, on the authority of seven MSS. ἐκεῖνος ἡμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ ὕδατι, it will add more weight to the testimony of the Baptist, as well as more dignity to the character of Christ. See ver. 33. Dr. OWEN.

28. ἐν Βηθαβαραῖ] Many Greek copies read here, ἐν Βηθανίᾳ. Etymology would determine that these are only *two different* names for the *same* place. For *Bethabara*, Heb. בֵּית-עַבְרָה, signifies *the ferry-place*; and *Bethany*, or *Bethania*, Heb. בֵּית-אֲנִיָּה, *the ferry-boat-place*. If this be allowed, I think it much better, on various accounts, to retain the well-known and specific name Βηθαβαραῖ, than to substitute, with Mr. Wetstein and others, the ambiguous name Βηθανία, or *Bethany*; notwithstanding the distinction of *beyond Jordan*. Dr. OWEN.

Ibid. Εἰφίφανιος read Βηθαμαραῖ, by a common change of the letters M and B, of which I have given instances in my first Dissertation on the XLIXth Psalm. But this reading of Origen is false, and must be changed to *Bethania*. See the reasons in Michaelis' Introduction to the New Testament, tom. I. § 68. p. 643. Professor SCHULZ.

29. ὁ Ἰωάννης. Semler takes this to be an interpolation, as it is wanting in some MSS. Translations, and Quotations. Professor SCHULZ.

31—33. Qu. whether the repetition of the words, Καὶ γὰρ οὐκ ᾔδειν αὐτόν has not occasioned a transposition here. It should seem, from the nature of the transaction, that the 33d verse should precede the 32d, and *that* the 31st. But perhaps the whole may be right, and as St. John wrote it: for it is well known that he is not methodical. Dr. OWEN.

34. μεμαρτύρηκα] For μαρτυρῶ, which enallage is frequent. It may be distinguished, καὶ γὰρ ἰόρακα καὶ μεμαρτύρηκα, ὅτι οὗτός &c. *And I saw it: therefore I testify, &c. The Lamb of God, the Son of God, the King of Israel*, all signify the same thing, viz. *the Christ, or the Messiah*. After ἰόρακα is to be understood τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν. MARKLAND.

47. τὸ ἀγαθόν] F. τὸ ἀγαθόν. For the word ἀγαθόν has here a peculiar emphasis; and must, from the tenor of the foregoing verse, be necessarily supposed to have some reference to the *Messiah*. Compare Matt. xix. 17. with Jer. xxxiii. 14—16. Dr. OWEN.

51. πιστεύεις;] Some copies read affirmatively: *thou believest*. Chrysostom interrogatively. Beza, Stephens, Bengelius.—Semler also takes this to be an affirmation. Professor SCHULZ.

52. αὐτῷ is not genuine, according to Semler.

Professor SCHULZ.

Ibid.

Ibid. ἀναβαίνουσας καὶ καταβαίνουσας] With a comma at ἀναβαίνουσας, and ἀπὸ τοῦ υἱοῦ to be fetched from the opposite καταβαίνουσας ἐπὶ τὸν υἱόν, i. e. *descendentes ad filium*, not *super* or *supra* filium. — So Lucian, Dial. Ven. & Lun. t. i. p. 204, καταβαίνειν ἐπ' αὐτὸν, *descendere ad illum*.

MARKLAND.

## CHAPTER II.

4. Τί ἐγὼ καὶ σοί,] *What have I to do with thee!* Not necessarily an expression of blame: it may mean, *What hast thou to do with me?*

MARKLAND.

Ibid. οὐπω ἤκει ἡ ὥρα μου.] Greg. Nyssen reads, interrogatively, *Is not my hour*, of being free from thy authority, *now come?* G. Nyssenus on 1 Cor. xv. 28. D. Heinsius. In which sense it should be μήποτε.— But οὐπω interrogatively, Matt. xv. 17. Mark viii. 17. Dr. OWEN.

6. λίθιναι ἐξ, κείμεναι, &c.] Remove the comma from ἐξ, and place it after κείμεναι. Bp. BARRINGTON.— Distinguish: ἦσαν δὲ—ἐξ κείμεναι (κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων), χωροῦσαι &c. *Now there were set six waterpots of stone (suitably to the manner of purifying, or washing, among the Jews), containing &c.* MARKLAND.

Ibid. κείμεναι is, according to Semler, an addition of a later hand.

Professor SCHULZ.

9. (καὶ οὐκ ᾔδει πῶθεν ἐστίν· οἱ δὲ διάκονοι ᾔδεισαν οἱ ἠντληκότις τὸ ὕδωρ)] *And knew not whence it was*, should not be within the parenthesis, since it is a necessary part of the narration, and the very reason why the governor called-in the bridegroom.

Elsner, Bengelius, English Version.

Ibid. φωνεῖ τὸν νομφίον] Not, *called the bridegroom*; but, *called to him*, or *addressed him*. Dr. OWEN.

10. σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι.] This may be read with an interrogation, *Hast thou kept the good wine till now?* And so Theophylact twice. MARKLAND.

12. καὶ οἱ μαθηταὶ αὐτοῦ] These words being wanting in two Latin and two Greek MSS. and in the Armenian Version, Semler thinks them to be added by a later hand. Professor SCHULZ.

15. τὰς τραπεζὰς ἀνέστηρα] ἀνέστηρα. *Bos.* And so four MSS. the Syriac Version, and Theophylact.—But τὸν βασιλὸν ἀνέστηρασαν, is cited from Ælian by Suidas, voc. Τεῶς. and defended by many authorities cited by Kypke.

16. μὴ ποιῆτε τὸν οἶκον &c.] It may be read with an interrogation: *Do ye make my father's house a house of merchandise?* He added something more pointed, which may be seen Mark xi. 17. which place is explained by the words of St. John, τὰ πρόβατα καὶ τοὺς βόας, otherwise unintelligible. MARKLAND.

18. ὅτι ταῦτα ποιεῖς;] The sentence is elliptical. Supply ἐν δυνάμει τοῦ Θεοῦ *that thou doest these things by a divine commission?*

Dr. OWEN.

19. τὸν ναὸν τοῦτον,] “This temple;” that is, my body, pointing to it. This mode of speaking is permitted in all languages. In the Greek it is not uncommon: τῷδ' ἀνδρὶ means Ajax the speaker in Sophocl. ver. 822; and τῷδε νοσοῦντι means Hercules. Trachin. ver. 1012; in the Latin the *hunc hominem* of Horace is an instance, Sat. ix. lib. 1. ver. 47; and in our own Poet Shakspeare we read “Whilst memory holds a seat in this distracted globe.” WESTON.

Ibid. ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν] F. ΕΓΩ ἐγερῶ—as ver. 20. ΣΥ ἐγερεῖς. The word ἐγὼ might easily be omitted, because of the syllables ἐγε— MARKLAND.

20. Τεσσαράκοντα καὶ ἕξ ἔτεσιν ἀποδομήθη ὁ ναὸς οὗτος] That is, according to our Version, *Forty and six years was this temple in building*, which implies it was at this time finished. But, if spoken of Herod's temple, Josephus informs us that the outer inclosures were built in eight years, and the temple itself in a year and six months; nine years and a half in all, Ant. xv. 11. 5, 6; and that it continued to have some further improvements, till the breaking-out of the Jewish war, a few years before it was destroyed, Jos. Ant. xx. 9, 7. One would bring us to A. D. 20; the other to A. D. 64, or, as some compute, A. D. 66. See Casaub. adv. Baron. Exerc. xiii. Num. xl. Neither accounts agree to its being finished when these words were spoken, about A. D. 30. The words then should be rendered, *Forty and six years HATH this temple been BUILDING*, implying it was not then complete, just as Ezra v. 16. ἀπὸ τότε ἕως τοῦ

τοῦ νῦν ἀποδομήθη, καὶ οὐκ ἐτελείθη, *this temple has been building from that time to this, and is not yet finished.* Lydiat, Cæn. Chron. p. 38.

Whiston gives another interpretation to the words, Harmony, p. 143. *Forty and six years HAS this temple been built*, reckoning, from the 18th of Herod, when it was begun, that it was finished in a year and six months, which brings us to the Passover, A. P. J. 4696. From thence 46 years forwards we come to the Passover 4742, which is A. D. 29, the time of this transaction.

Whitby says, *from an exact view of this computation, he finds it fails almost in every particular.* But in his first observation is himself egregiously mistaken. Josephus tells us, Antiq. xiv. 3, 4, that Jerusalem was taken *ἐπὶ Ὀλυμπιάδος τῷ γ' μηνί*, in the third month of the 185th Olympiad, as Whitby contends. Mr. Whiston will not allow that ancient writers use to cite the MONTHS of an Olympiad. But he may be convinced, says Whitby, *from the testimony of Diog. Laert.; who says Socrates was born in the 4th YEAR of the 77th Olympiad on the 6th of Thargelion: that Plato was born in the 88th Olympiad on the 7th of Thargelion.* But are not these most plain proofs that the heathen writers did NOT cite the MONTHS of an Olympiad numerically, but by their specific name, as Thargelion, Gamelion, &c. and that the Jews, often denoting their months by their number, would not say *the third month of the 185th Olympiad*, but in the 185th Olympiad in the third month of the Jewish calendar? An Olympiad contained four years: hence the 4th YEAR of 77th Olympiad: who ever dreamt of the 48th month of any Olympiad?

But how shall we reconcile Josephus with Jerem. xxxix. 2, and Zech. viii. 19, who say Jerusalem should be taken in Tammuz, the fourth month of the Jewish calendar? Here Jacobus Capellus observes that from before Christ 142, Jiar was made the first month in honour of Simon's taking Jerusalem in it, and delivering his country from slavery, Jos. Ant. xiv. by which means Tammuz or the fourth month came to be the third. But Qu. BOWYER.

Τεσσαράκοντα καὶ ἕξ] This is not meant of *Herod's temple*, but of that prior to it; which took up in building, under

Cyrus



Cyrus . . . . .	29 years
Cambyses . . . . .	8 years
Darius Hystaspes . . . . .	9 years

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Total 46.

Dr. OWEN.

21. ἔλεγε περὶ τοῦ ναοῦ τοῦ σώματος] Place a comma at ναοῦ, of the temple, his body. MARKLAND.

23. Ὡς δὲ ἦν] Theophylact here begins the third chapter, by which means the story of Nicodemus is better connected with these verses before it. *Now when he was at Jerusalem,—He did not trust them with a full revelation of himself—Yet there was a Pharisee named Nicodemus.*

BOWYER, MARKLAND.

Ibid. ἐν τῷ πάσχα, ἐν τῇ ἑορτῇ,] The words ἐν τῷ πάσχα seem to be superfluous. They were probably at first inserted in the margin, to shew what *feast* it was: though that appeared sufficiently plain from ver. 13. which this verse seems originally to have followed. MANN, Bp. PEARCE.

### CHAPTER III.

2. Ὅτιος ἦλθε—καὶ δὲ,] St. John, whenever he speaks of Nicodemus, always mentions this circumstance of his coming to Jesus *by night*—and, it should seem, with a kind of disapprobation. The circumstance indeed exhibits him in no favourable point of view. It shews that he was chiefly actuated by worldly prudence, and loved the praise of men more than the praise of God: it shews, that though he was *inwardly* convinced that Jesus was a teacher come from God, yet he had not the *spirit* to confess him *openly*. This defect, this want of *right* principle, our Saviour perceived; and therefore tells him, in the beginning of his discourse, that it must be rectified—that no man can become his true disciple, and act up to that character, unless he first renounces the world, and is influenced by the spirit of grace and holiness. With this *key* we may easily pass through the several parts of this conversation; which, properly considered, will be found to have a just and regular dependence one upon another.

Dr. OWEN.

7—10. Fr. Gediken, in the Miscellaneous Hamburg Bibliothecque, puts the interpunctuation thus: ver. 7, *μη θωμάσης ὅτι εἶπόν σοι (τούτο)* ver. 8, *δεῖ ὑμᾶς—ἐπάγει.* ver. 9, *Οὕτως (pro ἄρα, οὖν)—πνεύματος.* ver. 10, *ἀπακρίθη Νικόδημος—γινώσκεις.* Professor SCHULZ.

10. We might change the signum interrogationis after *γινώσκεις* into a stop; then the sense would be, However you are an Israelite of quality and learning, you do not understand the nature and manner of regeneration. Professor SCHULZ.

12. *Εἰ τὰ ἐπίχειμα εἶπον ὑμῖν]* Read this verse in a parenthesis, and connect ver. 11. 13. *τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε—καὶ οὐδεὶς ἀναβέβηκεν,* *We testify that we have seen, and ye receive not our witness—and yet no one has ascended up to heaven, but he that came down from heaven, &c.* D. Heinsius.

13. *ὁ ὢν ἐν τῷ οὐρανῷ]* Two MSS. read *ὁ ὢν ἐν τοῦ οὐρανοῦ.* I am inclined to believe that the true reading is *ἐκ τοῦ οὐρανοῦ.* Bp. BARRINGTON.

Ibid. *Καὶ οὐδεὶς—14. Καὶ καθῶς &c.]* As these verses seem to have no apparent connexion with the foregoing, or between themselves, perhaps they may be distinguished thus, *Καὶ Οὐδεὶς ἀναβέβηκεν &c.* and *Καὶ Καθῶς Μωσῆς ἔψαψε, &c.* and after *Καὶ* in both places is to be understood or repeated *εἶπεν αὐτῷ* from ver. 10, so as to make both these sentences independent, which will render them very intelligible. MARKLAND.

15. *ἵνα πᾶς ὁ πιστεύων &c.]* This verse seems to be an interpolation. It occurs word for word, and more properly, in the latter part of the verse following. Bp. PEARCE.

16. *τὸν κόσμον,* in this verse, means *all mankind*; and *ἠγάπησεν* and *ἰδῶκεν* ought to retain the signification of the tenses, *hath loved*, and *hath given*: and so *ἀπέστειλεν* (ver. 17.) *hath sent*; *ἠγάπησεν* (ver. 19.) *have loved.* MARKLAND.

24. Should be included in a parenthesis. Dr. OWEN.

25. *ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίων]* Almost all the MSS. read *μετὰ ἸΟΥΔΑΙΟΥ.* F. *μετὰ ἸΗΣΟΥ,* a question arose between the disciples of John and those of JESUS. R. Bentley, in Wetstein.—An accurate reader will not be satisfied with either of these readings; because from the following relation, which the Baptist's disciples made to their master, it appears very clearly that the *ζήτησις* (question, or dispute) was not between John's disciples and a Jew or

*Jews*, but between the disciples of *John* and those of *Jesus*, concerning *Baptismal purification*. Upon this the followers of John repair to him to know the truth of the matter. He gives a full testimony of the superiority and excellence of Jesus in all things, and of his own insignificance; and he appeals to themselves for his consistency in this testimony. Instead of Ἰουδαίου, I had guessed from the sense that it ought to be Ἰησοῦ, before I knew that Dr. *Bentley* had made the same conjecture. The error was, I believe, originally owing to not understanding the Ellipsis, which is usual in all writers, who in the latter part of a sentence omit the substantive which had been mentioned in the former, as here: Ἐγένετο οὖν ζήτησις (τισὶν) ἐκ τῶν μαθητῶν Ἰωάννου μετὰ [τῶν μαθητῶν] Ἰησοῦ, περὶ καθαρισμοῦ, *Now there arose (or there had been) a question between some of John's disciples and [some of the disciples] of Jesus, concerning purification*. See on Matt. xxiv. 51. And there is an instance exactly similar, c. v. 36. Ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω [τῆς μαρτυρίας] τοῦ Ἰωάννου. *But I have the testimony which is greater than [the testimony] of John*. The transcribers (who did not understand the Ellipsis, and that τῶν μαθητῶν was to be repeated before τοῦ Ἰησοῦ) thought it seemed too insolent, that the disciples of John should have a dispute with Jesus, and therefore changed it into Ἰουδαίου.—Our Version translates it as if it had been μείζω ΤΗΣ Ἰωάννου, *greater than that of John*, as it might have been written; and so it might here, μετὰ [ΤΩΝ] Ἰησοῦ, *with those of Jesus*; or more fully, μετὰ [τινῶν ἐκ τῶν μαθητῶν] Ἰησοῦ. But Ἰουδαίων, or Ἰουδαίου, will, I believe, be found, upon more accounts than one, utterly inconsistent with the sense of the place. But though I think Ἰησοῦ undoubtedly right, yet I would publish Ἰουδαίου according to the MSS. MARKLAND.

29. ὁ ἔχων τὴν νόμφην, νυμφίος ἐστίν.] F. Ὁ νυμφίος ἐστίν. MARKLAND.—Here seems to be an instance of what may be called the *inverted* manner of writing, which is frequent in this Evangelist, and not seldom found in the other parts of Scripture (see Matt. xxviii. 10) taken from the Hebrews. MARKLAND.

Ibid. "He that hath the bride;" that is, the husband.

Τὸν τ' ἔχοντ'.

Iphig. in Aul. ver. 63.

Τῷ νῦν σ' ἔχωμι.

Androm. ver. 971.

WESTON.

31, 32. ἐπάνω πάντων ἐστίν.—Καὶ ὁ εἰώρακε] With a comma only at ἐστίν, the testimony of Jesus being to be received, 1. because as coming from heaven; 2. because he testifies nothing but what he hath *seen* and *heard*: and yet (καὶ) nobody (i. e. very few) receives his testimony. It follows, Ὁ λαβῶν αὐτοῦ τὴν μαρτυρίαν.—A seeming inconsistency, which is the same in HOR. ART. P. ver. 460.—*non sit qui tollere curet. Si curet quis orem ferre* &c. and in JOS. ANT. JUD. lib. xiii. ver. 7. p. 572. Καὶ οἱ μὲν ἄλλοι ΠΑΝΤΕΣ τὸν Ἰωάννην κατέλιπον ὍΛΙΓΟΙ δὲ τινες—ὑπέμειναν &c.

MARKLAND.

34. οὐ γὰρ ἐκ μέτρου, &c.] Though the antient Versions acknowledge it, yet I suspect the genuineness of this sentence. It is imperfect, and wants the relative αὐτῶ, which the *English* Translation has supplied, to make it determinate. Besides, it seems to have no connexion with the context; and is, moreover, wanting in one of the *Colbertine* MSS.

Dr. OWEN.

36. ἡ ἔργη τοῦ Θεοῦ μένει] Several MSS. read *μενεῖ*, which is a gloss for *μένει*. Grotius.

#### CHAPTER IV.

1. The text would seemingly run better, if, for ὁ Κύριος, we should read ὁ Ἰησοῦς; and for ὅτι Ἰησοῦς, ὅτι αὐτός. The *first* reading is supported by several MSS.; and the *second* by the *Syriac*, *Persic*, and *Arabic* Versions. Dr. OWEN.

5. Σιχὰρ] Corrupted from Σιχημ, as the city is called, John xxiv. 32. i. e. a drunkard or liar, by way of reproach for Sichern, *Hieron.* ad Eustath. ep. xxvii.—It was usual amongst the Jews for words to change their termination, as *Beliar* for *Belial*, *Beelzebub* for *Beelzebub*. Drusus and Grotius. See Mill.

6. Chrysostom, Theophylact, and Cyril, put δὲ after ὧσα. Beza also follows them. Professor SCHULZ.

8. Οἱ γὰρ μαθηταὶ] This verse should manifestly be in a parenthesis, as *Clarke* prints it; and ver. 9, οὐ γὰρ συγχρῶσαι Ἰουδαῖοι Σαμαρείταις, as Grotius.—But perhaps the latter should not be included in a parenthesis,

they being a continuation of the woman's words. MARKLAND.—They seem rather to be the words of the Evangelist. Dr. OWEN.

9. This seems to be an interpolation. Semler.—*οὐ γὰρ συγχρῆνται Ἰουδαῖοι Σαμαρείταις.* Beza puts these words in a parenthesis, as they are not the words of the woman, but of the writer. Semler thinks them to be an interpolation, as they are not in the MS. of Cambridge, and in two MSS. of the Latin Translation, and have a hard construction.

Professor SCHULZ.

14. *οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα· ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ.*] Ista omnia absunt à Codice Cant. à primâ manu, à tribus Codicibus aliis, ab Origene, à Textu Homiliæ illius spurix inter Chrysostomianas; à translatione Latinâ antiquiori et Saxonica quæ ad antiquiorem Latinam expressa fuit. Ita etiam adhuc citat Cassiodorus in Ps. xxii: qui biberit . . . non sitiet unquam, sed fiet in eo &c. Ita et auctor libri de promissione, ommissa ista media sententia. *Itaque certum est, fuisse antiquitus recensionem etiam breviorum aliquam; aliam verò copiosiorum.* Semler. Prof. SCHULZ.

20. *ὑμεῖς λέγῃτε—ἔπου δεῖ προσκυνεῖν.*] With an interrogation: *Do ye say, that in Jerusalem is the place where men ought to worship?* The pronouns, when expressed, are generally emphatical; as in that of 1 Cor. v. 2, *καὶ ὅτι μεις πεφουσιωμένοι ἐστέ,* and *have ye been puffed up, &c.?* as if he had said, ye among whom such an infamous action has been committed, &c. So above, ver. 12. MARKLAND.

Ibid. *ἐν τούτῳ τῷ ὄρει*] Multi libri *ἐν τῷ ὄρει τούτῳ.* Sic et Patres, et illa Homilia spuria Chrysostomi; opinor pronomen nullum adfuisse.

Semler. Professor SCHULZ.

22. *Ἐμεῖς προσκυνεῖτε ὃ οὐκ οἶδατε· ἡμεῖς προσκυνοῦμεν ὃ οἶδαμεν.*] Christ and the woman were both agreed in the *object* of worship. The question she puts is only which is the true *place* for it. But how is that determined by the answer, *Ye worship, ye know not what, &c.?* Read therefore *ὍΤΙ οὐκ—Ye worship, ye know not,* or have no good ground for knowing, *WHERE.* Beaulacre, ap. Wetstein.—But sub. [*καθ'*] *ὃ, Ye worship according to the form of your own invention.* MARKLAND.

Ibid. "Ye worship ye know not what."

Ἄγνωσία

Στήλωμεν αὐτοὺς, sc. Θεοὺς.

Eurip. Hecuba, ver. 959.

WESTON.

23. καὶ γὰρ ὁ πατὴρ—αὐτῷ.] I suspect this sentence to have been at first a marginal gloss. It is wanting in *Reuchlin's*, and in one of *Colbert's* MSS. *Dr. OWEN.*

25. ὁ λεγόμενος Χριστός.] These words should be in a parenthesis, being the words of the Evangelist, who wrote in Greek, not of the woman who spake in Syriac. *Beza.*—But, to say the truth, it is not probable that this explication should come from the Evangelist, because he had already given it ch. i. 42. τὸν Μεσσίαν, ὃ ἐστὶ μεθερμηνεύμενον, Χριστός. It remains therefore that it was added by a third hand. *MARKLAND.*

*Ibid.* ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ] Place the comma after ἔλθῃ, and join ἐκεῖνος to the following verb, ἀναγγελεῖ. *Dr. OWEN.*

27. ἐθαύμασαν ὅτι μὲν γυναικὸς ἐλάλει] *F. ὅτι, they wondered WHY he talked with a woman.* *Cocceius*, tom. ii. *Opp. Posth.* p. 414. *Mark ix.* 11. 28. and *Acts xi.* 3. as in the *Vulgate* and *Hutch.* in *Xen. Exped.* *Cyr. lib. iii.* p. 143. 8vo.

28. τοῖς ἀνθρώποις] In alio Codice est πολίταις, poterat utrumque abesse. *Semler.*

29. μήτι οὗτός ἐστιν ὁ Χριστός;] Or, ἴδαιε ἄνθρωπον—μήτι &c. See this man—IF he is not the Christ. See vii. 42. *Homburg.*

35. ὅτι ἔτι τετράμηθον ἐστὶ, καὶ ὁ θερσισμὸς ἔρχεται] This is a proverbial Iambic, if it be written after the manner of the Poets, χ'ὼ for καί, ὁ.

Τετράμηθον ἐστὶ χ'ὼ θερσισμὸς ἔρχεται.

*Mann*, *De veris annis*, p. 183. *MARKLAND.*

37. ὁ λόγος ἐστὶν ὁ ἀληθινός] *Beza* observes the latter Article is not in *Theophylact*, and adds, that whoever is moderately skilled in Greek must know that the Article has nothing to do here. Accordingly he leaves it out, after *Origen*, *Heracleon*, and *Cyrillus.*—But we have in 2 *Peter ii.* 22, ὁ ΤΗΣ ἀληθοῦς παροιμίας. *MARKLAND.*

39. τῶν Σαμαρειτῶν, in a wrong place, and plainly redundant.

*Dr. OWEN.*

*Ibid.* Πάντα ὅσα, all the things, that is, many, or most of the things I ever did. Thus, “the world would not contain the books that should be written,” is expressive only of a great number that would be written.

*WESTON.*

44. Αὐτὸς γὰρ ὁ Ἰησοῦς ἐμαρτύρησεν, ὅτι &c.] Here a whole sentence is omitted, of which γὰρ gives the reason. It is easily supplied from what follows.

follows. Thus: *καὶ ἀπῆλθεν εἰς τὴν Γαλιλαίαν*, [*οὐκ εἰς τὴν ἰδίαν πατριδα*, or *οὐκ εἰς τὴν Ναζαρέτ*,] *αὐτὸς γὰρ ὁ Ἰησοῦς ἐμαρτύρησεν, ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει* and he went into the other parts of Galilee [not into Nazareth, where he was brought up], for Jesus himself had testified, that a prophet hath no regard shewn him in his own city.

MARKLAND.—If this verse were entirely left out (and perhaps it is an interpolation), the context would then run clear, and free of all objections. If it be retained, the preceding verse must be deemed elliptical; and the ellipsis must be supplied from the latter part of this verse. Drawn out at length, the whole will stand thus: *Καὶ ἀπῆλθεν εἰς τὴν Γαλιλαίαν, ἀλλ' οὐκ εἰς τὴν ἰδίαν πατριδα. Αὐτὸς γὰρ ὁ Ἰησοῦς ἐμαρτύρησεν, ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει. Ἰδία πατρις* does not mean *his own country*; but, *his own city*. See Matt. xiii. 54. Dr. OWEN.

Ibid. "Testified," witnessed, declared.

Ἐλλὰς πᾶσα τοῦτο μαρτυρεῖ.

Eurip. Heraclid. 220.

"Magnâ testatur voce per umbras

Discite justitiam."

Æn. vi. ver. 619.

WESTON.

46. Beza puts a comma after *ἠσθίνει*: "There was at Capernaum a Royal servant, whose son was ill." Heumanu agrees with him.

Professor SCHULZ.

48. *οὐ μὴ πιστεύσῃτε.*] F. with an interrogation, *Can ye not possibly believe, unless ye see signs and wonders?* as Luke xviii. 7. John xviii. 11. Bp. BARRINGTON.—It is sometimes read *οὐ μὴ πιστεύετε*, as 1 Cor. ix. 4. 5. *μὴ οὐκ ἔχομεν*; but in no sense, according to Dawes, Misc. Crit. p. 222, is it Greek; *οὐ μὴ* being always used with 1 fut. indic. or aor. 2. subj. of which he gives many instances. On the other hand, Devarius, De particulis, *in voce*, contends that it is *only* joined with a Subjunctive or Optative, *δέος* being understood before *μὴ*. So that, where it is said in Æchin. *τοὺς μὲν γὰρ πονηροὺς οὐ μὴ ποτε βελτίους ποιήσῃτε*, fut. indic. we should read *ποιήσῃτε*, aor. 1. subj. *i. e.* *οὐ δέος μὴ ποιήσῃτε βελτίους*. Thus they confute one another: and we have many examples of each construction in the N. T. John viii. 51, *οὐ μὴ θεωρήσῃ*, and ver. 52, *οὐ μὴ γέυσῃαι*. So xviii. 11. Luc. xviii. 7. MARKLAND.—With regard to *ἔπος*, which Dawes says is used invariably like *οὐ μὴ*, p. 228, he is again at variance with Wolfius, as before he was with Devarius; for as he would  
change

change ὅπως διδάξῃς in Aristoph. into διδάξεις indicative; so Wolfius would change ὅπως λήψεται indic. into λήψεται subj. Isocr. Evagr. p. 81. ed. Battie. BOWYER.

52. κομψότερον ἔσχε] κομψῶς ἔχειν is what the Latins say *bellè habere*. It occurs no where else in the New Testament. Beza.—But Arrian, Diss. Epict. lib. iii. 10, has κόμψως ἔχεις, concerning one who had been ill of a fever. MARKLAND.

## CHAPTER V.

1. Μετὰ ταῦτα ἦν ἑορτή] The fifth and sixth chapters beginning with the same words have been probably transposed, and the sixth should come before the fifth. The end of the fourth chapter having left Jesus in Galilee, the sixth describes him going from thence. Again, chap. v. 16. 18. the Jews seek to kill him, while he was at Jerusalem; and chap. vii. opens with his being returned to Galilee on that account. Mann, De veris annis, &c. c. x. p. 170.

Ibid. ἦν ἑορτή] *There was a feast*. Probably the feast of Pentecost.

2. Ἔστι δὲ—ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ] The Syriac, Cyril, Chrysostom, Theophylact, Nonnus, read ἦ, which, considering John wrote his Gospel after the destruction of Jerusalem, one would naturally expect.

Wall, Crit. Notes.

Ibid. ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ] i. e. *There is at the sheep-market a pool*.—Dr. Hammond says, the best MSS. read κολυμβήθρα in the Dative, *There is at the SHEEP-POOL called Bethesda*; and so the Elzev. ed. 1633. and the two Wetsteins print it, and Castelio translates it.—After προβατικῇ understand πύλη. See Nehem. iii. 1. xii. 39.—*There is at the sheep-gate a bath*. See Bp. Pearce, Miracles of Jesus vindicated, Part IV.

Ibid. ἡ ἐπιλεγομένη—Βηθ-εσδὰ] Βηθ-εσδὰ, נְדָשָׁן-תַּיִב, i. e. *domus effusionis* from נָשָׁן. But the Syriac Βηθ-χασδὰ, נְדָשָׁן-תַּיִב, *domus beneficentiae*, &c. which I most approve. Beza.

Ibid. πέντε σιῶς ἔχουσα.] Was not the bath and the building consequently a *pentagon*? Dr. OWEN.



4. Ἄγγελος γὰρ &c.] I have not met with any thing certain, or even probable, concerning this place. Dr. Lightfoot, who, I believe, had searched as much as any man into the Hebrew antiquities of the N. T. confesseth that he could not learn any thing concerning the origin, continuance, or cessation of the virtues of this pool, though he saith he had read many Hebrew treatises merely with a view to this very subject. See Kuster's Preface. MARKLAND.—Place this verse in a parenthesis. It is not to be omitted, though wanting in some MSS. and repudiated by others. The seventh verse depends upon it, and cannot be explained without it. *Dr. OWEN.*

The whole of this verse, according to *Semler*, is a marginal gloss, because it is wanting entirely in some MSS. or read in a very different manner. *Professor SCHULZ.*

13. ἰαθεῖς] *Semler* takes this to be an interpolation. *Professor SCHULZ.*

16. καὶ ἐξήτουν αὐτὸν ἀποκτεῖναι] Abest à Græcis septem Codicibus, à Vulgato, Colbertino, Veronensi, Vercellensi—Est autem glossa satis aperta, quæ aliquot in Codicibus diversarum Provinciarum ex versu 18<sup>o</sup> locum invenit. *Semler. Professor SCHULZ.*

22. Οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα] Erasmus observes that Cyprian twice cites this passage in such a manner as shews he read οὐδὲν, which seems the better reading. *Beza.*

Ibid. κρίνει] Rather, *condemneth*, though it is in our Version *judgeth*. It seems opposite to ζωοποιεῖ in the preceding verse; as κρίσις is to ζωὴ in the following. *Bp. BARRINGTON.*

25. ἔρχεται ἄρα, καὶ νῦν ἐστίν.] Spoken of a thing *future*, which will happen *very soon*. So iv. 23. xvi. 32. ἔρχεται ἄρα, καὶ νῦν ἐλήλυθεν. This makes me think that these words were spoken before the raising of Lazarus. He alludes to the resurrection of Lazarus in this verse; in the 28th verse, to the general resurrection, and therefore the words καὶ νῦν ἐστίν are not put there. MARKLAND.

Ibid. Θεοῦ] Alii codices non pauci ἀνθρώπου, *utrumque* fuit additum. *Semler. Professor SCHULZ.*

27. Ἰδωκεν αὐτῷ καὶ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν.] Connect it thus: κρίσιν ποιεῖν Ὅτι υἱὸς ἀνθρώπου ἐστίν καὶ μὴ θαυμάζετε τοῦτο, *Because he is the Son of man, let not this excite your wonder, for the hour is coming, &c.* So Chrysostom, Theophylact, Simon, &c.

Ibid.

Ibid. Semler and others reject the explication given in the note to this verse. *Professor SCHULZ.*

Ibid. ὅτι υἱὸς ἀνθρώπου ἰσθί. *because he is a son of a man.*] It is observable that Jesus is not here called by his usual title, ὁ υἱὸς τοῦ ἀνθρώπου, but simply and without the articles, υἱὸς ἀνθρώπου. This, I believe, is the only instance of the kind in the Evangelists: and without doubt there is some reason for the difference. See Beza. Perhaps ὅτι should be divided, ὁ, τι, *quatenus*. Tertullian, adv. Prax. c. 21. translates it, *quia filius humanus est*, explaining it, *per carnem scilicet, sicut et filius Dei, per Spiritum ejus*. MARKLAND.

30. Here, as Dr. Clarke observes, our Saviour re-assumes the discourse which he began ver. 19. Mark the repetition which forms the connexion.

*Dr. OWEN.*

31. ἡ μαρτυρία μου &c.] *My witness is not true.* Better interrogatively: *Is not my witness true?* For otherwise it will not accord with chap. viii. 14. *Br. PEARCE. Dr. OWEN.*

36. μείζω τοῦ Ἰωάννου.] Fortasse, μείζω τῆς τοῦ Ἰωάννου. *Dr. OWEN.*

37. Οὔτε φωνὴν αὐτοῦ ἀκηκόατε &c.] This is the objection of the Jews to Jesus's last-mentioned testimony, that of God. Our Saviour utters it *directly*, and in his own person: Ye will say perhaps that *Ye have never heard his voice, nor seen his shape*. If they had been supposed to have spoken it themselves, it would have run in the First Person: Ye will say perhaps, *We have never heard his voice, nor seen his shape*, Οὔτε ἀκηκόαμεν—οὔτε ἰωράκαμεν. This is a very usual manner of writing, when what has been said by another is *mimicked* in his own words. I believe this manner of writing has obscured a passage in St. Paul (as well as this), 1 Cor. vi. 11. ἀλλ' ἀπελούσαθε, ἀλλ' ἡγιασθήτε, &c. *but ye have been washed, but ye have been sanctified, &c.* that is, but ye say, *We have been washed, we have been sanctified—by the Spirit of our God; all things are lawful to me*. St. Paul answers: *True; but all things are not expedient*: which difficult place, and sudden transition from the Plural Number to the Singular (μοι for ἡμῖν) when the same Persons are meant in both, cannot conveniently be explained here. In the same manner *facis* in Horace, 2 Serm. iii. 133, is put for *dicis, facio*; ἦδεῖς, *novisti*, for *dicis, novi*, Matt. xxv. 26. Phædrus, lib. iv. fab. 23, *Aras frequentas*, i. e. *dicis, frequento*; and *nihil laboras* for *dicis, Nihil laboro*; which things

things were said above, in that Fable. Examples are frequent in all writers. MARKLAND.

38. καὶ τὸν λόγον αὐτοῦ οὐκ ἔχασε μάννα ἐν ἡμῖν] Read interrogatively: *Do you not regard the declaration he then delivered, that ye believe not him whom he hath sent?*—And after this verse insert ver. 42.

39. Ἐρωᾶτε] Perhaps, interrogatively, upbraiding them: *Do you search the scriptures—and yet will not come to me?* Hombergius, Rutherford, *Moral Virtue*, p. 368.

44. παρὰ τοῦ μόνου Θεοῦ. Luther and Grotius translate as if the article here were left out. Professor SCHULZ.

45. Μὴ δοκίετε ὅτι] Better, with the Syriac, interrogatively: *Do you think?*

## CHAPTER VI.

1. ἀπῆλθεν—πέραν τῆς θαλάσσης] This expression occurs three times more in this chapter, ver. 17. 22. 25. In those places it cannot signify *passing from one side of the sea, or lake, to the other; from the South side to the North* suppose, because the towns here mentioned are all on the *Galilee side*, and *passing over* is called διαλθεῖν εἰς τὸ πέραν τῆς λίμνης, by St. Luke viii. 22. and the country of the *Gadarenes* is said to be ἀντιπέραν τῆς Γαλιλαίας, *over-against Galilee on the opposite side*, *ibid.* ver. 26. In this first verse, πέραν τῆς θαλάσσης εἰς Καπερναοὺμ, *they went BY SEA towards Capernaum*. In the 22d, ἄλλος ὁ ἰσθηκὸς πέραν τῆς θαλάσσης, *the multitude which stood NEAR THE SEA*, upon the shore. In the 25th, ἐρόντες αὐτὸν πέραν τῆς θαλάσσης, *when they had found he came BY SEA*, they were surprised, because they knew he did not embark with the disciples, and they knew that there had been no other vessel, only that one, at the place whence the disciples embarked. Probably the latitude of signification may be owing to the Hebrew. See Casaubon on John i. 28. and Beza on Matt. iv. 15. Qu. whether *cross an arm of the sea* will answer πέραν τῆς θαλάσσης, in all the places]

MARKLAND.

*Ibid.* θαλάσσης τῆς Γαλιλαίας, τῆς Τιβεριάδος.] One or other of these names seems to be a gloss. Perhaps τῆς Γαλιλαίας; for it is wanting in

two

two MSS. and St. John has θαλάσσης τῆς Τιβεριάδος elsewhere, chap. xxi. 1. *Dr. OWEN.*

4. Ἦν δὲ εἰς τὸ πάσχα, ἡ ἑορτὴ τῶν Ἰουδαίων] John had spoken of the Passover, ch. ii. 13. If he had mentioned it here again, would there be any need of his adding an explanation of the word? G. Vossius, therefore, *De Annis Christi*, p. 75, with great reason, would leave out τὸ πάσχα, which was probably a marginal note of one who thought to explain what feast of the Jews was meant, which soon crept into the text, with as little reason as at c. ii. 23, and xix. 14: whereas the feast, said to be approaching, was that which Jesus, c. v. 1. went to celebrate; and that is, by Cyril, Chrysostom, and Theophylact, supposed to be Pentecost. The year of Christ's ministry is distinguished by its principal feasts: I. The Passover after his Baptism, c. ii. 13. Per. Jul. 4738. A. D. 25. II. Pentecost, c. vi. 4. (as now amended) and v. 1. III. The Feast of Tabernacles, c. vii. 8. 14. IV. The Feast of Dedication, c. x. 22. V. The last Passover, in which he suffered, c. xi. 55. xii. 1. xiii. 1. Per. Jul. 4739. A. D. 26. seven years before the time fixed upon by Usher, Prideaux, &c. *N. Mann*, as above, p. 173, Lat. and see *Diss.* ii. c. 24.—*Mr. Whiston* would confute this hypothesis, by shewing that Christ travelled, during his ministry, above 1100 English miles; which, considering his stay at the end of each journey, must have taken up above four years. In this he does but beg the question in dispute; for the journeys must be first agreed on before any argument can be drawn from their number. He knew his adversary's *Harmony* considerably lessened them; who urges the improbability of Christ's twice turning the money-changers out of the temple, without opposition.

II. It has lately been computed\*, that from the 20th to the 40th year of Christ, the *only* Passover full moon, which fell on a Friday, was April 3, A. D. 33. in the year of the Julian Period 4746.—And yet *Mr. Mann*, in support of his hypothesis, computes it to have been so likewise March 22, A. D. 26. Per. Jul. 4739. Differences there will be, while some calculate by astronomical full moons, some by cycles; and with respect to the former, we know not whether the Jews kept the *true*, or the *mean* full moons; with respect to the latter, we know not what

\* See *Mr. Ferguson's* Brief Description of the Solar System, p. 15.

cycle they followed: that which prevailed in the time of Epiphanius, Dodwell observes, *De Cyclis*, p. 429, was different from the Calippic, the Hippolytan, and from what the Jews now follow: from which last, however, Scaliger and Mr. Mann compute. And yet, if we knew the cycle, what certainty could we expect, when Maimonides and other writers tell us, that in a backward season they occasionally intercalated a month, that the harvest might be ripe enough to have the first fruits of it offered on the second day of the Passover? See Jackson's *Chronology*, vol. II. p. 19.

Sir Isaac Newton, in his *Observations on Prophecies*, p. 163, mentions another Jewish rule for observing the Passover, which overthrows the other computations that omit that rule. To avoid the inconveniences of two sabbaths together, which prevented burying their dead, and making ready fresh meat, &c. they postponed their months a day, as often as the third of the month Nisan was Sunday, Wednesday, or Friday: and this rule they called *אדו* *Adu*, by the letters א, ד, ו, signifying the 1st, 4th, and 6th days of the week; which days we call Sunday, Wednesday, and Friday.

Postponing therefore [a day in] the Passover months above, the 14th day of the month *Nisan*, which, A. D. 31, fell on Tuesday March 27, will fall on Wednesday March 28.

In A. D. 32, which fell on Sunday April 13, will fall on Monday April 14.

In A. D. 33, which fell on Friday April 3, will fall on Friday April 3 likewise.

In A. D. 34, which fell on Wednesday March 24, or rather, for the avoiding the Equinox which fell on the same day, and for having a fitter time for the harvest, on Thursday April 22, will fall on Friday April 23.

In A. D. 35, which fell on Tuesday April 12, will fall on Wednesday April 13.

In A. D. 36, which fell on Saturday March 31, will fall likewise on the same day.

Here the 33d and 34th are both years on which the Passover fell on a Friday; and Sir Isaac determines for the 34th, two years after 32, when the Passover fell very late.

I shall

I shall subjoin the several computations of the Paschal full moons, by Roger Bacon in his *Opus Magnum*, p. 131. Jos. Scaliger and Nic. Mann, *De veris annis N. D. Jesu Christi*, &c. p. 239. R. Dodwell, *De Cyclis*, p. 848. Mr. Ferguson in his *Astronomy*, Sir Isaac Newton on *Prophecies*, and Lamy in his *Harmony*; by which the Reader will judge with what variety they have all been certain.

Jul. Per.	J.V.	ROGER BACON.		MANN and SCAL.		DODWELL.		FERGUSON.		SIR IS. NEWTON.		LAMY.								
		Month.	Day of Week.	Month.	Day of Week.	Month.	Day of Week.	Month.	Day of Week.	Month.	Day of Week.	Month.	Day.	Ho.	Min.					
4739	26	Mar.	21	5	Mar.	22	6	April	20	7	April	20	7							
4740	27	April	9	5	April	9	4	April	9	4	April	10	5							
4741	28	Mar.	29	2	Mar.	29	2	Mar.	28	1	Mar.	30	3							
4742	29	April	17	1	April	16	7	April	16	7	April	17	5							
4743	30	April	6	4	April	5	4	April	12	4	April	6	4							
4744	31	Mar.	27	3	Mar.	26	2	Mar.	26	2	Mar.	27	3	Mar.	28	4				
4745	32	April	13	2	April	14	2	April	12	7	April	15	3	April	14	2	April	14	12	Mat.
4746	33	April	3	4	April	3	6	April	4	7	April	3	4	April	3	6	April	3	5	50 Vesp.
4747	34	Mar.	23	4	Mar.	22	2	Mar.	24	4	April	22	5	April	23	6	Mar.	23	p. oc. 18†	
4748	35	April	11	2	April	11	2	Mar.	23	4	April	11	2	April	13	4	April	11	11	10 Mat.
4749	36													Mar.	30	5	48 Vesp.			
4750	37													April	18	2	38			
4751	38													April	8	5	58 Mat.			

7. Διακοσίαν δηναρίων ἄπροι &c.] He seems to say, We have but 200 *denarii* in stock; and if we lay it all out in bread, it will not be sufficient that each person may have a little. See Mark vi. 37. The Creator of the world and his companions, at that time, probably were not worth seven pounds sterling all together. MARKLAND.

8. Λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν] Some would read ΑΛΛΟΣ, *ἐκ τῶν μαθητῶν*. Perhaps ETI εἰς, *one ALSO of the disciples*: for Philip, in the preceding verse, was a disciple, as well as Andrew, introduced in this. *Muscul.*

10. ἄνδρες.] In aliis quibusdam Codicibus exstat ἄνθρωποι, inde in Alex. et Codice 80 utrumque nomen ἄνθρωποι ἄνδρες, *nempe utrumque variè additum fuit*. Semler. Professor SCHULZ.

11. τοῖς μαθηταῖς, οἱ δὲ μαθηταί.] Illa desunt in Codicibus 3 bonis Græcis, Vulgatâ, et ceteris transl.: etiam absunt ab Origene atque Nonno, recte. Est additio prior. Absunt etiam à Codice Latino Vercell. Brixiens. et Colbertino. Semler. Professor SCHULZ.

\* Anno Olymp. 202. 4. when the Eclipse noted by Phlegon happened. LAMY.

† The meaning of which is, post occasum Solis 18 min. Dr. OWEN.

Ibid. ἤθελον.] Sic omninò legendum. ἤθελον in singul. Editt. Erasmi & primæ scribunt, Aldina et Lutherus in translāt.; malè, etsi Erasmus defensum ibat. Semler. Professor SCHULZ.

15. αὐτὸς μόνος.] These words seem not to comport with what immediately follows in ver. 16. But perhaps they are words of *reference* (of which St. John has many) to the parallel accounts in the other Gospels.

Dr. OWEN.

17. σκοτία ἐγγόνει.] In Codice Cantabr. κατέλαβε δὲ αὐτοὺς σκοτία, sic et Cod. 69—Est autem alia recensio Græca: seu illa *additio* in diversis provinciis variè perscripta fuit. Semler. Professor SCHULZ.

21. ἠθέλον οὖν λαβεῖν &c.] *They wished to receive him into the ship.* I cannot tell how to reconcile this with the account of the other Evangelists; according to which the disciples actually received him. But the difficulty will immediately vanish, if we suppose that St. John wrote ἦλθον: *now they came near to receive him.* Professor MICHAELIS.

According to our *English Version* (*they willingly received him*), which is certainly just and right, the passage stands clear of all difficulties and contradictions whatever. Dr. OWEN.

22. ὁ ὄχλος—ἰδὼν ὅτι πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ—καὶ ὅτι οὐ συνεισηλθε τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς—ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον] This last clause is omitted in the Syriac, which, with the Alex. MS. reads likewise εἶδον for ἰδὼν: the Vulgate εἶδεν, *vidit*. But what if, placing a comma at the last αὐτοῦ, we connect ἀπῆλθον with ὄχλος, taken collectively: *The day following, when the people—saw that there was no other boat there,—and that Jesus went not into the boat, but his disciples only, THEY went away, viz. into the neighbourhood for that evening.* Beza.—Rather put ver. 23 in a parenthesis; then the 22d will connect with ἐπέβησαν in ver. 24, which is only a repetition of what was said ver. 22. MARKLAND.

Ibid. Put the words from ὅτι πλοιάριον ἄλλο to εὐχαριστήσαίτος τοῦ Κυρίου in a parenthesis. Schwarz, Solæcismi discipul. J. C. antiquati, cap. 1. § 5. p. 8. Professor SCHULZ.

23. This verse should be included in a parenthesis. Br. BARRINGTON.

24. Ὅτε οὖν εἶδεν ὁ ὄχλος &c.] This resumes what was begun in the 22d verse, ὁ ὄχλος ὁ ἐσθηκαῖς, which had been interrupted by a long sentence, and by the 23d verse being put parenthetically, and not in its usual place.

MARKLAND.

36. 'Αλλ' εἶπον ὑμῖν, ὅτι καὶ ἰσάρακάτε με &c.] *But I said unto you, that ye also had seen me, and believe not. Where or whence does it appear, that Jesus had said so to them?—But if he had, still it is very difficult to see any connexion between this and the foregoing part of the discourse, or what is proposed by this verse. Let it therefore be noted that, in ver. 32, Jesus had made use of the word ὑμῖν emphatically: Moses did not give to you—but my Father giveth to you, &c. in opposition to their Fathers or Ancestors: by which he hinteth the great advantage they have above their predecessors, who had only the manna, the typical bread. To that word ὑμῖν he seems to allude in this 36th verse, and gives the reason why he laid stress upon it there. But said to you (in the 32d verse), because ye have even SEEN me, and yet do not believe. MARKLAND.*

Ibid. This verse refers to ver. 30, and at full would stand thus: 'Αλλ' εἶπον ὑμῖν, ὅτι καὶ ἰσάρακάτε με ποιοῦντα σημεῖον, καὶ οὐ πιστεύετε μοι. Sed dico vobis, &c. If εἶπον be translated dixi, it must refer to ver. 26.

Dr. OWEN.

Ibid. Illud me puto non adfuisse ab initio: abest ab Alexandrino, à Vercellensi et Veronensi: "Etsi vos sæpius interfuistis rebus et sermonibus meis, spectatores et auditores." Semler. Professor SCHULZ.

39. The word πατρός may well be spared; and if, in conformity with several MSS. we leave it out, the repetition will be more exact and uniform. μὴ ἀπολέσω (scil. τι) ἐξ αὐτοῦ: the Cambr. MS. supplies the ellipsis by μηδέν. Dr. OWEN.

Ibid. ἵνα πᾶν ὃ δέδωκέ μοι, μὴ ἀπολέσω ἐξ αὐτοῦ,] This manner in which the writer sets out in one form of construction, and soon after, as if he had forgot himself, turns off to another, is usual in the best authors. There is a stronger instance of this, chap. xvii. 2. ἵνα πᾶν ὃ δέδωκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον: which it is impossible to bring into any order of construction; and yet the sense is plain enough. In Beza's MS. somebody, who had a mind to make things clear, put ἔχῃ instead of δώσῃ αὐτοῖς. The full and direct construction of this place in chap. vi. would have been, ἵνα μὴ ἀπολέσω [τι] ἐξ αὐτοῦ [πατρός] ὃ πᾶν δέδωκέ μοι. In πᾶν ὃ δέδωκέ μοι he comprehends Heathen as well as others. MARKLAND.

40. I think it probable that τὸ θέλημα τοῦ πέμψαντός με πατρός either is a repetition of the same words in the preceding verse, from the inattention



tion of the transcriber, or a gloss crept in from thence. The sense is certainly improved by omitting them. *Bp. BARRINGTON.*

*Ibid.* ἀνασθήσω αὐτὸν ἐγὼ &c.] In this repetition of the sentence, the Pronoun ἐγὼ is peculiarly emphatical. And so again ver. 44. 54.

*Dr. OWEN.*

45. πᾶς οὖν &c.] The reasoning seems to require, πᾶς οὖν ὁ ἐρχόμενος πρὸς με, ἤκουσε παρὰ πατρὸς, καὶ ἑμαυτοῦ. If so, this is another instance of the *inverted* manner of writing, so usual in this Evangelist. It is not enough that a man *hear of* or *from the Father*, unless he *learns* too, by his *own* industry. *MARKLAND.*

57. καὶ ὁ τρώγων με.] In Cantabrig. λαμβάνων, ut antea in illâ additione erat λάβει τὸ σῶμα &c. Pro ζήσεσθαι Cantabr. ζῆ, alii Codices ζήσεσθαι. Ego hanc brevem sententiam vix puto fuisse inde à primo libri tempore. *Semler. Professor SCHULZ.*

58. οὐ καθὼς ἔφαγον οἱ πατέρες ὑμῶν] The same construction is in St. John's 1 Ep. iii. 12, οὐ καθὼς Κάιν ἐκ &c. *not as Cain who was of that wicked one*, &c. and in Demosth. adv. Midiam, circa fin. Οὐδ', ὥσπερ Ἀριστοφᾶν, ἀποδοῦς τοὺς σιεφάνους, ἔλυσε τὴν προβολὴν &c. *MARKLAND.*

59. διδάσκων ἐν Καπερναοῦμ.] More distinctly, Ταῦτα εἶπεν ἐν συναγωγῇ, διδάσκων, ἐν Καπερναοῦμ. The foregoing discourse was so remarkable, that the Evangelist might think it worth while to distinguish it by these three circumstances. Ἐν συναγωγῇ does not signify *in the Synagogue*, or place of religious worship; but in a *meeting* or *company of people*. See ver. 25. *In the Synagogue* would have been ἐν τῇ συναγωγῇ: especially as they had but *one* Synagogue in Capernaum. If any one chuses to join διδάσκων ἐν τῇ συναγωγῇ τοῦ Καπερναοῦμ, he may meet with instances enough to his purpose. *MARKLAND.*

62. Ἐὰν οὖν θεωρῆτε &c.] Elliptically for πῶσιν μᾶλλον οὖν σκανδαλισθήσεσθε, εἰὰν θεωρῆτε &c. *Dr. OWEN.*

64. A parenthesis should extend from ἦδει to αὐτόν.

*MARKLAND. Bp. BARRINGTON.*

66. Ἐκ τούτου] seems to carry here this double sense: *from that time*, and, *for that reason*. *Dr. OWEN.*

69. Σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος.] This repetition of the *Article* imparts to the sentence peculiar grace and emphasis. See also Heb. viii. 1. and Rev. xvi. 19. xix. 15. A similar example occurs in *Xenoph.*

Xenoph. Cyrop. lib. iii. p. 160. ἀνακαλοῦντες τὸν εὐεργέτην, τὸν ἄνδρα τὸν ἀγαθόν. Dr. OWEN.

70. Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην, καὶ] Perhaps affirmatively: *I have not chosen you all twelve: but one of you is a devil.* Οὐκ—ἀλλ' c. xiii. 18. and καὶ is used for *but*, c. viii. 55. x. 39. xvi. 32. *Elsner*.—But in this sense not καὶ, but γὰρ should have followed: *I have not chosen you all; FOR one is a devil.* BOWYER.—The interrogation should end at ἐξελεξάμην; *Have not I chosen you the twelve? and yet one of you &c.* then καὶ for *tamen* comes in rightly, as frequently. MARKLAND.

## CHAPTER VII.

1. οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπαλεῖν] Chrysostom and Cyril read ἰδύνατο; the Latin probably being first corrupted, *volebat* was read for *valebat*, thence out of superstition was read ἤθελεν.

*Erasmus, Grotius, Mill, 876.*

5. Οὐδὲ γὰρ οἱ ἀδελφοὶ—αὐτὸν] should be included in a parenthesis.

MARKLAND. *Bp. BARRINGTON.*

13. Οὐδεὶς—περὶ αὐτοῦ, &c.] *No man spake openly* IN HIS FAVOUR, *for fear of the Jews.* Dr. OWEN.

19. Οὐ Μωσῆς δέδωκεν ὑμῖν τὸν νόμον, καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον;] This is usually read interrogatively. But how much better connexion would it have with what precedes, if it were read in the affirmative? *Moses did not give you the law, and yet not one of you keepeth that law. Why else do you go about to kill me?* D. Heinsius.—Let the first part of the sentence be with an interrogation; the latter part with an affirmative: *Did not Moses give you the law? and yet none of you keepeth the law.*—John is fond of asking a question with a negative, as vi. 70; xi. 40, & alibi. MARKLAND.

21. Ἐν ἔργῳ ἐποίησα,] This refers to the case of the impotent man, who was cured on the *sabbath-day*, chap. v. 1—9. And *this* we should attend to, in order to understand the force and pertinency of our Saviour's reasoning. Dr. OWEN.

Ibid. θαυμάζειε διὰ τοῦτο· *And ye all wonder at it, as if it were a breach of the law, because done on the sabbath-day.* But the following example will teach you, that it is no breach of it. *Moses gave you circumcision, &c.* Dr. OWEN.

21, 22. πάντες θαυμάζειε· Διὰ τοῦτο Μωσῆς δέδωκεν] If we connect it, *Moses* THEREFORE gave you a law, there appears no reason for such illation. Read then θαυμάζειε διὰ τοῦτο, *I have done one work, and ye all* THEREFORE marvel, as Mark vi. 6. John xix. 11. Rev. xvii. 7. *Theophylact, H. Stephens, Maldonat, Casaubon, Schmidius, &c.* the last of whom confesses he wants authority for such construction.—This Diod. Sic. supplies, lib. iv. p. 193, θαυμαζόμενον διὰ τὴν ἐν τῇ τέχνῃ δόξαν.—Themistius Orat. 21. Explorat. p. 243. εἰ οὖν διὰ τοῦτο θαυμάζειε, εὖ ἴσεται εἰκότως θαυμάζειε, *si igitur id miramini, scitote, quod jure miremini.*—Strabo, lib. xvii. p. 1138. ὥστε καὶ θαυμάζειεν ἄξιον, καὶ διὰ τοῦτο καὶ διότι Σισσώφης τὴν Αἰθιοπίαν ἐπῆλθεν ἀπάσαν· *adeoque & id admiratione dignum est, & quod Sesostris totam Æthiopiam permeaverit.* Ælian, speaking of Marius, says, αὐτὸν δὲ θαυμάζομεν διὰ τὰ ἔργα. Var. Hist. lib. xii. c. 4. & lib. xiv. c. 36. *Kypke.*—Or, διὰ τοῦτο should be carried to the end of the verse; καὶ διὰ τοῦτο ἐν σαββάτῳ περιτέμνει ἄνθρωπον· *Moses gave you circumcision, and you* THEREFORE circumcise on the sabbath-day. Bois, Collat.—Bp. Warburton lets the whole stand as in our Version: *Moses* THEREFORE gave unto you circumcision (not BECAUSE it is of Moses, but of the Fathers), and ye on the sabbath circumcise a man therefore: For what reason? He assigns none. Then why, because it is of Moses? Surely it should be THAT—a correction of what was before laid down, that *Moses gave it*—(not that it was of Moses). BOWYER.

22. (οὐχ ὅτι—ἐκ τῶν πατέρων)] This parenthesis is doubted of. It is thought that John wrote only, Μωσῆς ἔδωκεν ὑμῖν τὴν περιτομὴν, καὶ ἐν τῷ σαββάτῳ περιτέμνει ἄνθρωπον. Because the Jews knew very well, and did not want to be taught, that Moses was not the *institutor* of circumcision.—But some over-wise, or over-fearful, person might add this parenthesis, to save Jesus's credit in the Jewish history, as he thought. MARKLAND.

23. ὅτι ὅλον ἄνθρωπον ὑγιῆ ἐποίησα] ὅλον ὑγιῆ for every whit sound, seems hard. Perhaps ΧΩΛΟΝ, *Are ye angry that I have made a MAIMED man sound?* Battier, ap. Wetstein.—χολὸν cannot be true, if ὅλον were false.—Circumcision, says Jesus, is a painful thing, and concerns

concerns a *part* of the man: I have restored a man to *ease*, and a *whole* man. MARKLAND.

21, 22, 23. The meaning and argument of these three verses seem to be this: "I have DONE one WORK (ἐν ΕΠΟΙΗΣΑ) *on the sabbath* (in imitation however of my Father, ver. 17) on which day your law says οὐ ΠΟΙΗΣΕΙΣ ἐν αὐτῇ ἡμέρᾳ ἜΡΓΟΝ, Exod. xx. 10. For this you are all very angry with me, and surprised at it, θαυμάζετε διὰ τοῦτο. And now pray observe your own practice and reasoning: ye make no scruple of *circumcising* a CHILD on the *sabbath*, if it shall happen to be the eighth day after his birth. Now if a *painful* WORK, from a *partial* cause, is allowable on the *sabbath-day*, rather than break the law of Moses concerning *circumcision* on the eighth day, are ye justly angry with me because I have restored a *whole* MAN to *health* and *ease* on the *sabbath*? If one is allowable, is not the other much more so?" Jesus's reasonings with the Jews commonly prove them to be not only *bad* men, but *weak* ones too. He knew very well that they at that time had lost all regard to the law of Moses any farther than it served their present purposes. I guessed θαυμάζετε διὰ τοῦτο, as many others had done, because it makes the place very clear. If any body thinks Διὰ τοῦτο should be placed at the beginning of ver. 22, let him see *Beza*. *Nonnus* too read it so. *Theophylact* explains θαυμάζετε by παρατίσθε, δορυθεῖσθε. Our Saviour seems to quote Moses in these two places, because of what was said concerning him at the end of the fifth chapter. This makes it still more likely that the fifth and seventh chapters were originally connected, and that the sixth is not in its proper place. MARKLAND.

27. Ἄλλ' τοῦτον &c.] Elliptically expressed: at full it would run thus; Ἄλλ' οὗτος οὐκ ἐστίν ὁ Χριστός. Τοῦτον γὰρ οἶδαμεν, κ. τ. λ. *Dr. OWEN*.

*Ibid.* οὐδαίς γινώσκει πόθεν ἐστίν.] When they say, just before, τοῦτον οἶδαμεν πόθεν, they mean, *of what parents*, and *the place where he was born*. When the Pharisees say, chap. ix. 29. τοῦτον δὲ οὐκ οἶδαμεν πόθεν ἐστίν, they mean, *what commission he hath*, whether from God, or not. The usual construction would be, Οὐκ οἶδαμεν δὲ πόθεν εἶρτός ἐστίν though this is common enough in all authors. Πόθεν ἐστίν seems to be a common form of expression, applicable to any circumstance that is in question, whether of *parentage*, *country*, *condition*, &c. Luke xiii. 27.

MARKLAND.

28. Καὶ μὲ οἶδαί] Tertull. c. Praxeam, and Chrysost. Hom. vii. on 1 Cor. understand this negatively, as the sense seems to require, and as it is said here, c. viii. 14. For which reason read interrogatively: *Do you know me, and whence I come? YET I come not of myself.* GROTIUS, Bp. CHANDLER's Defence, p. 334. καὶ put for *attamen*, as 1 Cor. v. 10. & *alibi*.

Ibid. Καὶ μὲ οἶδαί, καὶ οἶδαί πῶθεν εἰμί.] Here is another instance of what I mentioned on chap. v. 37. Ye say that *ye know both me, and whence I am*; for they had said just before, Ἄλλα τοῦτον οἶδαμεν πῶθεν ἐστίν. By πῶθεν, *whence*, is meant here what they express, chap. vi. 42. by οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα. MARKLAND.

Ibid. *Ye know both me, &c.*] Jesus here answers to what they had said, ver. 27. *we know this man, and whence he is*, by telling them that they knew *neither*. Thus: Ye say *ye know both me and whence I am*; but it is plain that ye know neither the one nor the other: for I did not come among you of myself, but was *sent*, and he who sent me (God) is my *true Father* (see viii. 26): and *him* ye do not know; consequently, ye do not know *me*. This, I believe, is the sense and the argument. It may be translated thus: Ye say *ye know both me and whence I am: and yet I did not come of myself; but he who sent me is my true Father, and him ye do not know, but I know him, &c.* Any body who has read St. John carefully, must have observed that he frequently throws in a proposition which is considerable of itself, but does not make to the argument; as here ἐστίν ἀληθινός, the argument would have lain thus: Καὶ ἀπ' ἐμαυτοῦ οὐκ ἐλήλυθα, ἀλλὰ τὸν πέμψαντά με ὑμεῖς οὐκ οἶδαί, ἐγὼ δὲ οἶδα αὐτὸν, &c. The proposition, ἀληθινός ἐστίν, shews, by the bye, that God was Jesus's true Father; but adds nothing to the argument, which had been as good if ἐστίν ἀληθινός had been omitted, and the other necessary alterations made. See a like instance, chap. iv. 18. where τίς γὰρ ἀνδρας ἔχεις is put in the same manner. Innumerable other instances may be found by those who read with attention. The words ὑμεῖς and ἐγὼ are emphatical, as usual. ἐν may be resolved into καὶ αὐτὸν, as I shall mention on chap. ix. 19. and Acts xiii. 31. Ἀπ' ἐμαυτοῦ, as ver. 17. ἀφ' ἐαυτοῦ, ver. 18. and often. Ἀπ' ἐμαυτοῦ is what we call, *of my own head*. MARKLAND.

29. ὅτι παρ' αὐτοῦ εἰμι] Read εἰμι, *for I come from him*. And so ver. 34. which is confirmed by chap. xi. 33. ὅπου ὑπάγω ἐγώ. Schmidius.—

Mill

Mill objects, εἶμι, *eo*, is poetical: but Orat. Funebr. ap. Thuc. lib. ii. δη-  
λαστας παρῶτον, εἶμι καὶ ἐπὶ τὸν τῶνδε ἔπαινον. See ver. 34.

33. Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς] Αὐτοῖς is generally joined to ὑπηρέταις, the officers who were sent to apprehend Christ. But, from ver. 35, it plainly appears it was to the *Jews*, not to the *officers*: and αὐτοῖς being wanting in such a number of MSS. there can be no doubt but that the true reading is, εἶπεν οὖν ὁ Ἰησοῦς. MARKLAND.

34. ἔπου εἰμὶ ἐγὼ,] Here again read εἶμι, *vado*, as with Theophylact and Nonnus; and see viii. 21. xiii. 33. Exod. xxxii. 26. Prov. vi. 6. ἴωμεν, Plat. in Phædro, in extremo. *Henry Stephens, Isaac Casaubon, Bengelius.*—And so again verse 36. Dr. OWEN.

37, 38. καὶ πινέτω. Ὁ πιστεύων εἰς ἐμὲ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥέουσιν] Connect καθὼς with what goes before: *He that believeth in me so as the Scripture hath commanded; ποταμοὶ &c.* being not found in Deut. xviii. 15, nor elsewhere. *Theophylact, Castel. Jac. Capell.*—Connect it thus: καὶ πινέτω ὁ πιστεύων εἰς ἐμὲ. Καθὼς εἶπεν ἡ γραφή, Ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ, *As the Scripture says, viz. of the Messiah, Rivers, &c.* alluding to Isaiah xlv. 3. Zech. xiii. 1. *Trillerus* apud Wolfium, & Wetstein. See Mede, p. 62.—Here is another ἀνακόλουθον, or *inconsequence of composition*, such as was noted chap. vi. 39. The Nominative ὁ πιστεύων has no Verb after it. Theophylact does not distinguish after ἐμὲ, but after γραφή. MARKLAND.

38. Καθὼς εἶπεν ἡ γραφή,] This I suspect to have been at first a *marginal* note of some person, who took unwarily the subsequent words for a *scriptural* quotation. If *genuine*, it refers to Zech. xiv. 8. &c. the Jewish Lesson for the day. Dr. OWEN.

39. οὐπω γὰρ ἦν πνεῦμα ἁγίον,] Omit, with three MSS. the word ἁγίον; and in conformity with the *Vatican*, &c. insert διδόμενον; which makes the sense plain and perfect. Dr. OWEN.

41. Μὴ γὰρ ἐκ τῆς Γαλιλαίας &c.] Γὰρ gives the reason of a sentence which is suppressed: *Others said, This is the Christ; but others said, That cannot be: because the Christ is not to come out of Galilee.* The Interrogative in the original is equivalent to a Negative, *For is the Christ to come out of Galilee?* The answer to which is, *No, he is not.* In the next verse, they give a testimony to Jesus's *descent and birth*, which perhaps they little thought of or intended. Probably it was but little known

known at Jerusalem, at that juncture, that Jesus was born at *Bethlehem*. The length of time; the Magi going home another way, not through Jerusalem; the slaughter of the children at Bethlehem, in which it might be thought that Jesus had perished; and his private manner of living from his birth to his ministry, about 30 years, had all contributed to obliterate or to weaken the remembrance of that remarkable event; so that it is probable there were few or none then living at Jerusalem, who had charged their memories with so obscure a fact, as Jesus's being born there, and his mother enrolled among the descendants of David. What Theophylact says, on this head, seems to be worthy of but little regard. He thinks the Jews said all this concerning *Bethlehem* and *David*, not out of ignorance, but malice; which does not seem to be at all probable. *Bethlehem* is called *κώμη* here: in Luke ii. 4. 14. it is *πόλις*; though *κώμη* and *πόλις* are elsewhere distinguished. MARKLAND.

49. ὁ ὄχλος—ὁ μὴ γινώσκων—ἐπικατάρραλοί εἰσι.] This construction, where a Participle and an Adjective of different numbers are subjoined to the same singular Noun, may appear somewhat anomalous; but the like occurs in the best Authors. Thus Xenophon, *Hist. Gr.* lib. i. in medio, ὄχλος ἠβροίσθη πρὸς τὰς ναῦς, θουμάζουτες. Dr. OWEN.

50. Λέγει Νικόδημος—εἰς ἃν ἐξ αὐτῶν] So this is to be connected, the intermediate words in a parenthesis. Not as our Version (*came to Jesus by night, being one of them*). BENGELIUS, MARKLAND.

51. εἰάν μὴ ἀκούσῃ παρ' αὐτοῦ πρότερον] Would it not be clearer had it been written ΤΑ παρ' αὐτοῦ, in the same sense? as δεξάμενος—τὰ παρ' ὑμῶν, Phil. iv. 16. τα παρ' αὐτῶν, Luke x. 7. MARKLAND.

52. Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ;] The Latins, Γαλιλαῖος εἶ; agreeably to the sense of the Pharisees. The more recent Greeks seem to have taken ἐκ τῆς Γαλιλαίας εἶ from what follows. BENGELIUS.

Ibid. ἐκ τῆς Γαλιλαίας εἶ;] Art thou also of the Galilæan sect, or party? Dr. GOSSET.

Ibid. Ἐρευνήσον καὶ ἴδε ὅτι προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγήγεραι.] The Greek text, I apprehend, is not perfectly right: and our English Version has carried it still farther from the true meaning. Is it possible the Jews could say, "*that out of Galilee HATH ARISEN no prophet;*" when several (no less perhaps than six) of their own prophets were natives of *that* country? When they tell Nicodemus to search the  
*Scriptures*

*Scriptures* (see *Cambr. MS.* and *Vulgate Version*), they plainly meant, for the birth-place of the prophet that was to come, i. e. the Messiah; which he would find to be, not any town of *Galilee*, but *Bethlehem* in the land of *Judea*. Hence then I conclude, that what they really said, and what the reading ought to be, was—ὅτι Ὁ ΠΡΟΦΗΤΗΣ ἐκ τῆς Γαλιλαίας οὐκ ΕΓΕΙΡΕΤΑΙ: That THE PROPHEET is not to arise out of *Galilee*; from whence they supposed Jesus to have sprung. Dr. OWEN.

53. It is well known that the paragraph, from 53—to chap. viii. 11, inclusive, is originally wanting in the *Alexandrian MS.* the *Vatican*, &c.

## CHAPTER VIII.

4. αὐτῆ ἢ γυνὴ κατειλήφθη ἐκ αὐτοφάρω] Bois, in *Collatione*, says it should be read κατειλήφθη; and that he never found any where κατειλήφθη. But Demosth. in *Timoth.* p. 102. ed. *Francof.* αἷς οὐκ εἰλήφθη τοῦ ἀποδημούσιος τὸ ναῦλον. Xenoph. *Exp. Cyri.* lib. vii. p. 278. ed. Bas. BOWYER.

6. τοῦτο δὲ ἔλεγον—κατηγορεῖν αὐτοῦ] This is a piece of private information from the *Historian*; therefore it ought to be put in a parenthesis. MARKLAND.

9. εἰς καθείς] That is, εἰς κᾶτα (i. e. καὶ εἶτα), or καθ' εἷς, as has been often observed. So *Matth.* xxvii. 38, and often, the last εἷς is put for ἄλλος or ἕτερος; and so in *Latin*. Horace, *demo unum, demo & item unum*: where & item is καὶ εἶτα or κᾶτα. Martial, *Expulit una duos tussis, & una duos*. It can scarcely be supposed that the accusers went out according to their age or seniority, ἀρχόμενοι ἀπὸ τῶν πρεσβυτέρων: but the expression means, that they all went out, one after another. Ἀρχόμενοι in these writings frequently seems to signify little more than an expletive or elegance. Here it might have been omitted; and the same may be queried concerning ἀρχόμενος, *Luke* iii. 23. See on *Luke* xxiv. 27. MARKLAND.

13. Σὺ περὶ σεαυτοῦ μαρτυρεῖς.] Proverbial: *Euripides Ion.* ver. 530, *Μαρτυρεῖς σεαυτῷ*, where Mr. Barnes quotes this place of *St. John*.

MARKLAND.



14. ἀληθής ἐστίη ἡ μαρτυρία μου, ὅτι οἶδα] So it should be distinguished: *My record is true, that I know whence I came, and whither I am going, but ye know not, &c.* MARKLAND.

16. ἡ κρίσις ἡ ἐμὴ ἀληθής ἐστίν· ὅτι μόνος οὐκ εἰμι.] Connect ὅτι μόνος οὐκ εἰμι, with ver. 15; the intermediate (Καὶ ἐὰν—ἀληθής ἐστίν) being in a parenthesis, in this sense; *You judge according to the flesh only; I judge no one so;—because I am not alone, but I and my Father which sent me.* D. Heinsius.

22. Μήτι ἀποκλειεῖ ἑαυτόν;] Christ having before spoken of going whither they would not come, the question naturally arising is, Μήτι ΑΠΟΞΕΝΟΙ ἑαυτόν; would he go into foreign parts? as chap. vii. 35. μὴ εἰς τὴν διασποράν; Tan. Fab. ep. II. p. 159.

24. ἐὰν γὰρ μὴ πιστεύσῃτε ὅτι ἐγὼ εἰμι] F. ὅ,τι, if you don't believe WHAT I am, as ver. 25. ὅ,τι καὶ λαλῶ ὑμῖν, I am WHAT I told you. Colomes. Obs. Sacr. p. 123.—Understand ὁ Χριστός as this Evangelist, chap. i. 20, ὅτι οὐκ εἰμι ἐγὼ ὁ Χριστός. See too xiii. 19. MARKLAND.

25. Τὴν ἀρχὴν ὅ,τι καὶ λαλῶ ὑμῖν.] The Vulgate seems to have read, τὴν ἀρχὴν ΟΣ ΤΙΣ καὶ λαλῶ, Principium, qui & loquor vobis, I am what from the beginning I said I was. See Maldonat, with whom partly agrees Bengelius.—Erasmus connects this with the following verse: τὴν ἀρχὴν, ὅτι καὶ λαλῶ ὑμῖν, πολλὰ ἔχω περὶ ὑμῶν λαλεῖν, In the first place, that you have not only heard of me, but that I speak to you, I have many things to say and judge of you.—See Beza and the Commentators.—Τὴν ἀρχὴν for prius, Gen. xiii. 4. xli. 21. xliii. 18. 20. I am what I told you before I was. Nonnus, Beza, Whitby.—Others interpret thus: Who art thou that sayest such things? No matter who I am: but be sure what I tell you will come upon you. κατὰ τὴν ἀρχὴν, prorsus, omnino. See Bos, Ellips. Gr. p. 339, &c. ed. Schöttgen. Dr. OWEN.

26. ταῦτα λέγω εἰς τὸν κόσμον.] This Dr. Mill censures as a solecism; but how unjustly will appear from the following instance: διαβέλλει εἰς τὸ σφέατεμα. Xenoph. Cyr. Exp. lib. vi. p. 492. See also Heb. vii. 14. 21. ix. 20. Dr. OWEN.

28. τότε γνώσεσθε ὅτι ἐγὼ εἰμι] Οἱ, ὅ,τι, Then ye shall know WHAT I am, as at ver. 35. Maldonat.

28, 29. ταῦτα λαλῶ.—Καὶ ὁ πέμψας &c.] Distinguish: ὅτι ταῦτα λαλῶ, καὶ [ὅτι] ὁ πέμψας με, μετ' ἐμοῦ ἐστίν. So xx. 18, ὅτι ἐώρακε τὸν Κύριον, καὶ [ὅτι] ταῦτα εἶπεν αὐτῇ. MARKLAND.

33. Ἀπεκρίθησαν] scil. οἱ Ἰουδαῖοι, *some of the Jews*; not the οἱ πεπιστευκότες (ver. 31), because of what follows, ver. 37, 38. In this writer the sense is sometimes more to be regarded than the construction. MARKLAND.—Our Version here begins a new section, contrary to Bengelius, and perhaps better. Ver. 31, *Jesus said to those Jews which believed on him*. Now it was not the *believing Jews*, but others of them that stood by, who *answered* him. And the making a new section there throws off the connexion, that it may not be too close. *D. Heinsius*.

Ibid. Σπέρμα Ἀβραάμ ἐσμεν, καὶ οὐδενὶ δεδουλεύκαμεν πώπο[τε].] *We be Abraham's seed, and were never in bondage to any man*. In the common acceptation of the words, I understand not, I must confess, this mode of reasoning. For, 1<sup>o</sup>, how does it follow, that, because they were Abraham's seed, they were therefore to be exempted from bondage? especially when God himself told Abraham, that *his seed should serve the Egyptians* (LXX. δουλώσουσιν αὐτοῦς) *four hundred years*, Gen. xv. 13.? Or, 2<sup>o</sup>, how could the Jews of that time say they were not then in *bondage*, when they were actually in *subjection* to the Romans? Conceive them to be as *proud* and *vaunting* as you please, yet surely they could not mean to assert, in contradiction to their own history, and their then present state, that *they were never in bondage to ANY MAN*. This is too gross to be attributed to them. But if they did not mean this, what then, you will say, *did* they mean? Something perhaps to the following purport. Our Saviour had told them, ver. 31, 32, *that when they became his disciples indeed, they would then know the truth of his religion: and that the truth, or his true religion, would make them free*. True religion! say they. What dost thou mean? *We are Abraham's seed, true-born Jews, and consequently are in possession of the true religion: nor have we, in all our distresses, ever submitted, οὐδενὶ, to ANY THING that was contrary to it. Enjoying then, as we do, the free exercise of our religion and laws, how sayest thou, ye shall be made free?*

Dr. OWEN.

35. Ὁ δὲ δούλος &c.] Notwithstanding the censure, which a late pious and learned Expositor has passed on Dr. Clagett and Dr. Clarke, for applying the word δούλος to *Moses*; yet I cannot still but think with them, that *He was the servant* here meant; and that the *freedom*, so often

mentioned, implied, among other things, their being *freed* from the yoke of the *ceremonial* law. A most excellent comment on this verse may be drawn from Heb. iii. 5, 6. *Dr. OWEN.*

37. ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν.] This passage still remains obscure, notwithstanding all that the Commentators have said upon it. May not the words be divided in this manner? οὐχ ὄρεϊ, *non manet, non permanet in vobis*, from ὀρέω, which is explained in the Greek Lexicons by χρονίζω. *Professor MICHAELIS.*—Οὐ χωρεῖ, *non crescit, non incrementa capit*, says *Kypke* in h. loc. *Dr. OWEN.*

40. ἄνθρωπον ὃς &c.] I believe it should be distinguished, Νῦν δὲ ζητεῖτε με ἀποκτεῖναι, ἄνθρωπον, ὃς τὴν ἀληθείαν ὑμῖν λελάληκα, ἣν ἤκουσα παρὰ τοῦ Θεοῦ τοῦτο &c. Their wickedness is enhanced by *three* steps, in their endeavouring to kill, first, a *man*: and not only a man, but, secondly, *one who had told them the truth*: and not only the *truth*, but, thirdly, *the truth which he received from God*. Before τοῦτο I understand κατὰ, *according to this*; that is, *in this manner*; unless ἂν be understood after ἐποίησεν, *would not have done*. *MARKLAND.*

42. ἐξήλθον καὶ ἤκω.] I have some suspicion, that καὶ ἤκω came from the margin into the text. *Dr. OWEN.*

43. Διατί τὴν λαλιὰν τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμὸν.] Perhaps with a double interrogation: *Why do not you understand my speech? Is it because ye do not hear my words?* *DODDRIDGE.*—Rather in one continued sentence, different from our Version: *Whence is it that ye do not understand that speech of mine, namely, THAT you cannot give ear to my word?* ὅτι as ii. 18. *BEZA, LIGHTFOOT.*

44. ὅταν λαλήτῃ τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ.] Remove back the comma from ψεῦδος to λαλήτῃ, according to Epiphanius. *Bengelius*, in Var. Lect.

Ibid. ψεύσεως ἐστὶν, καὶ ὁ πατήρ αὐτοῦ] Suspicio, ab aliquibus hæreticis addito articulo, scriptum esse ὁ πατήρ. *Beza*, edit. 1, 2; which suspicion he laid aside edit. 3, 4, 5.

45. Ἐγὼ δὲ.] The Nominative Absolute; and opposed to ἐκεῖνος in the foregoing verse. *Dr. OWEN.*

51. θάνατον—εἰς τὸν αἰῶνα] F. θάνατον—TON εἰς τὸν αἰῶνα, and ver. 52, ΤΟΥ εἰς τὸν αἰῶνα. *Dr. MANGEY.*

52. καὶ σὺ λέγεις· Ἐάν τις &c.] The best copies read this interrogatively: *Dost thou*, who art not to be compared with Abraham and the Prophets, *say, If a man keep my saying, he shall not taste death?*

Beza, Grotius.

54, 55. ὃν ὑμεῖς λέγετε ὅτι Θεὸς ὑμῶν ἐστίν. Καὶ, &c.] Read in one sentence, *who you say is your God, and yet you do not know him*, which is surely absurd enough. MARKLAND.

## CHAPTER IX.

3. ἀλλ' ἵνα &c.] Elliptically, for ἀλλὰ τυφλὸς ἐγεννήθη ἵνα &c.

Dr. OWEN.

7. νίψαι εἰς τὴν κολυμβήθραν &c.] The Latin and English Versions, *lave* and *wash*, may easily mislead a reader, and make him think that the man was ordered to *bathe* himself in the pool: but no more was meant than *to wash his eyes*. The distinction between λούω and νίψω, or νίπτομαι, is well known, and preserved in chap. xiii. 10. ὁ λελουμένος οὐ χρείαν ἔχει ἢ τοὺς πόδας νίψασθαι. See *Ammonius*, v. Κλύσαι. MARKLAND.

Ibid. εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ, ὃ ἐρμηνεύεται, Ἀπεσπλαγμένος] Agreeably to this interpretation, Siloam is written, Isaiah viii. 6, שִׁלּוֹחַ *Siloach* with ך at the end; but the brook itself is there described to *run softly*, שׁוֹלֵחַ יִרְוּחַ. From this quality one would think it derived its name from שָׁלוֹחַ with a ה, which signifies *quievit, tranquillus fuit*, and that Isaiah wrote it שִׁלּוֹחַ *Shiloh* or *Siloah*. From such Hebrew termination the Greek Σιλωάμ is naturally formed, as from שִׁירָא comes Μαριάμ, Luke i. 34. And I question whether the Greek μ is ever added to the end of the proper names formed from the Hebrew ones ending in ה *Heth*.—The explication added here is frivolous, and seems to allude to the man's being SENT to wash there, which is not agreeable to the Scripture style.—From whence it is probable that Isaiah wrote שִׁלּוֹחַ, and that some one added this interpretation in the margin from a corrupt reading of שִׁלּוֹחַ.

Mr. COSTARD.

8. ὅτι τυφλὸς ἦν] F. ὅτι, *who had seen him before, WHEN he was blind*. Beza, Piscator.

14. Ἦν δὲ σάββαλον ὅτι τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς, καὶ ἀνέωξεν αὐτοῦ τοὺς ὀφθαλμούς.] This verse should be in a parenthesis.

MARKLAND. *Bp. BARRINGTON.*

17. ὅτι ἤνοιξε] F. ὅς ἤνοιξε. The Vulgate has *qui aperuit*.

*Bp. PEARCE.*

18. Was there any authority from MSS. for the conjecture, I should suspect, that, by some error of the Copyists, Ἰουδαῖοι in this verse had been substituted in the place of Φαρισαῖοι; which, ver. 16, leads me to suppose is the true reading. *Bp. BARRINGTON.*

18, 19. ὅτι τυφλὸς ἦν, καὶ ἀνέβλεψεν, ἕως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψατος. Καὶ ἠρώτησαν &c.] *until they had called—and had asked.*—One would think that in ver. 18, instead of Ἰουδαῖοι, St. John wrote (see ver. 16) Φαρισαῖοι and so twice ver. 22. See xii. 42.

MARKLAND.

19. ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη;] That is, *and do ye say that he was born blind?* For they had not yet said this. Their answer, ver. 20, sheweth, that the Pharisees proposed to them two questions; viz. 1. *Is this your Son?* and, 2. *Do ye say that he was born blind?* To which two questions they answer distinctly. Ὅν therefore is put for καὶ αὐτὸν (καὶ αὐτὸς for ὅς is very frequent), as Acts xiii. 31. John viii. 54.

MARKLAND.

22, 23. These two verses should be included in a parenthesis.

*Dr. OWEN.*

27. Εἶπον ὑμῖν ἤδη, καὶ οὐκ ἠκούσατε] The Vulgate καὶ ἠκούσατε, & *audivistis, I have told you already, and you heard,—why then &c.* Perhaps better. *Beza.*—Or, interrogatively: *I have told you already, and did you not hear?* Piscator, Grotius, Simon.

Ibid. τί πάλιν θέλετε ἀκούειν; &c.] It might have been written καὶ οὐκ ἠκούσατε, Ἦ πάλιν θέλετε ἀκούειν; and *did ye not hear, or have ye a mind to hear again? have ye too a mind to become his disciples?* But nothing ought to be changed. MARKLAND.

30. Ἐν γὰρ τούτῳ] Fortasse Ἐν γὰρ τούτῳ. Since I made this conjecture, I find it confirmed by several MSS. *Bp. BARRINGTON.*

## CHAPTER X.

1. εἰσερχόμενος διὰ τῆς θύρας] Arrian speaks elegantly in the same manner, *Dissert. Epict.* ii. 11. init. οἷς δεῖ, καὶ κατὰ τὴν θύραν ἀπλομένοις φιλοσοφίας, speaking of those who treat upon philosophy in the *regular* way. MARKLAND.

Ibid. ἀναβαίνων ἀλλαχόθεν] Which Homer, *I.* E. 138. calls αὐλῆς ὑπεράλμενος, speaking of a *lion* who has leaped into the fold over the fence.

MARKLAND.

Ibid. κλέπτῃς ἐσθλῇ] Max. Tyrius, *Dissert.* xxv. ed. Lond. ὁ μὲν ποιμένι ἴοικεν, ὁ δὲ κλέπτῃ. MARKLAND.

3. τὰ ἴδια πρόβατα καλεῖ κατ' ὄνομα.] For in their flocks and herds particular beasts had their names, which they knew, as horses do now with us. Thus *Symætha* was the name of an heifer in Theocritus, *Idyll.* iv. and *Cleone* of a beautiful she-goat in Alciphron, *Epist.* iii. 21. In the parable, τὰ πρόβατα, *the sheep*, may signify *good men* of the *Jewish* profession; τὰ ἴδια πρόβατα, *his own sheep, of the same fold*; those who had been already converted to the doctrine of Christ: for, besides those, he says, ver. 16, he has *other sheep*, which are not of *this fold* (viz. *Heathens*), *whom he must bring into the fold*. So that *this fold* at present consisted of *good Jews* and *Christians*, i. e. *converted Jews*.

MARKLAND.

8. πρὸ ἐμοῦ ἦλθον,] The words πρὸ ἐμοῦ are left out in several MSS. seemingly with a view to guard the honour of Moses and the Prophets. But their honour is very safe, though the words remain: for πρὸ ἐμοῦ in this place does not signify *before me*, but *for me*, or, *in my name*. "All that came, pretending to be the Messiah, were thieves and robbers:" such as *Theudas*, and *Judas of Galilee*, Acts v. 36, 37. and though "*much people did hear*," and listen to, these pretenders; yet remember, *they were not the SHEEP*. Dr. OWEN.

9. Our Version, by translating τις *any man*, and σωθήσεται *shall be saved*, destroys the metaphor of sheep and sheep-folds, which will be continued by rendering the passage, *if any (sheep) enter, it shall be safe*.

Bp. BARRINGTON.

14. καὶ γινώσκω τὰ ἐμὰ, καὶ γινώσκομαι ὑπὸ τῶν ἐμῶν. 15. Καθὼς γινώσκει—καὶ γὰρ γινώσκω] The words Καθὼς γινώσκει belong to ver. 14. and are not the beginning of a comparison, as the Edd. and our Version make them; but the ending of one: *I know my sheep, and am known of mine, as the Father knoweth me, and as I know the Father.* Casaubon, Grotius, Hammond, Clarke, Paraphr. Bengelius.

20. καὶ μαινέται.] Qu. Was not this originally a marginal gloss, explanatory of δαιμόνιον ἔχει? There is nothing said about *madness* in the reply that follows. Dr. OWEN.

21. μὴ δαιμόνιον δύναιαι &c.] Perhaps, δαιμονιῶν δύναιαι, the same as δαιμονιζόμενος; whence in one of Stephens's MSS. is found δαιμόνιον ἔχων, an explication perhaps of δαιμονιῶν: *Can one possessed by an evil spirit open the eyes of the blind?* In Lucian's Philopseud. p. 337. and in Theoph. ad Autolyc. lib. iii. p. 77. ed. Oxon. and Eurip. Phœniss. 895. (where see Mr. Valckenaer) we read δαιμονωῖας, I suppose from δαίμων, as δαιμονιῶν from δαιμόνιον. The whole verse means, These are neither the words nor the works of one who is possessed by an evil spirit.—In the next verse χειμῶν is *bad weather*, as Matt. xvi. 3. MARKLAND.

22. "It was winter;" rather, "It was rainy, or wet weather." Porticos in Greece, and Rome, and the East, were either detached from houses and temples, or otherwise, and were contrived for walking in wet weather. Strabo calls the Portico at Rome of Livia, the περίπαλον, or walk. lib. v. Geogr. He tells us also, in another place, that the Cumani of Æolis borrowed money to build a portico; and that, when they failed as to the time of payment, the lender seized the portico, and would only let them walk in it when it rained, and then not till the cryer had called aloud to them to enter it. WESTON.

24. Ἔως πότε τὴν ψυχὴν ἡμῶν αἴρεις;] Αἴρειν τὴν ψυχὴν is to take away the life, ver. 18. Perhaps therefore it should be, τὴν ψυχὴν ἡμῶν ΑΙΩΠΕΙΣ; *how long dost thou hold us in suspence?* as in the margin of our Version; and αἴρει τὴν ψυχὴν, ver. 18, is, *he takes away his soul.*

MARKLAND on Eurip. Supplic. 189.

Ibid. "How long dost thou make us doubt?" Translate, "How high, or to what a pitch dost thou raise our expectations?" The phrase is in Plutarch, "Ὅσοι μὲν πρὸς μέγεθος αἰρουσι τὴν ψυχὴν." Themistoc. ix. p. 126. See Sophocl. Ajax, ver. 1066, ed. Brunck. WESTON.

26. οὐ γὰρ ἐστὶ ἐκ τῶν προβάτων τῶν ἐμῶν, καθὼς εἶπον ὑμῖν] Others begin the next sentence with Καθὼς εἶπον ὑμῖν, τὰ πρόβατα τὰ ἐμὰ &c. *Beza, Mill, &c.* — καθὼς εἶπον ὑμῖν some MSS. and Vulgate omit, and Erasmus, Isaac Casaubon, Mill, think it should be omitted. At least Καθὼς εἶπον ὑμῖν should begin the sentence; otherwise it will not be true. For he had nowhere told them *that they were not his sheep*: but he had said, ver. 3, *that the sheep hear the shepherd's voice*: to which he alludes here. MARKLAND.

Ibid. This verse should, in my opinion, end at ἐμῶν. The

27. will then begin Καθὼς εἶπον ὑμῖν, τὰ πρόβατα. κ. λ.

*Bp. BARRINGTON.*

27. Τὰ πρόβατα—ἀκούει—καὶ ἀκολουθοῦσι.] Here a singular and a plural Verb are both joined to a neuter Substantive of the plural Number. The like occurs in the purest authors. Thus Xenophon: πολλὸ δὲ καὶ ἐν τοῖς πολεμικοῖς μᾶλλον τὰ καινὰ μηχανήματα εὐδοκιμεῖ ταῦτα γὰρ μᾶλλον καὶ ἐξαπατᾶν δύναται τοὺς πολεμίους. *Cyrop. lib. i. p. 72. ed. Hutch. 8vo.* See also ver. 4, 5, 16. and Jam. ii. 19. *Dr. OWEN.*

34. Ἐγὼ εἶπα, Θεοὶ ἐστέ.] Literally from the *Septuagint*, Psal. LXXXI. 6. whence it appears, that our Saviour includes here the *Psalms* under the title of *the Law*. And so again chap. xv. 25. The Jews do the same, chap. xii. 34. *Dr. OWEN.*

35. Εἰ ἐκείνους εἶπε Θεοὺς, &c.] *If the law then called them gods; πρὸς οὓς ὁ λόγος τοῦ Θεοῦ ἐγένετο, of or concerning whom that word of God (Θεοὶ ἐστέ) was spoken; viz. the ordinary judges; and the Scripture cannot be gainsaid; 36. Say ye of him, &c. Dr. OWEN.*

Ibid. The reasoning of *Knatchbull* and *Le Clerc*, who translate—*If he called them gods against whom the word of God was pronounced*, seems upon the whole to be just; though I neither see the necessity of rendering ἐγένετο *pronounced*, nor believe any instance can be produced of its bearing that sense. Their interpretation will hold equally good, if ἐγένετο be translated, as in our Version, *came*; with this difference only, that it is then to be considered as applicable to those magistrates among the Jews, who were favoured with the knowledge of God's will.

*Bp. BARRINGTON.*



## CHAPTER XI.

1. Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κώμης Μαρίας] The Syriac better, ἐκ Βηθανίας κώμης, ΑΔΕΛΦΟΣ Μαρίας. Beza.—Bethany is said to be the town of Mary, as i. 44, *Bethsaida the city of Andrew and Peter*.

Grotius.

Ibid. ἐκ τῆς κώμης Μαρίας καὶ Μάρθας] Perhaps ἐκ should be left out, *the town of Mary and her sister Martha*, as our English Version.

MARKLAND.

Though one would be apt to think that ἐκ is here redundant, yet, as the same phraseology, φίλιππος ἀπὸ Βηθσαιῶν, ἐκ τῆς πόλεως &c. occurred before, chap. i. 44, we must look on this reduplication of prepositions as a mode of expression peculiar to St. John. Dr. OWEN.

2. Ἦν δὲ Μαρία &c.] This parenthetical verse I take to have been meant by St. John as a reference to St. Luke, chap. vii. 37, &c. ἡ ἀλείψασα—καὶ ἐμύξασα should be translated, *who had formerly anointed and washed* &c. Dr. OWEN.

5. Ἠγάπα &c.] This whole verse should be in a parenthesis.

Bp. BARRINGTON.

8. ὦν ἐζήτουν, &c.] The Disciples were greatly frightened at the apprehensions of returning into Judæa, where they (*Jesus* at least) had so lately escaped so much danger. *Jesus* endeavoured to remove their fear, by the parable he spoke on this account; but to no purpose: for on his mentioning *Lazarus's* sleeping (by which he means his *death*), they caught at this, and observed, that *if he sleeps, he will do well*, and so there will be no need of your going to him. At last, he was forced to tell them plainly, that *Lazarus was dead*: ἀλλ' ἄγωμεν πρὸς αὐτὸν, says *Jesus*. Yes, replies *Thomas* in his blunt way, ver. 16, Ἄγωμεν καὶ ἡμεῖς, *let us too go, that we may die with him*; for to go into Judæa is certainly death. It may be read with an interrogation after μετ' αὐτοῦ, and then ἄγωμεν will be spoken with indignation, *Shall we too go, that we may die as well as he?* as in *Lucian, Tyrannicida*, p. 703. ἀλλ' ἄτιμος ἐπὶ τηλικούτοις γένωμαι. The word ὦν is used in the same sense, *a little while ago, just now*, by *Euripides, Hecub.* ver. 1151. ὦν ἐκάμνομεν, and elsewhere, of a thing *future*, xii. 31. though *soon* after. MARKLAND.

9. ὅτι

9. ὅτι τὸ φῶς τοῦ κόσμου &c. 10. ὅτι τὸ φῶς οὐκ ἔστιν] These sentences are both wanting in *Nonnus's* Paraphrase. They have another suspicious mark upon them, *viz.* their beginning with ὅτι, which in these writings, I am persuaded, has several times brought marginal explications into the context: not to mention that our Saviour himself and his Apostles are often called τὸ φῶς τοῦ κόσμου. here is meant the *light*, or the *Sun*. So that clause of the *Lord's Prayer*, which begins with ὅτι σοῦ ἔστιν ἡ βασιλεία &c. is by learned men, with some reason, thought to be an addition, though antient, to the original prayer. See Luke xvi. 8. xviii. 14.

MARKLAND.

10. τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ] *because there is no light in HIM*, English Version—Rather, *in it*, i. e. the world, ver. 9. xii. 16.—But is this and ὅτι τὸ φῶς &c. ver. 9, from St. John? MARKLAND.

11. κεκαίμεται] There are many places in the New Testament which abound much in figures, and we are obliged to have recourse to Poetry for parallel expressions. Thus Sophocles, *Electr.* ver. 510.

Ἐῶτε γὰρ ὁ ποντισθεὶς

Μυρτίλος ἐκοιμάθη i. e. ἀπέθανεν.

The style of the New Testament, with this allowance, may generally be made pure, though not always proper; for what is poetry in Greek, is oftentimes in Eastern idiom no more than prose. WESTON.

16. Ἄγωμεν καὶ ἡμεῖς, ἵνα ἀποθάωμεν μετ' αὐτοῦ.] It may be read with an interrogation after μετ' αὐτοῦ; and then ἄγωμεν will be spoken with indignation, as hath been observed already in the note on ver. 8.

MARKLAND.

The English translation of these words of Thomas is, *Let us also go, that we may die with him*. If these words stand, as they now are expressed in our Translations of the New Testament, they admit but a sense which is by no means compatible with the known character of Thomas, and of all the rest of the Apostles. For when our Saviour heard of the death of Lazarus, he said, *Let us go into Judea again*. This resolution alarmed the Disciples of Christ. They said, *Master, the Jews of late sought to stone thee, and goest thou thither again?* These words clearly prove a real concern for the safety of their Master; but they likewise betray, as I am apt to believe, some fear for their own safety: for they knew very well that, if Jesus should fall a sacrifice to the hatred and cruelty of his

his inveterate enemies, they would be also involved in the fatal catastrophe of their excellent Master, and that nothing would save their own lives against the rage of the Jews. Now, filled with these sentiments, the Disciples went on to Judea, following their Master; and the words of Thomas are incompatible with the situation of the minds of the Disciples. It might be thought that Thomas at once went so far in his fear, that he became desperate and outrageous, and resolved to die: *Let us go also, that we may die with him.* This sense is at least very little adapted to the state of mind Thomas found himself in: but by changing the interpunction, and adopting a sign of interrogation, these words admit a most excellent sense, or rather the only one which a man of good natural sense would allow. Jesus said, He was glad, for the Apostles' sake, that he was not at Bethania when Lazarus died; but *nevertheless*, adds he, *let us go unto him.* Thomas, whom the Apostle here purposely characterizes as the man whose Greek name was Didymus, and as a man whose fear became more urgent, says therefore to the Disciples, *Go we also, that we may die with him?* The danger in going to Judea is very great; for the Jews sought to stone our master Jesus, and will most certainly take likewise our lives off: *Go we also, that we may die with him?*

Dr. J. R. FORSTER.

18. αἰς ἀπὸ σταδίων δεκαπίπτε.] Perhaps πῖπτε, for Mount Olivet, which was in Bethany, is said to be a sabbath-day's journey from Jerusalem, Acts i. 12, which the Rabbins allow to be no more than two thousand cubits, *i. e.* five stadia, as Josephus places it, Ant. xx. 8. 6. and six stadia, Wars, v. 2, 3. WALL.

21. Κύριε, εἰ ἦς ᾤδε, ὁ ἀδελφός μου οὐκ ἂν ἐτεθνήκει] Perhaps εἰ ἦς ᾤδε ὁ ἀδελφός μου, &c. *I wish thou hadst been here, my brother would not have died;* and so ver. 32. Plut. de τῷ Εἰ in Delph. p. 687, ed. Steph.

MARKLAND.

26. "Shall never die;" that is, hereafter, secondly. WESTON.

27. ὁ Χριστός] These words may well be left out: I suspect they came from the margin. They are wanting in four MSS. Dr. OWEN.

28. αὐτῆς λάβρα, εἰπούσα,] Distinguish: τὴν ἀδελφὴν αὐτῆς, λάβρα εἰπούσα, Ὁ διδάσκαλος &c. Λάβρα εἰπούσα is *whispering her.* Nonnus: εὔσαι δ' αὐτῆς—Λάβριον ἐψιθύριζε, *auribus autem ejus (Mariæ) clanculum insusurravit, sc. Martha.* MARKLAND.

33. ἐνεβριμήσατο τῷ πνεύματι, &c. *groaned in spirit.*] I cannot find that ἐμβριμάσθαι ever signifies *to groan* (which is ἀνασφινάξαι τῷ πνεύματι, Mark viii. 12); nor have I yet met with any thing, in the Antients or Moderns, which may explain this place and expression, and that below, ver. 38, ἐμβριμάμενος ἐν ἑαυτῷ. Nonnus paraphrases these words, Πνεύματι πατρῶν δεδονημένος, *Spiritu paterno agitated*; which seems to be saying nothing. Theophylact explains it thus: ἐμβριμάται τῷ πάθει ἐν τῷ πνεύματι, τουτίστιν, ἐπιτιμᾷ διὰ τοῦ Πνεύματος τῇ συγχύσει, καὶ ἐπέχει ταύτην, &c. *infremuit in affectionem spiritu; hoc est, increpat per Spiritum confusionem, & cohibet illam.* Both of them understand the *Holy Ghost*, by τῷ πνεύματι. To supply τῷ πάθει ἐν after ἐνεβριμήσατο, as Theophylact does, is very licentious; though otherwise he seems to have had a glimpse of the sense. The Moderns generally pass over this place, as if there were no difficulty in it. Τὸ πνεῦμα frequently signifies the *Human* or *Reasonable Soul*; that which our Saviour at his death deposited in the hands of his Father, when παρέδωκε ΤΟ ΠΝΕΥΜΑ, John xix. 30. Luke xxiii. 46. Matt. xxvii. 50. ἀφῆκε ΤΟ ΠΝΕΥΜΑ. This πνεῦμα, which is mentioned very often in the New Testament, made our Saviour liable to the same affections with other men; whence it is not to be wondered at, if he, being a good-natured person, and seeing Mary and the Jews which came with her weeping, should find himself greatly moved, and should be forced to *reprimand his spirit*, ἐμβριμάσθαι τῷ πνεύματι, and repress the rising *human* passion of *grief* by the superior principle in him: and so, ver. 38, when he again found it rising, πάλιν ἐμβριμάμενος ἐν ἑαυτῷ, *again chiding in himself*. Compellations of the like purpose, to a man's own *mind* or *soul*, are frequent in Homer, the Tragedians, and other Antients, Greek and Latin. If this be the true sense of the words (as I believe it may be), it will perhaps afford an *internal* proof of the *Divine Authority* of this Gospel: for though John was present, and saw the miracle, yet no man could possibly see or know what passed in our Saviour's *mind*; nor would John have dared to put it down, had it not been suggested to him while he was writing this account. Ἐτάραξεν ἑαυτὸν for ἐταράχθη is not uncommon: but who can explain it? This πνεῦμα perhaps is one of the three things which are said to bear witness to our Saviour *upon earth*, 1 John v. 3. though I confess I do not in the least understand that passage, as to the reasoning. MARKLAND.

39. τετραῖος γὰρ ἔστι, for he hath been dead four days.] That is, this is the fourth day since he died. So δευτεῖος, one who is in the second day from his death. Isæus, *De Hæred. Philoctem.* p. 60. ed. Steph. πεμπταῖος, persons who are in the fifth day from their deaths, Xenophon, Ἀναβ. lib. vi. p. 381. D. So here, τετραῖος γὰρ ἔστι, for this is the fourth day since he died. MARKLAND.

Ibid. Dead is not in the original. Τετραῖος signifies *quadrivuanus*, one who has continued in any place or state four days. He had been so long in the grave; see ver. 17. Nelson's Bible in locum. I have seen an objection to this miracle, from the state a dead body must be in after four days in an hot country. This was a good reason for the Sister's desiring to prevent his being meddled with, only to take a last look or so. But if he was to be raised, we may be sure he would be continued in a state proper for the purpose. Our Saviour himself calls it a sleep or trance.

Mr. G. ASHBY.

40. Οὐκ εἶπὼν σοι ὅτι—ἔψει τὴν δόξαν &c.] The best Greek Authors (not the Hebrews only, see Beza on vi. 70) write in the same manner, with the negative; only the Attics, in this expression, more frequently put εἰλεγῶ instead of εἶπω. Lucian, *Timon*, p. 142. *Navigant.* 491. *Jup. Confut.* 122. Socrates ap. Laert. p. 112. ed. Casaub. Terence seems to omit the negative, in *Eunuch.* at the end. *Dixin' ego vobis, in hoc esse Atticam elegantiam?* MARKLAND.

48. τὸν τόπον] This word τόπος (and ἅγιος τόπος) is often used of the Temple, Acts vi. 13, 14. vii. 49. xxi. 28. John vi. 20. ἐν Ἱεροσολύμοις ἔσθην ὁ ΤΟΠΟΣ, ὅπου δεῖ προσκυνεῖν: if it be so (for it may be otherwise) in this place, by τὸν τόπον may be meant the religious polity, or worship; by τὸ ἔθνος, the civil government. When they say, that all men will believe in him, they mean, and consequently, will be for making him a king, as their Messiah. MARKLAND.

49. Ὑμεῖς οὐκ οἰδατε εὐδὲν, οὐδὲ διαλογίζεσθε,—τὸ ἔθνος ἀπόληται;] This reprimand of Caiaphas to the Sanhedrim, for their mild procedure against Jesus, is very severe. I believe it should have been distinguished as is here done. Ὑμεῖς is emphatical: *What, are YE so entirely ignorant, and do ye not consider, that it is better for us that one man should die for the people, than that the whole nation perish?* Οὐκ οἰδατε with an interrogation, as 1 Cor. vi. 2. οὐκ οἰδατε ὅτι οἱ ἅγιοι τὸν κόσμον κρινούσι; and

ver.

ver. 3. Οὐκ οἶδαν ὅτι ἀγγέλους κρινοῦμεν; Caiaphas's reproof had the desired effect: for *from that day they consulted together to put him (Jesus) to death.* He little thought what an important truth he was uttering, when he said, *that one man should die for the people.* Dr. Lightfoot thinks that the words ἐνιαυτοῦ ἐκείνου, of THAT YEAR, are emphatical, and denote that *great year* (such an one, he says, as never was before, and never will be again), in which the spirit of prophecy was so abundantly poured out; some drops of which fell upon this wretch, Caiaphas. Ἀρχιερεὺς ἐνιαυτοῦ ἐκείνου may be looked upon as containing something sarcastical, it being well known that the Jewish high-priesthood was, or ought to have been, an office *for life.* He is so called again xviii. 13. MARKLAND.

49. ἀρχιερεὺς ὧν—ἐκείνου,] These words seem to be of no use in this place; though very proper where they occur again, ver. 51. Hence probably they are an interpolation. Bp. PEARCE, Dr. OWEN.

51, 52. Include both these verses in a parenthesis.

MARKLAND. Bp. BARRINGTON.

52. *but that also he should gather together, &c.]* This the Evangelist adds of himself, because one great expectation of the Jews was, that the Messiah was to bring back the dispersed of the Captivities. John teaches us, that this too was the effect of Jesus's death, but very different from the expectation of Caiaphas; for the children of God, Heathen as well as Jews, were by this brought together into one fold, chap. x. 16. It is thought (and with very good reason) that many of the chief men of the Jews believed, or vehemently suspected at least, that Jesus was the *Messiah.* But his appearance and proposals were so contrary to the mistakes of their own making, and his free reprehensions of their lives and morals so derogatory to the authority they had with the people, that they were ready to sacrifice every thing to those two principles, and would much rather have no *Messiah* at all than such an one as Jesus.

MARKLAND.

54. εἰς Ἐφραῖμ λεγομένην πόλιν.] Can this be the right order of the words? Should they not run εἰς πόλιν λεγομένην Ἐφραῖμ? Dr. OWEN.

54. "Walked no more;" that is, no more at that time. WESTON.

55. This verse should begin a new section, as it does in our *English* translation; or otherwise we shall join events together that were evidently at some distance in point of time from each other. Dr. OWEN.

56. *will not come to the feast?*] οὐ μὴ ἔλθῃ; that is, *certainly does not intend to come?* The reason of this doubting enquiry seems to be given in the verse following, because *both the chief priests &c.* Theophylact is of opinion that these enquirers wanted Jesus to come, that they might *give him up*, and inveighs bitterly against them for harbouring such imaginations *at that time*, and *in that place*. But it does not appear that there is any foundation for the opinion.

57. Διδώκεισαν] *ιδειδόμεναι*, Erasmus, Colinæus, Schmidius.

## CHAPTER XII.

1. *πρὸ ἕξ ἡμερῶν τοῦ πάσχα*] *six days before the Passover*; i. e. reckoning the day of the Passover for the last of the six. *Bp. PEARCE.*—So Josephus, *πρὸ μιᾶς ἡμέρας τῆς ἰορτῆς, uno die ante festum.* Antiq. lib. xv. c. xi. § 4. ed. Haverc. *Dr. OWEN.*

*Ibid.* ὅπου ἦν Λάζαρος ὁ τεθνηκώς, ὃν &c.] Read, ὅπου ἦν Λάζαρος, ὁ τεθνηκώς ὃν—*where Lazarus was, he who had been dead*; as vii. 42, speaking of *Bethlehem*, ὅπου ἦν Δαβὶδ, *where David abode*. It is wonderful to see in the Latin Versions, *ubi Lazarus fuit mortuus*; as if it had been ὅπου Λάζαρος ἐτεθνήκει, as if nothing more had been intended than to name the place where Lazarus *died*! They overlooked the Article.

MARKLAND.

3. *ἡ δὲ οἰκία ἐκληρώθη &c.*] It seems to be poetical. See Phædrus, III. 1. Athenæus, I. 23, from Hermippus: Homer. Iliad. E. ver. 173. The simple manner of relating it is, *Then Mary took a pound of ointment of spikenard, very costly, and very fragrant, and anointed the feet of Jesus, and wiped his feet with her hair. Then saith, &c.* See notes on Mark i. 13. xiv. 3. MARKLAND.

6. ἀλλ' ὅτι κλέπτῃς ἦν, καὶ τὸ γλωσσόκομον εἶχε, καὶ τὰ βαλλόμενα ἐβάσταζεν.] It had been more natural to have said, as D. Heinsius observes, in a different order, *because he had the bag, and bore what was put therein, and was a thief.*—But αἶρειν, ἀπαίρειν, φέρειν, βαστάζειν, signify either to *carry* or to *carry away*, and so ἐβάσταζεν may denote here; *but*  
because

because he was a thief, and had the purse, and STOLE what was put therein. Toup. in Suid. voc. Τιθήριος.—In this sense it is used by John himself, xx. 15, εἰ σὺ ἐβάστασας αὐτὸν, and by other authors. See in *Elsner*.

Ibid. "Bare what was put therein;" translate, "Carried away what was put therein." Ἐβάσταζεν, auferebat. See Nonnus.

Καὶ ἀπόσα βούλει, χηλιῶ

Αὐτὸς ἀνέριταξαι φύλαξ κακὸς.

Sophocles uses ἐβάστασεν in this sense. Philoct. ver. 1125.

Χερὶ πάλλων,

Τὰν ἱμᾶν μελίου τροφᾶν, i. e. τόξον.

Τὰν οὐδὲς ποτ' ΕΒΑΣΤΑΣΕΝ,

"of which no one ever robbed me before." This is plain from what follows, in which he apostrophizes his bow, and says that the wretched successor of Hercules shall never use it more. It is remarkable, that neither Brunck, nor the Scholiast, take any notice of this sense of ἐβάστασεν, auferebat. "Gestavit unquam," printed by Brunck, cannot be true, if the bow belonged to Hercules. WESTON.

7. εἰς τὴν ἡμέραν—τετήρηκεν αὐτό.] Five MSS. read; ἵνα εἰς τὴν ἡμέραν—τηρήσῃ αὐτό—which, if right, should be translated, *Let her alone, that she may keep it* (the remainder of the ointment) *for the day of my burial.* Br. PEARCE.

11. πολλοὶ δὲ αὐτὸν ὑπήκουον τῶν Ἰουδαίων,] The order of the words in the *Cambridge MS.* is far preferable. πολλοὶ τῶν Ἰουδαίων δὲ αὐτὸν ὑπήκουον, &c. Dr. OWEN.

16. Ταῦτα δὲ οὐκ ἔγνωσαν οἱ μαθηταί.] ἔγνωσαν rarely signifies in the N. T. to *understand* or *perceive* the meaning of. Perhaps therefore ἐνόησαν. Dr. MANGEY.—Accordingly ἐνόησαν is the reading of the *Cambridge MS.* Dr. OWEN.

17, 18. ὅτε τὸν Λάζαρον &c.] It seems to be of very little consequence whether it be read ὅτε or ὅτι, as several MSS. and Edit. have it. The ὄχλος ὁ ὦν μετ' αὐτοῦ were the multitude who came with him from Bethany, who testified *that* (ὅτι) he raised Lazarus from the dead, or who were with him *when* (ὅτε) he raised him from the dead: and this was the reason why the people from Jerusalem went out to meet him, *viz.* because they had heard that he had done this miracle. I like ὅτι best; others, I see,



see, prefer ἔτι: before which word, however, I think the distinction should be taken away. MARKLAND.

19. οὐκ ἀφελείτε οὐδέν] ἀφελούμεν, *nihil proficimus*. Latinus, Barberin. Nonnus. *Bengelius*, in *Gnom*. Cod. *Coisl.* 200. has ἀβελείται.

Dr. OWEN.

27. Πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης,] This should be read with an interrogation. *Whether of the two shall I say, Father, save me from this hour?* Grotius, Hammond.—I believe it should be distinguished, with a comma after ἦλθω: *Whether of the two shall I say? Shall I say, Father, save me from this hour? But for this very purpose I came, in order to this hour.* I will therefore say the other, *Father, glorify thy name.*—Τί, *whether of the two*, as John ix. 2, and often. So *quis* in Latin for *uter*, frequently. The Greek expression in full is Τί ἐκ τῶν δύο. See if τί θίλω, Luke xii. 49, may receive any light from this place.

MARKLAND.

29. ὄχλος ὁ ἰσθίως] F. ὁ παρισθίως, *the people who stood by*.

Dr. MANGEY.

32. εἰάν ἴψωθῶ] Not, IF I be, but WHEN I am lifted up. 'Εάν has the same signification in several other places of Scripture, particularly 2 Cor. v. 1. Dr. OWEN.—εἰάν for ἐπειδάν, *when, or after that*. Gosset.

34. τίς ἐστίν οὗτος—ἀνθρώπου;] I doubt the genuineness of this sentence. It is wanting in nine MSS.; and the MS. marked by *Wetstein L*, which was the 8th of *R. Stephens's*, reads here τίς ἐστίν ὁ λόγος οὗτος;

Dr. OWEN.

38—41. If these four verses be included in a parenthesis, the connexion between the 37th and 42d will be more visible.

MARKLAND, Bp. BARRINGTON.

47. οὐ γὰρ ἦλθω ἵνα κρίνω τὸν κόσμον, ἀλλ' ἵνα σώσω τὸν κόσμον.] This should be in a parenthesis, the sense being, *There will be no need that I judge or condemn him, because the doctrine I have taught will condemn him at the day of judgment (for I came not into the world to condemn it)*. MARKLAND.

49. τί εἶπω, καὶ τί λαλήσω] *i. e.* but what I should command, and what I should teach: that is, my *miracles*, and my *doctrine*. Εἰπεῖν often signifies to *bid* or *command*; which, with respect to God, is to *do*: whence that in *Genesis* i. *God said, let there be light, and there was light*.

*light.* λαλεῖν, to *speak*, is, to *teach*, very often in these writers. See this and the foregoing verse, xviii. 20. Acts v. 20. compared with ver. 25.

MARKLAND.

## CHAPTER XIII.

1. Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα, εἰδὼς ὁ Ἰησοῦς κ. λ.] Take away the comma at πάσχα, and translate thus: *Now Jesus having known before the feast of the Passover, that his hour was come, when he was to go out of the world, &c.* Thus St. John becomes consistent with the other Evangelists. Bp. PEARCE, Dr. OWEN.

2. Καὶ δεῖπνου γινομένου] Rather γινομένου: *And while the supper was coming up.* See ver. 26 and 30. Bp. PEARCE.

8. οὐ μὴ νίψῃς τοὺς πόδας μου εἰς τὸν αἰῶνα.] *Thou shalt not by any means ever wash my feet.* So 1 Cor. viii. 13. οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα: *I will not by any means ever eat flesh.* It seems to be taken from the vulgar manner of speaking. If μου be added to τὸν αἰῶνα, perhaps it may signify *while I live*, as we commonly express it: *while the world standeth*, our translators of that place to the Corinthians. MARKLAND.

10. "Save to wash." ἡ, nisi. "Μήδυνα παρίναί ἡ τοὺς φίλους." Xen. Cyrop. lib. viii. 533. Hutchins, quarto. Gen. xxi. 26. Ἄλλ' ἡ σήμερον, I have never heard it but to-day. כִּלְתִּי הַיּוֹם, præter hodie. WESTON.

11. Ἦδὲ γὰρ &c.] This verse had better be placed in a parenthesis.  
Dr. OWEN.

18. ἀλλ' ἵνα ἡ γραφὴ] With a comma after ἀλλ', to shew that somewhat is understood: *but this hath happened, that the Scripture may be fulfilled.* So ix. 3. xv. 25, and elsewhere. MARKLAND.

19. Ἀπ' ἄρτι λέγω] F. Ἀπ' ἄρτι,—ἵνα ὅταν γένηται, πιστεύσητε, *I tell you that, when it shall hereafter happen, ye may believe.* Erasmus.—Read Ἀπαρτι, *now I tell you.* Dr. MANGEY.

26. Ἐκείνός ἐστιν—ἐπιδάσω.] These words our Saviour pronounced in a low voice, so as to be heard by John only. Dr. OWEN.

27. "Do quickly." Tum illæ voces quas ingenitus dolor exprimit, fac, si quid facis." Seneca de Benefic. lib. ii. 5. WESTON.

30. ἦν δὲ νύξ, ὅτε ἐξῆλθε· λέγει] Ed. Elzev. & al. ἦν δὲ νύξ. Ὅτε οὖν ἐξῆλθε. λέγει ὁ Ἰησοῦς.

Ibid. As Judas went out *after supper*, was there any occasion to say, *it was night when he went out?* Conceiving, I suppose, there was none, the words are omitted in four MSS. Dr. OWEN.

32. Εἰ ὁ Θεός] Read, as Nonnus, Εἰ ΔΕ ὁ Θεός, *BUT if God be glorified in him, God shall also glorify him.* Beza, Isaac Casaubon.

33. καθὼς εἶπον τοῖς Ἰουδαίοις· Ὅτι ὅπου ὑπάγω—καὶ ὑμῖν λέγω ἄρτι.] Qu. In what sense could our Saviour say now to his *Disciples*, as he had before (chap. vii. 34) said to the unbelieving *Jews*—*Whither I go, ye cannot come?* It is evident from the quotation, that εἰμι there is exactly equivalent to ὑπάγω here; but surely the meaning of the sentence must be very different, as applied to the different parties. The meaning of the sentence here will be very clear, if we insert, as mentally we should, the words οὐ δύνασθε ἐλθεῖν between λέγω and ἄρτι. *So I say unto you, that ye cannot come now.* See ver. 36, 37. Dr. OWEN.

34, 35. Ἐντολὴν καινὴν &c.] I have some suspicion, that these two verses are out of their proper place. They stand, as it were, detached from the context, and break the connexion between the 33d verse and the 36th, which, it seems, should immediately follow one another.

Dr. OWEN.

#### CHAPTER XIV.

1. πιστεύετε εἰς τὸν Θεὸν, καὶ εἰς ἐμὲ πιστεύετε.] Or it might have been pointed, πιστεύετε· εἰς τὸν Θεὸν καὶ εἰς ἐμὲ πιστεύετε. But the received reading I prefer. *Bengelius*.—Or thus: πιστεύετε εἰς τὸν Θεὸν; καὶ εἰς ἐμὲ πιστεύετε, as 1 Cor. vii. 18. 21. Dr. OWEN.

2. εἰ δὲ μὴ,] ὥς understood: if there were not. Dr. GOSSET.

Ibid. εἶπον ἂν ὑμῖν· Πορεύομαι] Or, connect πορεύομαι with εἶπον ἂν. *In my Father's house are many mansions: if there were not, I would have TOLD YOU THAT I GO to prepare them.* Erasmus, Luther, H. Stephens, Cocceius op. posth. D. Heinsius, Mill, Bengelius.—With a full stop at ὑμῖν, that Πορεύομαι may begin a new paragraph. Dr. OWEN.

3. Καὶ

3. Καὶ ἂν πορευθῶ, καὶ ἐτοιμάσω ὑμῖν τόπον,] *And when I shall have gone, and prepared a place for you, &c.* This reading is, in my opinion, preferable to that which Mr. Wetstein has adopted. The four last words are wanting in three MSS.: but, as it is usual with St. John to repeat his sentences, they ought not to have been omitted. *Dr. OWEN.*

9. Φίλιππε; ὁ ἑωρακὼς ἐμέ,] Elzevir. edd. and Wetstein connect Φίλιππε with the latter sentence, Φίλιππε, ὁ ἑωρακὼς ἐμέ.

10. ἀπ' ἑμαυτοῦ οὐ λαλῶ· ὁ δὲ πατήρ ὁ ἐν ἐμοὶ μένων, αὐτὸς ποιεῖ] Distinguish much better thus at μένων *I speak not of myself, but the Father that dwelleth in me speaketh. He doth the works.* The doctrine and the miracles are two different articles.—*MARKLAND* on Lysias, xxxi. p. 603.

11. εἰ δὲ μὴ,] That is, εἰ δὲ μὴ, πιστεύτε μοι λέγοντι; which Participle, λέγοντι, is understood after μοι, in the beginning of the verse: *Believe me on my word; or, if ye do not believe me on my word, believe me for the works themselves; i. e. without my word.* So chap. x. 37. Εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρὸς μου, μὴ πιστεύτε μοι, scil. λέγοντι· εἰ δὲ ποιῶ, καὶ ἐμοὶ [λέγοντι] μὴ πιστεύητε, τοῖς ἔργοις πιστεύσατέ: which is the same, both in words and argument. See the rest of that verse. *MARKLAND.*

12. Καὶ μείζονα τούτων ποιήσεις.] For fear, I suppose, of derogating from our Saviour's miracles, these words are omitted in five MSS.: but how vain that fear was, may be learnt from *Dr. Whitby's* note on the place. *Dr. OWEN.*

12, 13. ὅτι ἐγὼ πρὸς τὸν πατέρα μου πορεύομαι.] This should begin the next verse, which runs on in one sentence with καὶ ὅ,τι ἂν αἰτήσῃς—τοῦτο ποιήσω, because *I go to my Father, AND will do whatever ye shall ask in my name, for glorifying the Father in the Son.* *GROTIUS, MARKLAND.*

14. Ἐάν τι αἰτήσῃς] This verse came from the margin of some one, who against ὅ,τι had written εἰάν τι, it being omitted by Chrysostom and Nonnus. *Beza.*—Or perhaps it should be connected with the foregoing verse: *ἵνα δοξασθῇ ὁ πατήρ ἐν τῷ υἱῷ, εἰάν τι αἰτήσῃς ἐν τῷ ὀνόματί μου, ἐγὼ ποιήσω.* So that the Father may be glorified in (by) the Son, if ye ask any thing in my name, I will do it.—He repeats the promise made in the 13th verse, with this restriction, *that what ye shall ask shall be to God's glory.* *MARKLAND.*

16. καὶ ἄλλον παράκλητον δώσει] Mohammed signifying *illustrious*, Theodorus Abucara pretends that Christ foretold the appearance of that

false prophet, by saying ἄλλον ΠΕΡΙΚΑΥΤΟΝ δώσει, and that it has here and elsewhere been altered. *Wetstein*; and *Toland*, Nazarenus, p. 13.

17. γνώσεσθε—μῖνει] In the sense of γνώσεσθε and μῖνει, as after: *but ye will know him, because he will abide with you, and will be in you.* The Spirit was not yet given; Jesus not being yet glorified: so that the future seems to be spoken of. There is another way in which this may be understood, viz. by taking away the distinction after αὐτό: and thus it will be the same as, ὑμεῖς δὲ γνώσεσθε ὅτι αὐτὸ παρ' ὑμῶν μῖνει &c. *but ye will know that he will abide with you &c.* which is very common in the Scriptures. *MARKLAND.*—Nonnus has γνώσεσθε and μῖνει; the Vulgate cognoscetis and manebit. If St. John wrote in the present tense, the words should however be rendered in the future. *Bp. PEARCE.*—By reading μῖνει in the future, the sense of this verse will be rendered more consistent. *Bp. BARRINGTON.*

22. To the question here put by *Jude*, τί γέγονεν ὅτι ἡμῶν μέλλεις ἐμφανίζεσθαι &c. it may be answered, in the words of *Callimachus*,

Ἀπόλλων οὐ ΠΑΝΤΙ φαίνεται, ἀλλ' ὁ τις ΕΣΘΛΟΣ.

*Hymn. in Apollinem, ver. 9.*

“Apollo non cuivis apparet, sed ei quisquis vir bonus.” *Dr. OWEN.*

23. Ἐάν ΤΙΣ ἀγαπᾷ με, &c.] Judas (not the Traitor) thought that what our Saviour had said, ver. 21, belonged to the Apostles only; Jesus here corrects that mistake, and tells him that it was spoken of *any man.*

*MARKLAND.*

27. μηδὲ δειλιάτω.] After δειλιάτω a full point should not be put, because what follows depends on this. *MARKLAND.*

30, 31. καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν. Ἀλλ' ἵνα] These two verses should depend on each other, and be pointed accordingly: *for the ruler of this world is coming; and though he hath nothing to do with me, yet that the world may know that I love the Father, and that I act so as the Father hath given me order, Arise, let us go hence, viz. to Jerusalem.*

*MARKLAND.*

31. Ἀλλ' ἵνα κ. τ. λ.] Intelligitur aliquid post Ἀλλ', ut sæpè; nisi minima distinctio ponenda sit post ποιῶ, ut connexio sit, Ἀλλ' ἐγείρεσθε, ἄγωμεν ἐντεῦθεν, ἵνα γινῶ &c. *MARKLAND.*

Ibid. Ἐγείρεσθε, ἄγωμεν ἐντεῦθεν.] Qu. Are these words in their right place? Should they not rather come in at the end of the whole discourse, viz.

viz. at the close of the xviith chapter? Perhaps they mean, *Arise, let us go hence*, viz. from Bethany to Jerusalem: and then they are right.

Dr. OWEN.

## CHAPTER XV.

3. καθαροί ἐστέ] It alludes to καθαίρει, as that does to αἶρει, and is the same as καθαιρόμενοι, or κεκαθαρμένοι. *Ye have already been purged (pruned) by the word which I have spoken to you*, i. e. by the rules, doctrines, and directions which I have given you: (Διὰ τὸν λόγον, for διὰ τοῦ λόγου, which is not uncommon; and so Theophylact explains it:) so that now ye have nothing to do but to *continue in me, and then I will continue in you*.—As the branch, &c. MARKLAND.

5. Ἐγὼ εἰμι ἡ ἀμπελος, — πολύν] All this should be included, in a parenthesis, that ὅτι may connect with μείνητε ver. 4, at which there should be a smaller distinction. Dr. OWEN.

Ibid. χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.] *Out of me, or separated from me, ye can bear no fruit*. We have a vulgar expression which pretty nearly answers the Greek, οὐ δύνασθε ποιεῖν οὐδέν, *ye can make nothing of it*. MARKLAND.

6. ἐβλήθη ἔξω ὡς τὸ κλῆμα, καὶ ἐξηράνθη] F. ὡς ΤΑ ΚΛΗΜΑΤΑ Α ἐξηράνθη, as branches which are withered. Dr. MANGEY.—But καὶ for ἐς, as τῶ ἀγαπήσαντι ἡμᾶς ΚΑΙ ἐποίησεν ἡμᾶς βασιλεῖς, Apocal. i. 5, 6. and see Matt. xxvii. 10. John xx. 18. Luke xv. 15. Acts ii. 2. vi. 6.—It is put for βληθεὶς ἐξηράνθη, and this for ξηραίνεται or ξηρανθήσεται. So συναγουσι, and ἐδοξάσθη, ver. 8, as frequently. MARKLAND.

Ibid. καὶ ἐξηράνθη] It seems to me probable, that John wrote, not καὶ ἐξηράνθη, but ὃ καὶ ἐξηράνθη, which is withered. Bp. PEARCE.

Ibid. συναγουσιν αὐτὰ,] Thirteen MSS. read αὐτὸ: and so the Authors of the *Vulgate*, *Syriac*, and *Armenian* Versions. Those who introduced αὐτὰ into the text seem to have thought the plural number necessary, because of the verb συναγουσιν, which usually signifies *they gather*. But by this word συναγεῖν, with a singular number after it, is meant (I think) to add one to the rest, which had been gathered before. See Matt. xxv. 35.

2 Sam.

2 Sam. xi. 27. LXX. *Br.* PEARCE.—συνάγουσιν—βάλλουσι, scil. γεωργοί, understood. *Dr.* OWEN.

8. ἵνα καρπὸν—φέρητε] F. EAN καρπὸν, *Herein is my Father glorified, IF ye bear much fruit.* *Dr.* MANGEY.—But so, ἐλαχιστίον ἐστίν INA ἀνακριθῶ, 1 Cor. iv. 3.

11. χαρὰ ἢ ἐμὴ ἐν ὑμῖν μείνη,] Join ἐν ὑμῖν to χαρὰ, and not, as our English Version, to μείνη, *that my joy in you may remain, or continue; and your joy (in me) may be complete.* *Br.* PEARCE, *Dr.* OWEN.

13. Μείζονα ταύτης ἀγάπην &c.] The sense of the whole verse, I believe, may be thus exprest: Μείζονα ταύτης ἀγάπην οὐκ ἔχει τις δεικνύσαι, ἢ ἵνα τὴν ψυχὴν αὐτοῦ θῆ ὑπὲρ τῶν φίλων; *No man can possibly shew greater love to his friends, than by laying down his life for them.* Οὐδεὶς ἔχει is to be resolved into τις οὐκ ἔχει, or οὐ τις ἔχει; and then it will appear, that the τις being repeated has caused the obscurity. I add δεικνύσαι only for the sake of perspicuity, not that it is necessary; ἢ is understood before ἵνα, as in the III<sup>d</sup> Epistle of this writer, ver. 4. Ἴνα for ὅτε, the Adverb of Time (as Beza takes it here and in other places), is generally, if not always, joined to the Indicative Mood, I suppose to distinguish it from the other ἵνα. MARKLAND.

Ibid. ἀγάπην οὐδεὶς ἔχει, ἵνα τις &c.] F. Ἡ ἵνα &c. and so John 3 ep. 4. *Dr.* MANGEY.—See the same particle omitted (though not in a quite similar case) in Demosthenes, c. Midiam § 20. and advers. Macart. corrected in both places by the late learned Editor, *Dr.* Taylor, in loc. and Lect. Lysiac. p. 677, 8.

16. καὶ ἔθηκα ὑμᾶς,] *and appointed you*—Rather, *and I inserted or ingrafted you, viz. in the true vine, that you might bring forth fruit.*

*Dr.* OWEN.

Ibid. καὶ καρπὸν φέρητε, καὶ ὁ καρπὸς ὑμῶν μείνη.] It seems to be, as if he said, καὶ καρπὸν φέρητε μένουσα, which, in chap. iv. 36, he calls καρπὸν εἰς ζωὴν αἰώνιον. Theophylact refers the Verbs ἐξελεξάμην, ἔθηκα, and ὑπάγητε, to *planting and vines.* ἔθηκα ὑμᾶς ἵνα ὑπάγητε (ὑμεῖς before ὑπάγητε is much better omitted in many MSS.) for ὑπάγειν. So ἵνα ποιήσας for ποιήσαι, xvii. 4. 1 Cor. xvi. 12. 2 Cor. xii. 11. In the last part of this verse, δῶ ὑμῖν signifies the same as if he had said ὑμεῖς λάβητε, which might rather have been expected. But because they could not receive it, he gave it; therefore *his giving* is put for *their receiving*: which manner of writing is in use with the most polite antient authors. MARKLAND.

16. *καὶ καρπὸν φέρητε· καὶ ὁ καρπὸς κ. λ.]* So I would distinguish. *And let your fruit remain, or continue, that whatever you shall ask the Father in my name, he may give it you.* So ver. 7. *Dr. OWEN.*

20. *ἐτήρησαν,—τηρήσουσιν]* It is apparent (I think) from the next verse, that these words are to be taken here in a *bad* sense. I would therefore, in conjunction with several Critics, translate thus—*If they have watched my saying, or doctrine, they will watch yours also: all these things will they do, &c.* *Dr. OWEN.*

22, 24. *ἁμαρτίαν οὐκ εἶχον.]* Though *ἀν* is often understood, yet it might easily have been omitted, from the reduplication of the last syllable in *ἁμαρτίαν.* *Dr. MANGEY.*

23. *Ὁ ἐμοῦ μισῶν, &c.]* This verse, I believe, depends on the foregoing; and therefore I would not distinguish fully after *αὐτῶν.* It seems to mean as if he had said, *Ὁ ἐμὲ μισῶν λαλοῦντα, καὶ τὸν &c.* The word *λαλοῦντα*, as to the sense of it, to be fetched out of ver. 22. *He who hates me (teaching), or my doctrine, hates my Father too; whose doctrine it is.* He argues in the same manner, ver. 24, concerning his *works.*

MARKLAND.

25. *ἀλλ' ἵνα πληρωθῆ]* Distinguish: *ἀλλ', ἵνα πληρωθῆ*—understanding *τοῦτο ποιοῦσιν*, or something to that sense.—Beza supplies *oportet.* See on Rom. xiii. 18. MARKLAND.—The like ellipsis occurred before, chap. xiii. 4. *Dr. OWEN.*

## CHAPTER XVI.

1. *Ταῦτα λελάληκα]* *Λελάληκα* here (and ver. 4) may signify *λαλοῶ*, and *ταῦτα* refer to what follows, *ἀποσυναγάγους, &c.* which seems to agree better with *σκανδαλισθῆτε* than what goes before, though it is not always so; and perhaps it may be otherwise here. MARKLAND.

2. *ἀλλ' ἔρχεται]* F. *'AM' ἔρχεται*, as observed before. *Bp. PEARCE.*

4. *ὅτι μεθ' ὑμῶν ἦμην.]* *Because I was with you.* He speaks as if he was *already* gone from them, knowing that his departure would be in a very short time. The same expression is often used by St. John, and in Acts ix. 39. and by the best Greek Writers. Eurip. *Heraclid.* ver. 9. *Alcest.*



*Alcest.* 931. Josephus *De Maccab.* at the end, puts *σὺν* instead of *μετὰ*: *ἐδίδασκειν ἡμᾶς, ἔτι ὧν σὺν ἡμῖν, τὸν νόμον καὶ τοὺς προφῆτας.* MARKLAND.

6. *λύπη πεπλήρωκεν*] The author of the *Gothic* Version seems to have read *πεπάρωκεν*, which *Junius* and *Mareschallus* were inclined to adopt. But the common reading is right; for what is said of *joy*, is equally true of *sorrow*—it *filleth the heart.* Dr. OWEN.

7. *ἰὰν δὲ πορευθῶ,*] *but if, rather, but when I depart, &c.*

Dr. OWEN.

13. Place the words *τὸ πνεῦμα τῆς ἀληθείας* in a parenthesis.

MARKLAND, Br. BARRINGTON.

*Ibid.* *ἀλήθειαν (οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἂν ἀκούσῃ, λαλήσει), καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν.*] In a parenthesis, as here. MARKLAND.

16. *οὐ θεωρεῖτε* for *οὐ θεωρήσετε.*] The *present* tense, as common in all authors, put for the *future.* So again, *ὑπάγω* for *ὑπάξω.* Dr. OWEN.

*Ibid.* *καὶ ὄψεσθέ με, ὅτι ἐγὼ ὑπάγω*] F. OTE *ἐγὼ ὑπάγω, and again a little while, and ye shall see me WHEN I go to the Father.* J. R. Wetstein in *Prolegom.* ad N. T. ed. 4to. omitted in the *Folio.*—With a greater distinction at *με*: *Ye shall see me: because I go to the Father, viz. at his ascension.* MARKLAND.

22. *αἶρει ἀφ' ὑμῶν.*] The *Cambridge MS.* has *αἶρεῖ*; and the *Vulgate* Version *tollet.* If John wrote *αἶρει* in the *present* tense, it must be translated in the sense of the *future.* Br. PEARCE.

23. *ἐμε οὐκ ἐρωτήσετε οὐδὲν, &c.*] In *THAT day*, of my exaltation, *ye shall ask me nothing. But ask the FATHER in MY name* (that is, through *JESUS CHRIST*), and *He will give it you.* Ver. 24. *Hitherto have ye asked nothing in MY NAME* (i. e. through the merits and mediation of *JESUS CHRIST*): but after my ascension, *ask* in this form, and *ye shall receive, &c.* So this form the Church has accordingly used from the beginning. Dr. OWEN.

*Ibid.* *οὐκ ἐρωτήσετε*] *Ye shall not ask, i. e. ye shall have no need to ask me, any questions.* So ver. 26, *οὐ λέγω, I need not say.* xii. 47. *οὐ κρίνω, I need not condemn.* See 1 *Epist.* v. 16. where *οὐ λέγω* again signifies, *I need not say.* *Ἐν ἐκείνῃ τῇ ἡμέρᾳ* is *then*: after the coming of the Holy Ghost. In this verse he seems to distinguish between *ἐρωτᾶν*, *to ask a question*, and *αἰτεῖν*, *to make a petition.* Elsewhere he puts *ἐρωτῶ* for *αἰτῶ*, xvii. 5. 20. 2 *Ep.* ver. 5. MARKLAND.

24. καὶ

24. καὶ λήψετε, ἵνα ἡ χαρὰ ὑμῶν ᾗ πεπληρωμένη.] Take away the distinction after λήψετε; it means, *Ye shall receive the full of what ye wish*: chiefly gifts of the Holy Spirit, τὴν χαρὰν ὑμῶν, ver. 22.

MARKLAND.

25. ὅτε—λαλήσω—περὶ τοῦ πατρὸς] ΠΑΠΑ τοῦ πατρὸς, *When I shall speak to you plainly FROM the Father.* Nonnus.

26. καὶ εὐ λέγω ὑμῖν ὅτι ἐγὼ &c.] The meaning of this abstruse sentence I take to be somewhat to the following purpose—*And I say not this unto you, viz. "that you should ask in my name," as if it were needful that I should intreat the Father for you; for the Father himself loveth you, &c.*

Dr. OWEN.

## CHAPTER XVII.

2. Καθὼς ἔδωκας &c.] The former part of this verse answers to the foregoing δόξασον &c. and the latter to ἵνα—δοξάσῃ σε. The sense of the whole is—*As thou hast given him power over all flesh, so glorify, or invest him with that power in heaven, that he may give eternal life to as many as thou hast given him.* Dr. OWEN.

3. ἵνα γινώσκωσί σε τὸν μόνον ἀληθινὸν Θεὸν, καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστὸν.] In the sense which D. Heinsius and others understand this passage, viz. that it denotes that the Father and Jesus Christ are *the one true God*, it should be pointed τὸν μόνον ἀληθινὸν καὶ, ὃν ἀπέστειλας, Ἰησοῦν Χριστὸν, as if it were, ἵνα γινώσκωσί σε, καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστὸν, τὸν μόνον ἀληθινὸν Θεὸν, *ut quisque nempe Patrem Filiumque verum esse Deum sciat.* BOWYER.

6. λόγον σου] Two MSS. read here λόγον μου. But see ver. 14 and 17.

Dr. OWEN.

9. εὐ περὶ τοῦ κόσμου ἑρωτῶ,] May not this passage, so early and so much objected to by the Deists, admit of some explication from ver. 20? It is thence apparent, that our Lord did not mean to exclude the *world*, in the common acceptation of the term, from having any share in his prayers to the Father, since he there offers up his petition, not for his Disciples alone then present, but for every future follower of his religion.

We must therefore have recourse to a different meaning of the word *κόσμος*; which seems to me to be taken here, as in various other passages of the N. T. in a bad sense; including the vicious and inattentive part of mankind; those who rejected the Gospel from the worst motives; either from *prejudice*, as the *Jews*; or from its laying *restraints* upon the *indulgence* of *appetite*, as some among the idolatrous *Gentiles*.

Bp. BARRINGTON.

16. Ἐκ τοῦ κόσμου &c.] This verse is a repetition of what was said before, ver. 14. and therefore seems to be an interpolation. But see *Bengelius's* Gnomon. Dr. OWEN.

17. ἐν τῇ ἀληθείᾳ σου.] In the sense of εἰς τὴν ἀληθειάν, *for the truth*, that is, *for the propagation of the truth*. The pronoun σου seems to be needless; and is accordingly omitted in five MSS. and in the *Vulgate* and *Gothic Versions*. Dr. OWEN.

19. ἡγιασμένοι ἐν ἀληθείᾳ] *sanctified FOR thy truth*; i. e. for the manifestation of thy truth; an Ellipsis of the first Substantive being frequent: ἐν ἀληθείᾳ for εἰς διακονίαν τῆς ἀληθείας. *Mede*, Disc. II. p. 15.

21, 22. πιστεύουσι ὅτι σύ με ἀπέστειλας. Καὶ ἐγὼ &c.] This should be one sentence, ὅτι σύ με ἀπέστειλας, καὶ [ὅτι] ἐγὼ—*That the world may believe that thou hast sent me, and THAT the glory which thou gavest me, I have given them*. MARKLAND.

24. ἵνα θεωρῶσι τὴν δόξαν τὴν ἐμὴν ἣν ἔδωκάς μοι, ὅτι ἠγάπησάς με πρὸ καταβολῆς κόσμου.] Place a comma after με; that πρὸ καταβολῆς κόσμου may connect with ἔδωκας, and not with ἠγάπησας: *that they may behold my glory, which thou gavest me, because thou lovedst me, before the foundation of the world*. Compare with ver. 5.

Bp. PEARCE, Dr. OWEN.

26. ἡ ἀγάπη ἣν ἠγάπησάς με,] scil. καθ' ἣν for ἣ, which is the reading of the *Cambridge MS*. The same construction occurs *Ephes.* ii. 4. So *Josephus*, ἡ σίασις ἣν ἐστίασασαν πρὸς Ῥοβόαμον. *Antiq. lib. ix. c. xiv. § 1. ed. Haverc.* Dr. OWEN.

## CHAPTER XVIII.

1. ὁ Ἰησοῦς ἐξῆλθε &c.] *Jesus went out, and passed over the brook Cedron.* Qu. *went out* from whence? From the *house* where he had *supped*? Then this chapter becomes connected with chapter xiv. From the *city*? Then all that is contained in chapters xv, xvi, xvii, must have been transacted as he went along; which to me appears not likely. Upon comparing *this* passage with chap. xiv. 31. I am involved, I must confess, in greater difficulties than I well know how to explain. Can ἀγωμεν ἐν-τεῦθεν, chap. xiv. 31. signify *let us go aside*, i. e. into a more private room? *Dr. OWEN.*

Ibid. τοῦ χειμάρρου ΤΩΝ Κέδρων] ΤΟΥ Κέδρων, Alex. MS. Vulgate Version, Hieronym. At first there was made a change of the article, as J. Stapulensis conjectures, as in 2 Sam. xv. 23. Τῷ Κέδρων, *in the brook of Cedars*; afterwards ΤΩΝ Κέδρων, but should be ΤΟΥ Κέδρων, *valle umbrosa*, near Jerusalem. *Beza, Camerarius, Isaac Casaubon, Castel. Drusius, Bois.*—But the LXX five times write Κέδρων without an article, and twice with an article plural, 2 Sam. xv. 23. according to the Alex. MSS. 1 Reg. xv. 13. 2 Reg. xxiii. 4. *Wetstein.*

3. τὴν σπεῖραν,] *The band*: two MSS. have ὅλην, *the whole band*, viz. of soldiers, which the Roman governor allowed the Jews at the *Passover*, for preserving the peace of the city. *Dr. OWEN.*

9. Ἴνα πληρωθῆ—οὐδένα.] These are the words of the Evangelist; and should be included in a parenthesis. *Dr. OWEN.*

10. ἦν δὲ ὄνομα—Μάλχος.] These words should be included in a parenthesis. *Dr. OWEN.*

11. τὸ ποτήριον κ. τ. λ.] Reconcile this with Matt. xxvi. 39. *παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο.* There he prays to be delivered from that cup, or, that *this cup may pass from me*: here he reprimands Peter for endeavouring to prevent his *drinking the cup which his Father had given, or appointed him.* Query, how the *difference* is to be accounted for? That it was not *death* he prayed to be delivered from, we are certain, from his own frequently repeated declarations, and from the design of his coming

into the world. What it was is matter of conjecture, formed on a passage in Heb. v. 7. on which see what is noted, and on Matt. xxvi. 39. Instead of these words, τὸ ποτήριον, &c. Matthew xxvi. 52. has πάντες γὰρ οἱ λαβόντες μάχαιραν, ἐν μαχαίρᾳ ἀπολοῦνται; which seeming difference is easily accounted for, when it is considered that Jesus spoke both, that mentioned by Matthew and that by John; but, as I have often observed, one related one, and the other another. MARKLAND.

13. Καὶ ἀπήγαγον αὐτὸν πρὸς Ἄνναν &c.] After this insert, with Cyril, ver. 24. Ἀπέστειλεν αὐτὸν ὁ Ἄννας—πρὸς Καϊάφαν. For Peter's denial of Christ, and the other particulars which follow, was in the house of Caiaphas, as appears from Matt. xxvi. 57. Or else, ver. 24, Ἀπέστειλεν αὐτὸν &c. must be read in a parenthesis; and interpreted (*Annas had sent him to Caiaphas*), as Matt. xiv. 3. Maldonat.

Ibid. ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου.] See on chap. xi. 49. A thing formerly done in the *Jewish State* would have been said to have been done ἐπὶ Ἀβιάθαρ (or any other name whatever it was) τοῦ ἀρχιερέως, or τοῦ τότε ἀρχιερέως. But in the time here spoken of, when Religion had quite given place to Policy, it would have been ἐπὶ Ἀβιάθαρ τοῦ ἀρχιερέως τοῦ ἐνιαυτοῦ ἐκείνου, under *Abiathar the high priest of that year*: which deviation from the antient and regular usage is perhaps tacitly hinted at by John here and above. MARKLAND.

14. Ἦν δὲ Καϊάφας &c.] Should be in a parenthesis.

MARKLAND, Dr. OWEN.

15. ὁ ἄλλος μαθητῆς, *the other disciple*] Who is *the other disciple* or apostle, the first time of his being mentioned, when there were *eleven* others? In *Fell's* edition it is noted (though omitted in *Kuster's*) that the article is wanting in the Alexandrian MS.; and so it is in the text of Theophylact, but retained in his Comment. In Nonnus Σίμων, καὶ νέος ἄλλος ἑταῖρος, and in our Version, *another disciple*. Right. When John speaks of himself joined with Peter, he gives some mark, by which it may be known that himself is meant, as chap. xx. 2. xxi. 7. Here, nobody can prove that this ἄλλος μαθητῆς was John; though probably it was. The Article makes the place unintelligible. MARKLAND.

20. ἐν τῇ συναγωγῇ, καὶ ἐν τῷ ἱερῷ] The Editions read ἐν τῇ συναγωγῇ, as well as τῷ ἱερῷ.—But τῇ was left out designedly by the Evangelist. Harduin makes only two Synagogues to have been at Jerusalem, one of native

native Jews, the other of what are called Libertines, Acts vi. 9. The Synagogue of native Jews he collects from this text of John, which we have referred to in the Acts. But our Lord speaks here of Synagogues over the whole country, not in the city only; therefore nothing can be concluded of one or more Synagogues at Jerusalem, and the article τῆ should be omitted. Ἐν συναγωγῇ in the singular is in a distributive sense; ἐν τῷ ἱερῷ, with the article, in a restrained one. *I ever taught in a Synagogue, and in the Temple.* Bengelius, Gnom.

20. ἐν τῇ συναγωγῇ,] That is, ἐν ταῖς συναγωγαῖς; for he taught in more than *one* synagogue. So ἡ ἐκκλησία and αἱ ἐκκλησίαι are sometimes used promiscuously. MARKLAND.

23, 24. τί με δέροις; Ἀπίστωλεν &c.] The clause that virtually connects these verses together is here suppressed. The narration at length would run thus: [*This happened at the house of Caiaphas:*] for *Annas had sent him bound to Caiaphas the high priest*—which completes the sense, and rids the text of a strange parenthesis. Dr. OWEN.

29. Τίνα κατηγορίαν] *What (or what kind of) accusation, qualem accusationem?* To which they answer, εἰ μὴ ἦν οὗτος κακοποιός, &c. *if this man had not been κακοποιός, we would not have brought him to you.* The sense requires that κακοποιός should signify a *state-criminal*, one guilty of *treason*, or *sedition* at least; their accusation of him to Pilate being, *We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ, a king*, Luke xxiii. 2. Upon this, Pilate examines him (which St. John omits in his narration); and finding him innocent as to state-affairs, which was his province, he bids the Jews, *Take him and judge him by their own laws.* The accusation of such an ordinary person as Jesus setting-up for a *king* could not but appear ridiculous, even to Pilate himself: and accordingly, after they had forced him to condemn Jesus, he made this circumstance the handle of a *sneer* upon the natives, in the inscription he placed over the cross, *Jesus the Nazarene, the king of the Jews.* For he knew very well that there was no foundation for the charge, and *that they had given him up, διὰ φθόνου, out of hatred*, Matt. xxvii. 18. MARKLAND.

31. Ἡμῖν οὐκ ἔξισθιν ἀποκτεῖναι οὐδένα.] This power of *putting to death* was not taken from them by the Romans, but was dropt by themselves, as Dr. Lightfoot fully proves out of their own writers. MARKLAND.—True.

But

But though they had the *power*, yet their own *Law* forbade them to use it at this *holy season*. And that *this* was their *meaning*, see confirmed, Acts xii. 3, 4. Dr. OWEN.

32. ἵνα ὁ λόγος &c.] In a parenthesis, as the remark of the Evangelist.  
Dr. OWEN.

33. Observe, that Jesus made no scruple of going into the *Prætorium*, though the Jews did. Perhaps it may be said that he was obliged to go in, as being a criminal. MARKLAND.

36. Ἡ βασιλεία &c.] *But know my kingdom is not from hence*, and therefore my servants do not *strive* or *contend* (οὐκ ἀγωνίζομαι) that I be not given up. Our Version, ἠγωνίζομαι ἂν, *would fight*, as if it were ἐμάχομαι ἂν. Now (νῦν) is not here an Adverb of *Time*, but an *assumptive Conjunction*. MARKLAND.

37. Σὺ λέγεις ὅτι βασιλεύς εἰμι ἐγώ] Read Σὺ λέγεις ὅτι βασιλεύς εἰμι, not *Thou sayest that I am king*; but *Thou sayest true: FOR I am king*. H. Steph. Præf. 1576.

Ibid. ἐλήλυθα εἰς τὸν κόσμον, *I came into the world*,] That is, as a *prophet to instruct*. This is the usual meaning of the phrase *to come into the world*. See chap. iii. 19. vi. 14. ix. 39. xi. 27. xii. 46. xiv. 41. 1 Tim. i. 15. 1 John iv. 1. I have set down most of the passages in which this expression occurs, that the truth of the remark may appear to any one who will consult those places: from which it seems that this expression, John i. 9, is to be understood in the same sense: *He was the light, the true light, which, coming into the world, enlighteneth every man, or any man, Jew or Heathen*. See chap. xiv. 21, where he avoids using the same expression, because a different thing is meant. The ἡ καλὴ ὁμολογία, which Jesus made before Pontius Pilate, 1 Tim. vi. 13, was probably this place, *for this cause came I into the world, to bear witness of the truth*. ἐγεννήθην εἰς τὸν κόσμον would have expressed a very different thing. MARKLAND, Br. BARRINGTON.

38. "And when he had said this, he went out;" that is, without waiting for an answer to his question, *What is truth?* Thus Epicurus in Plutarch de serâ Numinis Vindictâ, p. 1. Τοιαῦτα εἰπὼν Ἐπίκουρος, καὶ πρὶν ἀποκρίνασθαι τινα, ὄχετο ἀπιών. edente Wytttenbach, 1772. WESTON.

39. βούλεσθε—ἀπολύσω] For ἵνα ἀπολύσω; which is indeed the reading of three MSS. Dr. OWEN.

40. ληστής.] *A robber.* Barabbas was not properly what we call a *robber*. He was one, and perhaps the head, of a clan who took up arms, and opposed the payment of the Roman tribute; and who consequently made frequent insurrections on that account, and in those insurrections were often guilty of murder. They made indeed no scruple to rob and plunder all the Romans they met with, and all their adherents; and hence were called ληστές. Vide Josephum de Vitâ suâ, passim. Of this sort were the two malefactors (δύο λησται, Matt. xxvii. 38. Mark xv. 27), that were crucified with our Saviour. And of this sort was our Saviour himself also reckoned to be; for he was accused of "forbidding to give tribute to Cæsar," Luke xxiii. 2. So that the three suffered seemingly, that is, in the eyes of the Jews, for the same crime, viz. *læsæ majestatis*. The two ληστές were perhaps Barabbas's associates. See Mark xv. 7. *Dr. OWEN.*

## CHAPTER XIX.

3. "A purple robe."

"Purpurei metuunt tyranni."

Hor.

Reges gaudent purpura. See Lyde's Note, p. 56, in *Passionem Jesu Christi*. WESTON.

7. ἑαυτὸν υἱὸν τοῦ Θεοῦ] F. ἑαυτὸν ΤΟΝ υἱὸν &c. *because he made himself THE Son of God.* Edd. of Erasmus and Colinaeus.

11. Οὐκ εἶχες ἐξουσίαν &c.] Εἶχες is put, I suppose, for εἶχες ἂν, as ἠγωνίζοντο ἂν, xviii. 36. There is no apparent difficulty in the Greek words, which may be translated almost as in our Version: *Thou couldst have no power at all against me, if it had not been a thing given thee from above: for this reason, he who giveth me up to thee, hath a greater sin.* But the meaning seems to be very difficult; nor have I met with a paraphrase that is satisfactory. By ὁ παραδιδούς με σοι, *he who giveth me up to thee*, I suppose is meant *Caiaphas*, xviii. 38. By διὰ τοῦτο, *for this reason*, seems to be meant, *because he has not this power from above*: for Jesus acknowledges Pilate's power. Whatever was the sense, there certainly was in it something very nervous, and worthy of the speaker; for it had an effect even upon Pilate: though Jesus at the same time.



time knew very well that he himself should be *crucified*. The sense perhaps is: "The authority, which *thou* hast, is from Heaven; I own it, and submit to it: but he who giveth me up to thee, has no such authority; therefore (*διὰ τοῦτο*, for *that* reason) he is guilty of a greater sin." This answer, so reasonable, had such an effect upon Pilate, *that from thenceforth he sought to release him*. MARKLAND.—For εἶχες ἐξουσίαν Bp. Pearce also proposes to read εἶχες ἂν ἐξουσίαν. J. N.

Ibid. εἰ μὴ ἦν σοὶ δεδομένον ἄνωθεν διὰ τοῦτο ὁ παραδιδούς με &c.] Perhaps, with the point after διὰ τοῦτο· δεδομένον ἄνωθεν διὰ τοῦτο· Unless it was given thee from above, for that purpose, as John vii. 22. DODDRIDGE.

Ibid. δεδομένον] It may seem, because of ἐξουσία, going before, that it should be δεδομένη. See the *Persic* and *Ethiopic* Versions. But the sentence is elliptical, and the word to be supplied is κῆμα· εἰ μὴ κῆμα ἦν σοὶ δεδομένον &c. Dr. OWEN.

14. Ἦν δὲ παρασκευὴ τοῦ πάσχα] The day on which Christ suffered is said, chap. xviii. 28, to be the day on which they ate the Passover. Would the same writer call it, *the PREPARATION for the Passover*? Besides, παρασκευὴ was a word appropriated to Friday, the *preparation* for the SABBATH, not for the PASSOVER; and so Mark terms it, xv. 42. παρασκευὴ, ὃ ἐστὶ, προάββατον; and Nonnus renders the passage before us, *The sixth day of the week, which they call ΠΡΟΣΑΒΒΑΤΟΝ*. Here then, as was before said, chap. vi. 4, τοῦ πάσχα has been inserted through ignorance. N. Mann, p. 176.—On the contrary, Grotius on Matt. xxvii. 62. and Dodwell de Cyclis, Diss. IX. 40. say, that the day preceding the ordinary *weekly* sabbath was not called παρασκευὴ, or προάββατον.—But the former seems expressly the appellation of the sixth day, in the immunities granted by Augustus, Jos. Ant. XVI. vi. 2. ἐβγάς τε μὴ ἐμολογεῖν αὐτοὺς ἐν σάββασι, ἢ τῇ πρὸ ταύτης παρασκευῇ, ἀπὸ ὥρας ἑννάτης. The latter in Judith viii. 6. *who fasted all the days of her widowhood, χωρὶς παραβάτων καὶ σαββάτων*. The day before the Passover is called by Philo προέββατον, De Vit. Contempl. p. 616.

II. It is probable John, xviii. 28, does not mean that the day of the crucifixion was the day on which the Jews ate the paschal lamb; but that, having eaten it the evening before, they took care, on the Friday, not to be defiled, that they might partake of the other paschal sacrifices which followed it, Deut. xvi. 2. 2 Chron. xxx. 24. xxxv. 8, 9.—See Lightfoot's Harmony,

Harmony, § xxxii. and Whitby, append. to Mark xiv.—Or did not the Jews keep two Passovers, as they now do, and many of their writers say they antiently did? See Christianus Meyer, *Vera Immanuelis Generatio*, Amstel. 1723. Part II. chap. vi. p. 49, &c. and Hardouin *Chronol. V. & N. T.*

14. ὥρα δὲ ὥσει ἑξή.] F. τρίτη, to reconcile it with Mark xv. 25. 5 being put for 5. *Hartung*, *Loc. Mem. in Thes. Crit. Grut. vol. I. P. ii. p. 669.* Is. *Casaubon*, *Bas. Cocceius*, *Usher*, *Byncæus*, *Whitby*, *Reland*, *Bengelius*.—Or ὥρα ἑξή, the Dative, *The preparation was to be at the sixth hour*, as John v. 1. Anon. in *Bibl. Nov. Librar. 1697. p. 415.*—The whole a gloss, *Pfaffius*, *Not. Exeget. on Matt. p. 206, 7.*—John, just before the *condemnation* by Pilate, says it was the *sixth hour*, or six o'clock in the morning, speaking according to the Roman division of the day. Mark at the distance of three hours afterwards says, they *crucified* him at the third hour, according to the Jewish division of the day, *i. e.* about nine o'clock in the Roman style. John, writing his Gospel after the destruction of the Jewish polity at Ephesus under the Roman government, uses throughout the Roman or Julian day from midnight till noon. *Whiston's Harmony*, p. 116, followed by *Clarke*, on Mark xv. 25.—But was not the Roman way of reckoning the hours the same with the Jewish?

*Prima salutantes atque altera continet hora,*

*Exercet raucos tertia caudicos.* Martial, l. iv. ep. 8.

*i. e.* six, seven, and eight o'clock. Both of them divided the night into four watches, and the day into four, beginning each at six o'clock. The hours in which they changed the watch are more particularly specified as cardinal points. Thus in Matt. xx. the *third* hour, or nine o'clock: the *sixth* and *ninth* hour, or twelve and three o'clock; the *eleventh* hour is mentioned next, because no one would be hired for the last hour. Thus the *third* hour lasted in this sense from *nine* till *twelve*, and then began the *sixth* hour. So that *almost twelve* might be called τρίτη or ὥσει ἑξή. So *Hammond* on John xix. 14. and *Markland*.—I cannot but observe that it is strange Bp. Gibson, in Camden, should translate Cæs. Com. Bell. Gall. l. iv. c. 23, *tertia vigilia*, three o'clock in the morning instead of one, and *hora diei quarta*, four o'clock, instead of ten, the fourth from the sixth, *Rom. in Brit.* and stranger still, that P. Manutius should mistake on Cic. ad Attic. lib. iii. 7, *Nox in tres vigiliis, & quaternas horas*  
vigiliæ

*vigiliæ dividebantur*: he should have said *in quaternas vigiliæ, & tres horas vigiliæ dividebantur*: for so they were at this time; Matt. xiv. 25. Cæsar Bell. Civil. iv. 23. BOWYER.

15. *σλαύρωσον αὐτόν*] These words, it is plain, do not properly mean *crucify him*; but, *sentence or condemn him to be crucified*. So again, the next words, *τὸν βασιλέα ὑμῶν σλαύρωσω*; mean, not *Shall I crucify your king?* but, *Shall I condemn your king to be crucified?* In the same sense, I apprehend, St. Mark uses the word, chap. xv. 25. *And it was the third hour, καὶ ἐσλαύρωσαν αὐτόν*—not, *and they crucified him*—but, *when they condemned him to be crucified*. If this be admitted, St. John's *ὄρα ἔκη*, ver. 14, must be changed into *ὄρα τρίτη*, which is the reading of the Cambridge and three other MSS. And then St. Mark and St. John will not only perfectly accord, but mutually illustrate each other. It is worth while to observe, how distinctly the whole process is marked out; for our Saviour was *condemned at the third hour, fixed to the cross at the sixth, and expired at the ninth*: the three established hours of prayer. Dr. OWEN.—*Behold your king*, ver. 14; *shall I crucify your king*, ver. 15; and, in the superscription of the cross, *the king of the Jews*; all in contempt of the Jews, as if they were *vilissima pars servientium*. MARKLAND.

17. "Bearing his cross." Malefactors condemned to crucifixion were made to carry their own cross. See Plut. quoted by Lyde, and add Plaut. Fragm. "Patibulum feram per urbem, & deinde affigam cruci." WESTON.

20. *Τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων*] The remainder of the verse should be in a parenthesis, viz. *ὅτι ἐστὶς ἦν—Ῥωμαῖος* (i) which I greatly suspect has been an addition. MARKLAND.

Ibid. *ὅτι ἐστὶς ἦν—Ἰησοῦς*.] This part of the verse should be included in a parenthesis. Dr. OWEN.

Ibid. *καὶ ἦν γεγραμμένος*] F. *καὶ ἦν γεγραμμένος*, to agree with *τίτλος*.  
Dr. OWEN.

21. *οἱ ἀρχιερεῖς τῶν Ἰουδαίων*] The Syriac, Arabic, and Anglo-Saxon, leave out *Ἰουδαίων*. The word *ἀρχιερεῖς* is often mentioned in the N. T. as *Ἀρχιερεὺς τοῦ Θεοῦ*, Acts xxiii. 4. *ιερεὺς τοῦ Θεοῦ*, Heb. vii. 1. *ιερεῖς τοῦ Θεοῦ*, Apoc. xx. 6. but no where else joined with *τῶν Ἰουδαίων*. The latter epithet might easily be added by the copier from the inscription which follows, *Βασιλεὺς τῶν Ἰουδαίων*. Bengelius in Gnom. and MARKLAND.

23. ἔλαβον τὰ ἱμάτια αὐτοῦ] F. τὸ ἱμάτιον, *the outward coat*, which is distinguished from the inner, presently after mentioned, καὶ τὸν χιτῶνα, as it is Matt. v. 40. Luke vi. 29. *Piscator*.—But ἱμάτια, though plural, is used for the singular, as above, xiii. 4. 12. Matt. xvii. 2. *Grotius*.

Ibid. "Without seam." See Josephus Antiquit. lib. iii. cap. 7. of Aaron's coat. Compare Leusden, 4to, 1699, p. 195. Philog. Hebræo-mixtus. WESTON.

25. Εἰσῆλθισαν δὲ κ. τ. λ.] Is there not something extraordinary in this transaction? 1. That these women had the courage and resolution to attend. 2. That they stood: for mourners, among the Jews, sat down. See Nehem. i. 4. Psalm cxxxvii. 1. Ezek. viii. 14. And so they did among the Romans; Illius ad tumulum fugiam, supplexque sedebō. Tibullus, lib. ii. eleg. vii. 15. Which was the case with two of these women afterwards: see Matt. xxvii. 61. And is not this an indication that St. John, in tenderness, took the third (viz. our Saviour's mother, accompanied by her sister) immediately to his own home? *Dr. OWEN*.

Ibid. ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ] *mother's sister*, i. e. a sister-in-law of his mother, being sister of Joseph, who married the Virgin Mary. She was the wife of Cleophas, who was the same with Alphæus, Matt. x. 3. xiii. 55, &c. *Hardouin*, Chron. V. T. BOWYER.

28. "I thirst." Antony, on his death-bed, called for wine to drink. Εἶτε δὴ αὖν, ait Plutarchus, εἶτε συντομώτερον ἐλπίζαν ἀπολυθῆσθαι, p. 144, quarto. WESTON.

29. καὶ ὑσσώπῳ περιθέσας] The use of putting sponge on hyssop being not very intelligible, perhaps it should be ΤΥΣΣΩ ΠΙΡΟ περιθέσας, *binding it [the sponge] round the top of a spear*, the word used for the Roman *pilum*; from the wooden part, called by Matthew καλάμος, xxvii. 48. *Camerarius*.—Or, to the same sense, ΤΥΣΣΩΔΙΩ, *a little spear*. *Schmidius*.—Or, ΤΥΣΣΩ ΠΩ περιθέσας, *putting it somehow on a pole or spear*. *Dr. Chapman*.—Or, ΟΙΣΥΠΙΟΝ περιθέσας, understanding καλάμω, *binding raw wool round a reed*. In Galen, Ægineta, Pliny, and Celsus, ὑσσώπος, or ὑσσώπων, is throughout, by mistake, used for εἰσώπος. *D. Heinsius*, Aristarch. cap. xv. *Baronius*, in Annual.—Against which see *Ja. Casaubon*, Exete. xvi. *Salm. de Cruce*, p. 295.—From the above authorities of Galen, &c. rather here read ΤΥΣΣΩΠΙΟΝ, in the Accus. *binding hyssop round a reed* &c. *Bochart*, Hieroz. Pat. I. lib. ii.—Or, for

ὑσσώπῳ, read **ΞΥΣΤΩ περιθέλεις**, Toup, in Suidam, Par. II. p. 166.—But, after all, was there not such a word as ὕσσωτος, or rather ὕσσωτιον, veruti genus? And was not the true reading ὑσσώπῳ, or ὑσσωτίῳ περιθέλεις, which by mistake has been altered to ὑσσώπῳ? Such a word as ὕσσωτος is to be found; but it is generally looked upon as an Adjective; ὕσσωτος verutus, Steph. Mr. Bryant.—The word ὑσσώπῳ has been altered so needlessly by the learned, that it is the only word (and a word of great consequence it is) which the Evangelist could have used; any other would not have served his purpose. It is preserved in the Hebrews, ix. 19, as one of the tokens of the Messiah given by Moses; which the Christians, as far as I know, have not perceived to this time. Josephus, Ant. VIII. ii. 5. (p. 419. ed. Havercamp,) calls the *hyssop* δένδρον. What is here called ὄξος, probably was the *posca* of the Latins; concerning which see Grævius on Sueton. *Vitell.* c. xii. p. 431. MARKLAND.—Whoever considers the great use that was made of *hyssop* in the legal purifications will easily perceive, as well the necessity as the propriety of its being *also* used in that *solemn* act, which those purifications represented, and in which they now received their completion. Dr. OWEN.

Ibid. ὑσσώπῳ περιθέλεις,] It does not appear, from the report of the botanists who have travelled into Palestine, that the *hyssop* of the Holy Land, as has been supposed, ever grew to such a height as to be capable of being used for the reed, on which both St. Matthew and St. Mark say, in the same words, the sponge was conveyed to our Saviour. And indeed, if it were so, the expression could hardly be admitted. Josephus tells us, in his Tract on a contemplative Life, p. 884, E. fol. that *hyssop* was used by the *Essenes*, who were abstemious even to mortification, for the purpose of giving a relish to their bread and salt; by which he insinuates, that what was bitter and unpleasant to other palates was a delicacy to them: for *hyssop* is a bitter herb, and of a hard taste, hot in the mouth, and of a strong smell. Now all the difficulty of this passage arises from an idea, that ὑσσώπῳ here must mean the same with καλάμῳ in St. Matthew and St. Mark: whereas St. John does not mention the reed; but says, that when they had put the sponge upon *hyssop*, *i. e.* when they had added bitter to the sour, or gall to the vinegar, they advanced it to his mouth, no doubt with the reed. In St. Matthew and St. Mark the word is ἐπέθηκεν; in St. John προσέθηκεν αὐτοῦ τῷ στόματι, which makes the

the repetition of *καλάμῳ* less necessary. Add to this the paraphrase of Nonnus, who undoubtedly understood it in the sense it is here explained,

Ὁρεγεν ὑσσαίπῳ κεκρασμένον ὄξος ὀλίθρου. WESTON.

31. ἐπει παρασκευὴ ἦν,] I suspect that these words are an interpolation.

Br. PEARCE.

Ibid. ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου] I would read and distinguish it thus: ἐπει παρασκευὴ ἦν (ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνη) τοῦ σαββάτου, &c. *because it was the preparation of the sabbath, for that [sabbath] was a high day.* Several Edd. and MSS. have ἐκείνη. Thus, Isai. i. 13. καὶ τὰ σάββατα καὶ ἡμέραν μεγάλην. MARKLAND.—See above, ver. 14.—Thus we avoid the false apposition of ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου σαββάτου, for μεγάλη ἡ ἡμέρα τὸ σάββατον, or μέγα τὸ σάββατον. Farther: there were five *great* or *high* days, viz. the first and seventh of unleavened bread, the first of Pentecost, the first and eighth of Tabernacles, on what day of the week soever each fell; as we see the last of Tabernacles is called, John vii. 37. Here the day is called *μεγάλη ἡ ἡμέρα*, not on account of its being the sabbath, but of its being the first of the feast of unleavened bread. On the other hand, there was but one day in the year called *The great Sabbath*, viz. the Sabbath which *preceded* the Passover, not the day on which the Passover *fell*. See Usher, de Anno Solari Macedon. c. iii.—If this latter maxim is true, the place must *necessarily* be so pointed and understood; if not, it may *probably* be so.

Ibid. καταγῶσιν] Thomas Magister, in the word καταγῆναι, maintains that here is no place for the augment, and reads καταγῶσιν (as τετίφωσιν) from κατέγα. —But we have ἀνωχθῆναι, Luc. iii. 21, the ε remaining in the Aorist beyond the Indicative. Bengelius, Gnom.

34. ἐξῆλθεν αἷμα καὶ ὕδωρ.] This is mentioned to shew how exactly the types were fulfilled in our Saviour. For the *blood* was mingled with *water* in the Jewish sprinkling. See Lev. xiv. 51. Heb. ix. 19. Dr. OWEN.

35. καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία: κακίσιος ὄδου &c.] When αὐτὸς and ἐκείνος are used in the same sentence, they generally mean different persons, as 1 John ii. 6. The place should be pointed thus: καὶ ὁ ἰσραηλῆς μεμαρτύρηκε (καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία: κακίσιος ὄδου ὅτι ἀληθὴ λέγει) ἵνα ὑμεῖς πιστεύσῃτε. *And he who saw it, hath testified it (and his testimony is true, and he (Christ) knoweth that he saith true) that ye may believe.* MARKLAND.

38. ὁ μαθητὴς—κεκρυμμένος &c.] Joseph was heretofore, like Nicodemus, a *timid* disciple of Christ, and dared not to confess him *openly*. But confirmed, as it should seem, by the miracles displayed at his crucifixion, he now *took courage* (τολμήσας, Mark xv. 43), and in the face of the high priests &c. professed his regard for him. And so did Nicodemus. Herein then did that prediction of Christ, JOHN xii. 32. (*when I am lifted up, I will draw all men unto me*) begin to operate. Dr. OWEN.

39. φέρων μίγμα σμύρνης καὶ ἀλόης ὡσεὶ λίτρας ἑκατὸν.] The Jews, says Kidder, Dem. of the Messiah; Part III. p. 65. ed. fol. object that a hundred weight of myrrh and aloes was enough for two hundred dead bodies, and that it could not be carried with less strength than a mule, and therefore not by Nicodemus. We refer the reader to the Bishop's answer, which he will not think quite satisfactory. Others therefore have thought it should be translated an *hundred pounds* WORTH of myrrh and aloes, which in Roman money would amount to near 300*l.* or our *pound sterling*. But though it was prophesied of Christ that he should make *his grave with the rich*, yet it is not probable that Nicodemus laid out so much money on this mixture, or that he had any occasion to do so. F. λίτρας ΕΚΑΣΤΩΝ, a mixture of myrrh and aloes, about a pound EACH. Anonym. in Wetstein's Prolegomena, 4to, p. 171, but omitted in his Folio edit.—ἑκάστος is not *each*, applied to two things, but to *more*, except in Alexandrian Greek. Read therefore ἑκατέρων, where the ερ being abbreviated, it became ἑκατόν. Λίτρας in the Genitive. A mixture of myrrh and aloes, of about a pound each. MARKLAND, Iphig. in Tauris, ver. 610. Φέρων μίγμα σμύρνης καὶ ἀλόης, ver. 39, confirms ἑκατέρων: it must have been ἀγῶν, if St. John had written ἑκατόν. MARKLAND.—If fifty pounds of each be thought too *much*, must not *one* pound of each be thought too *little*? Could the trifling act of bringing *two pounds* of spices be deemed either a fit token of Nicodemus's regard, or a fit object of the Evangelist's notice? That *great* quantities of spices were expended by the Jews at funerals is evident from what we read 2 Chron. xvi. 14. In the Talmud, Massecheth Semachoth VIII. it is said, that no less than *eighty* pounds of spices were used at the funeral of Rabbi Gamaliel the elder. And at the funeral of Herod, Josephus (Antiq. xvii. 8. 3) informs us, that the procession was followed by five hundred of his domestics, carrying spices, ἀρωματοφόροι; that is, in the language of St. John, ἀρωματα φέροντες. Dr. OWEN.

40. *σῶμα τοῦ Ἰησοῦ,*] The *Alexandrian MS.* reads here *σῶμα τοῦ Θεοῦ.* A reading which however unphilosophical it may appear, yet plainly proves how firmly the *Greek Church* believed at that time the *divinity* of Christ. *Dr. OWEN.*

41. *ἐν τῷ τόπῳ*] *near the place.* See *Ælian, Var. Hist.* xii. 57, and *Perizonius's* notes there, and on ii. 25. So *Nonnus* too, *παρὰ χῶρον Χριστοῦ ἔπη* &c. *MARKLAND.*

*Ibid.* "New sepulchre."

*Πρὸς ἔργμα τυμβόχωστον*

*Ἔρχομαι τάφου παταίνιου.* *Antig. Sophoc. ver. 848.* *WESTON.*

42. *ὅτι ἔγχε—μνημείον*] The sentence would run better if these words were included in a parenthesis, rather than in commas. *Dr. OWEN.*

## CHAPTER XX.

1. *Τῇ δὲ μιᾷ* &c.] One might think, from this account of St. John, that *Mary Magdalene* was at the sepulchre *three* different times that morning. The *first* time of her going was by herself (I speak as one might judge from St. John only), *while it was yet dark*, suppose about two o'clock in the morning. At her arrival, she perceived that the great stone was removed from the mouth of the cave, and that the body of Jesus was gone. This was her *first* journey. Upon finding this, she runs back into the city, to acquaint Peter and John, who go to the sepulchre, and find things to be as she has told them. She followed them; and, after their return back, staid there. This was her *second* journey; and in this, Jesus appeared to her; and, among other things he said to her, ordered her to go and tell the Disciples that she had seen him; which she did. All this is related by St. John only, except a few circumstances of it, which are mentioned by St. Mark too, chap. xvi. 9, 10. Her *third* journey thither was later in the morning, when several other women were there, who, as well as she, saw the *Angels* at the sepulchre, and received a message from them to the Disciples; and, in their return to Jerusalem, were met by Jesus *himself*, and ordered by him to deliver another message to the Disciples different from that he had before sent by *Mary Magdalene*. This they delivered to the Disciples, and with the same effect; for none of them were believed. This was *Mary's third* journey, which,





which, with a great variety of different circumstances, is described by the other three Evangelists. Neither Mary nor any of the Disciples knew any thing of the *guard* of soldiers, when she set out *first*: and when she came to the sepulchre, things had been so disposed by Providence, that the *guard* gave her no interruption; the appearance of the Angels, at Jesus's resurrection, having, before she came thither, frightened them so, that they *were become like dead men*, Matt. xxviii. 4. Nor is it probable that Mary knew any thing of the women's carrying the spices to *embalm* Jesus; for she would have prevented it, as knowing that he was already *risen*: and therefore it seems that she did not *set out* with them. See on Mark xvi. 1. MARKLAND.—Mark xvi. 2. says, *cometh when the sun was risen*. But ἔρχομαι signifies both *to go* and *to come*; and if we translate it so here, the narration will run; that it was *dark* when she *went*, but the sun was *risen* when she *came* to the sepulchre. Dr. PARRY.

Ibid. τὸν λίθον ἡρμένον ΕΚ τοῦ μνημείου.] In the next verse Mary says, ἤραν τὸν Κύριον ΕΚ τοῦ μνημείου *they have taken away the Lord out of the sepulchre*; that is, *from the INSIDE of the sepulchre*. But here the very same expression is used of the *stone* which was *taken away from the OUTSIDE of the sepulchre*. And yet Mark seems to write in the same manner, ch. xvi. 3. τίς ἀποκυλίσει ἡμῖν τὸν λίθον ΕΚ τῆς θύρας τοῦ μνημείου; where a few MSS. have ἀπὸ instead of ἐκ; as likewise has Matt. xxviii. 2. ἀπεκύλισε τὸν λίθον ΑΠΟ τῆς θύρας. The Prepositions ἐκ and ἀπὸ, I know, may be used promiscuously in many cases: if they may be so in this, it is worth observation. MARKLAND.—St. John made no mention of the *stone* before: and seems now to refer to the other Gospels. Dr. OWEN.

2. οὐκ οἶδαμεν ποῦ ἔθηκας] F. οἶδα μὲν, as the Syriac, Persic, Arabic, and Æthiopic. P. Lyserus, de noviter adorn. Gr. T. edit. p. 12.—But see chap. xx. 24, and ἠτακίσαμεν, 2 Thess. iii. 7.

8. Distinctions may be put after μαθητῆς, and after πρῶτος, so as to make it εἰσῆλθεν εἰς τὸ μνημαῖον, as ver. 6; or they may be omitted, so as to let it be ὁ ἐλθὼν εἰς τὸ μνημαῖον, as ver. 4. MARKLAND.

Ibid. καὶ εἶδε, καὶ ἐπίστευσεν.] *And he saw, and believed*. Believed what? That Jesus was risen? No. For *that* the next verse shews he did not believe. He believed then ὅτι ἤραν τὸν κύριον ἐκ τοῦ μνημείου, ver. 2, *that the Lord was taken out of the sepulchre*: which words, being mentally introduced here, give the following verse its proper force. Dr. OWEN.

Ibid.

Ibid. St. John's belief, according to the common reading, is inconsistent with Mark xvi. 11; nay, it is inconsistent with the following verse, which, as *West* observes, p. 90, contains a sort of excuse for not believing that Jesus was risen. I have no doubt but that the reading in Beza's MS. is the true one, though Harwood in his useful Greek Testament does not adopt it: *καὶ εἶδε, καὶ οὐκ ἐπίστευσε*. Some injudicious Critick early expunged the negative particle, thinking that it conveyed a reflection on the Apostle; whereas it is an eminent proof of his humility and veracity, and, I may add, of his delicacy; for he makes direct mention of his own unbelief only. *Abp. Newcome*.

And he saw, and believed *not*.] *Believed not*. So MS. D. in the Greek, but not in the Latin translation of it. The following verse assigns a reason for the unbelief of St. John and St. Peter. *Abp. Newcome's Attempt towards revising our English Translation of the Greek Scriptures, or the New Covenant of Jesus Christ, Dublin, 1796, 2 vols.*

9. ὅτι δει αὐτὸν &c.] Rather, ὅτι ἴδει αὐτὸν &c. For the Vulgar Latin has *oportebat*; and most of the antient Versions have something similar to it. *Bp. PEARCE*.

16. Παύλου, ἃ λέγεται, Διδάσκαλε] What follows Παύλου should be in a parenthesis, being the words, not of Mary, but of the Evangelist.

17. Μὴ μου ἄπλου] F. Μή. μου ἄπλου No: I am not the gardener, as you suppose: *Touch me*. Paulus Bauldrius, in Neocori Biblioth. Nov. Libr. 1697. p. 403.—*Do not take hold of me*. So ἤψαλο τῆς σοφοῦ, *he took hold of the bier*, in Luke vii. 14. So the Latins use *tangere* for *tenere*, or *apprehendere*. Macrobius, *Saturnal.* iii. 2. *quod esset necessarium a sacrificantibus eas (aras) teneri*: which is called by others *tangi*. See Justin xxiv. 2. and the notes there. The sense seems to be very obvious, and very certain: "Do not at present stand wasting the time in embracing my feet, and in other marks of your joy and affection towards me: you may have an opportunity of shewing these afterwards; for I shall continue with you upon earth for some time: but go immediately to my brethren with this comforting message, that in a little time I shall ascend to heaven to God my Father; who is now *your* Father, and *your* God."

MARKLAND.

Ibid. οὐπω γὰρ ἀναβέβηκα] Translate, not as our Version, *I am not yet ascended*; but, *I do not yet ascend*, in the present tense. So Homer,

Iliad I. ver. 37. ὡς Χρῦσον ἀμφιπέθηκας; qui Chrysan tueris. Vide *Clarke* in locum. Ἀναβαίνω, in the sense of the *future*; *I am*, in a little while, *to ascend*, &c. *Dr. OWEN.*

Ibid. πρὸς τοὺς ἀδελφούς μου,] For, after the resurrection of Christ, God was become *our Father*, and *our God*, having been reconciled to us by the death of Jesus. Καὶ before πατέρα, and before Θεὸν ἡμῶν, signifies *therefore*. See Luke xii. 29. and the passage cited by *Pearson on the Creed*, p. 30. *MARKLAND.*

18. Ἐρχεται Μαρία—ἀπαγγέλλουσα τοῖς μαθηταῖς] F. ἀπαγγελοῦσα. *Dr. MANGHEY.*—So *Castelio*, venit NUNCIATUM *discipulis*. And *Isocr. Panegyric*. vol. I. p. 462. ed. 1749. πάντων τῶν ἄλλων ἀμελήσαστες, ἤκον ἡμῖν ἀμυνοῦντες, *postponing all other considerations, they came to help us.*—But ἦλθον καταγγέλλων is used 1 Cor. ii. 1. καρπὸν ζητῶν, Luke xiii. 6. Vide *Markland* in *Euripidis Supplic.* p. 154.

19. Οὔσης οὖν ὀψίας τῇ ἡμέρᾳ ἐκείνῃ] *Grotius* and others suppose this appearance to have been late at night; and then, say they, *John* calls it the *first* day of the week, speaking after the Roman manner; for, according to the Jewish accounts, it would be called the *second* day of the week. But others say this appearance was before six in the evening. *Lampe*, in loc. tom. iii. p. 685. *Lardner's Remarks on Ward's Diss.* iii. p. 36. *BOWYER.*

Ibid. Οὔσης οὖν ὀψίας τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ τῶν σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων, ὅπου ἦσαν οἱ μαθηταὶ συνηγμένοι, διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς] So some copies point the sentence, connecting τῶν θυρῶν κεκλεισμένων, not with συνηγμένοι, but with διὰ τὸν φόβον τῶν Ἰουδαίων *and the doors having been shut for fear of the Jews*. But the circumstance of the *doors being shut* is only mentioned to denote the *time* of our Lord's coming to the Disciples, not the *manner* of his entering into the room; he came when it was οὔσης ὀψίας, *where they were ASSEMBLED FOR FEAR of the Jews*. *Horace*, lib. iii. od. vii. 21, *Primo nocte domum claude*. Josh. ii. 5, ὡς δὲ ἡ πύλη ἐκλείθη ἐν τῷ σκότει. There is no occasion then to suppose any miracle in the case, that the doors opened to him of their own accord, much less that he went through them untouched. Some one from within opened the door, and he, *standing in the midst of them*, offered his solid body to their touch. *D. Heinsius.*

*MARKLAND.*

28. 'Ο Κύριός μου, &c.] This is one of those texts which speak the clearest language with regard to our Lord's divinity. For can it be supposed, that he would have permitted such an address to have passed unreproved, had it not been strictly his due? *Bp. BARRINGTON.*

29. *ωπερίστευκας*.] A note of interrogation may be placed after *ωπερίστευκας*; and I now see that some MSS. have it. *MARKLAND.*—So Bishop *Pearce*, *Com. in loc.* And *ωπερίστευκας* is in like manner put interrogatively, *ch. i. 51. J. N.*

31. ὁ Χριστός ὁ υἱὸς τοῦ Θεοῦ,] A stop, I think, should be placed after ὁ Χριστός, that what follows may appear to be put in apposition; that is, ὁ υἱὸς τοῦ Θεοῦ and ὁ Χριστός to mean the same person. Ταῦτα δὲ γέγραπται may be translated, *But these things have been committed to writing, that &c. MARKLAND.*

## CHAPTER XXI.

8. τὸ δίκλιον τῶν ἰχθύων.] It seems to be taken from some common way of speaking. So *ἀμαξας σίτου*, in *Xenoph. Cyropæd. lib. ii. τὸ πλοῖον τῶν ταρίχων*, *Diog. Laertius Antisth. c. 9. vas pelamidum*, *Juvenal vii. 119.* We say *an hamper of wine*, and have many other such expressions. In *ver. 11*, it is expressed fully, *τὸ δίκλιον—μυσλὸν ἰχθύων. MARKLAND.*

11. καὶ εἴλκυσε] *F. εἴλκυσαν*, *they* (the other Disciples) *drew the net*, &c. as in *ver. 8. Bp. PEARCE.*

*Ibid. ἑκατὸν πενηκοντατριῶν.*] The number of fishes caught, *viz. 153*, was the number of the THOUSANDS of proselytes in the days of Solomon. See *2 Chron. ii. 17.* This I only remark: the reader may draw what conclusion he pleases. *Dr. OWEN.*

*Ibid.* "Hundred fifty and three." Some commentator, I believe *Jerom*, says, that *Oppian* knew no more than one hundred and fifty, as if the fishes in *Peter's net* had been all of different kinds, like those in *Athenæus*, *lib. vii. c. 20. not. p. 466.*

Ὄρω

Ἄραθι, θαῦμα ἐπισίων, ἰχθύων γένη.

WESTON.

15. ἀγαπᾷς με πλεῖον τούτων;] *Dost thou love me more than thou lovest these things?* pointing, belike, to his *nets, boat*, and other instruments of his art and gain, which were just by. *Peter* answers, *Yea, Lord, thou knowest that I love thee more than these things*: otherwise it

will not be a full answer, but will leave room for a *reserve*. Jesus means, *wouldst thou rather be employed in my business than in thy own? catching of men, rather than catching of fishes?* The difference between βόσκειν and ποιμαίνειν, generally neglected, ought greatly to be attended to. The *young ones* of the flock (ἀρνία) are to be *fed* by a good shepherd: the *grown ones* (πρόβατα) to be *governed* and *fed*. This is the meaning of these words. Our Saviour's asking the same question *three* times corresponds to Peter's *threefold* denial of him: and the *three* commands given to Peter, as a shepherd of Christ's flock, are each different (which I mention because of the versions), and each exactly proper. MARKLAND.

Ibid. πλείον τούτων;] I suspect that these words are an interpolation.

Dr. OWEN.

Ibid. Να), Κύριε] Those Edd. which place a colon at Κύριε, make Peter say he loved Christ, more than *these* other Disciples did; which he does not presume to say: Only, *Yea, thou knowest that I love thee*. Beza.—Whitby makes τούτων refer to the vessels and nets with which he was then occupied. But Dr. Jortin says, this sense is too cold and flat; and Peter might love Jesus more than these things, and yet not love him much. Sermons, vol. i. p. 382. J. N.

16. πάλιν δεύτερον] Either of these two words seems sufficient. But leave out πάλιν, as *Cambr.* MS. rather than δεύτερον, because of the word τρίτον, ver. 17. Dr. OWEN.

18. ἐξώνυες σιαυτὸν, καὶ περιεπάτεις &c.] When our Saviour spake this, probably Peter had pulled off his wet cloaths, and was *girding on* his dry garments; which action would give a proper occasion (according to Jesus's manner) for this prediction, which otherwise will seem to come in somewhat abruptly. MARKLAND.

Ibid. ἐξώνυες σιατὸν, &c.] Our Lord's frequent mode of deriving moral instruction from present objects, and applying himself to the immediate actions in which the persons to whom he spake were employed, convinces me that this address to Peter was made while he was *girding on* his dry cloaths, so necessary after being engaged in his occupation of fishing.

Bp. BARRINGTON.

Ibid. ἴσσει ἔπου οὐ θήλεις] Plautus *Mostell.* V. ii. 12.

*Non enim ibis: ego FERARE faxo, ut meruisti, in CRUCEM.*

MARKLAND.

19. ταῦτα δὲ εἶπε, — Θεόν.] All this should be included in a parenthesis.

Dr. OWEN.

21. οὗτος δὲ τίς;] scil. ποιήσει; *but what will become of this man?* It is observable, that this prediction of death to Peter (which he was *certain* of, for he had just declared that Jesus *knew all things*) did not now move him in the least, nor hinder him from enquiring what was to become of his friend John. The *death* and *resurrection* of our Saviour had improved him greatly; for before, when Jesus had told him and the rest of them of some hardships they were to undergo after his departure from them, they could think of nothing else, and were overwhelmed with sorrow and concern, ch. xvi. 6. MARKLAND.

23. ἀποθήσκει καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς] It is possible the word εἶ may have been lost before καὶ, sunk in the last syllable of ἀποθήσκει because εἶ καὶ, *although*, is a frequent expression. Luke xi. 8. Heb. vi. 9. 2 Cor. iv. 16. vii. 8, thrice. Lucian Dissert. cum Hesiod. p. 487. But as καὶ often signifies *et tamen*, perhaps there is no need of any alteration.

MARKLAND.

24. Οὗτος ἐστίν &c.] This clause is thought, by Joannes Mopsuensis, to be from another hand; and the whole chapter, by Grotius, Hammond, and Le Clerc. See note on ver. 25. But it is defended by Wetstein.

Ibid. καὶ γράψας ταῦτα:] With these words, I conceive, St. John concluded his Gospel. The remainder I look upon as an addition made, perhaps very early, by another hand. Dr. OWEN.

Ibid. οἶδαμεν] Chrysostom and Theophylact seem to have read οἶδα. But perhaps we should read οἶδεν. Beza.—Read οἶδα μὲν, as above, xx. 2. P. Lyserus.

25. χωρήσαι] Perhaps χωρήσειν or χωρήσαι ἄν: because it seems improbable, that the Greeks would leave it dubious, whether they spake of the past time or future. MARKLAND, on Lysias xxxviii. p. 594. and 596. and on Maximus Tyrius, xviii. 686.—Origen's signification of χωρεῖν, to *admit of* or *receive favourably*, is likely the true one, though it leaves the text still obscure; and if any one can make this passage intelligible, he ought to be listened to with great attention. I have seen a conjecture εἰ, τί ἐὰν γράφηται καθ' ἑν; *which what if they be written singly? to what purpose?* But this leaves αὐτὸν unexplained. If one might be allowed to guess at the Evangelist's meaning, perhaps it might have been something like

like this: *There are many other miracles which Jesus performed: but to what purpose would it be to relate them singly? the world has given no favourable reception to the books which are already written on this subject. To say, that even the world itself could not contain the books that should be written, if it be agreeable to common sense, I am sure it is not to the language of this place. Read, therefore, The world could not receive, or comprehend, the books that should be written.* Χαριτω so signifies, Matt. xix. 11, οὐ πάντες χωροῦσι τὸν λόγον τούτου, *All men cannot receive this saying.* And ch. viii. 37, of this Gospel, it bears a neutral signification to the same sense, ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν, *My word hath no place in you.* The world, I suppose, means the *unregenerate, carnal or natural man*, as it often denotes in this Gospel, ch. i. 10. xvii. 25. 1 Cor. ii. 12. *E. Langford's Second Letter to the Author of Critical Notes on some Passages of Scripture*, p. 40. A. D. 1748. MARKLAND.—This whole chapter Grotius and Le Clerc think was added by John Bishop of Ephesus, with the consent of the Church. BOWYER.

I believe that St. John is by much the least understood of any of the Evangelists. MARKLAND.

THE  
ACTS OF THE APOSTLES.

CHAPTER I.

1. ΠΕΡΙ πάντων—ᾧν &c.] *of all that Jesus began both to do and teach; that is, of all his miracles, and doctrine.* But in St. Luke's Gospel there is not the *tenth* part of either. So that it seems to be understood as if it had been written, *περὶ (πραγμάτων) ᾧν πάντων ἐποίησε καὶ ἐδίδαξε* &c. *concerning things ALL which Jesus did and taught; i. e. Jesus himself, exclusively of his Apostles.* But in the present treatise he intimates that he shall speak of what was *done* and *taught* by some Apostles of Jesus after his *Ascension*: for Luke's Gospel reaches so far. The Antecedent being in the Genitive Case, causeth the Relative to be put in the same Case; and the Relative draws the following Adjective after it; instead of *περὶ πραγμάτων ἃ πάντα ἐποίησε* &c. There is exactly the same construction Luke iii. 19. *περὶ πάντων ᾧν ἐποίησε πονηρῶν ὁ Ἡρώδης*; and xix. 37. Acts x. 39. xxii. 10. It may perhaps be explained from some common manner of speaking, in which *all* may be used instead of *several*; as in that of Luke concerning *Herod*. MARKLAND.

2. ἐντειλάμενος τοῖς ἀποστόλοις διὰ Πνεύματος ἁγίου] Place the comma at *τοῖς ἀποστόλοις*, then connect *διὰ Πνεύματος ἁγίου οὓς ἐξελέξατο*, *whom he had elected by the Holy Spirit.* The late Lord *Barrington*, Essay II. p. 32. Dr. OWEN.

3. δι' ἡμερῶν τεσσαράκοντα ὄψανόμενος] Mr. Whiston, to favour his notion of Christ's twice ascending to heaven, by a comma separates *τεσσαράκοντα* from *ὄψανόμενος* not, *being seen of them for forty days*; but, *he shewed himself by many proofs for forty days.* Boyle's Lectures.

4. συναλιζόμενος παρήγγειλαν αὐτοῖς] As the use of *συναλιζόμενος* in an active sense is unusual, *having gathered them together*, and as it is, without any case, Hemsterhusius would read *συναλιζομένοις*, *he commanded them, being assembled together, not to depart*, &c. Hesychius, *συναλιζόμενος, συναλισθεις*, &c. Hemsterhusius, Wetstein.



4. τὴν ἐπαγγελίαν—ἣν ἠκούσατέ μου. Ὅτι Ἰωάννης] Here ὅτι is to be taken not *causal*, but *declarative*, and connected with what precedes, *the promise of the Father which ye have heard from me*, THAT [not FOR]—*ye shall be baptized with the Holy Ghost*. Castelio.—Beza objects, that the Disciples never had this promise from Christ, but from John, Matt. iii. 11. But Christ himself promiseth thus, Luke xxiv. 49.—The words, *John baptized with water*, have nothing to do with the promise or argument, but are thrown in to express the difference between John's *water-baptism* and the baptism of the Holy Ghost. See MARKLAND on Wisdom, vi. 3.

Ibid. ἣν ἠκούσατέ μου] For παρ' ἐμοῦ, as 2 Tim. i. 13. ii. 2. But the same elliptical construction occurs in the best authors. Thus Ælian, τοῦτο, παιδάριον ὦν, ἤκουσα τῆς μητρός. Hist. Anim. lib. ix. cap. 14. Παρελθὼν εἶπον πρὸς ὑμᾶς ἃ μου ἠκούσατε. Demosth. de Coronâ. Ἀκούσας ποτέ σοῦ. Xenoph. Cyrop. lib. i. p. 52 & 53. ed. Hutch. 8vo. Dr. OWEN.

10. καὶ ὡς ἀτενίζούσες ἦσαν εἰς τὸν οὐρανὸν, πορευομένου αὐτοῦ] With the comma after ἦσαν, *as they were looking up to him ascending into heaven*.

P. Junius ap. Wetstein.

Ibid. καὶ ὡς ἀτενίζούσες—καὶ ἰδοῦ] The latter καὶ seems redundant.

Bp. BARRINGTON.

12. ἔχον for ἀπέχον: and so used because ἀπὸ occurred before. Dr. OWEN.

13. It should seem, from the latter part of the verse, that the Apostles were here originally distinguished by *pairs*; and if so, the καὶ before Ἰωάννης should be expunged. Dr. OWEN.

14. τῆ προσευχῆ καὶ τῆ δεήσει] The latter seems redundant, whence the Vulgate and some MSS. leave it out.—F. προσοχῆ καὶ δεήσει, with ATTENTION and prayer. Dr. MANGEY.

15. (ἦν τε ὄχλος—εἰκοσιν)] Better δὲ, as ii. 44, πάντες δὲ οἱ πιστεύουσες ἦσαν ἐπὶ τὸ αὐτὸ. Beza published δὲ, without any mention of τε. MARKLAND.

Ibid. ὡς ἑκατὸν εἰκοσιν] *about an hundred and twenty*. It seems strange that the number of Disciples should be no greater, considering the country from which they chiefly came, viz. *Galilee*; which in Josephus's time (very soon after our Saviour) was so populous, that he tells us there was not a *κόμη* or *borough* which had not fifteen thousand inhabitants, at the least. But Jesus had foretold that it would be so; this being the *little leaven* which was to leaven the whole lump, Matt. xiii. 33. MARKLAND.

15. "Names;" that is, men, as in Rev. iii. 4. and in Æschylus, and Livy, "Nomen Cæninum (sc. Cæninenses) in agrum Romanum impetum fecit." WESTON.

17. ὅτι κατηριθμημένος &c.] It is difficult to understand this, unless ὅτι be translated *because*, with a comma only after Ἰησοῦν: by which it will be signified, that the Holy Spirit thought fit to foretell thus much of Judas, *because* he was one of the Twelve Apostles. The connexion may perhaps appear more clearly thus: ἦν προσῆπε τὸ Πνεῦμα τὸ ἅγιον διὰ στόματος Δαβίδ, περὶ Ἰούδα, (τοῦ γενομένου ὁδηγοῦ τοῖς συλλαβοῦσι τὸν Ἰησοῦν) ὅτι (*because*) κατηριθμημένος ἦν σὺν ἡμῖν, &c. which distinction is made only for the sake of perspicuity. The prophecies are in the twentieth verse.

MARKLAND.

18. καὶ πρηγῆς γινόμενος] F. πρησίης ὄρ πρησθεις, *being swelled*, from πρήθω, as in LXX, Num. v. 27. *Theophylact, Oecumenius, J. Ernesti Opusc. Phil. p. 231.*

Ibid. ἐλάκησε] Laur. Sifanius on Theophylact in this place tells us, in a marginal note, that a very antient copy reads ἐλάκιζε from λακίζω.

*J. A. Ernesti Obs. Phil. p. 231.*

18, 19.] These two verses should be included in a parenthesis; if not entirely left out. They cannot be the words of St. Peter; and I doubt whether they are really the words of St. Luke. *Dr. OWEN.*

19. καὶ γνωστὸν ἐγένετο—χωρίον αἵματος] This verse should be in a parenthesis, that γὰρ, ver. 20, may connect with ver. 16.

Ibid. Ἀκείδαμά] With an aspirate, from the Syriac ܐܟܝܬܝ, *ager*, and נודי, *sanguis*. *Drusius.*

Ibid. "Field of blood." The field in which the famous battle was fought between Hannibal and the Romans is called, to this day, "Pezzo di sangue." *Swinburne's Travels in the Two Sicilies. WESTON.*

22. ἀρχάμενος ἀπὸ τοῦ βαπτίσματος Ἰωάννου ἕως] *Beginning from the baptism of John to the days*, &c. is scarce sense. Inclose therefore in a parenthesis (ἀρχάμενος—Ἰωάννου). *English Version from Mill's Greek Copy, 1761.*

25. ἐξ ἧς παρεῖθη Ἰούδας πορευθῆναι &c.] Include in a parenthesis (ἐξ ἧς παρεῖθη Ἰούδας) not *from which Judas fell that he might go to his own place*; but, *to take the lot of this ministry—that he may go to his proper station, from whence Judas* &c. Ellipsis of καὶ before πορευθῆναι, as cap. ii. 30. *Oecumenius, Hammond, Homberg. Le Cene, &c. D'Orville, Anim. in Chariton, lib. iii. cap. 10. p. 352.—But Ignatius, ep. ad Magnes. § 5, εἰς τὸν ἴδιον τόπον χωρεῖν μέλλει. Barnab. § 19, ἰδεύειν εἰς τὸν ἰρισμένον τόπον. Alex. MSS. τὸν δίκαιον τόπον*, approved of by *Grotius. See Pricæus, Whitby; and Bp. Bull's Sermons, vol. I. p. 41, &c.*

BOWYER.

25. "His own place." This means the place which he had purchased, and which probably he had intended for his burial. Thus it is said in a Greek inscription of one Rufinus. ΚΑΙ ΧΩΡΗΣ ΙΔΙΗΣ ΕΠΙΕΒΗ ΣΤΗΝ ΠΑΙΣΙ ΔΕ ΚΕΙΤΑΙ. See Hagenbach, *Epist. Epigr.* apud ad Blauer, quarto, p. 36. WESTON.

26. "And the lot fell." Καὶ κλήρος ὁ νόμος. Eustath. *Ismen*. "Sors super te cecidit, & sors tua est." *Prov. Arab. Centur.* ii. p. 85. WESTON.

## CHAPTER II.

1. ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς Πεντηκοστῆς] Read τὰς ἡμέρας, as the Vulgate and Syriac read, with the Ethiopic; and all the Fathers, as Scaliger says, *Can. Isagog.* p. 217: approved likewise by Drusius, Grotius, and others; and as the word συμπληροῦσθαι seems to persuade, which is more properly said of several days, than of one.

Ibid. ἐπὶ τὸ αὐτό.] *In one place.* Probably in the *Temple*: for it was the hour of prayer, ver. 15. And, as the Jews and Proselytes were then all assembled, this miraculous event became of course more known, and more generally celebrated. Dr. OWEN.

Ibid. ὁμοθυμαδὸν] Vulgate *pariter*, which read ὁμαδὸν, and which seems to be the true reading. *Erasmus*.

2. τὸν οἶκον] *the room.* Josephus calls the chambers in the outer-court of the Temple οἶκοι. *Antiq.* vii. 14, 15, &c. *Bp. PEARCE*.

Ibid. "Rushing mighty wind." The noise which the fame of Carneades made at Rome was like a wind which filled the whole city. Ὡς πνεῦμα τὴν πόλιν ἤχῃς ἐπέπλησε. *Plut.* v. ii. 4to, p. 357.

3. διαμεριζόμεναι] *distributed, divided,* (not *cloven*, which rather would have been διασχιζόμεναι), probably one to each person. So διαμερίζειν is used in this chapter, ver. 45. MARKLAND.

Ibid. ἐκάθισέ τε] ἐκάθισάν τε, referring to the tongues, as the Syriac, Arabic, Coptic. Cyril. *P. Junius*.—Or ΜΙΑ ἐκάθισε, *one sat on each.*

MARKLAND.

Ibid. "Cloven tongues." Tongues express the pyramidal shape of fire. Isaiah says, the tongue of fire devours the chaff. ch. v. ver. 24. WESTON.

5—22. The sense is this: It happened that there were at that time at Jerusalem *Jews*, from almost all the parts of the known world, on account of the feast of *Pentecost*. These men were greatly surprised and astonished when they heard the Apostles speaking in the languages of their several countries.

countries. But *others* (viz. the natives of Judea and Jerusalem), not understanding the languages which were spoken, said that they were poor inconsiderable fellows, who had got drunk that morning, and spake, like drunken men, what came uppermost. But Peter, at the head of the other Apostles, applied himself in a speech to both the parties, and proved to the *natives* first, that they were mistaken in thinking them *drunk*: and then he told them both, that that was the thing which had been foretold by the prophet Joel, &c. MARKLAND.

8. ἑκαστος τῇ ἰδίᾳ &c.] The word λαλούντων seems to be necessary here, as well as in ver. 6 and 11, in both which it is found. *Bp. PEARCE.*

9. Ἰουδαίαν τε καὶ Καππαδοκίαν] It was no wonder for the inhabitants of Judæa to hear the Apostles speak in their own tongue. Read perhaps Ἰνδίαν, as the series of the enumeration seems to require. *Schmidius.*—Or, Ἰδομαίαν. *Barth. Advers. lib. v. cap. 2.*—Or, Κιλικίαν, as Acts vi. 9. ἀπὸ Κιλικίας καὶ Ἀσίας. *Mang. Philo, vol. II. p. 587.*—Or, Ἀρμενίαν, as *Aug. adv. Faust. Manich. lib. v.*—Or, omit it, as it is omitted in the MSS. of Theophylact.—Or, with less change, and without interrupting the geographical order, Λυδίαν. *Bryant, Observations on various Parts of Antient History, p. 310.*

*Ibid.* Ἰουδαίαν τε καὶ Καππαδοκίαν] scil. οἱ κατοικοῦντες. But, if it be well considered, it may be suspected, from ver. 5 and 8, that the author did not write Ἰουδαίαν in this place. For when he had said, ver. 5, that *there were dwelling at Jerusalem Jews—out of every nation under heaven* (viz. *foreigners*), it cannot well be imagined that he should mention Jews dwelling in *Judea*, of which Jerusalem was the capital. Some read Ἰνδίαν. I want an instance of the word; that country being usually called ἡ Ἰνδική, or ἡ Ἰνδῶν Χώρα. There is almost the same objection to Ἰδομαίαν as to Ἰουδαίαν. I should prefer Λυδίαν, if there be any need of change. There is an instance of Ἰνδία in *Plutarch, Alexandro, p. 696.* I find it in *Theophylact* too: but perhaps his authority is of little consequence. MARKLAND.

*Ibid.* “And in Judea.” *Pearce* makes Ἰουδαίαν an adjective, to join with Μεσοποταμίαν; still, however, τε which follows Ἰουδαίαν is in his way: but why not adopt Ἀρμενίαν from *Mill's MSS.* which will make all the countries mentioned go together? WESTON.

10. Those from *Rome* who were then at Jerusalem seem to be divided into two sorts, *Jews* by birth and *Proselytes*. It is hereby signified, that the Apostles spoke to them in *Latin*. MARKLAND.

11. Κρήτες καὶ Ἀραβες] These should have been joined to the foregoing verse, which ends the enumeration.—The Cretans here are probably the Philistines, who were a colony from Crete, mentioned by this latter name as inhabitants of the East, 2 Sam. viii. 18. Ezek. xxv. 16. Zeph. ii. 5, who used a different dialect from the Jews, Nehem. xiii. 23. as is learnedly proved by *Gothof. Lakemacherus*, Obs. Phil. Par. II. § xiv. & seq. *Dr. MANGEY*.—*Drusius* on Zephaniah ii. 5, thinks that *Cherethim* in the Hebrew should be Κρητεῖμ in the LXX. which is now Κρήτες. The former a name given to the Philistines, 1 Sam. xxx. 14.

13. Ὅτι γλεύκους μεμασθωμένοι εἰσὶ] F. Τί ὅτι—*Why are these drunk &c.?* Pricæus, as cited by Wetstein, in Prolegom. 4to, omitted in the Folio edition.—Read γλευκοῦς, from γλεῦκος, *must*. For the sake of ridicule, the person or goddess Γλευκῶ (Gen. ὄς, οῦς) formed as Θάλλω, Αὔξω, Poll. viii. 9. segm. 10, and in like manner Ἀειδίω and Εὐδίω, *Deæ Politicæ*; of whom, see the writers on Hesychius, Diog. Laertius, and Harpocration. So Αἰδῶ, a goddess among the Lacedæmonians, Xenophon. Sympos. p. m. 91. There was no χλεύη, or drollery, in saying downright, *These men are drunk*; which Peter says was meant by the reflection. I have no doubt of the correction, knowing that the antient copies were written without accents; so that it could be known by the sense only whether it was γλεύκους or γλευκοῦς. The proof of the particulars concerning γλεῦκος I have drawn from the Antients, Athenæus, Plutarch, Macrobius. These ἔτεροι were the men of Judæa and Jerusalem, to whom Peter very properly applies, because of the prophecy of *Joel*, to which the others probably were strangers. It is as if they had said, *The gentlemen, without doubt, are under the strong inspiration of the goddess Γλευκῶ*; which was a sneer, at the same time, upon the meanness of their condition (the Fishermen making but a shabby appearance), since nobody of any fashion tapped their vessels of last year's γλεῦκος so early as *June*, unless compelled by necessity. It is much more satirical than if, instead of Γλευκοῦς, they had said Οἰνοῦς, as they might have done, by making a goddess of Οἰνῶ. Our translation of γλευκοῦς, *new wine* (which in this very writer is νέος οἶνος, Luke v. 37, 38) may be accounted among the small mistakes in the version of that piece. MARKLAND.

15. Οὐ γὰρ, ὡς ὑμεῖς ὑπολαμβάνετε, οὗτοι μεθύουσιν, &c.] The great question, whether the gift of tongues on the day of Pentecost was conferred upon the Apostles only, or upon all the hundred and twenty mentioned chap. i. 15. seems determined to the Apostles only, because the promise of our Saviour was made to them particularly, chap. i. 8. and Luke

xxiv. 49. just before his ascension. It seems equally clear from the language of this place; for, ver. 14, Peter and the other *eleven* appear on this account before the Jews, to whom Peter in his harangue says here, **THESE MEN** (pointing to the *eleven*) are not *drunken, as ye suppose*. Now, if the gift were conferred upon the other *hundred and eight*, they likewise would and ought to have been there, as well as the *twelve*, that Peter might say the same thing of *them too*; otherwise his argument will be very defective: for the objection of being *drunk* was made to all the *spectators*. This seems decisive. See too ver. 33. 37. Many afterwards, without doubt, had this gift: but on *the day of Pentecost*, I think, it does not appear to have been conferred on any but the twelve Apostles. There is another way of solving this question. Among the hundred and twenty there were some *women*, Acts i. 14. Now I think it does not appear that the *gift of tongues* was ever conferred upon *a woman*; and St. Paul does not suffer *a woman* to speak in the assemblies, 1 Cor. xiv. 34, 35. 1 Tim. ii. 11, 12. But if this gift was bestowed upon *women*, they could not have been hindered from speaking in the assemblies. See 1 Cor. xiv. 39. MARKLAND.

Ibid. ὑμῶν] ὑμῶν must signify *some of you*; meaning those who dwelt in Judæa and Jerusalem, whom he calls ἑτέροις, ver. 13, to distinguish them from the οἱ κατοικοῦντες ἐν Ἱερουσαλὴμ, who were strangers, though *Jews*, and who did not, as far as appears, think the Apostles were *drunk*; but rather *wondered* at what they heard. MARKLAND.

17. καὶ προφητεῦσουσιν] This is probably a scholion from the margin, which occurs in the Aldine and Basil ed. of the LXX, but not in the Complutensian. *Drusius*, in Par. Sacra. Can. xi. & in loc.

Ibid. οἱ υἱοὶ ὑμῶν, καὶ αἱ θυγατέρες ὑμῶν, &c.] The word ὑμῶν is to be observed here: it signifies that these favours shall be conferred *first* upon the *Jews*: afterwards the Prophet goes on, and says, Καὶ γὰρ ἐπὶ τοὺς δούλους μου, &c. by which are signified *other* nations in general, who God says shall have the same gifts bestowed upon *them*: and that it was so, we learn from this history. Καὶ γὰρ is *imò, yea further*. See *Viger. Idiotism. cap. viii. § 4. p. 287*. This shews that the most inconsiderable things in the Scriptures are not to be neglected. Ἐπὶ πᾶσαν σάρκα, upon *persons of all conditions, sons, daughters, young men, old men*. MARKLAND.

22. ἄνδρα ἀπὸ τοῦ Θεοῦ ἀποδοδειγμένον εἰς ὑμᾶς δυνάμει] Rather with a comma at Θεοῦ, *a man from God, approved of many*; as John vi. 46. ὁ ἄνθρωπος παρὰ τοῦ Θεοῦ, and John ix. 16. ἀποδοδειγμένον, *celebrem, inclutum*. So Joseph. xiv. 12. ἐν Αἰγύπτῳ κατοικία τῶν Ἰουδαίων ἐστὶν ἀποδοδειγμένη, *ex Ægypto celebris est Judæorum colonia*. Kypke.

23. τοῦτον—λαβόντες διὰ χειρῶν ἀνόμων προσπήξατες ἀνείλετε] Some join διὰ χειρῶν with ἔκδοτον, some with λαβόντες; but rather join it with προσπήξαντες or ἀνείλετε. *Beza.*—The construction is thus: τοῦτον, τῇ ἀρισμένη βουλῇ καὶ προγνώσει τοῦ Θεοῦ ἔκδοτον λαβόντες,—ἀνείλετε, *him, who, by the determinate counsel of God, was given [to you as a Saviour], ye have taken and crucified,* says Pyle.—Rather, *whom you have taken delivered up to you by the determinate counsel of God.* Josephus, Ant. vi. 13. 9. λαβὼν αὐτὸν ἔκδοτον ὑπὸ τοῦ ὕπνου καὶ τῆς τῶν φυλακιστῶν ἀμελείας. Polybius, p. 1218, 8vo. τινὰς δ' αὐτῶν ἐκδότους λαβόντας—ἀποκρίναι.

*Ibid.* προσπήξαντες] *Qu.* whether this word is elsewhere to be found in the sense of *σλαυαῖ* or *ξύλη προσπήξατες*? Some may conjecture *προσπαίξατες* or *προπαίξατες*, *insuper illusum* or *prius illusum*, either of which is true as to the sense. It may be doubted whether *προσπήγνυμι* of itself can signify *cruci affigo*, any more than *terrae* or *rupi affigo*.

MARKLAND.

25. Ἐκ δεξιῶν μου ἐστίν.] In Theophylact it is, τὸ δὲ ἐκ δεξιῶν ἐστὶναὶ τὸν πατέρα λέγεσθαι νῦν, whence it is probable it was read ἜΣΤΗ.

*Drusius*, Par. Sacr.

26, 27. ἐπ' ἐλπίδι. Ὅτι οὐ ἐγκαταλείψεις] Connect ἐπ' ἐλπίδι ὅτι οὐ ἐγκαταλείψεις, *in HOPE THAT thou wilt not leave, or forsake, &c.* So it should be distinguished and translated. See Rom. viii. 21, where there is the same mistake in the same words, ἐπ' ἐλπίδι ὅτι, *in hope that.* MARKLAND.

28. πληρώσεις με εὐφροσύνης. Heb. עָבַשׁ. I suspect therefore it was originally *πλήρωσις* or *πληραΐσεις*, sub. ἐστὶ or εἰσι, and με was afterwards added; though the Syriac and Arabic read as here. *Beza.* *Drusius*, Animadvers.—*Aquila* and *Theodotion* read *πλησμονὴ εὐφροσυνῶν*, which seems to be some confirmation of this conjecture. *Dr.* OWEN.

30. τὸ κατὰ σάρκα ἀναστήσειν τὸν Χριστὸν] In the Scholia of Oecumenius, and the Edd. of Erasmus 2, 3, 4, 5, it is read ἀναστήσαι, and this sentence is subjoined, ἐκ καρποῦ τῆς σφύρας αὐτοῦ καθίσαι ἐπὶ τοῦ θρόνου αὐτοῦ, τὸ κατὰ σάρκα ἀναστήσαι τὸν Χριστὸν προῖδαν ἐλάλησεν.

*Ibid.* τὸ κατὰ σάρκα ἀναστήσειν τὸν Χριστὸν,] These words are no part of what God swore unto David, Psal. cxxxii. 11, 12. and therefore should be omitted; as indeed they are omitted in three of our principal MSS. and several of the antient Versions. MARKLAND, *Bp.* PEARCE.

33. ἐξέχεε τοῦτο ὃ νῦν ὑμεῖς βλέπετε] Few, I believe, will distinguish with me, ἐξέχει τοῦτο ὃ νῦν &c. *and having received from the Father the promised spirit, he hath poured it out: the thing which ye now see and hear.* Perhaps it makes no great difference in the sense; but it is the

more

more elegant way of writing. *Arrian. Dissert. I. 18.* οὐκ οἶδεν ἑκείνος τί τὸ ἀγαθὸν ἐστὶ τοῦ ἀνθρώπου, ἀλλὰ φαντάζεσθαι ὅτι τὸ ἔχειν καλὰ ἰμῆτια· τούτο δὲ καὶ σὺ φαντάζη. *Gal. ii. 10,* μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν· ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι· that is, αὐτὸ τοῦτο δὲ ἐσπούδασα, *the very thing that I had endeavoured to do.* It is to be met with in all writers.

MARKLAND.

36. Κύριον καὶ Χριστὸν αὐτὸν ὁ Θεὸς ἐποίησε, ταῦτον, τὸν Ἰησοῦν, ὃν &c.] This pointing will make it more distinct. It appears from what Peter here would prove, that Κυρίου, ver. 20, 21, in the prophecy of Joel, and Κυρίῳ in the prophecy of David, ver. 34, are both spoken of *Jesus*; and that the prophecy in Psalm xvi. 11. *thou wilt not leave my life in the grave*, is spoken of the resurrection of Christ, ver. 31. Therefore he infers, you may *safely* and logically conclude from these proofs, *that God hath constituted him LORD and CHRIST, namely, this person, Jesus, whom ye have crucified.* MARKLAND.

46. κλωστής τε κατ' οἶκον ἄρτον,] *Breaking bread*, celebrating the Eucharist, 1 Cor. x. 16. κατ' οἶκον, not, *from house to house*, but, *at an appropriated house*, viz. *Cænaculum Sion*. See *Mede's Works*, B. II. p. 321, &c. Dr. OWEN.

47. προσετίθει τοὺς σωζομένους] If it means, *added those which SHOULD be saved*, τοὺς is inserted contrary to the use of the Greek tongue. Perhaps it should be τινὰς, or, as it is in my MS. τοὺς σωζομένους—EN τῇ ἐκκλησίᾳ. *Beza.*—It is a title of those who were in a state of salvation; as οἱ ἀπολλύμενοι are the opposite, 1 Cor. i. 18, and 2 Cor. ii. 15. οἱ σωζόμενοι in Revel. xxi. 24. MARKLAND.

Ibid. "Such as should be saved;" translate, "such as were saved," or made whole, that is, such as believed. "Thy faith hath made thee whole, or saved thee." WESTON.

### CHAPTER III.

1. ἄρῃαν τῆς προσευχῆς τὴν ἐννάτην.] Add after προσευχῆς a comma; not *at the ninth hour of prayer*; but *at the hour of prayer, being the ninth hour*. MARKLAND, Dr. MANGEY.

3. Ὅς ἰδῶν] Rather, with the *Cambridge MS.* read οὗτος ἰδῶν—and leave out λαβῆν at the end of the verse. Dr. OWEN.

5. ἐπειχεν αὐτοῖς,] Elliptically, for ἐπέιχεν τοὺς ὀφθαλμοὺς αὐτοῖς: *he fixed his eyes upon them*, &c. Dr. OWEN.



11. τοῦ ἰαθίνου χαλοῦ] I suspect that these words came from the margin, where they were placed to explain the original reading, αὐτοῦ; for κρατοῦντος δὲ αὐτοῦ τὸν Πέτρον &c. is the reading of eight MSS. and five of the antient Versions, and seems to be the true reading. *Dr. OWEN.*

12. αἰς ἰδίᾳ δυνάμει ἢ εὐσεβείᾳ] Vet. Lat. *virtute* & *POTENTIA*, and the Syriac and Arabic to the same sense. Perhaps, therefore, ἢ ΕΤΣΘΕΝΕΙΑ. *Erasmus, Beza.*—Rather, ἢ ΕΞΟΥΣΙΑ. *Dr. OWEN.*

*Ibid.* *ὑποκαταστήσει τὸν πατέρα αὐτόν.*] The construction may seem unusual. I believe *ὑποκαταστήσει* is to be resolved into, and is the same as if it had been written, *ὑποκαταστήσει οὖτος*, that is, *ἀντίοις οὖτος*: and then *ΤΟΥ ὑποκαταστήσει* is right. So Ps. xxvii. 13, *πιστεύω τὸν ἰδεῖν*, for *ἔχω πίστιν τοῦ ἰδεῖν*. Acts xxvii. 1, *Ὡς δὲ ἐκρίθη τὸ ἀποπλεῖν ἡμᾶς*, i. e. *αἰς ἐγένετο κρίμα τοῦ ἀποπλεῖν*, which may be explained by that in xx. 3, *ἐγένετο γνώμη τοῦ ὑποσφραῖναι*. Several other like instances may be brought. So in Latin, *illum participavit sui consilii*, i. e. *illum fecit participem sui consilii*.

MARKLAND.

13. κρίναντος ἐκείνου ἀπολύειν.] Read *ἐκεῖνον ἀπολύειν*, as it is in the second of Archbishop *Wake's* MSS. *Bp. PEARCE.*

16. ἐστέρωσε τὸ ὄνομα αὐτοῦ] If τὸ ὄνομα αὐτοῦ were left out, the sense would be, *God hath made this man whole through faith in his name*. *Erasmus.*—*Heinsius* places a full point at *ἐστέρωσε*, and refers that verb to Θεὸς in the preceding verse. I can by no means acquiesce in the sense which will result from that punctuation. It will predicate of the Father, what is to me clearly predicated of the Son; and it is foreign to the purpose of the Apostle, who was to persuade the Jews to believe in Christ, by whose name such an astonishing miracle, as they were then witnesses to, had been performed. *Bp. BARRINGTON.*

17. κατὰ ἀγνοίαν ἐπράξατε, ὡς περ καὶ οἱ ἀρχαῖοι ὑμῶν.] Refer the ὡς περ καὶ κ. τ. λ. with the Syriac Version, to ἐπράξατε, and not to ἀγνοίαν; otherwise this text would be inconsistent with the manifest intention of the parable, Matt. xxi. 33—39, to John xv. 22—24, and other passages in the Gospels. *Bp. BARRINGTON.*

19. Μετανοήσατε—ὅπως ἂν ἔλθωσι καιροὶ] *Repent, that your sins may be blotted out, WHEN the times &c.*—Or connect ὅπως ἂν with ἐπλήρωσεν, ver. 18. (*μετανοήσατε—ἀμαρτίας*) in a parenthesis: *Those things which God before had shewed, he hath so fulfilled—THAT times of refreshment may come.* A parenthesis, as in John i. 4. Luke i. 55. ii. 34, 35. Col. iii. 15, 16. Rev. ii. 9. &c. *Knatchbull.*—*Μετανοήσατε—ὅπως ἂν*, *THAT times of refreshment, &c.* not as our Version *WHEN the times, &c.* Ὅπως ἂν for ἵνα,

ἴνα, Matt. vi. 5. Luke ii. 35. Acts xv. 17. Gen. xviii. 19. Exod. xx. 20. Num. xvi. 40. xxviii. 20. Deut. vii. 2. MARKLAND.

Ibid. ἔλθωσι καιροὶ] Read, in conformity with Irenæus and the Syriac Version, ἔλθωσιν ὑμῖν καιροὶ, and translate the whole thus: *Repent ye therefore and be converted, for the blotting out of your sins, that the times of refreshing may come to you, &c.* Bp. PEARCE.

20. προκεχειρισμένον ὑμῖν] This being the reading of near forty MSS. and better sense, it may be wondered that προκεκηρυγμένον (*which was preached before*) should be retained in so many editions. ὑμῖν is to be read with an emphasis: *and that God may send Jesus Christ who was fore-designed for you*, he being a minister of the *circumcision*, Rom. xv. 8. MARKLAND.

24. πάντες δὲ οἱ προφῆται ἀπὸ Σαμουὴλ καὶ τῶν καθεξῆς, ὅσοι ἐλάλησαν] Here καὶ τῶν καθεξῆς seems redundant, as it is pointed. Remove the comma, and place it at Σαμουὴλ, *All the Prophets from Samuel, even as many following him as have spoken, have likewise foretold, &c.*

Isaac Casaubon, MARKLAND.

25. Ὑμεῖς ἐστέ υἱοὶ τῶν προφητῶν καὶ τῆς διαθήκης] F. υἱοὶ τῶν ΠΡΟΦΗΤΕΙΩΝ, *the sons of the PROPHECIES and of the covenant*; that is, ye are heirs (as St. Paul argues, Rom. viii. 17): ye have a *right* to all the advantages of the prophecies and of the covenant. *Sons of the Prophets* in the Scriptures commonly signifies a very different thing. τὰ τέκνα τῆς ἐπαγγελίας, Rom. ix. 8. οἱ υἱοὶ τῆς βασιλείας, Matt. viii. 12. MARKLAND.

CHAPTER IV.

1, 2. καὶ οἱ Σαδδουκαῖοι διαπονούμενοι] If any copies had here given Σαδδουκαῖοι, ἰδίᾳ διαπονούμενοι, the loss of the word ἰδίᾳ, before the same letters, might easily have been accounted for; and the sense seemingly improved.—I believe the comma after λαὸν should be taken away. By πρὸς τὸν λαὸν is meant *publicly*. MARKLAND.—F. οἱ καὶ Σαδδουκαῖοι, understanding by the words, that the chief priests and captain of the Temple were Sadducees. Bp. PEARCE.

3. ἦν γὰρ ἑσπέρα ἤδη.] These words should be in a parenthesis.

Dr. OWEN.

12. οὔτε γὰρ ὄνομά ἐστιν ἕτερον] οὐδὲ ver. 34. The language requires so here, and the Alexandrian, &c. read so. MARKLAND.

Ibid. ὑπὸ τὸν οὐρανόν] These words seem not to be necessary; and are accordingly omitted in *eighteen* MSS. and the *Arabic Version*. Dr. OWEN.

16. γνωσῶν σημεῖον] The word γνωσῶν is not used in this manner elsewhere in the N. T. It may be doubted whether it is from Luke, especially as φανερόν follows. MARKLAND.

21. μηδὲν εὐρίσκοιες &c.] Read with the *Cambridge MS.* μὴ εὐρίσκοιες, &c. *Br. PEARCE.*—Retain the common reading, μηδὲν εὐρίσκοιες (scil. αἰτίον) τὸ, &c. as most conformable to the phraseology of the Greek writers. See Luke xxiii. 14. *Dr. OWEN.*

*Ibid.* κολάσονται αὐτούς, διὰ τὸν λαόν] ΚΑΙ διὰ τὸν λαόν, *not finding for what to punish them, AND for fear of the people.* Hemsterhusius.

*Ibid.* ἐδόξαζον τὸν Θεόν] Vers. Vulg. *omnes clarificabant id quod factum sit*, without Θεόν, approved by Mill, p. 443. 773.

22. This verse may well be inclosed in a parenthesis. *Dr. OWEN.*

24. Δεσπότα, σὺ ὁ Θεός, &c.] It is generally thought that εἶς, or εἷ, *art*, is wanting after σὺ. This has been partly owing to the construction's being suspended through several verses, and not coming out before ver. 29; and the difficulty was increased by the words καὶ τὰ νῦν, which were very proper; τὰ νῦν (or τανῦν) being opposed to ποτὲ, which may, or may not, be understood before εἰπὼν; *Thou, Lord, who FORMERLY saidst by David, Why do the Heathen rage &c. NOW also look upon their threats &c. If formerly be omitted, the mention of David is sufficient to shew the opposition to now.* Ὁ Θεός is put for ὁ Θεὸς. MARKLAND.

27. Ἰησοῦν ὃν ἔχρισας] For Ἰησοῦν Χριστὸν. But why this unusual position of the words—ὃν ἔχρισας at a distance from ποιῆσαι ὅσα ἡ χεὶρ &c.? In the place these words now stand, no reason can be given why they should not be written Ἰησοῦν Χριστὸν. But in the usual way of writing they would have stood thus: *Συνήχθησαν γὰρ ἐπ' ἀληθείας Ἡρώδης τε καὶ Πόντιος Πιλάτος, σὺν ἔθνεσι καὶ λαοῖς Ἰσραὴλ, ἐπὶ τὸν ἅγιον παῖδά σου Ἰησοῦν, ὃν ἔχρισας ποιῆσαι &c.* MARKLAND.—There is no necessity, as *Limborch* contends, for any transposition here. The present order of the words is right, and the sense clear: for ποιῆσαι refers not to ἔχρισας, but to *συνήχθησαν.* *The Jews and Gentiles were gathered together against Christ, to do to him those things, which God had foretold would be done.* See Luke xxii. 22. *Dr. OWEN.*

27, 28. Συνήχθησαν—προώρισε γενέσθαι] This is to be in a parenthesis, the construction being suspended through several verses, and not coming out before ver. 29: for the quotation from the Psalms and the parenthesis (the purpose of which is to explain the quotation) have nothing to do with the construction, which lies thus: *Δεσπότα, σὺ ὁ Θεός, ver. 24.—σὺ ὁ (ποτὲ) εἰπὼν, ver. 25.—καὶ τὰ νῦν, Κύριε, ἔπιθε ἐπὶ τὰς ἀπειλάς, ver. 29.*

*Lord,*

*Lord, thou art God, who hast made, &c.—who [formerly] by the mouth of thy servant David hast said &c.—and now, Lord, behold their threatenings.* ver. 27, Ἰησοῦν ὃν ἔχρισας, for Ἰησοῦν Χριστόν. MARKLAND.—The phrase ὃν ἔχρισας seems to have been designed as a further reference to another Psalm, viz. xlv. 7. lxx. ἔχρισέ σε ὁ Θεός; which is quoted at large, Heb. i. 8, 9. Dr. OWEN.

30. ἐκλείνειν σε] The pronoun σε is wanting in some MSS. and printed copies; and Mill thinks it may well be spared. Dr. OWEN.

Ibid. καὶ σημεῖα καὶ τέρατα γίνεσθαι] Δὸς may be repeated, as δὸς λαλεῖν, ver. 29; unless ἐν τῷ be thought better, ἐν τῷ τῆν χεῖρά σου ἐκλείνειν σε εἰς ἰαση, καὶ [ἐν τῷ] σημεῖα καὶ τέρατα γίνεσθαι &c. Either of them is usual, and they both come to much the same thing: *by stretching forth thy hand in order to healing, and by signs and wonders being done by the name of thy holy child Jesus.* Σημεῖα καὶ τέρατα may signify the same as σημεῖα τερατώδη, *prodigious miracles.* MARKLAND.

32. ἔλεγεν] If any body is of opinion that the word here signifies *thought, looked upon*; he will find the same signification of it in Herodotus, Euripides, Sophocles, &c. as φημι is often used by Homer and others for *existimo.* MARKLAND.

## CHAPTER V.

3. ψεύσασθαι σε τὸ Πνεῦμα τὸ ἅγιον,] In ver. 4, the expression is, οὐκ ἐψεύσω τοῖς ἀνθρώποις, ἀλλὰ τῷ Θεῷ. ψεύδεσθαι, with a Relative, is to *tell a lie to such a person*; with an Accusative, to *deceive, or to attempt to deceive.* Bp. BARRINGTON.

11. Καὶ ἐγένετο φόβος—ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα.] What follows is jumbled; but is easy, when reduced to order, by inserting here ver. 14. and the conclusion of ver. 12. καὶ ἦσαν ἰμοθυμαδὸν—ἐν τῇ στοᾷ Σολομωνίου. Then add the beginning of ver. 12, which will connect with ver. 15. *And great fear came upon the church, and as many as heard these things: And believers were the more added to the Lord, multitudes both of men and women: (12.) And they were all with one accord in Solomon's porch. (13.) And of the rest durst no man join himself to them: but the people magnified them. (14.) And by the hands of the Apostles were many signs and wonders wrought. (15.) Inasmuch that they brought forth the sick into the streets.* The confusion is observed by Dr. Pyle, and in some measure rectified. But the order it is here restored to, I had

the honour to receive from the mouth of Bp. Sherlock.—To preserve this sense, place a parenthesis at *καὶ ἦσαν*, ver. 12, and end it with ver. 14, as some Editions have done, and our Version. *W. B.*

11. τοὺς ἀκούσθας ταῦτα, Μᾶλλον δὲ—καὶ γυναικῶν. Καὶ ἦσαν—Σολομῶντος, τῶν δὲ λοιπῶν—αὐτῶν; ὁ λαός. Διὰ δὲ τῶν—λαῶν πολλὰ ὥστε κατὰ τὰς πλατείας, &c. This is the restitution of Bp. Sherlock. There still remain to me two difficulties: first, who are the ἀπαῖτες, ver. 12; whether the *Apostles* only, or all the *Believers*? If these latter, the number of them by this time must be *near*, if not *above*, ten thousand: too many, one would think, on several accounts, to be together in one place. But if the *Apostles* only, why should the οἱ λοιποὶ, which may include *the rest* of the Christians, be *afraid* to join them? Secondly, who are these οἱ λοιποὶ, ver. 13, who seem to be distinguished from the ὁ λαός in the same verse? If Bp. Sherlock's transposition be admitted, the ἀπαῖτες perhaps were only *all these new converts*, ver. 14, not the whole number of the Christians; and then οἱ λοιποὶ (ver. 13) must be the same with ὁ λαός, *viz.* those who were *not converts*, who did *not* associate with those in *Solomon's porch*, but nevertheless thought and spoke well of them. In some editions (as in that of Bp. *Fell*, Oxon. 1675) a parenthesis is put before *καὶ ἦσαν*, ver. 12, and continued to *καὶ γυναικῶν*, ver. 14, so as to connect the beginning of the 12th verse with the 15th. This makes the narrative hang together better than it does in those editions in which this parenthesis is wanting; and then ἀπαῖτες, ver. 12, must be the *Apostles only*, τῶν λοιπῶν still uncertain: but see Grotius and Le Clerc. For my own part, I would publish with Dr. *Fell*, but I would read with Dr. *Sherlock*, because an editor of the New Testament ought not to depart from the written copies: but a private person, who reads for his own improvement, though he is, and ought to be, under great restrictions, yet I suppose he has greater liberty than the other. MARKLAND.

15. —[ἵνα ἔρχομένου Πέτρου—τινὲ αὐτῶν.] If, instead of a *full point*, a *colon* only were placed at αὐτῶν, and the following words Συνήχθησαν ἀκαθάρτων were included in a parenthesis, οἷτινες ἐθεραπεύοντο ἀπαῖτες would then connect with verse the 15th, as well as the 16th; and thereby supersede the necessity of that supplement, which is inserted in some MSS. to make out the sense. Dr. OWEN.

18. ἐν τηρήσει δημοσίᾳ.] It seems to be a *Latinism*, in *custodia publica*, Cicero *De Divin.* I. 25. *Socrates, cum esset in custodia publica.* Tacitus *Annal.* III. 36. *attineri publicâ custodiâ jussit.* He calls it φυλακῇ in the next verse and elsewhere, δεσμοστήριον, ver. 23. Τήρησις is used in the same manner chap. iv. 3. MARKLAND.

20, 21. ῥήματα τῆς ζωῆς ταύτης. Ἀκούσαίτες δὲ &c.] *The words of this life.* How *this life* can stand for *eternal life*, I am at a loss to know. Λόγος τῆς σωτηρίας ταύτης, chap. xiii. 26. is not parallel. Both the Syriac Interpreters seem to have read ταῦτα, which I am inclined to adopt; but, with a slight transposition, would distinguish thus—ῥήματα τῆς ζωῆς. Ταῦτα δὲ ἀκούσαίτες &c. This makes good sense, and prevents the ellipsis, which our *English Version* has supplied. Dr. OWEN.

24. ἱερεὺς] F. ἀρχιερεὺς, as it is ver. 17, and 27. *Mangey, Phil. Jud.* vol. II. p. 586.—ἱερεὺς is not unusual for ἀρχιερεὺς, as Heb. v. 6. and 1 Mac. xv. 2. as *Pontifex* for *Pontifex Maximus*, Liv. v. 41. So Cæsar, Bell. Civ. l. iii. c. 83. ed. Benti. *Jam de SACERDOTIO Cæsaris Domitius, Scipio, &c. ad gravissimas verborum contumelias palam descenderunt.* See Spanheim, De Præst. Num. vol. II. Diss. xii. p. 493. ed. Fol.

26. ἤγειρεν Ἰησοῦν, ὃν &c.] Perhaps, ἤγειρε τὸν Ἰησοῦν ὃν ὑμεῖς διαχειρίσασθε, κρεμάσαίτες ἐπὶ ξύλου, τοῦτον ὁ Θεὸς &c. So it may be distinguished, though it is not quite necessary. But, I believe, ἤγειρε τὸν Ἰησοῦν is true. See on Luke iii. 21. p. 84. MARKLAND.

35. προσέχετε ἑαυτοῖς ἐπὶ τοῖς ἀνθρώποις τούτοις] *Take heed to yourselves concerning these men.*—Place a comma after ἑαυτοῖς, and connect ἐπὶ τοῖς ἀνθρώποις τούτοις τὶ μέλλετε πράσσειν, *What ye DO AGAINST these men.* Appian, B. Civ. l. iii. Octavius says to Antony: Τῶν σοι πεπραγμένων Εἰς ΕΚΕΙΝΩ τὰ μὲν ἐκαινῶ. This pointing is confirmed by a place of Euripides, Iphig. in Aul. ver. 1164, where Clytemnestra says of Agamemnon,

Ὅς Εἰπὶ τοῖς αὐτῶ ΤΕΚΝΟΙΣ Ἀνόσια πρᾶσσαν αὐτίχ' εὐρεθήσεται.

in which place ἐπὶ, as here; signifies *adversus*; and see Bos, Exerc. Phil. Alberti Obs. Phil. &c. MARKLAND.

37. Μετὰ τοῦτον ἀπέστη Ἰούδας] As the sedition made by Judas of Galilee was A. D. 7, Jos. Ant. xvii. 1. 1. and the death of one Theudas by Cuspius Fadus is mentioned A. D. 45, Jos. Ant. xx. 5. 1. perhaps these two names should here change places. 36. *Before these days rose up* JUDAS. 37. *After this man rose up* THEUDAS.—But, as this speech of Gamaliel was A. D. 33. (A. D. 35. says Is. Casaub. c. Bar. Exerc. II. xviii.) ver. 37, should be in a parenthesis, and supposed to be the words not of Gamaliel, but of the Historian, incidentally thrown in. Lud. Capellus, and Baptista Ottius, Excerpta ex Flavio Josepho ad N. T. 256.—Or, carry μετὰ τοῦτον to the former verse: καὶ ἐγένεθλο εἰς οὐδὲν μετὰ τοῦτον, *came to nothing* AFTER him. D. Heims. Car. Le Cene, Con. Nov. Vers.—In this sense it would have been μετὰ ΤΟΥΤΟΥ, *perished WITH him.* Besides, Ἀπέστη Ἰούδας will then begin too abruptly.—Perhaps Theudas,

ver.

ver. 26, may be the same whom Josephus, Ant. xvii. 10. 6, calls Judas the son of Ezekias, the raiser of a sedition, A. D. 3.; *Judas* in Hebrew being changed into *Theudas* in Syriac; whence *Judas* and Thaddæus are but the same name, Luke v. 1. 16, compared with Mark iii. 18. *Usher's Annals*, A. M. 4001.—Is. Casaub. contra Baron. Exerc. II. xviii. 11. 57, supposes there were two raisers of sedition whose names were Theudas; one here mentioned by Gamaliel, who lived about the birth of Christ: the other when Fadus was procurator in Judæa, mentioned by Josephus.

38. ἀπόσιγη ἀπὸ τῶν ἀνθρώπων τούτων] The expression ἀφισιάναι ἀπό τινος, when used of *forbearing to inflict punishment upon any one*, I believe, is scarce: however there is an instance of it, Acts xxii. 29, ἀπέσιγησαν ἀπ' αὐτοῦ οἱ μέλλοιτες αὐτὸν ἀνετάξειν. That it was not much known, may be judged from the explications of it in the Var. Lect. on ver. 38, 39. Qu. whether it be peculiar to St. Luke? In xii. 10, it has a different signification. MARKLAND.

38, 39. ὅτι ἐὰν ἢ—καταλύσαι αὐτὸ] This should be in a parenthesis, that εἰσάσει αὐτοὺς, ver. 38, may connect with μήποτε καὶ θεομάχοι εὐρεθῆτε. MARKLAND.

39. μήποτε καὶ θεομάχοι εὐρεθῆτε] Before μήποτε is understood σκεπίσει, as Acts xxv. 9, &c. or βλέπει, as 1 Cor. viii. 9. But there need be no ellipsis, if we connect it with εἰσάσει αὐτοὺς, ver. 38, and put the intermediate words in a parenthesis. *Hammond*.

Ibid. καταλύσαι αὐτὸ μήποτε καὶ θεομάχοι εὐρεθῆτε.] So I would distinguish. *But if it be of God, ye cannot overthrow it: perhaps too* (by attempting it) *ye may prove* (or *be found*) *opposers of God*. He speaks cautiously, and like a prudent man. Μήποτε καὶ, *perhaps too*, as in Philo *Vit. Mos.* p. 439, ed. Turneb. Plutarch. *Consol. ad Apollon.* p. 187. ed. Steph. μήποτε δὲ καὶ: and μήποτε γὰρ καὶ, p. 188. Perhaps βλέπει may be understood, as 1 Cor. viii. 9, βλέπει δὲ μήπως, &c. which is omitted, as here. Rom. xi. 22, μήπως οὐδέ σου φείσεται, i. e. βλέπε μήπως. MARKLAND.

## CHAPTER VI.

1. γολγυσμὸς τῶν Ἑλληνιστῶν] Hellenists are only thrice mentioned, and by this Writer, viz. here vi. 1. ix. 29. xi. 20. The Learned have been mistaken in supposing the Hellenists in the two former places to be the same as in the last: whereas in the former are meant *Jewish Proselytes*; in

in the last *Heathens*. We must find therefore a people with whom the name of Hellenists will agree both as *Proselytes* and *Gentiles*. Now the Syrians, after they had been subdued by the Grecians, conformed to their customs. Among these Syrians were many *Jewish Proselytes*, who were the *Hellenists* in the two former places: the rest were Syro-Grecian *Gentiles*, mentioned in the last place. The former are distinguished from the *native* Hebrews descended from the Patriarchs, and who as such held the others in a degree of contempt, which accounts for their being neglected. The latter were Gentiles, born in Syria, the greatest part of which in our Saviour's time was called Greece by the Jews, and are therefore styled 'Ελληνισταί. It is objected, Jewish proselytes would not have been so enraged against Paul *as to go about to slay him*, Acts ix. 29. Why not? Proselytes were as likely as any men to be bigoted in their sentiments, and to practise violence against those who differed from them. See more in *Lardner's Rem. on Dr. Ward's Diss.* chap. v. Pearson, Lect. iii. in Act. Apost. n. v. *Basnage*, Exerc. A. D. 35. num. vii.—*Fourmont* says, the former, the Proselytes, might possibly receive their denomination from *Helena*, Queen of Adiabene, converted to Judaism, as Josephus relates, Ant. xx. 2. 1. and therefore should here be written 'Ελληνιστών. Hist. de l'Acad. des Inscript. & Belles Lettres, 1711, tom. II. ed. 4to.—The latter, the Gentiles, are called here 'Ελλήνων in several of the best MSS. the Vulgate, and several other Versions, which many think the true reading, conformable to other places of the N. T. as John xii. 29. Rom. ii. 9. and this very Writer, Acts xviii. 17. xix. 17, &c. But *Lardner* accounts uniformly for both being called *Hellenists* from the country in which they were born. BOWYER.

1. τῶν 'Ελληνιστῶν] That these were *Jews*, appear from Acts xi. 19, 20. No more is for certain known of them, or of the reason of their name. The same may be said of the *Synagogue of the Libertines* (Λιβερτινῶν, in which all the copies agree) ver. 9, as we may be assured from the different opinions and guesses of learned men: an infallible mark that the place is not understood. See however *Lightfoot* on John vii. 35. concerning the Hellenists. MARKLAND.

5. Νικόλαον. προσήλυτον 'Αντιοχεία] The murmuring or contention seems to have been raised by the *Antiochean proselytes*, and therefore they wisely chose *Nicholas*, a *proselyte of Antioch*, to be one of the *deacons* or *ministrators*. Dr. OWEN.

7. πολὺς τε ὄχλος τῶν ἱερέων] It is not easy to conceive that a great *multitude of* PRIESTS believed. Perhaps we should read ΚΑΙ τῶν ἱερέων, for



for τινὲς τῶν ἱερέων, as xxi. 16. Matt. xxiii. 34. John xvi. 17. and here chap. xxi. 16, &c. Beza, Isaac Casaubon.—Or, with the Arabic Interpreter, omit τῶν ἱερέων. Beza.—Vers. Syr. Ἰουδαίων.

9. συναγωγῆς τῆς λεγομένης Λιβερτινῶν] As the other Synagogues are named from countries, so here, perhaps, we should read Λιβυσιῶν, *Libyensium*, with Oecumenius. Jac. Gothofred, Cod. Theod. tom. III. xvi. p. 221. J. Clericus.—For, as Stephanus, voc. Λισίος, teaches, from Λιβύς comes Λιβύος; thence, by a pleonasm of σ, come Λιβύσος, Λιβυσιός.—Whatever is the sense of *Libertini*, it is not improbable that only one Synagogue at Jerusalem is here described, which comprehended Jews of several nations. *There arose some of the Synagogue of the Libertines, as it is called, both Cyrenians and Alexandrians, and those of Cilicia and Asia.* So the Syriac and Arabic understood it. L. de Dieu. Selden de Jure Nat. & Gent. lib. ii. c. 5. Bengelius.—Had these been different Synagogues, it would probably have been ἐκ τῶν ΣΥΝΑΓΩΓῶΝ Λιβερτινῶν, καὶ Κυρηναίων, καὶ Ἀλεξανδρίων; and Harduin maintains that there were only two Synagogues in Jerusalem, one of native Jews, the other of the Libertini, and accordingly derives Λιβερτινοὶ from רצף *ad latus*, and רצף *ambo, qui sunt ad utrumque latus.* Opp. Select. p. 904.—But Grotius and Mangey on Phil. Jud. vol. II. p. 568, tell us, that there were of every nation Synagogues at Jerusalem, and of Roman Jews in particular. Tac. An. ii. 85.

13. ῥήματα βλάσφημα] Some Criticks, apprehending that words, spoken against the Temple and the Law, must needs be *blasphemous*, are for leaving out here the adjective βλάσφημα as redundant. But must not the same kind of reasoning equally affect the 11th verse? And yet to that it has never been applied; and, in my opinion, it is weakly done to apply it to either. Dr. OWEN.

## CHAPTER VII.

1. Εἰ ἄρα ταῦτα οὕτως ἔχει;] I do not understand the language. Either of the two, Εἰ ταῦτα οὕτως ἔχει, or, Ἄρα ταῦτα οὕτως ἔχει, had been usual. Ἄρα or ἄρα perhaps is only an explication of εἰ: and accordingly it is omitted in some MSS. With εἰ before it, it signifies *if so be, if perhaps*, Acts viii. 28. xvii. 27. If ἄρα be retained, it may be looked upon as an imperfect sentence, Εἰ ἄρα ταῦτα οὕτως ἔχει—*If then (if so be) these things are so*—the high priest here making a pause, and intending to finish the sentence, when Stephen began his speech. MARKLAND.

2. Ἄνδρες

2. Ἄνδρες ἀδελφοὶ καὶ πατέρες] Read, Ἄνδρες ἀδελφοί; καὶ πατέρες, the first being an address to the people, the second to the senate. Ἄνδρες ἀδελφοὶ jointly, as Acts xxii. 1. and as ἄνθρωπος βασιλεὺς, Matt. xxii. 2. *Grotius*. *Markland* on Lysias, xxx. p. 601.

5. ἐπηγγείλατο αὐτῷ—αὐτήν,] The sentence would run better, and much clearer, if αὐτῷ and αὐτήν were to change places. *Dr. OWEN*.

6. Ὅτι ἔσται τὸ σπέρμα αὐτοῦ πάροικον ἐν γῆ ἄλλοτρία, καὶ δουλεύουσιν αὐτὸ, καὶ κακώσουσιν ἕτη τετρακόσια.] In Exod. xii. 40, it is said to be 430 years, reckoning from Abraham's leaving Chaldæa, when the sojourning began; here 400 years, reckoning from the birth of Isaac, thirty years after Abraham's departure from Chaldæa. But Stephen speaks as usual in a round number; as Josephus, having mentioned this servitude as lasting 430 years, *Antiq.* ii. 152, yet describes it elsewhere as continuing 400 years, *Ant.* ii. 9. 1. And again, *B. Jud.* v. 9. 4: and the Scripture itself, in Exod. xii. 40, ascribes to it 430 years; but in Gen. xv. 13, only 400. *Krebsius*, *Obs.* in N. T. e Fl. Josepho.—The place perhaps had better be distinguished thus: πάροικον ἐν γῆ ἄλλοτρία (καὶ δουλεύουσιν αὐτὸ καὶ κακώσουσιν) ἕτη τετρακόσια: because it seems to have been Stephen's purpose to relate how long they were to be *sojourners* and in a foreign country; not how long they were to be in *bondage* and *affliction*, which they were not for 400 years; in Egypt only 215. The parenthesis is the same as if it had been καὶ αὐτὸ δουλαθήσεται, καὶ κακωθήσεται, which is very common; δουλεύουσιν relates to the Egyptians treatment of the Israelites; κακώσουσιν, to that they met with in Canaan. The δουλασίς is very plainly distinguished from the κάκωσις in the next verse.

MARKLAND.

*Ibid.* σπέρμα αὐτοῦ,] Rather σπέρμα σου. For so God spake, Gen. xv. 13. 16. *Dr. OWEN*.

7. κρινῶ ἐγὼ] *Glossematium*, quale *supra* ii. 17. *Drusius*, *Par. Sacra*.

8. καὶ οὕτως ἐγέννησε] If for οὕτως we read οὗτος, it will supersede the necessity of inserting the word *Abraham*, which all the Versions that follow the present reading are obliged to insert, in order to complete the sense. *Dr. OWEN*.

9. ζηλώσασις, τὸν Ἰωσήφ ἀπέδουλο εἰς Αἴγυπτον] *Sold Joseph into Egypt*. Here is an Ellipsis of the Participle κομισθησόμενον, or ἀχθησόμενον *sold Joseph* to be carried *into Egypt*. It is frequently to be met with in the best Greek writers, Herodotus, Aristophanes, Euripides, &c. I believe it should be pointed, ζηλώσασις τὸν Ἰωσήφ, ἀπέδουλο [αὐτὸν] εἰς Αἴγυπτον. See Gen. xxxvii. 11. *MARKLAND*.

9. *καὶ ἦν ὁ Θεὸς μετ' αὐτοῦ* should begin the next verse, and a comma be placed only after *αὐτοῦ*, as *Bengelius*. MARKLAND.

10. *Αἰγύπτου, καὶ κατέστησεν &c.*] A colon should be placed after *Αἰγύπτου*, because *καὶ ἦν, καὶ ἐξείλετο, καὶ ἔδωκεν*, are all spoken of *God*, that is, ὁ Θεός is the Nominative Case to them: but *καὶ κατέστησεν*, in the same series, is *Φαραῶν*. MARKLAND.

14. *ἐν ψυχαῖς ἐβδομήκοιτα πέντε*] The souls of the house of Jacob, which came into Egypt, were LXX, according to the Hebrew, Gen. xlv. 27. Read therefore, *ἐβδομήκοιτα ΠIANTEΣ*. *Cornelius Bertram*, in *Beza*.—F. ΠANTΩΣ, *Jac. Cappel*. Hist. Sacr. p. 37. *Hammond*.—The corruption came from a marginal note added to the Version of the LXX, Gen. xlv. 20. where some one, willing to continue the genealogy of Jacob, noted in the margin (from Numb. xvi. 29. and 1 Chron. vii. 14, 15, &c.) the five descendants from Joseph's two sons; which note was taken very early into the text. The sum total (ver. 27.) being then too small after this addition, the number LXX was, in the Greek Version, altered to LXXV. From whence the true number LXX, used here by Stephen, was very early altered, by some Christian transcriber, to LXXV likewise. And by this means the reference, made by Stephen, to the O.T. is become contradictory to the Hebrew text. *Grabe*, De Vitiis LXXII. Interpretum, and *Kennicott*, State of the printed Hebrew text, Dissertation II. p. 406.

*Ibid. ἐν ψυχαῖς ἐβδομήκοιτα πέντε*.] There are so many things in the Scriptures which are related with different circumstances, that I see no convincing reason why Moses's LXX and Stephen's LXXV may not be true. If indeed Moses had said, "But there never were more of Jacob's family in Egypt than LXX," there must have been a mistake somewhere or other. The Septuagint (or whoever first made the alteration) were to blame if they put down LXXV, instead of what they found in Moses LXX; because though the thing were never so true and certain, yet they ought not to have acted the part of *Historians*, but of *Interpreters*. In the conjecture *ἐβδομήκοιτα πέντε* for *πέντε*, the language requires *τοὺς πέντε*, not *πέντε*; nor is *πάντως* better, which never signifies *in all*, when speaking of *number*. MARKLAND.

15, 16. I would point these verses thus: *καὶ ἐτελεύτησεν αὐτὸς, καὶ οἱ πατέρες ἡμῶν, καὶ μετετέθησαν εἰς Συχὲμ· καὶ ἐτέθησαν ἐν τῷ μνήματι, ὃ ὠνήσατο Ἀβραάμ. κ. τ. λ.* *Bp. BARRINGTON*. And so *Mr. MARKLAND*.—The Old-Testament History leads us to conclude, that Stephen's account was originally this. *So Jacob went down into Egypt, and there died, he and our fathers: and our fathers were carried over into Sychem, and laid*

laid in the sepulchre, ὁ ἀνήσαλο τιμῆς ἀργυρίου, which he (Jacob) had bought for a sum of money of the sons of Emmor, the father of Sychem.

Dr. OWEN.

16. ὁ ἀνήσαλο Ἀβραάμ.—παρὰ τῶν υἱῶν Ἐμμὸρ] Of the two burying-places of the Patriarchs, one was in Hebron, which Abraham bought of Ephron, Gen. xxiii. 16. [not, as here said, of the sons of Emmor]; the other in Sychem, which Jacob [not Abraham] bought of the children of Emmor, Gen. xxxiii. 19. Jacob was buried in the former, which Abraham bought; the sons of Jacob in the latter, which Jacob bought. If μετατίθησαν relates to the former, for τῶν υἱῶν Ἐμμὸρ read τῶν υἱῶν ΕΦΡΩΝ, Gen. xxiii. 17. L. 13. or ΤΟΥ ΥΙΟΥ ΖΩΑΡ, Gen. xxiii. 8. omitting τοῦ Συχέμ, with the Syriac and Arabic Interpreters. Grotius, Hammond.—But, referring it to the Patriarchs, the sons of Jacob, read, ὁ ἀνήσαλο Ὁ ΤΟΥ Ἀβραάμ, which the GRANDSON of Abraham bought. Lud. Cappell.—Or, ὁ ἀνήσαλο ΙΑΚΩΒ, which being written ΙΑΒ was changed by degrees into ΑΒ. Musius in Josh. xxiv. 32.—Houbigant, passing over this way of accounting for the change, asks, How could the Greeks mistake Abraham for Jacob? and then tells us forsooth, that some Jewish convert, transcribing the N. T. in Hebrew letters, for Ἰακώβ, inattentively wrote סוּחֶם, their father, which was afterwards mistaken for סוּחֶם. As Greeks, he says, used to transcribe the O. T. in Greek letters, so some Jewish converts might transcribe the N. T. in Hebrew letters. See him, Gen. xxxiii. 15. and in his Prolegomena.—Or, Stephen having explained the words of the LXX, ὁ ἀνήσαλο Η ἀμνῶν, τιμῆς ἀργυρίου, which he bought for an hundred lambs, reduced into money, some one, for Η ἀμνῶν, which was thought superfluous, substituted Ἀβραάμ. D. Heinsius.—Bochart interprets ὁ ἀνήσαλο, which was bought, and that Abraham was officiously added by some one, who thought a nominative was wanting. In this sense, it should have been ὁ ΩΝΗΣΑΝΤΟ, which they bought indefinitely, as in Mark iii. 21.

Ibid. παρὰ τῶν υἱῶν Ἐμμὸρ τοῦ Συχέμ.] The Vulgate interprets *ex filiis Hemor filii Sychem*; which Houbigant treats as an error in the original; and, because Sychem was the son of Emmor, would transpose the words of the Greek, and read παρὰ τοῦ Συχέμ τῶν υἱῶν Ἐμμὸρ, bought of Sychem, one of the sons of Emmor.—But why may not the words denote, as our Version renders them, of the sons of Emmor the FATHER of Sychem, the father being denominated from the son, as the more noted in history; as he is expressly Gen. xxxiii. 19. and Josh. xxiv. 31.? So Μαρία Ἰακώβου, Mary the mother of James, Luke xxiv. 10, compared

with Mark xv. 40. See Beza, Whitby, &c.—Or perhaps putting a comma at ἀργυρίου, and παρὰ being interpreted *from*, may solve all the difficulty. Καὶ μετετέθησαν εἰς Συχέμ· καὶ ἐτέθησαν ἐν τῷ μνήματι ὃ ὠνήσατο Ἀβραάμ τιμῆς ἀργυρίου, παρὰ τῶν υἱῶν Ἐμμὸρ τοῦ Συχέμ. *And were carried over to Sychem: and AFTERWARDS FROM among the descendants of Emmor the father (or son) of Sychem, they were laid in the sepulchre which Abraham had bought for a sum of money.* This reconciles to Stephen's account what Josephus, Antiq. ii. 8, relates of the Patriarchs, viz. that they were buried in Hebron, being carried out of Egypt, where they died, first to *Sychem*, and from *Sychem* to *Hebron*, to the sepulchre which Abraham had bought. It scarce needs proof that παρὰ with a Genitive expresses motion *from*, as ἀπεδήμησας παρ' ἡμῶν, *peregre a nobis profectus es*, Lucian Hermot. p. 528. ἀπίόντες παρ' ἀλλήλων, *cum a se mutuo discederent*, Id. p. 496. ἐξῆλθον παρὰ τοῦ πατρὸς, John xvi. 28.—The language hints that the translation of the Patriarchs from *Sychem* to *Hebron*, was made *after* the time of Emmor, under some of his descendants, παρὰ τῶν υἱῶν Ἐμμὸρ. *Sychem*, the person, might perhaps have his name from the city near which his father lived; but is mentioned here only incidentally, having nothing at all to do in the narration. See Gen. xlix. 32. MARKLAND.

20. ἦν ἀσπείριος τῷ Θεῷ] F. τῇ θείᾳ, *was of a beautiful ASPECT.* Hammond, P. Junius.—The present reading is right; but perhaps to be construed, as if it were ἀσπείριος σὺν τῷ Θεῷ; *He was through God*, i. e. *providentially, fair*: which moved first his parents to conceal him, and then the daughter of Pharaoh to adopt him. There is a similar phrase in 2 Cor. x. 4. where the weapons of our warfare are said to be δυνατὰ τῷ Θεῷ, *mighty through God.* See more to the same purpose in *Palæiret* ad h. loc. Dr. OWEN.

22. δυνατὸς ἐν λόγοις] *mighty in words.* How does this accord with what he says of himself, Exod. iv. 10. οὐκ ἔυλογός εἰμι, *Oxf. MS.*? As it cannot mean *he was eloquent*, Qu. What then does it mean? Dr. OWEN.

Ibid. δυνατὸς ἐν λόγοις καὶ ἐν ἔργοις.] As Luke xxiv. 19. δυνατὸς ἐν ἔργῳ καὶ λόγῳ, speaking of our Saviour, of whom it was strictly true; perhaps it may be thought not quite literally so of Moses, because he says of himself, that he is ἐσχνόφανος and βραδύγλωσσος, Exod. iv. 10, which is a great hindrance to a man's being δυνατὸς ἐν λόγοις, and therefore the expression perhaps may be taken here rather as proverbial. So in Demosthenes, *adv. Timoth.* p. 361. ed. Hervag. *Callistratus* and *Iphicrates* are said to be τῷ πράττειν καὶ τῷ εἰπεῖν δυνάμενοι. It seems to have been a form of speaking. MARKLAND. 26.

26. αὐτοῖς μαχομένοις.] Αὐτοῖς must here signify *δυσὶν ἐξ αὐτῶν*, *to two of them*, as it appears from Exod. ii. 13. and from ver. 27, here. Some perhaps might have expressed it by αὐτοῖν μαχομένοις, dually. I can account for it no other way than this, that in those writers the plural number is put for *SOME*, or a *part* of the persons spoken of, as in πατέρες ὑμῶν, John vi. 49, *some* of your fathers; as I think I have observed more than once. So οἱ λησται, Matt. xxvii. 44, *part* of the robbers; the *whole* of whom are but *two*: and here αὐτοῖς μαχομένοις, *to some* of them fighting; which *some* were only *two*. In the same verse, it may be pointed, Ἄνδρες ἀδελφοί ἐστέ ἡμεῖς, *ye are brethren*, as ver. 2: Gen. xiii. 8, ἄνθρωποι ἀδελφοί ἐσμεν ἡμεῖς and often: not, *Sirs, ye are brethren*.

MARKLAND.

28. ἀνείλες χθὲς τὸν Αἰγύπτιον] χθὲς is not in the Hebrew, Exod. ii. 14. but in the LXX, from whence probably it was here added.

Drusius, Par. Sacr.

34. Ἴδὼν εἶδον] This is not only an Hebrew expression, but likewise used by the Attics, if the place be not faulty in Lucian, Dial. Prot. & Menel. p. 245. Ἴδὼν εἶδον ἀλλὰ &c. MARKLAND.

37. ὑμῶν ὡς ἐμὲ] A comma should be placed after ὑμῶν, — ὡς ἐμὲ is not *like unto me*, which would have been ὅμοιον ἐμοὶ here, and iii. 22; but, *as he hath raised up me*. MARKLAND.

38. Οὗτός ἐστιν ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρήμῳ, μετὰ τοῦ ἀγγέλου] Rather point it, Οὗτός ἐστιν ὁ γενόμενος (ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρήμῳ) μετὰ τοῦ ἀγγέλου. Every one of the whole company might be called γενόμενος ἐν τῇ ἐκκλησίᾳ, as much as Moses. The construction, as Mar. xvi. 10, τοῖς μετ' αὐτοῦ γενομένοις. See below, ix. 19. xx. 18. MARKLAND.

Ibid. λόγια ζῶντα.] Sophocles, in the Œdipus Tyr. ver. 489, has a similar expression, μαντεῖα ζῶντα; explained by the Scholiast μαντεύματα ζῶντα καὶ ἰσχύοντα. Br. BARRINGTON.

40. Ποίησον ἡμῖν Θεός] There is something foolish and absurd in the very expression, *make us Gods who shall go before us*. Stephen undoubtedly intended it as a sneer. The following Ἀνακίλουθον, as it is commonly accounted, may be reduced into a right construction thus, ὁ γὰρ οἶδαμεν τί γέγινεν αὐτῷ [ὅς ἐστιν] ὁ Μωϋσῆς οὗτος, ὃς ἐξήγαγεν &c.

MARKLAND.

Ibid. ὁ γὰρ Μωϋσῆς οὗτος,] Here the *nominative* Case is used for the *dative*: regularly it would have been τῷ γὰρ Μωϋσῆϊ τούτῳ. Such changes are frequent in the best authors. See Matt. xxi. 42. Mark vi. 16. But, *N.B.* the whole verse is taken literally from Exod. xxxii. 1. Dr. OWEN.

42; 43. This passage is taken from Amos v. 25, 26, 27; with this remarkable difference, that *Remphan* is substituted here for *Chiun*, and *Babylon* for *Damascus*. Bp. BARRINGTON.

43. τὴν σκητὴν τοῦ Μολόχ] מלך, without the points, may signify either *King* or *Moloch*; and perhaps it was written τοῦ Μολόχ ὑμῶν, for so Jerom, *Moloch vestro*. Drusius, Par. Sacr.

Ibid. Πριφάν] Πριφάν is corruptly put here for Πριμμάν, 2 Kings v. 18. Beza.—Saturn was represented by a star, called *Chiun* or *Cavan*, Amos v. 26, where, in the LXX, it is Πρίφάν, and here, in the Alexandrian MS. The Resh and Caph being much alike, both in Hebrew and Samaritan, the Greek translators, probably, for כין, *Chiun*, read פין. Lud. de Dieu. *Vitringa*, Obs. Sacr. Lib. II. c. i. p. 249. 252. Drusius, Par. Sacr. Jackson, Chronol. vol. III. p. 36.—But that *Chiun* here is not the name of a star may be urged from hence, that the transaction referred to was in the wilderness, earlier than we have reason to think the planetary motions were known. The passage in Amos, I think, may be rendered thus: *Ye took up* [i. e. carried in procession on your shoulders, see Servius on Æn. vi. 68. and Apul. p. 373.] *the little chapel or shrine of your king, and the PEDESTAL of your images, the STAR of your gods*. No mention is made of any idolatry, when the Israelites came out of Egypt, except that of the Golden Calf and Baal-peor. The Calf was the image of Osiris, which they had seen in Egypt; and which was distinguished by a moon crescent, Plin. lib. i. c. 46. Solinus, c. 32. Amm. Marcell. p. 253. ed. 1693. Euseb. de Præp. lib. iii. c. 13. Spanheim de Præst. Num. vol. i. p. 654. כוכב *Cocab* might be a general name for any of the heavenly bodies, as the word ἀστρον in Greek is applied by Plutarch to the moon, De Isid. & Osir. p. 107. *Costard's Further Account of the Rise of Astronomy*, Oxon. 1748, p. 132, & seqq.

Ibid. ἐπέκεινα Βαβυλωνος,] In the Greek copies of the LXX, it is Δαμασκου; in the Syriac and Greek copies of the N. T. Βαβυλωνος. Was it an error of the scribe, thinking Luke spoke of the Babylonish captivity, instead of that of the prophet Amos v. 27?—Or did Luke write *Babylon* to denote they were carried far beyond the extent of the Holy Land, of which *Damascus* was the limits? Drusius, Par. Sacr.

44. τὸν τύπον ὃν ἐωράκει] For ὃν read ἄν, as Irenæus, lib. iv. c. 28, *typum EORUM quæ vidisti*. Dr. OWEN.

45. μετὰ Ἰησοῦ] Νοτ, *with Jesus*, but, *with Joshua*. Dr. OWEN.

Ibid. ἄν ἐξῶσεν ὁ Θεὸς—ἡμῶν, ἕως τῶν ἡμερῶν Δαβὶδ.] Take away the comma at ἡμῶν, that the following words may connect with ἐξῶσεν; *whom God continued to drive out—until the days of David*. Dr. OWEN.

51. τῷ Πνεύματι—ἀντιπίπτει] ἀντίπτει, do always GAINSAY the Holy Ghost. P. Junius.

52. ἰδίωξαν οἱ πατέρες ὑμῶν; καὶ ἀπέκλειον] The interrogation usually ends at ὑμῶν; but καὶ ἀπέκλειον is better joined with it. Bengelius.

57. Κράξαιτες] F. Κράξαντος δὲ, forasmuch as Stephen spake this with a very loud voice, they stopped their ears. S. Battier, Bibl. Brem. Clas. p. 92. and MARKLAND.—One of the *Coislin* MSS. confirms this reading. Dr. OWEN:

58. ἐλιθοβόλουν] They intended or prepared to stone him: not ἐλιθολόγουν, as was formerly conjectured by Markland on Lys. x. p. 554. The first ἐλιθοβόλουν implieth the intention; for the witnesses were not yet stripped and ready for their business: the second, ver. 59, the execution of that intent. So John x. 32, when the Jews gathered stones to throw at Jesus, he asked them, for which of these works, λιθάξάτέ με, do you intend to stone me? Luke i. 59, ἐκάλουν αὐτὸν, they intended to call it: for it follows, ver. 60, it shall actually be called. If it be taken otherwise, there will be an unnecessary repetition of the same thing, in ver. 58, 59, ἐλιθοβόλουν and ἐλιθοβόλουν. See x. 25. 27, where εἰσελθεῖν and εἰσῆλθε are used in the same manner, the former signifying intention, the latter execution. MARKLAND, curis secundis.

Ibid. οἱ μάρτυρες ἀπέθνηθον] F. οἱ ἀναιροῦντες. P. Junius.

Ibid. νεανίου] The Syriac, Arabic, and my old MS. add τινός, which I think the true reading. Beza.

59. ἐπικαλούμενον καὶ λέγοντα] Ἐπικαλεῖσθαι τὸν Θεόν, and τὸν Κύριον, is frequently used in the LXX. Here ΘΝ God has been absorpt by the preceding ON, or ΚΝ the Lord by the following syllable ΚΑΙ. Bentley, Phil. Lips. Ep. ii. § 36.—It is so far from being necessary to understand Θεόν after ἐπικαλούμενον, that it is quite contrary to Stephen's intention, which was to die a martyr to the divinity of Jesus Christ. So that it is him only he invokes, as if it had been written ἐπικαλούμενον [τὸν Κύριον Ἰησοῦν], καὶ λέγοντα, Κύριε Ἰησοῦ, δέξαι, &c. calling upon the Lord Jesus, and saying, Lord Jesus, receive my spirit. MARKLAND.

## CHAPTER VIII.

1. Σαῦλος δὲ ἦν συνευδοκῶν τῇ ἀναρέσει αὐτοῦ.] Here should naturally come in ver. 2, Συνεκόμισαν δὲ τὸν Στέφανον, which concludes the history of



of Stephen. Then will follow very properly, 'Εγένετο δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ, &c. *Beza*.—This clause belongs to the preceding verse; and is one among a variety of proofs of the improper distribution of chapters. *Bp. BARRINGTON*; and so *MARKLAND* has corrected it.

5. εἰς πόλιν τῆς Σαμαρείας,] Not, *to the*, but, *to a city of Samaria*.

*Bp. BARRINGTON*.

9. Ἀπὸ δὲ τις, ὀνόματι Σίμων, προὔπηρχεν ἐν τῇ πόλει μαγείων καὶ ἐξισίων τὸ ἔθνος τῆς Σαμαρείας] Place a comma after πόλει, and after μαγείων, thus: *Now there had been for some time before in that city a certain person, Simon by name, who exercised magic, and astonished the nation of Samaria, &c.* There was probably no city called *Samaria* at this time, as it is ill translated, ver. 5. The city was called *Sebaste*, as *Strabo*, lib. xvi. p. 1103, and *Josephus* often. *MARKLAND*.

*Ibid.* εἰαί τινα ἑαυτὸν μέγαν] *F. MAISON*. Of whom, perhaps, *Josephus* speaks, *Ant.* xx. 7. 2. Σίμονα ὀνόματι τῶν ἑαυτοῦ φίλων Ἰουδαίων—μέγαν εἶναι σκηπτόμενος. *Dr. MANGEY*.—Or it may be a gloss. See *Lucian*, tom. II. p. 864.—Μέγαν is right; see ver. 10. *Dr. OWEN*.

13. γινόμενας] γινόμενα. *Bengelius*.—Then a comma should be placed after σημεία, and another after μεγάλας. Several MSS. and Editions transpose the words. *Dr. OWEN*.

20, 21. Τὸ ἀργύριόν σου &c.] In the common Editions these verses seem to me to be ill pointed. Distinguish rather in the following manner: Place a colon or note of indignation after the word ἀπόλειαν. Then, instead of the full-point, insert only a comma at κλᾶσθαι, that the first clause, ὅτι τὴν δωρεάν &c. may depend on the latter, οὐκ ἔστι σοι &c. The whole will run in English thus: *Thy money perish with thee! Because thou hast thought that the gift of God may be purchased with money, thou hast neither part nor lot in this matter: for, such a thought is a plain indication, that thy heart is not right in the sight of God.* *OWEN*.

20. διὰ χρημάτων κλᾶσθαι.] It is a wonder that in so many Versions the verb κλᾶσθαι should be taken passively, *possideri*, and *acquiri*, *to be purchased*; when it may so well be taken in its usual active signification, as in the N. T. it always is: ὅτι ἐνόμισας διὰ χρημάτων κλᾶσθαι τὴν δωρεάν τοῦ Θεοῦ *because thou hast thought by money to purchase the gift of God.* Εἴη εἰς ἀπόλειαν must be the same as ἔσθαι εἰς ἀπόλειαν; so, instead of ἀποδώη, 2 *Tim.* iv. 14, many MSS. have ἀποδώσει. See *Gen.* xxvii. 28. xxviii. 4. *Deut.* xxviii. 24, 25. That this is not an *imprecation*, but a *prediction* of what would befall *Simon* without repentance, is generally thought. And, indeed, it seems inconsistent with the spirit of Christianity

to

to imprecate *perdition* to any man; and with common sense, after a man has wished that *destruction* may befall another, to shew him in the next words the only way he can *avoid* that destruction. MARKLAND.

28. καὶ ἀνεγίνωσκε] In some MSS. this καὶ is wanting; whence it seems they read thus: ἦν τε ὑποσπρέφαν, καὶ καθήμενος ἐπὶ τοῦ ἄρματος αὐτοῦ ἀνεγίνωσκε, &c. which is very well connected. The foregoing verse too may be pointed differently. MARKLAND.

31. Πῶς γὰρ ἂν δυναίμην &c.] The Negative is to be understood, of which γὰρ gives the reason: Οὐ πῶς γὰρ ἂν δυναίμην, ἐὰν μὴ &c. The meaning of ver. 33 is so very uncertain, that almost every commentator explains it differently. It is scarcely worth observing, that in the foregoing verse there is a good Iambic:

\* Ἄφρωνος, οὕτως οὐκ ἀνοίγει τὸ στόμα.

MARKLAND.

33. Ἐν τῇ ταπεινώσει αὐτοῦ ἢ κρίσις αὐτοῦ ἦεθθ.] It would agree with the Hebrew, Isai. liii. 8, if we read καὶ κρίσει. Beza, Drusius, Par. Sacr. — The LXX, for חקק ומשפט לקח מעצר ומשפט לקח read בעצר משפט לקח, in angustia iudicium suum accepit; which means, says Grotius, *postquam depressus fuit, ablata est ab eo pœna*. The LXX read according to the present Hebrew text, except that they joined the ו which begins משפט to the end of the preceding word; THROUGH *his affliction*, i. e. IN *his humiliation he was taken from judgment*. Dr. Kennicott will inform us whether any copies now read ך for ם prefixed to צע. Dr. Sharpe's Second Argument in Defence of Christianity, p. 227. — None of Dr. Kennicott's copies read so. Dr. OWEN.

Ibid. αὐτοῦ τίς διηγῆσεται; ὅτι αἴρεται ἀπὸ τῆς γῆς ἢ ζωὴ αὐτοῦ.] F. point thus: διηγῆσεται ὅτι αἴρεται ἀπὸ τῆς γῆς ἢ ζωὴ αὐτοῦ; *who shall declare his generation in that his life shall be taken from the earth?*

MARKLAND.

37. Εἶπε δὲ &c.] This whole verse most MSS. leave out. Bengelius and Wetstein. — The MSS. that retain it are more numerous than those that leave it out. Dr. OWEN.

39. (ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ, χαίρων)] So I would distinguish, if this was from the author. ἐπορεύετο τὴν ὁδὸν αὐτοῦ is answered by our *he went his way*. So again, ver. 26 of this chapter, τὴν ὁδὸν τὴν καταβαίνουσαν, *the way that goeth down* &c. Qu. Can a *way* or *road* properly be said καταβαίνειν, or *to go down*? Perhaps *leadeth down*, τὴν κατάγουσαν. MARKLAND. — All the MSS. agree in reading καταβαίνουσαν, except one, which has φέρουσαν. N. B. γὰρ pro δὲ vel δὴ. Dr. OWEN.

## CHAPTER IX.

1. ἐμπνέων ἀπειλῆς καὶ φόβου εἰς, &c.] Till ἐμπνέων is explained, it is conjectured, ΕΜΠΝΕΩΣ ἀπειλῆς, καὶ φόβου, (from φονάω or φονάω) εἰς τοὺς μαθητὰς, *full of threatening, and eager to slay the Disciples, &c.* because it is not apprehended how ἐμπνέων ἀπειλῆς can signify *breathing out threatnings*. Even ἐκπνέων would not have exprest this. Perhaps ἀπειλῆς καὶ φόβου may be expounded ἀπειλῆς φονικῆς. In ver. 2, a comma seems to be wanting after ὅλας. MARKLAND.

2. τῆς ἰδοῦ ὅλας,] Rather, with two MSS. τῆς ἰδοῦ ταύτης ὅλας. St. Paul, referring to this very place, says, chap. xxii. 4. ταύτην τὴν ἰδοῦν ἐδίωξα. Dr. OWEN.

7. ἀκούσῃς μὲν τῆς φωνῆς, μηδένα δὲ θεωροῦσῃς.] Chap. xxii. 9, St. Paul himself says, τὸ μὲν φῶς εἰσάσατο, τὴν δὲ φωνὴν οὐκ ἤκουσαν. This is hard to be reconciled, unless we suppose the passage here has been corrupted, and that ἀκούσῃς and θεωροῦσῃς should change places, and then for τῆς φωνῆς we should read τὸ φῶς, a similar word: *SEEING the light, but HEARING no one*, as vers. Æthiop. θεωροῦσῃς τὸ φῶς, φωνῆς δὲ μὴ ἀκούσῃς Vatta on cap. xxii. 9. and P. Junius.—'Ακούω with an Accusative signifies more usually to *understand*, as John xii. 29. 1 Cor. xiv. 2. Gen. xi. 7. xlii. 23. and if translated so, Acts xxii. 9, *they understood not the voice that spake to me*, the inconsistency would be removed. See Grotius.—Perhaps for μηδένα we should read ΜΗΔΕΝ, *seeing NOTHING*; as the Vulgate and Syriac read οὐδὲν for οὐδένα, at ver. 8.

Ibid. ἀκούσῃς μὲν τῆς φωνῆς, μηδένα δὲ θεωροῦσῃς.] How to reconcile this passage with a relation of the same event, xxii. 9, where St. Paul asserts, τὸ μὲν φῶς εἰσάσατο, τὴν δὲ φωνὴν οὐκ ἤκουσαν, is a matter of no small difficulty. Different writers have had recourse to different solutions; all which appear to me unsatisfactory. That an error has crept into the text in one of the places is obvious: the MSS. hitherto collated afford no assistance. Recourse must therefore be had to conjectural emendation; and, on that account, I would propose reading ἀκούσῃς μὲν τῆς φωνῆς μηδέν φῶς δὲ θεωροῦσῃς. Bp. BARRINGTON.

Ibid. "Hearing a voice, but seeing no man." Ch. xxii. ver. 9. "They saw the light, but heard not the voice of him who spake unto me." I see no irreconcilable contradiction in these passages; and, if I might be permitted, I should say, that, in chapter ix. they heard a voice, but they saw

no man; and in the 22d, that they saw the light, but heard not the words of him who spake unto Paul. Where is the contradiction, or the difficulty? We are not obliged to translate φωνῆς by the same word that we translate φωνήν τοῦ λαλοῦντός μοι. It was very possible for the attendants of Paul to have heard a voice, and yet not to have heard what that voice uttered; or to have heard a voice distinct from the voice of him that spake to Paul. Compare Homer, Il. A. ver. 198.

Οἶον φαινομένην, τῶν δ' ἄλλων οὐτις ὄρατο.

And Eurip. Hippol. ver. 58.

Κλίων μὲν αὐδῆς, ὄμμα δ' οὐχ ὄρων τὸ σὸν.

WESTON.

8. οὐδένα ἴδλετο.] F. οὐδέν, as μὴ βλέπων, ver. 9. Dr. OWEN.

12. Καὶ εἶδεν—ἀναβλέψῃ.] Some inclose this verse in a parenthesis, as the words of Luke. But it should be one continued speech, as the Syriac renders it. Beza, Grotius, Bengelius, and our English Version.

16. ὑποδείξω αὐτῷ, ὅσα δεῖ αὐτὸν—παθεῖν.] Ὑποδείξω ἐν αὐτῷ, I will shew IN him, or BY him, would have been seemingly much better here: ὑνδείξομαι ἐν σοί, Rom. ix. 37. Irenæus iii. 15, (quoted in Kuster's ed. of the N. T.) to the same sense, ex ipso, ἐξ αὐτοῦ.—In the middle of the verse αὐτὸν is wanting in MS. 1. of *New College*; which MS. though very modern, from many striking differences that may be observed in it, must have been taken from an excellent copy. This single instance would prove it. Δεῖ is put absolutely, and without a Case following it, as in this same author, Luke xviii. 1, πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι, that MEN ought always to pray: so our Version. It is frequent in profane writers. Ἐγὼ γὰρ ὑποδείξω ἐν αὐτῷ ὅσα δεῖ ὑπὲρ τοῦ ὀνόματός μου παθεῖν. After δεῖ, may be understood πάντα τινὰ, every man, or any man; there being no reason why every man, if he be called to it, should not suffer for Christ's sake as much as (αὐτὸν) Paul did. This is what our Saviour meant: I will shew you BY him, as by an example, what EVERY MAN ought to suffer: not, I will shew to him what he ought to suffer: which, though it be true, does not reach near so far as seemingly it should do, and as might have been expected. Αὐτῷ may signify by him: but in other places, where it is joined to ὑποδείκνυμι, this Dative signifies to. As for αὐτὸν, I am perfectly satisfied that it was not from St. Luke, and that the sense just before expressed was (though probably few besides myself will be of this opinion): I will shew BY him, what OUGHT TO BE SUFFERED, &c. MARKLAND.—The relative αὐτὸν is wanting likewise in two of the *Coislin* MSS. Nor does Theophylact acknowledge it. Dr. OWEN.

19. Ἐγένετο δὲ ὁ Σαῦλος μετὰ τῶν ἐν Δαμασκῷ μαθητῶν ἡμέρας τινάς.] Here we begin the 19th verse as a new transaction. Paul being converted in his journey to Damascus, at his arrival there is baptised by Ananias. And having recovered strength by some refreshment, after he had fasted three days, he consulted not with flesh and blood to learn the Christian doctrine of Ananias; nor did he go to Jerusalem, to consult those who were Apostles before him; but immediately went into Arabia [Gal. i. 16], where having been by revelation more fully instructed in the doctrine of the Gospel, he returned to Damascus, and preached for some time in the Synagogues. This *return* is here described Ἐγένετο ὁ Σαῦλος, &c. at the end of the year; and his former departure in the preceding words, καὶ λαβὼν τροφὴν ἐνίσχυσεν. See Br. Pearson, Annal. Paulin. p. 2.

20. τὸν Χριστὸν, ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ.] This is very true, but it does not answer Paul's purpose, whose business was to prove, not that *Christ* or the *Messiah* was the *Son of God*, but that *Jesus*, who was crucified at Jerusalem, was the *Christ* or *Messiah*. This was the first and chief position to be proved to a *Jew*. Instead therefore of τὸν Χριστὸν, the reasoning absolutely requires τὸν Ἰησοῦν: the truth of which appears from the sense, from ver. 21, 22, and from a number of MSS. MARKLAND.

Ibid. ἐκήρυσσε τὸν Χριστὸν,] This is not right. τὸν Ἰησοῦν is manifestly the true reading: supported by *nine* MSS. and *four* of the antient Versions. Dr. OWEN.

21. ὄνομα τοῦτο.] Instead of a colon, place only a comma at τοῦτο.

Dr. OWEN.

23, 24. ἀνελεῖν αὐτόν. Ἐγνώσθη δὲ τῷ Σαύλῳ ἡ ἐπιβουλὴ αὐτῶν. παρετήρουν τε &c.] Distinguish: — συνεβουλευσάντο οἱ Ἰουδαῖοι ἀνελεῖν αὐτόν (ἐγνώσθη δὲ τῷ Σαύλῳ ἡ ἐπιβουλὴ αὐτῶν), παρετήρουν τε τὰς ψύλας &c.

MARKLAND.

25. καθῆκαν διὰ τοῦ τείχους,] The expression διὰ τοῦ τείχους is similar to διὰ τῶν κεράμων, Luke v. 19. The use of διὰ is the same in both passages, and proves that in the latter nothing more was intended than letting down the sick of the palsy by the side of the house, as St. Paul was in this let down by the side of the wall. The whole transaction of the miracle in St. Luke is most satisfactorily explained by Dr. Shaw in his Travels, p. 277. fol. ed. Br. BARRINGTON.

27. πρὸς τοὺς ἀποστόλους,] To the Apostles: viz. Peter and James. "Of the other Apostles he saw none." Gal. i. 18, 19. Dr. OWEN.

Ibid. καὶ ὅτι ἐλάλησεν αὐτῷ] F. καὶ ὅτι ἐλάλησεν, and told them what he said to him; Barnabas being very particular in his narrative. Beza, ed.

ed. 1594. 8vo.—Read  $\delta, \tau\iota$ , of which  $\delta\sigma\alpha$  in Var. Lect. seems to be an explication: *what he said to him* seems much more to the purpose, than, *he had spoken to him*. MARKLAND.

28. εἰσπορευόμενος—καὶ παρρησιαζόμενος ἐν τῷ ὀνόματι &c.] This Beza connects, παρρησιαζόμενος—ἐλάλει, and *speaking boldly—he disputed against the Hellenists*, that is, Proselytes to the Jewish religion, called Hellenists in distinction to Hebrews who were Jews by descent. Lardner.

Ibid. ἐκπορευόμενος ἐν Ἱερουσαλήμ. So distinguish, with a full point at Ἱερουσαλήμ: and then join what follows to the 29th verse. Dr. OWEN.

31. οἰκοδομοῦμεναι καὶ πορευόμεναι—Πνεύματος ἐπληθύνοντο] With a colon at οἰκοδομοῦμεναι· καὶ πορευόμεναι—τῇ παρακλήσει τοῦ ἁγίου Πνεύματος, ἐπληθύνοντο. MARKLAND.

33. ὅς ἦν παραλελυμένος] The relative  $\delta\varsigma$  serves for a *causal* in this place; the same as  $\eta\tilde{\nu}$  γὰρ, or  $\delta\tau\iota$  ἦν. So xiv. 8. xvii. 11. MARKLAND.

37. λούσαιες δὲ αὐτήν.] for λούσασαι: it being the business of *women* to wash the corpses not only of *women*, but of *men* too. The *men* sometimes washed those of their own sex. MARKLAND.—The word λούσαιες, though of the *masculine* gender, may yet be applied to *women*. See Wetstein's note on Luke xxii. 58. Dr. OWEN.

## CHAPTER X.

2. εὐσεβῆς &c.] A devout man, &c. i. e. a *Proselyte of the gate*. See ver. 22. Dr. OWEN.

3. Εἶδεν ἐν ἰσάματι.] This had better depend on what goes before, and the period begin, Καὶ δεόμενος—εἶδεν, *There was one Cornelius—a good man: And he fearing God saw in a vision*. Beza.—Or, if  $\eta\tilde{\nu}$  be omitted, as in several MSS. the construction will be Ἄνθρωπος δὲ τις—εἶδεν. As the text stands, it is not well connected. MARKLAND.

Ibid. ὥραν ἐνάτην] The *ninth* hour, being the hour of prayer. See Acts iii. 1. Dr. OWEN.

6. Οὗτος λαλήσει—ποιεῖν.] These words, though wanting in several MSS. and marked for omission by Wetstein, are yet necessary to complete the sense; and are verified by the 32d verse. Dr. OWEN.

9. ὁδοιπορούντων ἐκείνων] Rather αὐτῶν, with several MSS. as ἐξηγησάμενος αὐτοῖς, and ἀπέστειλεν αὐτούς, ver. 8. But παρασκευαζόντων ἐκείνων, ver. 10, because *different* people are there spoken of, viz. *the people of the house*. MARKLAND.

11. τέσσαρσιν ἀρχαῖς δεδεμένον] Perhaps ἀκροῖς.—But ἀρχή is used for the extremity of any thing; as of the two ends of the breast-plate, ἐπ' ἀμφοτέρων τὰς ἀρχὰς τοῦ λογιίου, Exod. xviii. 23. xxxix. 15. Of a rope, σπάσας τὴν ἀρχὴν τοῦ σιρόφου, Herodot. iv. 60. and πλείλας πεισμάτων ἀρχὰς, Eurip. Hippol. 771. τὰς τῶν μηρμύαται ἀρχὰς, *the ends of balls of thread*, Plut. vit. Cic. ἀρχὰς στυπίνας, *the ends of ropes*, Diod. Sic. p. 22. C. ed. Rhodoman.

Ibid. δεδεμένον, καὶ] These words are wanting in several MSS.; and in the next chapter, ver. 5, it is τέσσαρσιν ἀρχαῖς καθιεμένον. The words above may justly be suspected; and that the passage should run, ἐλόγη—τέσσαρσιν ἀρχαῖς, καθιεμένη ἐκ τοῦ οὐρανοῦ, *a large square (or four corner) sheet*, &c. MARKLAND.

12. τὰ τετράποδα τῆς γῆς, καὶ τὰ θηρία] The Syriac, Coptic, and Latin, and several MSS. leave out καὶ τὰ θηρία. Beza. Brought from xi. 6. *Bengelius*.

14. ἡ ἀκόθαρτον.] A gloss, inserted here, and in ver. 28, for explaining the word κοινῶν. *Br. PEARCE*.

17. Ὡς δὲ ἐν ἑαυτῷ διηπόρει] Ὡς δὲ ἐν ἑαυτῷ, viz. γινόμενος, διηπόρει, *As he doubted, BEING himself*, as γινόμενος ἐν ἑαυτῷ, xii. 11. *Starkius*, Not. Select. p. 117.—But as ἐν ἑαυτῷ εἰδώς, ἐμβριμάμενος, εἶπε, is said John vi. 61. xi. 38. Luke xvi. 3. so here ἐν ἑαυτῷ διηπόρει. *Wolfius*.

20. μηδὲν διακρινόμενος· διότι ἐγὼ ἀπέστειλα αὐτούς.] F. μηδὲν διακρινόμενος ΟΤΙ, *not doubting THAT I sent them*. MARKLAND.

21. τὰς ἀπεσταλμένους—αὐτὸν] These words, taken from ver. 17, are superfluous. They should therefore, in conformity with several MSS. be left out. *Dr. OWEN*.

24. ἀναγκαίους φίλους] Rather with the Syriac ἀναγκαίους ΚΑΙ φίλους, But the Arabic, still better, for φίλους reads ἀγίους. Beza.—Read Ἀναγκαῖοι φίλοι, jointly, denoting *affines*, kindred by alliance; as συγγενεῖς does *cognati*, kindred by blood. *Grotius*.

36, 37. τὸν λόγον ἐν ἀπέστειλε—αὐτός ἐστι πάντων κύριος. ὑμεῖς εἰδότε] Connect τὸν λόγον with εἰδότε in the next verse, and read (αὐτός ἐστι πάντων κύριος) in a parenthesis, ῥῆμα being repeated as synonymous with λόγον: *Verbum, quod misit filiis Israel annuncians pacem per Jesum Christum (hic est omnium Dominus) ipsi nostis, verbum, inquam, quod factum est per omnem Judæam*. Erasmus and Schinidius.—τὸν λόγον for κατὰ τὸν λόγον, *according to the word which he sent to the children of Israel*. Piscator.—Rather say τὸν λόγον ἐν is put for ἐν λόγον, as τὸν ἄρτον ἐν κλώμεν, 1 Cor. x. 16. τὸν λόγον ἐν διεθέμην ὑμῖν, Hag. ii. 6. *Stolbergius de Solæcis-mis N. T. p. 61—64.*

36, 37. (οὗτός ἐστι πάντων κύριος.) These parenthetical words are of great weight; and were meant to prove, that what Christ preached to the *Jews* was equally applicable to the *Gentiles*. For, as *Lord* of ALL, he must alike intend the *salvation* of ALL. See Rom. x. 12. St. Peter seems to have urged the argument in this concise and covert manner, that he might give no offence to the *Christian Jews*, his companions. *Dr. OWEN.*

38. Ἰησοῦν τὸν ἀπὸ Ναζαρέτ, αἷς ἔχρισεν αὐτὸν ὁ Θεός.] Αὐτὸν is here, as in a great variety of passages, taken *ex abundantia*. A remark which may tend to remove many difficulties attending the construction of these passages. *Bp. BARRINGTON.*

39, 40. ὃν καὶ ἀνεῖλον κρεμάσαντες ἐπὶ ξύλου.] With a less distinction connect it with what follows, τοῦτον ὁ Θεός ἤγειρε. *P. JUNIUS.*

## CHAPTER XI.

3. Ὅτι] *Vulg. Quare*, reading probably τί. *Or*, as *Chrysostom*, *Διαρί.* *Erasmus*, *Beza.*—τί ὅτι, is a chiding form, *Why did you go?* as *Gen. xlv. 4.* *Luke ii. 49.* *Pricæus* in loc. *Lucæ.* *P. Junius* in *Luc. ii. 49.*

4. ἐξετίθει αὐτοῖς καθεξῆς] *F. TA καθεξῆς.* *Dr. MANGEY.*

6. καὶ τὰ θηρία,] These words may be left out, as being comprehended in τὰ τετράποδα. They are wanting in the *Syriac Version.* *Dr. OWEN.*

8. ἡ ἀκάθαρτος] A gloss, as before, chap. x. 14. 28. *Bp. PEARCE.*

15. Ἐν δὲ τῷ ἀρξασθαι με λαλεῖν,] *Not, and as I began to speak; but, and as I was speaking.* See chap. x. 44. Ἀρξασθαι is in this, as in many other places, a mere expletive. *Dr. OWEN.*

17. ἐγὼ δὲ τίς ἤμην δυνατὸς κωλύσαι τὸν Θεόν;] *What am I that I should withstand God?* *Our Version.* If τίς be an Interrogative in this place, it might seem to be better pointed, ἐγὼ δὲ τίς ἤμην; δυνατὸς κωλύσαι τὸν Θεόν; *but who was I? a person able to hinder God?* But if it be indefinite, and put for ἄνθρωπος, as it often is, the version should be, *but was I a person able to hinder God?* The common reading indistinctly jumbles both together. *MARKLAND.*—Perhaps for ἤμην it should be ἐγὼ δὲ τίς εἰμι; for ἤμην is poetical, and the MSS. omit δὲ. *Beza.*—But ἤμην is frequent in the *LXX*, thrice in *Prov. viii.* Twice before in this very chapter, 5 and 11. Δὲ as *vero*, *Cic. Ep. Fam. vii. 33.* *Raphel.* *Not. Polyb.*

19. ἐπὶ Στεφάνῳ,] should be translated, *not, about Stephen, but, after the death of Stephen.* See chap. viii. 1. *Dr. OWEN.*



20. Ἑλλημιστῶς] Usher, Beza, Grotius, doubt not but that it should be read Ἑλληνας, as our Version and many others, the Vulgate, Syriac, Coptic. But see Bois, Whitby, &c. who maintain that Ἑλλημιστῶς is right, and means Jews who used the Greek language only. Dr. OWEN.

24. ὅτι ἦν ἀνὴρ ἀγαθὸς—πίστεως.] These should be included in a parenthesis, as the words of St. Luke; if, indeed, they be St. Luke's; for I greatly doubt it. Dr. OWEN.

Ibid. πλήρης Πνεύματος ἁγίου καὶ πίστεως] F. καὶ χάριτος, as many MSS. read, chap. vi. 8. Dr. MANGEY.

28. λιμὸν μέγαν μέλλειν ἔσεσθαι] Several MSS. injudiciously leave out μέλλειν as superfluous. But as here, so chap. xxvii. 10. And so Xenophon, εἰ μὲν μέλλει πλοῖα ἔσεσθαι. Cyr. Exp. lib. v. p. 390. 8vo. Dr. OWEN.

## CHAPTER XII.

4. μετὰ τὸ Πάσχα] Not, *after Easter*, as our Version; but, *after the Passover*: at which time it was not lawful to put any man to death. See note on John xviii. 31. Dr. OWEN.

6. ἔμελλεν αὐτὸν προάγειν ὁ Ἡρώδης] Προάγειν has usually a different signification in the Evangelists, viz. *to go before him*, not *to bring him out*. That it is faulty, seems probable from the variety of readings, προσάγειν, ἄγειν, προαγαγεῖν. Chap. xxv. 26, προήγαγον αὐτὸν ἐφ' ὑμῶν, *I have brought him forth before you*. MARKLAND.

8. ὑπόδησαι] Some Edd. read ὑπόδυσον, and the Vulgate *subindue*, which might easily be corrupted by the like sound of η and υ. *Stunica* contr. Erasmus.

11. γενόμενος ἐν ἑαυτῷ,] So Xenophon, ἐν ἑαυτῷ ἐγένετο, *ad se rediit*. Cyr. Exp. lib. I. p. 56. ed. Hutch. 8vo. Dr. OWEN.

12. Συριδῶν τε] Perhaps, ΣΠΙΕΤΔΩΝ τε, and ΣΠΙΕΤΔΟΝΤΕΣ, xiv. 6. Peter, being left alone in the street by the Angel, naturally *made haste* to some place of safety. Hammond, P. Junius.—But *συριδῶν* is right, as in Diog. Laërt. in Solone, c. 56. Lucian. Toxar. p. 44. Joseph. vii. 10, & passim. MARKLAND.

13. προσῆλθε παιδίσκη ὑπακοῦσαι] Which office of *listening*, and giving answers at the gate, was assigned to *slaves*, men or women, as appears from the word *παιδίσκη* here: and Theophrastus, chap. v. *περὶ ἀγροικίας*, makes his *clown* or *ill-bred* man go to the door *himself*, when any body *knocks*,

*knocks, κέψαντος* (sc. τινός) τὴν θύραν, ὑπακοῦσαι αὐτὸς, as *Casaubon* truly corrected it, for ὑπακοῦσαι: who, in his Notes, brings out of *Plautus responsare* and *auscultare* to this purpose. Those who are desirous to see more instances of this matter may consult *Xenophon, Sympos. init. p. 873. E.* *Demosthenes in Euerg. p. m. 324, 325.* ed. *Hervag.* *Josephus, Antiq. vii. ii. 11.* where τῆ θυρῶδος is mentioned. *Lucian, Icaromenip. p. 203.* ed. *Græv. Auctor Asini, in the Works of Lucian, p. 77.* MARKLAND.

15. Μαίνη.] In some MSS. interrogatively, *Art thou mad?* *Beza, Mill;* approved by *Bengelius.*

17. Ἀπαγγείλατε Ἰακώβῳ. *Tell these things to James:* i. e. *James the less*—for the *other James* was dead. See ver. 2. *Dr. OWEN.*

19. ἀπαχθῆναι.] The reading of the *Cambridge MS.* was originally here ἀποκλιανθῆναι. The *Syriac* and *Coptic* Interpreters seem to have read the same. But such reading came in by way of *interpretation.* The text is right; for ἀπαχθῆναι stands here *absolute* for ἀπαχθῆναι εἰς θάνατον, or ἐπὶ θανάτῳ. *Dr. OWEN.*—I am inclined to think, that *Luke* wrote ἀπαχθῆναι. See *Matt. xxvii. 5.* and *Petr. Alexandr. apud Millium.* *Bp. PEARCE.*—How does it appear that *strangulation* was a mode of *punishment* then in use? In the other way all is clear; and expressed, though elliptically, in the very language of the purest Greek Writers. *Dr. OWEN.*

*Ibid. διέτριβεν*] The sense seeming to require ἐκεῖ, as in our Version, and there being so many instances of the expression, make it more probable that ἐκεῖ by some accident may have been omitted here. *John iii. 22, ἐκεῖ διέτριβε. xi. 54, καὶ ἐκεῖ διέτριβε. Acts. xiv. 28, and xxv. 14, διέτριβεν δὲ ἐκεῖ.* I suppose it will scarce be said that the construction is, διέτριβεν εἰς τὴν Καισάρειαν, for ἐν τῇ Καισαρείᾳ. See if διέτριβεν, without ἐκεῖ, can be defended by *xiv. 3.* But there too ἐκεῖ is found in some copies after διέτριψαν. See too *xiv. 21,* in the *Var. Lect.* MARKLAND.

20. Ἦν—θυμομαχῶν Τυρίοις &c.] *was highly displeased with the Tyrians,* our Version; *iratus erat Tyriis,* the Vulgate; *in senso animo erat in Tyriis,* *Beza.* The expression ἠτοῦντο εἰρήνην, *they desired* (or *begged for*) *peace,* seems to imply something more, and that they had been at *war:* and so in the instance which is brought out of *Plutarch in Demetr. p. 898. D. οὐδὲν ἀξίον λόγου πρᾶττων ὁ Δημήτριος, ἕμους ἐθυμομάχει πρὸς αὐτοῦς, ὅτι &c.* So that Ἦν θυμομαχῶν Τυρίοις &c. should rather have been translated *was at war with the Tyrians and Sidonians out of some pique.* The reason given why they desired *peace* was, διὰ τὸ τρέφεισθαι &c. *because their country had its provision of corn from the king's country.* So in *Josephus, Antiq. viii. ii. 7.* *Hiram King of Tyre* begs of

Solomon to supply him with *corn*. See § 9. and cap. v. § 3. of the same book. Observe too the propriety of the verb *τρέφεισθαι*, concerning provisions of *CORN*. MARKLAND.

21. *πρὸς αὐτοὺς, to them*] To *whom*? From what went before, one might think that the speech was made to the *Tyrians* and *Sidonians*; but from the History it appears to be made to the *people of Cæsarea*. In ver. 22, *καὶ οὐκ* signifies *rather than*, as often; and *ἐπιφώνει* should be in answer to what Herod had said; that is, *acclamabat*. MARKLAND.

23. *γενόμενος σκαληκόβρωτος,*] If *σκαλήξ* never signifies *φθαῖρα, a louse*, of which I conceive there is no instance, the opinion of Herod's dying of the *morbus pedicularis* must be groundless. Josephus (*Antiquit. xix. 7.*) in his account of this event, says, *τῷ τῆς γαστρὸς ἀλγήματι διερασθεὶς τὸν βίον κατέσθρεψεν*. As violent complaints in the bowels may be compared to the gnawing of worms, and as Josephus expressly attributes Herod's death to a disease in the intestines; may we not suppose that to be the secondary cause, though the immediate hand of Heaven was the first? *By*. BARRINGTON.

24. *ἤυξανε καὶ ἐπληθύνθη*] Taken from a common form of speaking: *Acts vii. 17. Genes. i. 28.* For, as *Beza* well observes, the *λόγος τοῦ Θεοῦ* cannot *increase and be multiplied*; but the *converts* to it may. This is what is meant. MARKLAND.

25. *Βαρνάβας δὲ καὶ Σαῦλος.* Here should begin a new chapter.

BOWYER.

### CHAPTER XIII.

1. *ἐν Ἀλίοχρεια κατὰ τὴν ὄδον ἐκκλησίαν*] F. *κατὰ τὴν ἐν Ἀλίοχρεια ὄδον ἐκκλησίαν*. *Dr. MANGHEY*.—So read the Vulgate Interpreters. *Dr. OWEN*.

2. *ὁ προσκέκλημαι αὐτοὺς.*] *πρὸς ὁ κέκλημαι*, P. Junius; or *ὁ προσκέκλημαι*, as one of the *Medicean Copies*. *Dr. OWEN*.

*Ibid. Ἀφορίσατε δὴ μοι*] *Separate JAM mihi*. Vide *Exod. xiii. 12.*

*Erasmus.*

3. *ἀπέλυσαν.*] F. *ἀπέλυσαν αὐτοὺς*. For so reads one MS. and the Vulgate Version. *Dr. OWEN*.

8. *Ἐλύμας*] *Bertram* says, he was called so, being a magician, which in Arabic *Ἐλύμας* signifies, from *علم*, *Elim, sciens*. *Dr. OWEN*.—But, in Cyprus, Arabic was not used. Read therefore *Ἐλυμαῖς*, with a circumflex, as *Ὀλυμπᾶς*, *Rom. xiv. 15.* which two names are the same with *Ἐλυμότερος* and *Ὀλυμπιόδωρος*.—*Οὕτω γὰρ μεθερμηνεύεται &c.* was added,

added, and not genuine, as in many other places. *Scaligerana*, p. 134.— But 1. Is 'Ελυμότερος more a Greek name than 'Ελύμας? 2. *Rabbi*, a Jewish title, was retained in all countries: why might not 'Ελύμας likewise, an Arabic title?

Ibid. 'Ελύμας ὁ μάγος] Read ὁ μάγος, and elsewhere 'Αββὰ, ὁ πατήρ, *Elymas*, which signifies *Magus*; and *Abba*, which is *Father*. D. Heinsius.

9. ἀντίστας εἰς αὐτὸν] Vulgate *intuens*, and in the Glossary *intuens*, ἀντιῖξον, and had better perhaps be read so here. J. Pricæus.

14. ἐκάθισαν.] *They sat down*: which was an indication, that, if permitted, they had something to speak. Dr. OWEN.

18. ἐτροφοφόρησεν αὐτοῦς] This discourse has three words scarce and singular in the Sacred Writings, ὑψωσεν, ἐτροφοφόρησεν, κατεκληρουόμησεν; the first taken from Isaiah i. 2; the second and third from Deut. i. 31. 38. And as these two chapters are to this day read on the same Sabbath in the Jewish Synagogues, we may suppose they were both read there in Greek in St. Paul's time, to which he alludes ver. 15. Now, Deut. i. 31, it is expressly ἐτροφοφόρησε, which it is probable was the word used here. *Bengelius*.—The Alexandrian and three other MSS. read ἐτροφοφόρησεν, *ac si nutrix aluit*: which was also the reading of the copies from whence the *Vulgate*, *Syriac*, *Coptic*, *Æthiopic*, and *Arabic* Versions were made.

Dr. OWEN.

20. οἷς ἔτεσι τετρακοσίοις καὶ πενήκοντα ἔδωκε κριτὰς] *After these things* [from the division of the land] *he gave them judges for about 450 years*. But how is this reconcilable with 1 Kings vi. 1. where, even from the Exodus to the building of the Temple, in the 4th of Solomon, are computed only 480 years? Now deducting from that period of 480 years, 40 years in the wilderness; 5 from the entrance into Canaan to the actual division of it; 27 [rather 20] of Samuel; 20 of Saul; 40 of David; and 3 of Solomon; in all 135 years; there will remain for the time of the Judges 345. Read, therefore, οἷς ΤΡΙΑΚΟΣΙΟΙΣ ΠΕΝΗΚΟΝΤΑ, *about cccL years*, St. Paul not speaking here precisely. And in this reformation both *Luther* and Father *Houbigant* agree.—But they proceed on the common strange mistake, that the years, in which the Judges are said to have ruled, include the years of the Jews several servitudes, when the Judges did not rule. Mr. Jackson, therefore, finding the reign of the Judges to be 345 years, adds the time of the people's servitude 91, and an interregnum after Eli of 20 years, which brings us to 456 years; but deducting 6 years, from the beginning of Joshua till the land was divided (which is the period from whence St. Paul reckons), we have exactly 450 years.

The number in 1 Kings vi. 1, is probably a corruption, and should be read, not 480, but 580, as G. Vossius, *Isagoge Chronol. Diss. viii. c. 6, 7.* Perizonius *Ægyptiarum Orig. Invest. c. xvi.* and others, agree.—Or, as Mr. Jackson maintains, *Chronol. Antiq. vol. I. p. 147, &c.* is an addition to the Hebrew text, made by the later Jews, to shorten their chronology, in opposition to that of the Christians. Those words of 1 Kings vi. 1, do not occur in Origen. *Com. in John, p. 187,* where he cites the text, and differs from the computations of all the Antients, Pagan, Jewish, and Christian, before Eusebius. Mr. Jackson agrees, within five months, in the period of 580 years, from the Exodus to the building of the Temple; so that it is immaterial whether we admit the correction of 580, or reject the passage as an interpolation.—But the Alexandrian and other copies place *ὡς ἔτεσι τετρακοσίοις καὶ πενήκοντα* to the inheritance of the land; then *μετὰ ταῦτα ἔδωκε κριτὰς.* The clause *ὡς ἔτεσι τετρακοσίοις* the Librarians might easily omit, and then insert in the wrong place. From the birth of Isaac to the beginning of ploughing the land is CCCCLVII years, which is said to be *about* that space of time: *Bengelius.*

22. *ὃς ποιήσει πάσα τὰ θελήματά μου*] This is wanting in the text of Theophylact, and in 1 Sam. xiii. 14. and came not, probably, from St. Paul. *Drusius, Par. Sacr.*

23. *ἤγειρε*] So many read, from ver. 22. But better *ἤγαγε*, as many MSS. from Isai. xlviii. 15. Dan. ix. 24, and especially Zech. iii. 8. *Behold, I bring forth, ἄγω, my servant, the Branch or the East.* *Bengelius.*—The phrase *ἄγαγε σωτήρα* is not to be found in any of these passages, nor indeed anywhere else. But *ἤγειρε σωτήρα* occurs often; see Judges iii. 9, 15. LXX. and is therefore to be preferred. *Dr. OWEN.*

24. *πρὸ προσώπου τῆς εἰσόδου αὐτοῦ,*] *Before the face of his entrance,* i. e. *before the face (or person) of him entering.* *εἰσόδου* for *εἰσοδικτύσιος*, or *εἰσερχομένου*, the *thing* for the *person*, which is very frequent. It may be understood in the Hebrew manner, as in our Versions, *before his coming or entrance*, viz. into his office. *MARKLAND.*—The word *προσώπου* seems to be redundant. It was originally wanting in the *Basil. MS.* nor have our Translators taken any notice of it. *Dr. OWEN.*

25. *Τίνα με ἀπονοεῖτε εἶναι; οὐκ εἰμι ἐγώ.*] Vulgate, with an assertion, *Quem me arbitramini esse non sum ego*, alluding to John i. 19, 20. *Τίνα* for *ὄν*, as Mark xiv. 36. *ὃ δὲ ΤΙ ἐγὼ θεῶν.* See 1 Cor. xv. 2. 1 Tim. i. 7. *Callim. epigr. xxx.*

Οὐτὸς κελύθει  
Χαίρω, ΤΙΣ πολλοὺς ᾄδει καὶ ᾄδει φέρει.

*I like*

*I like not the path, WHICH leads different ways.* Erasmus, Raph. annot. Herodot. Palairot Obs. Phil.—But after οὐκ εἰμι ἐγώ, understand Χριστός, and let the pointing stand. So John viii. 24. εἰδὼν γὰρ μὴ πιστεύσῃς ὅτι ἐγώ εἰμι· ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· where ὁ Χριστός is understood, as here. In John i. 20, it is fully expressed, οὐκ εἰμι ἐγώ ὁ Χριστός. MARKLAND.—The copies of the Vulgate antiently wanted the interrogation, though they meant it, *Whom think you that I am? I am not he: but,* &c.

27. τοῦτον ἀγνοήσασι, καὶ τὰς φωνὰς τῶν προφητῶν—ἀναγιγνωσκόμενας, κρίναςίς, ἐκλήρωσαν.] Placing a comma after τοῦτον, connect it with κρίναςίς, *their rulers, by condemning him, have ignorantly even fulfilled the words of the Prophets, which are read every sabbath-day.* A like transposition, John xiii. 8. 1 Cor. x. 27. Phil. i. 21. James ii. 1. iii. 3. Knatchbull, Palairot.—Connect τοῦτον with ἀγνοήσασι, and καὶ τὰς φωνὰς with ἐκλήρωσαν, the καὶ answering to another καὶ ver. 28, *not knowing him, have BOTH fulfilled in condemning him the words of the Prophets which are read every sabbath-day, AND not finding any cause of death &c.* Bengelius.

28. μηδεμίαν αἰτίαν θανάτου εὐρέσας.] *Though they found no cause of death in him.* This could not well be said of the *Jews*; for they declared the contrary: compare Matt. xxvi. 65, 66. with John xix. 7: But it might justly be said of *Pilate*. See Luke xxiii. 22. Read therefore εὐρόντα, not εὐρέσας; and then the passage will run thus—καὶ μηδεμίαν αἰτίαν θανάτου εὐρόντα ἠτήσατο Πιλάτος, &c. *and they desired Pilate, who found no cause of death in him, that he should be slain.* Bp. PEARCE.

31. ὅτινίς εἰσι.] ὅτινίς τῶν εἰσι, which is the reading of several MSS. makes the appeal stronger. Dr. OWEN.

31, 32. πρὸς τὸν λαὸν καὶ ἡμεῖς &c.] To the Jews at Jerusalem and in Judea: to whom are opposed ὑμεῖς; as ἡμεῖς is to τοῖς συναγαβάσιν. *They are witnesses of his resurrection to the people at Jerusalem; and we bring the good news to them at Antioch, that God hath fulfilled, &c.* MARKLAND.

32. ἐπεκλήρωκε τοῖς τέκνοις αὐτῶν ἡμῖν, ἀναστήσας Ἰησοῦν.] The Arabic connects ἡμῖν with ἀναστήσας, *showing him to us*, as chap. iii. 22. 26. Beza.—Place ἡμῖν between two commas, that it may stand in apposition with τέκνοις. Dr. OWEN.

33. ὡς καὶ ἐν τῷ ψαλμῷ τῷ δευτέρῳ γέγραπται.] F. ὡς ἐν ψαλμοῖς, or, as the Syriac add. Arabic, ὡς γέγραπται. Beza.—Or, ὡς ἐν τῷ ψαλμῷ γέγραπται. For if the Psalms were cited by a numeral epithet, why is it not at the 35th verse said Psalm xv or xvi? Bengelius, Bp. PEARCE.

36. ὑπηρετήσας τῇ τοῦ Θεοῦ βουλῇ,] Connect: τῇ τοῦ Θεοῦ βουλῇ ἐκποιήθη.  
Erasmus.

41. οἱ καταφρονῆται] The LXX seem to have read in the Hebrew כַּוְרִי for כַּוְרִי, as the Syriac, *transgressores*. Bengelius.—The Hebrew is the true reading, which the LXX mistook, and Luke copied from them, an error very common. *Drusius*, Par. Sacr.—That they did not mistake it, see *Pocockii* Not. Miscell. in Porta Mosis, cap. iii. p. 30, &c. ed. Oxon. 1655. *Dr. OWEN*.

42. Ἐξίωλον δὲ ἐκ τῆς συναγωγῆς τῶν Ἰουδαίων, &c.] This verse, as it stands, is to me inexplicable. Several copies read thus, Ἐξίωλον δὲ αὐτῶν παρεκάλουν εἰς τὸ μεταξὺ σάββατον κ. λ. But there is no need, I think, of so great an alteration: only strike out the words τὰ ἴθνη, (which are wanting in our capital MSS. and which, as the Apostles had not yet applied to the *Gentiles*, see v. 46. can have nothing to do in this place;) and then the passage, I apprehend, will be clear and consistent. Awed perhaps in some degree by the admonition, ver. 40, &c. *The Jews and Proselytes, as they were going out of the Synagogue, besought that these words (this same discourse) might be preached to them again the next Sabbath*, that they might consider and examine it further. *And the next Sabbath, &c.*

*Dr. OWEN*.

Ibid. εἰς τὸ μεταξὺ σάββατον] Perhaps, *σαββάτων*, viz. *χρόνω*, in the intermediate time between the sabbaths. *Piscator*, *Grotius*, *Lightfoot* in loc.—To the same sense, read *σαββάτων*, the Hebrew word being preserved, as in *Matt. xxviii. 1. i. e. in the following week*. *Jos. Scal. Em. Temp. vi. 553. σαββάτου* to the same sense. *Camerarius*.—Because the *Gentiles* could not be admitted into the Synagogues, they desired the doctrine might be preached on the common week-days. *Lardner*, Rem. on *Ward's Dissert. c. vii. p. 112*.—It should be observed that the *Alexandrian*, the *Cambridge*, and many other MSS. besides *Chrysostom* and *Theophylact*, leave out τὰ ἴθνη before εἰς τὸ μεταξὺ σάββατον, which gives an opening to understand, that, not the *Gentiles*, but the *Jews*, desired to hear Paul preach further on the same subject, *the following sabbath-day*, as *De Veil*, *Tillemont*, *Bengelius*, &c.—But others, though they admit that reading, think that the *Gentiles* desired it might be on the days between the Sabbaths, as *Jos. Scaliger*, *Is. Casaubon*, *Grotius*. There are authorities for both senses of the words. Of the former: *Jos. B. Jud. V. 4. 2. Δαβὶδ τε καὶ Σολομῶντος, ἐπὶ δὲ τῶν μεταξὺ τούτων βασιλείων, David and Solomon, and the kings which followed them*. *Clem. Rom. ep. ad Cor. c. 44. καὶ μεταξὺ ἐπινομῆν δεδοκασιν, ὅπως ἐὰν καμνηθῶσω, διαδέξωμαι*

διαδέξασθαι ἑτεροὶ, δεδοκιμασμένοι ἄνδρες, τὴν λειτουργίαν αὐτῶν, *they appointed the forementioned to be bishops. AFTERWARDS they instituted ordination, that, when those should die, others, approved men, should succeed to their office.* Theoph. ad Autol. l. iii. p. 258. ed. Oxon. 12mo. τῶν μεταξὺ προφητῶν, *the following prophets:* and twice, p. 273. Joseph. Antiq. x. 3. 2, τὸν μεταξὺ διῆγε βίον, *he passed the REMAINDER of his life.* Of the latter: Dem. Phil. i. 13, ὡς εἰς τὸν μεταξὺ χρόνον δυνάμεις ὄμοιθα ἡμῖν ὑπάρχειν, οὐδὲν οἰαί τε οὐδαι ποιεῖν, *what forces IN THE MEAN TIME we think we have, are able to do nothing.* Dion. Hal. iii. 24, ἐγὼ πᾶντα τὸν μεταξὺ χρόνον, ἐξ οὗ Ῥωμαῖοις ὑπετάξαμεν εἰς τήνδε τὴν ἡμέραν, *FROM THE TIME we became subject to the Romans to this day.*—It follows in the text: *And the next Sabbath-day came almost the whole city to hear the word of God.* Under *almost the whole city* must be comprehended many *Heathens* and *Idolaters*. This therefore was an extraordinary case\*, and perhaps the irregularity of it may have occasioned the discordancy of the copies.—For ἐρχομένῳ σαββάτῳ should be read as some MSS. ἐχομένῳ, approved by Grotius and others.

43. σεβομένων προσηλύτων] F. σεβομένων τὸν Θεόν. For προσηλύτων seems to be a gloss.—Σεβόμενοι denote Proselytes throughout the N. T. Acts xvi. 14. xvii. 4. xviii. 7. &c. See *Pearson*, Lect. iii. in Acta Apost. v. *Lardner*, ubi supra.—If this verse were included in a parenthesis, the connexion between ver. 42 and 44 would be more apparent. *Dr. OWEN.*

44. σχεδὸν πᾶσα ἡ πόλις] These words do not necessarily comprehend *heathens* and *idolaters*. They seem to imply no more than that the city was chiefly inhabited by *Jews* and *Proselytes*, who all crowded on this occasion to the Synagogue. *Dr. OWEN.*

45. Ἰδόντες δὲ οἱ Ἰουδαῖοι τοὺς ἕχλους, &c.] The strenuous Jews, knowing that many of their brethren &c. had already gone over to the Apostles, see ver. 43, were now afraid that more of this large assembly would follow their example, and therefore zealously laboured to prevent it; *contradicting the things which were spoken by Paul.* *Dr. OWEN.*

48. Ἀκούσθαι δὲ τὰ ἴθνη] The Gentiles did not hear this in the Synagogue: they learnt it from the report that was spread in the city.

*Dr. OWEN.*

Ibid. τὸν λόγον τοῦ Κυρίου] Read τὸν Θεόν, as the Arabic, Syriac, and *Æthiopic Versions*. The other mode of speech is unusual. *Beza, Mill.*

\* How far extraordinary it is hard to say. A Court of the Gentiles was not at first built with the Temple; but was undoubtedly added to it afterwards, and the Gentiles admitted to it. See *Watts's Short View of the Scripture History*, p. 102, 103. *W. B.*



48. καὶ ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν] Distinguish so that εἰς ζωὴν may connect with the verb, not the participle: ἐπίστευσαν, ὅσοι ἦσαν τεταγμένοι, εἰς ζωὴν αἰώνιον, and as many of them as were collected together, believed in everlasting life. ὅτι, which is translated by the LXX. συνάγωα, is turned by others εἰσέλθωμαι, as Exod. xxix. 33. Knatchbull.— With the same distinction, render: and so many of them as had APPOINTED a day, PROFESSED their belief in eternal life. ἐπίστευσαν, declared their belief, as it should be rendered Acts viii. 13. and Rom. xiii. 11. ἦσαν τεταγμένοι in the same sense with ἦν διατεταγμένος, he had appointed, Acts xx. 13. The Præteritum passive often used actively by the Attic writers. See Kuster de Verbis Mediis, § I. 43. Markland, Quæstio Grammatica, ed. 1763. p. 280, & seqq.

50. τὰς σεβομένας γυναῖκας καὶ τὰς εὐσχήμονας] Read σεβαστέας γυναῖκας, the respectable and honourable. P. Junius.—On the contrary εὐσεβεῖς and εὐλαβεῖς are Gentiles, Acts x. 7. Luke ii. 5. 25. σεβομένας, the worshipers, the Proselytes so called. Lardner, p. 117. and 112. 97.

Ibid. καὶ τὰς εὐσχήμονας] The particle καὶ is wanting in so many copies, that there can be little doubt but that it has been added by another hand: stirred up the proselyte women (not all, but) τὰς εὐσχήμονας, those of the better fashion. The αἱ εὐσχήμονες are called γυναῖκες αἱ πρῶται, xvii. 4. and αἱ εὐσχήμονες again ver. 12, which place puts the matter out of dispute, it being there τῶν Ἑλληνίδων γυναικῶν τῶν εὐσχημόνων, as here; not ΚΑΙ τῶν εὐσχημόνων. MARKLAND.

## CHAPTER XIV.

2. ἐπήγειραν καὶ ἐκάκωσαν τὰς ψυχὰς] What ἐπήγειραν τὰς ψυχὰς may be, I do not know. ἐκάκωσαν τὰς ψυχὰς Beza translates male affectos reddiderunt animos, and thinks it ἀπαξ λεγόμενον. It may be so. The expression has certainly a very different signification in the O. T. The illative ὅν (ver. 3.) shews that the third verse depends on the first: so that perhaps this second should be put in a parenthesis, unless it may be understood thus: a great multitude both of Jews and Greeks believed; although the unbelieving Jews had stirred up (or whatever ἐπήγειραν may mean) and rendered the minds of the Gentiles ill-affected towards the brethren. Long time, therefore, &c. I know that δὲ may sometimes be translated although. There are good authorities for ἐξέκακωσαν τὰς ψυχὰς,

ψυχᾶς, *inflamed the minds*, instead of ἐκάκωσαν but I should not have thought it worth mentioning, could I have explained the text as it stands at present. MARKLAND.—The word ἐκάκωσαν is not uncommon in the best authors. Josephus particularly, Ant. xvi. 1, 2, κακοῦν ἐδύνατο, καὶ τῆς εὐνοίας ἧς εἶχεν εἰς τοὺς παῖδας ἀφαιρεῖν, *they might render the father ill-affected to his sons, and take from him his good-will towards them.* And see xvi. 7. 3, and 8. 6. But the difficulty is in κακοῦν τινὰ κατὰ τινος; therefore τὰς ψυχᾶς should be connected with ἐπήγειραν, *had stirred up the minds of the Gentiles*; as there are many instances of constructing the substantive with the verb more remote. Krebsius, Obs. in N. T. e Fl. Josepho, p. 224.

2. Ἰουδαῖοι ἐπήγειραν καὶ] Perhaps Ἰουδαῖοι ἐπήγειραν διαγμῶν καὶ &c. Two MSS. and the latter Syriac Version favour this reading; and without some such word the passage is unintelligible. Dr. OWEN.

6. συνιδόντες] Perhaps, σπεύδουσιν, *they made haste and fled.* Hammond, on Acts xii. 12. P. Junius.

Ibid. Λύστραν] F. Λύστρα, in the plural, as ver. 8. Cellarius, Notit. Orb. Antiq. tom. II. c. iv. p. 202. Or, Λυστήριος, the people of Lystra.

P. Junius.

8. περιπεκατήκει.] Several MSS. and Editions read here περιπεκατήκει, without the *augment*. Instances of the like *Atticism* occur frequently. See Matt. vii. 25. Mark xiv. 4. xv. 7, 10. and xvi. 7. John xi. 57. Acts xiv. 23. Hebr. vii. 11. 1 John ii. 19. Dr. OWEN.

10. Εἶπε μεγάλη φωνῇ.] The words σοὶ λέγω ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ Χριστοῦ, which are added here in several MSS. and in the Syriac and Coptic Versions, were probably spoken by St. Paul. Dr. OWEN.

13. Ὁ δὲ ἱερεὺς τοῦ Διὸς, &c.] Probably they had no temple of Mercury in that city; otherwise his priest would have appeared on Paul's account, as he of Jupiter did on Barnabas's. MARKLAND.

Ibid. τοῦ Διὸς—πρὸ τῆς πόλεως] So Ὅγκα πρὸ πόλεως. Minerva, in Æschyl. Theb. ver. 170. MARKLAND.

Ibid. ταύρους καὶ στήμματα] Josephus, Ant. ix. 13. p. 427, joins together ταύρους καὶ ΘΡΕΜΜΑΤΑ; by the last meaning sheep. But no alteration is necessary. MARKLAND.

Ibid. ἐπὶ τοὺς πυλάνας] Πυλάνας, Plural in the N. T. is not used of the *Porch* of a private house, but πυλών. In Kuster's edition I find "τοῦ πυλώνας Cod. Wech. Val. Copt." In Wetstein, "τοῦ πυλάνας Cod. Steph. Versio Copt. probante E. Schmidio." But ἐπὶ, *to*, in the N. T. is not joined to a Genitive case, but to the Accusative. I believe the Author

wrote ἐπὶ τὸν πυλῶνα, but that the last word being written by mistake πυλῶνας, was the cause of τὸν being changed into τοῦς. MARKLAND.—The present text is perfectly right. For the sacrifice was about to be offered, not at the door of a private house, but at the gates or folding-doors of Jupiter's Temple. What Schmidius, Whitby, and others, infer to the contrary from verse 19th, is groundless; for that verse relates to a subsequent transaction. Dr. OWEN.

15. ὁμοιοπαθεῖς ἔσμεν ὑμῖν ἄνθρωποι, εὐαγγελιζόμενοι ὑμᾶς ἀπὸ &c.] All this seems to be ill distinguished. Better perhaps thus: καὶ ἡμεῖς ὁμοιοπαθεῖς ἔσμεν ὑμῖν, ἄνθρωποι, εὐαγγελιζόμενοι ὑμᾶς, ἀπὸ τούτων τῶν ματαίων ἐπιστρέφειν ἐπὶ &c. *we too are of like passions [nature] with you, men only [not Gods, ver. 11.] who preach to you the Gospel, in order to cause you to turn from these vanities to the God, the living God, who made &c.* Before ἐπιστρέφειν (which I take in the sense of *vertere facere*) I understand εἰς τὸ, or ὡςτε, and point so, because I believe that εὐαγγελιζόμενοι ὑμᾶς ἐπιστρέφειν is not Greek. MARKLAND.

Ibid. "Of like passions;" rather, "of like sufferings;" that is, equally subject to mortality. "He suffered (*i. e.* died) and was buried." Ἐάν τι πάσχω, if I die.

Ἔπειτα δὲ καὶ τι πάθαιμι.

Hom. II. ☉. 274.

In posterum vero moriar.

Μετὰ δὲ τῆς θυματρὸς τὸ παθὸς, post mortem filiae. Herod. p. 139. Gronov. WESTON.

16. πάντα τὰ ἔθνη] *All the Gentiles; not all nations:* which would be false, because of the Jews. Ἐν ταῖς παρωχημέναις γενεαῖς perhaps may signify *hitherto*; and εἶσα, *hath suffered*. MARKLAND.

Ibid. πάντα &c.] *All the Gentiles, or, the whole Gentile world.* And so the words should be rendered, Rom. i. 5. xvi. 26.

Bp. PEARCE. Dr. OWEN.

17. ἀγαθοποιῶν, οὐρανόθεν—διδούς] Some distinguish, ἀγαθοποιῶν οὐρανόθεν ἡμῖν, ὑετούς διδούς.—But see James v. 18.—Several MSS. for ἡμῖν and ἡμῶν, read ὑμῖν and ὑμῶν; which readings seem to be the most eligible. Dr. OWEN.

19. καὶ πείσασθαι] The Cambridge MS. has in the Greek ἐπισείσασθαι, and in the Latin of it, *cum instigassent*. Another Greek MS. has the same reading; and both the Syriac Versions agree with it. Bp. PEARCE.

22. καὶ ὅτι] The Arabic better omits καὶ. Bexa.—Between καὶ and ὅτι some such word as λέγουσιν must be supposed to come in; see both the Syriac Versions. Dr. OWEN.—λέγουσιν is understood, as παρακαλούσιν preceding

preceding implies. Interpret *παρακαλοῦντες*—καὶ ΛΕΓΟΝΤΕΣ ὅτι δεῖ—  
So Jos. Ant. V. 1. 18. τοῦ Θεοῦ, ἐξουειδίσαντος αὐτοῖς τὸν φόβον, καὶ εἰ πλεον  
τῆς παρ' αὐτοῦ βοηθείας ποθοῦσιν, *God reproaching them of fear, and*  
*ASKING them if they wanted any more help from him.* And so frequently  
in the best authors. *Krebsius*, Obs. in N. T. e Fl. Josepho. MARKLAND.

25. κατέβησαν εἰς Ἀττάλειαν] From the word κατέβησαν the situation  
of *Attalia* as well as *Perga* might be guessed at, if we did not know them  
otherwise; for καταβαίνειν is frequently used of going to the sea, or a  
place situated on the sea. Psalm cvi. 23. οἱ καταβαίνοντες εἰς θάλασσαν ἐν  
πλοίοις. John ii. 12, κατέβη εἰς Καπερναοὺμ αὐτός. and so iv. 47. 49. 51.  
vi. 16. and often in the *Acts*: though not always; for καταβαίνειν is used  
of one who goes from the *Capital* (suppose *Jerusalem*) to any other place;  
or of one who comes from a more *Northern* part to a more *Southern*.

MARKLAND.

26. ἦσαν παραδομένοι—εἰς τὸ ἔργον] F. ἦσαν, from whence they HAD  
GONE, recommended to the grace of God, for the work.

Hemsterhusius, ap. West.

CHAPTER XV.

2. διάσειος] ἐκλάσειος MS. Cant. that is, ἐξετάσειος, perhaps better than  
διάσειος, because διάσις in the New Testament is used in a bad sense,  
though not always. See xxiii. 7. a *dissension*. MARKLAND.

3. Οἱ μὲν οὖν προσεμφθέντες.] F. προσεμφθέντες, brought on their way.

P. Junius.

5. Ἐξάνεστησαν δὲ τινες, &c.] These are the words, not of the *Histo-*  
*rian*, but of Paul and Barnabas, relating their message to the Synod at  
*Jerusalem*: and they declared what things God had done with them: but  
(said they) there have risen up some of the sect of the *Pharisees* who have  
PROFESSED THEIR BELIEF in *Jesus*, &c. Beza was perhaps the first who  
observed this; and his antient MS. gives a hint of it. Nothing is more  
certain. At the end of the fourth verse, after μετ' αὐτῶν, put only a comma.

MARKLAND.

10. τί χειράζει τὸν Θεὸν ἐπιθεῖναι] Jerom in an epistle to Augustin, and  
in his Comm. on Gal. v. 1, omits τὸν Θεὸν, which makes a more easy con-  
struction: *Why do you try to put a yoke on the neck of the Disciples?*  
Beza, Bengelius.—If τὸν Θεὸν be omitted, as it was formerly in some co-  
pies, the construction will be plain, τί χειράζει ἐπιθεῖναι: if retained, τοῦ,  
or εἰς τὸ, or ὁσπερ, may be understood before ἐπιθεῖναι. MARKLAND.

11. καθ' ὃν τρόπον καὶ αὐτοὶ.] *Even as they.* Qu. they, who? Commentators answer very differently: and many of them, it should seem, very widely from the meaning of the text. Till I am better informed, I must take the sense to be this: *But we (Peter) believe, in the same manner as they (Paul and Barnabas) do, that men are to be saved, through the grace of the Lord Jesus Christ, and not by the works of the Law.* See ch. xiii. 38, 39. Dr. OWEN.

20. εἰδάλων,] Perhaps, εἰδωλοθύτων. See ver. 29, and ch. xxi. 25.

Bp. PEARCE.

Ibid. καὶ τοῦ πνικλοῦ,] These words are not in the *Cambridge MS.* nor in *Irenæus.* And most of the Latin Fathers have nothing that answers to them. I am therefore inclined to leave them out: especially as the prohibition of *blood*, which immediately follows, includes in it all that can be supposed to be meant by them. Bp. PEARCE.

21. Μωσῆς γὰρ κ. τ. λ.] This verse depends upon something that is now wanting; and which the reader is to supply. But how to supply it properly is with me, I confess, a matter of difficulty. Might I presume, after so many Commentators, to offer any thing on the subject, it should be this: That the οἱ ἀπὸ τῶν ἐθνῶν, *the Gentile converts*, ver. 19. were of two sorts: viz. *idolatrous Gentiles*, and *Gentile proselytes.* With respect to the *idolatrous Gentiles*, *my judgment*, says James, *is, that we trouble them not* with the ceremonies of the Law: *But that we write to them, that they abstain from pollutions of idols, &c.* As for the *Gentile proselytes*, there is no need that we should write to them; FOR they know that they are to abstain from these things; *being taught to do so by the Law of Moses, which they hear or have heard read in the Synagogues every Sabbath-day.* Dr. OWEN.

22. πρεσβυτέροις—ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι, &c.] Understand αὐτοὺς before ἐκλεξαμένους, which otherwise ought to have been ἐκλεξαμένοις or ἐκλεξαμένην. Thus: Τότε ἔδοξε τοῖς ἀποστόλοις, [αὐτοὺς] ἐκλεξαμένους ἄνδρας, ἐξ αὐτῶν (i. e. αὐτῶν, not αὐτῶν) πέμψαι εἰς Ἀντιόχειαν, *Then it seemed good to the Apostles—that they having chosen some of their own company should send them to Antioch with Paul and Barnabas, namely Judas, &c. and so again ver. 25. ἡμῶν [ἡμᾶς] ἐκλεξαμένους ἄνδρας πέμψαι [αὐτοὺς] πρὸς ὑμᾶς σὺν τοῖς, &c. so it ought to be distinguished.* This change of the case has been often taken notice of by learned men. Ἐκλεξαμένους is ill translated *delectos*, and *chosen*, as if it were the passive ἐκλεχθέντας. MARKLAND.—Γράψαντες, at the end of the verse, is referred to ἀποστόλοις, as if it were γράψασι. So Xenoph. Cyrop.

Cyrop. vii. p. 125. ed. Bas. fol. ἔξιπλι δέ σοι ἰδούσι ταῦτα, ἐλθόντα ἔτι καὶ περι τῆς ἀρπαγῆς βουλευσασθαι, *Licet tibi, ut hæc videns, etiam veniens de rapina consultes.* Idem in Hieron. p. 577. τοῖς μὲν ἰδιώταις—μηδὲν φοβούμενους, &c.

23. Γράψαντες διὰ χειρὸς αὐτῶν τάδε.] Taken, I suppose, from some common short way of speaking, instead of γράψαντες τάδε [πεμφθησόμενα or ἀναδοθησόμενα] διὰ χειρὸς αὐτῶν, *having written what follows* [to be sent, or delivered] *by their hands*; for the letter was not *written* by the hands of Silas and Judas; but to be *delivered* by them. It is very frequent in the subscriptions (though of no great authority) of St. Paul's Epistles, as Πρὸς Ῥωμαίους ἐγράφη—διὰ Φοίβης. MARKLAND.

24. λέγουσιν περιτέμνεσθαι &c.] scil. δεῖν: which is often omitted in the best Authors after the verbs λέγειν, δοκεῖν, &c. Dr. OWEN.

27. καὶ αὐτοὺς—ἀπαγγέλλουσας] Rather, with the Cambridge MS. ἀπαγγελοῦσας. Our English Version has maimed this account by translating καὶ αὐτοὺς wrong. It should properly run thus: *We have sent therefore Judas and Silas, and them, or with them* (i. e. Barnabas and Paul), *who shall tell you the same thing by word of mouth.*

Bp. PEARCE. Dr. OWEN.

28. πλὴν τῶν ἐπιανάγκης τούτων.] The Greeks say, ἐπ' ἀνάγκης ἔχω, *I account necessary*, and, perhaps, ἐπιανάγκης ἔχω; but not πλὴν τούτων ἐπιανάγκης [ὄντων, ἐπιανάγκης εἶναι, necessaria] *those things which are of necessity.* Demosth. adv. Macart. p. 665. ed. Wolf. Francf. μὴ ἐπιανάγκης εἶναι πλεον ἢ μίαν ἐκδοῦναι, *non necesse est plus quam unam elocare.* Et Æschin. in Timarch. p. 172. Verbum ἐμὶ plerumque deest. *Kypke.*—Read by all means, ἐπ' ΑΝΑΓΚΗΣ, *no greater burthen than these things which are of necessity.* ἐπιανάγκης in this construction is not Greek. Tertullian seems to have connected it thus: πλὴν τῶν ἐπ' ἀνάγκης τούτων ΑΠΕΧΕΣΘΑΙ. Salmas. De fœnere trapezitico, p. 440.—But perhaps we should read πλὴν τῶν ἐν ΑΓΑΠΑΙΣ τούτων, *except these things in your feasts of charity.* R. BENTLEY, apud Wetstein.

29. Ἀπέχισθαι εἰδωλοθύτων καὶ αἵματος καὶ σνικλοῦ καὶ πορνείας.] With a comma at σνικλοῦ only, to distinguish the command concerning things indifferent in themselves, from what is of perpetual obligation. It would, perhaps, be better still, if this was in the order of ver. 20. εἰδωλοθύτων καὶ τῆς πορνείας, σνικλοῦ καὶ αἵματος. Alex. Morus.—Perhaps, here, and at ver. 20, for πορνείας read χοιρείας, *to abstain from the flesh of swine*, by which means all the precepts will agree in not being of a moral nature. R. Bentley, ap. Wetstein.—In confirmation of this conjecture, Julian says,

says, ep. 63, the Christians are so tepacious of this very rule, that they suffer hunger and want, *ὅπως μὴ γεύσασθαι ΠΙΝΙΚΤΟΥ*, J. A. Ernesti Opusc. Phil. & Crit. p. 333.—But the old reading (*πορνείας*) is confirmed by St. Paul, 1 Cor. x. 7, 8. *μηδὲ εἰδωλολάτραι γίνεσθε—μηδὲ πορνεύσωμεν καθὼς τινες αὐτῶν ἐπόρνευσαν*. The Book of Wisdom says, c. xiv. 12. *ἀρχὴ γὰρ ΠΟΡΝΕΙΑΣ ἐπίνοια Εἰδωλῶν*. And Suidas, referring to the place before us, has *Πορνεία, ἡ εἰδωλατρεία*. ΤΟΥΡ in Suidam, in voce; which confirms what Lardner has advanced, that marriage with an idolater is particularly forbidden by this word, *Remarks on Ward*, p. 137.

Ibid. *καὶ πικροῦ*] *a suffocato* is an addition. Irenæus iii. 12. Cyprian ad Quirin. iii. 91. Hieron. in Gall. v. Augustinus, Gaudentius, Eucherius approved by *Curcellacus, Morus, Mill, Bengelius*.

34. *Ἔδοξε δὲ τῷ Σίλα, &c.*] This verse is wanting in several MSS. and in most of the antient Versions. And as it contradicts the preceding in some degree, I think it had better be left out. What is said of Silas, ver. 40. (for the sake of which the clause here in question seems to have been inserted) happened, I conceive, the year after, when he had returned from Jerusalem to Antioch. *Dr. OWEN*.—This verse is spurious. The next verse shews it in some measure, as well as the MSS. *MARKLAND*.

## CHAPTER XVI.

1. *Λύσιραν*] F. *Λύσιρα*, as at ver. 2. *ἐν Λύσιροις*. *Dr. MANGHEY*.

Ibid. *υἱὸς—Ἕλληνας* in a parenthesis. *Bp. PEARCE*.

3. *ἤδεισαν γὰρ—ὑπῆρχεν*.] Some copies, in rather better Greek, *ἤδεισαν γὰρ ἀπαῖτες ὅτι Ἕλληνας ὁ πατήρ αὐτοῦ ὑπῆρχεν*. The words may stand in a parenthesis. *Dr. OWEN*.

4. *τὰ δόγματα τὰ κεκριμένα*] I am inclined to believe, that the words *τὰ δόγματα* are a gloss, and that Luke wrote only *τὰ κεκριμένα*.

*Bp. PEARCE*.

7. *πνεῦμα*] Here many of our most capital MSS. read *πνεῦμα Ἰησοῦ*: which last word is supposed to have been extant in all the *antient* copies, till the *Nestorians* struck it out. *Dr. OWEN*.

10. *συμβιάζουσες*] *certi fucti*, Vulg. which read, perhaps, *συμβιάσθουσες*, as Exod. iv. 12. Jud. xiii. 8. Psa. xxxi. 8. Isai xl. 13. *Bois, Collat*.

Ibid. *ὅτι προσκέκληται ἡμᾶς*] F. *προκέκληται*, that the Lord had excited us to preach, &c. *P. Junius*.

12. ἡ τις ἐστὶ πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις &c.] Philippi was neither the *first*, nor *chief* city, for that was Neapolis, mentioned ver. 11. from whence it is there said they went to Philippi. Not the *chief* city of that division, for that was Amphipolis, as Livy informs us, xlv. 29. *Capita regionum ubi concilia fierent primæ regionis Amphipolim, secundæ Thessalonicensem, &c.* To say, with Is. Casaubon, that it was either the *first* or *chief* colony city of that part of Macedonia, is against propriety, unless there was some other Roman colony in that division. Lastly, τῆς for ταύτης can hardly be admitted in prose: what is here cited, τῆς ὁδοῦ ἔντες, c. ix. 2. xix. 9. 23. xxii. 4. is the name by which the Christians were distinguished, as if we should say, THE METHODISTS. These difficulties are removed, if, for πρώτη τῆς, we read πρώτης, a city of the *FIRST part of Macedonia*, as Artemonius and Le Clerc approve. Or, as some leave out τῆς μερίδος, which might come in afterwards from a gloss, perhaps, ΠΡΩΤΗΣ Μακεδονίας πόλις κολωνία, a city-colony of Macedonia prima. That this part of Macedonia was called so, appears from Livy xlv. 29, *Unam fore et PRIMAM PARTEM, quæ agri inter Strymonem & Nessum amnem sit, &c.* from whence coins are inscribed ΜΑΚΕΔΟΝΩΝ ΠΡΩΤΗΣ. See *J. Pearce* on the Ep. to Philippians, Synopsis, p. 2.—I am of opinion that τῆς is only a correction of a false writing in the last syllable, πρώτη [τῆς] μερίδος: by which the copyist signified that it ought to have been written πρώτης, not πρώτη. Hence της was made an article τῆς, as we now read it. πρώτης μερίδος τῆς Μακεδονίας πόλις may signify a city of Upper Macedonia; for in Cicero's time, and perhaps in St. Paul's, which was not very long after, Macedonia was divided into superior and inferior: and Plat. in Pyrrho, p. 388. E. has τὴν ἄνω Μακεδονίαν, and τὴν κάτω ibid. as also Pausan. Attic. l. 1. c. 12. p. 23, Μακεδονίας τῆς ἄνω. MARKLAND.

Ibid. πόλις κολωνία.] F. καὶ κελωνία. Dr. MANGEY.

13. οὗ ἀνομιξείου προσευχῆ εἶναι] F. ἡβίξείου, P. Junius. But see Salm. de Usuria, c. xv. p. 437. Jos. Ant. l. v. 1. 1, &c. Appian.—The word νομίξεισθαι often signifies, as it seems to do here, what the laws or magistrates of a country allow. Therefore translate; where an oratory was by law allowed to be. Bp. PEARCE. Dr. OWEN.—The words are ambiguous. The meaning may be, where by custom the Jews had a proseucha, or house of prayer; though εἰς προσευχὴν, ver. 16, without the article, seems rather to signify, in order to prayer. It appears, however, that the Jews had no synagogue in Philippi; and from ver. 20, 21, that it was not lawful to practise the Jewish rites there. MARKLAND.—Though they



they had no synagogue *in* the city, yet it is plain they had it *without*.

Dr. OWEN.

Ibid. *πόλιως*] Perhaps *πόλης*, which is the reading of four capital MSS. and of the *Vulg. Syr.* and *Coptic* Versions. The *Cambridge MS.* has the article *τὸν* before *ποταμὸν*, which the sense seems to require: for the Oratory stood on the bank of the river *Strymon*. Dr. OWEN.

14. *πορφυρόπαλις—Θυατείρων,*] These words should be included in a parenthesis. Dr. OWEN.

19. *ὅτι ἐξῆλθεν ἡ ἐλπίς*] F. *ἐξέλιπεν*, *that the hope of their gains was FAILED.* P. JUNIUS.

19, 20. *εἰλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς ἀρχοῦλας. Καὶ προσαγαγόντες αὐτοὺς τοῖς στρατηγῶσι, εἶπον*] Who these *οἱ ἀρχοῦλας* were (*Rulers* in our Version), to whom, distinct from the *στρατηγὸς*, Paul and Silas were dragged, or why they were brought to the *στρατηγὸι* (*magistrates* in our Translation), I do not know. That these *στρατηγὸι* were *captains of the bands of Roman soldiers*, as Dr. Hammond and Dr. Whitby say, seems very improbable on many accounts. It is well known, that in colonies the *Duumviri* were the *οἱ ἀρχοῦλας*, or *chief magistrates*; and that the vain-glorious Greeks should call them *στρατηγὸι*, *prætores*, is no wonder, when even at *Capua* in Italy they were called by that title, as we learn from Cicero *De Leg. Agrar.* Orat. I. 34. These *ἀρχοῦλας* appear but once in this narration; and if they had never appeared at all, I believe St. Luke's genuine writing would not have suffered by their absence; unless it can be known who the *ἀρχοῦλας* in colonies were, distinct from the *Duumviri*, who are here called *στρατηγὸι*; for the *Decuriones* cannot be called *ἀρχοῦλας*, because they were only *βουλευταί*, *consilarii*. Beza, who at first thought that these *ἀρχοῦλας* were the *Decuriones*, soon saw the error of that opinion, and acknowledged that the words *ἐπὶ τοὺς ἀρχοῦλας* appear to be superfluous, and are omitted by the *Syriac* and *Arabic* Interpreters. I have not the least doubt of St. Luke's writing *εἰλκυσαν εἰς τὴν ἀγορὰν, καὶ προσαγαγόντες αὐτοὺς τοῖς στρατηγῶσι, εἶπον* Οὗτοι, &c. And it is very easy to see that an unskilful reader might add an explication, as he thought; which being taken into the text, has made the place really inexplicable. If the *ἀρχοῦλας* and *στρατηγὸι* be the same persons, nothing is to be changed. But then any writer would have put *ἐπὶ τοὺς ἀρχοῦλας, οἷς προσαγαγόντες αὐτοὺς εἶπον*. For my own part, I still think that *ἐπὶ τοὺς ἀρχοῦλας* was not from the Author of this History. MARKLAND.—That the latter name denotes the *Duumviri*, who presided in the Roman provinces, is agreed by all, and is proved by Harduin de Num. Pop. et Urbium, voce ΑΣΑΙΝΗΤΟΝ, and

and Bos, Obs. Crit. p. 107, &c. Ἀρχόντες are by many thought to be inferior officers, as by Bengelius and others. But Reinesius, Class. I. 70. p. 430, has shewn, from various inscriptions, that the *Duumviri* are denoted by this latter title likewise, against Sigonius, who thought them Grecian magistrates, like the Archons of Athens. But if they are the same officers, does it not seem tautology to say jointly, εἴλκυσαν—ἐπὶ τοὺς ἀρχόντας· καὶ προσεγαγόντες αὐτοὺς τοῖς σιρατηγοῖς. The Syriac Version omits ἐπὶ τοὺς ἀρχόντας, and in *Mill's* judgment they should be omitted, Proleg. 1252. BOWYER.

22. καὶ οἱ σιρατηγοὶ &c.] Our Version is here ambiguous and imperfect. Render therefore—*And the magistrates, having stripped them of their cloaths, commanded the beadles to whip them with rods.* Dr. OWEN.

30. τί μὲ δεῖ ποιεῖν ἵνα σωθῶ; *what must I do to be saved?*] This is generally understood as if the question was asked concerning *eternal salvation*, or the salvation of the *soul*. But if it be considered who it is that asks the question, and on what circumstances, it may seem probable that the Jailor meant no more than, *What must I do to be safe?* which signification the language will bear as well as the other; and the Christian doctrine of *Eternal Salvation* was very little known at that time to the *Heathen*, such as this man then was, as appears by his intention of *murdering himself*. Σωθίση, in St. Paul's answer, is, I believe, of much greater extent than it was in the Jailor's question; for it signifies not only *thou shalt be safe*, but likewise *thou shalt be saved*; which last the Jailor perhaps little thought of at that time. MARKLAND.

34. ἠγαλλιάσατο πανοικὶ περιστευκῶς τῷ Θεῷ.] ἠγαλλιάσατο is more than *rejoiced*, which is ἔχαιρε. It may be translated *be greatly rejoiced*: we should say, *he was in great spirits*. St. Peter well expresseth it by ἀγαλλιᾶσθε χαρᾷ ἀνεκκαλήτῳ, 1 Ep. i. 8. The Historian means that the Jailor felt that *joy* and inward satisfaction which a man is conscious of when he has done what he knows to be right; which joy appears in his *outward behaviour*. I would put a comma after ἠγαλλιάσατο, so that what follows may express the *cause* of his joy: *and was very joyous, having, with his whole family, professed his belief in God*: that is, in the *Lord Jesus Christ*, ver. 13. If it be read as it now stands, ἠγαλλιάσατο, the two last words may be taken for πανοικὶ περιστευκέναι: which will come to the same sense. Ἀναγαγὼν αὐτοὺς is, *when he had conducted them up*; his house being in a *higher* situation than the prison, or the place where they then were: from which circumstance may be explained, chap. xii. 4. ἀναγαγεῖν αὐτὸν τῷ λαῷ, *to bring him up* (viz. out of the prison) *to*

the people. In ch. xvii. 5. it is ἀγαγεῖν εἰς τὸν δῆμον the reason of which is obvious, ἀγαγεῖν and ἀναγαγεῖν being very different. MARKLAND.

37. ἀλλὰ ἐλθόντες αὐτοῖ] St. Paul knew what he did; and he thought it concerned (as it did) the *innocence* and *reputation* of Silas and himself, as God's envoys, that this public amends should be made them by the *Duumviri*, who he knew had greatly exceeded their authority, in *publicly scourging*, and then *committing to prison Roman citizens*, without any legal process. He would not have been so touchy had it not been to vindicate *innocence* and *character*, and to humble those insolent provincial magistrates, in order to make them more *cautious* for the future, though he had a right to have them severely punished, as they themselves very well knew. Οὐ γάρ. *Not so*; as in Lucian, *Dial. Diog. & Mausol.* p. 312. Eurip. *Iph. Taur.* ver. 1005. It is spoken with *quickness*, and a kind of *resentment*. MARKLAND.

40. εἰσῆλθον εἰς τὴν Λυδίαν] The Attics in this sense do not write εἰς with an Accusative, but with a Genitive, understanding οἶκον, as Kuster observes on Aristoph. *Plut.* 242. not εἰσελθεῖν εἰς τὸν ἀνθρώπον τινα, but εἰς ἀνθρώπου τινός, or εἰς (i. e. πρὸς) ἀνθρώπον τινα. As the Latins say, *ingredi ad divitem*, i. e. *domum divitis*; but not *ingredi in divitem*. Accordingly *Piscator* would read here *Λυδίας*.—But Lysias, *Orat.* xviii. pro Arist. bonis, has, εἰσελθὼν εἰς τὸν πατέρα τὸν ἐμὸν. Aristoph. in *Plut.* ver. 237, εἰς φειδωλὸν εἰσελθῶν. See *Bos*, *Animadv.* c. i. and *Budæus*, *Comm. L. Gr.*—After all, the best and most MSS. read πρὸς τὴν Λυδίαν.

*Ibid.* παρεκάλεσαν αὐτοὺς] It has a very different meaning here from what it had in the verse before. In these writings the verb *παρακαλεῖν* signifies not only *to comfort*, *to exhort*, *to entreat*, but likewise *to preach to*, though it be in the *didactic way*. There are many instances of it in this History. The meaning is uncertain. MARKLAND.

## CHAPTER XVII.

3. Διανοίγων, καὶ παρατιθέμενος, &c.] So I believe it should be distinguished: διανοίγων, scil. αὐτὰς or τὰς γραφὰς, from the foregoing τῶν γραφῶν, as Luke xxiv. 32. διήνοιγεν—τὰς γραφὰς, *explaining them* (the Scriptures) *and setting before them* (the Thessalonians) *that it was necessary the Messiah should suffer, and rise again from the dead; and that this person is the Messiah, namely Jesus, whom I preach to you.* MARKLAND.—See also Acts xviii. 28, xxviii. 23. and *Grotius*, *Pricæus*, *Elsner*, and *Bengelius*, in loc.

4. *προσεκληρώθησαν*] Not unlike in sense to *προσεκολλήθη*, Acts v. 36, if that be the same reading as *κολληθείς* in this chapter, ver. 34. Philo often uses this word. In *Flacc.* p. 688. ed. Turneb. τῶν μὲν τοῦτω, τῶν δὲ ἐκείνω προσκεκληρωμένων: of *parties*, as here. And so *De Fortitud.* p. 506. τῷ ποιητῇ καὶ πατρὶ τῶν ἔλων προσκεκληρωμένοι. In p. 567. the High-priest is elegantly said to be *προσεκληρωμένος Θεῷ*. MARKLAND.

5. *ἐζήτουν αὐτοὺς ἀγαγεῖν*] There should be a comma at αὐτοὺς, *they sought for them, to bring them out*. MARKLAND.

6. *τὴν αἰκουμένην*] It may here only signify the *Roman empire*; and even then it is high charged, and savours more of malice than truth; and so perhaps it may be in the following part of the accusation. The stop after οὗτοι may be taken away. Concerning *ἀνασταντώσωντες*, see on xxi. 38.

MARKLAND.

7. *ἑπέναντι τῶν δογμάτων, contra decreta, contrary to the decrees*] so it is translated; and this is the only place in the N. T. in which *ἑπέναντι* has the sense of *opposition in practice*; and I doubt it much here. It wants to be explained who is meant by *Καίσαρος*, and what are the τὰ δόγματα. The Greeks called the emperor βασιλεύς; so that by βασιλέα ἕτερον they may mean *another emperor*, one *Jesus*. Invidiosè. Ἐπέναντι seems to express the same as κατὰ πρόσωπον, iii. 13. *al spetto, in spite of*. Luke's use of the preposition ἀπὸ is remarkable. MARKLAND.

9. *λαβόντες τὸ ἰκανόν*] *when they had taken security*. F. *δικανόν* for *δικαστικόν*. P. *Junius*.

11. *εὐγενέστεροι*] Properly, *better-born*; metaphorically, *more ingenuous*; which will satisfy the sense here, though the letters γ and μ are so very like in written copies, and therefore so often changed, it might be thought that the Author wrote here *εὐμένεστεροι*, *better-tempered*. Certainly the reason given, *in that they received the word with all readiness of mind*, is no proof at all of their being *more noble*. The inference, οὖν, ver. 13, is very just, *therefore* many of them believed: that is, BECAUSE *they searched the Scriptures*. MARKLAND.

14. *ἐπὶ τὴν θάλασσαν*] *To what sea?* In order to go *whither?* Perhaps, *Θεσσαλίαν*. Beza's MS. in the next verse, after Ἀθηναῶν, reads, *παρεῆλθε δὲ τὴν Θεσσαλίαν, ἐκωλύθη γὰρ εἰς αὐτοὺς κηρύξαι, &c.* Whence could this Writer say St. Paul was hindered from preaching in Thessaly, if Thessaly had not been mentioned before? *Markland* on *Lysias*, p. 604. In *Maximus Tyrius*, *Diss.* xxx. p. 316, there is the same confusion of these words: and in *Heliodorus's Æthiopica*, l. i. xxiv. p. 45. l. vi. ii. p. 367. MARKLAND.

Ibid. *ὡς ἐπὶ τὴν θάλασσαν*] So Arrian, *Exp. Alex.* lib. iii. p. 105. where *ὡς* is pleonastic. Translate, *to go towards* (not, *as it were towards*) the sea. Dr. OWEN.

14. *ὕπμενον δὲ ὅ,τι Σίλας καὶ ὁ Τιμόθεος ἐκεῖ.*] How *Paul* and *Silas* got to Berea, we know from ver. 10. But how came *Timothy* thither? It may reasonably be thought that he came thither with *Paul* and *Silas*; and it seems odd that his name is wanting in ver. 10, *ἐξέπεμψαν τὸν τε Παῦλον καὶ τὸν Σίλαν* [*καὶ Τιμόθεον, ἢ καὶ τὸν Τιμόθεον*] *εἰς Βέροιαν*; there seeming to be the same reason for *Timothy's* being mentioned as there is for *Paul's* or *Silas's*: and they are all three mentioned together in the beginning of the two Epistles written to the Christians of Thessalonica, the place whence they had escaped, *Paul and Silvanus and Timotheus, to the church of the Thessalonicians*, &c. MARKLAND.

15. *ἵνα ὡς τάχιστα ἔλθωσι πρὸς αὐτὸν,*] From this message to *Silas* and *Timothy* it appears that *Paul* intended to have made a longer stay at Athens, expecting belike a large harvest there; but he soon perceived that he was mistaken, finding that the Religion of the place was *Superstition*, and that the city, so famous for *Piety, Learning, and Knowledge*, was over-run with *Idols*: which had a very discouraging look, at first setting out, to a person of good understanding, who could have but little hopes of bringing to a true sense of *One God*, men whom Learning and Philosophy, as they called it, had led into such gross absurdities; and whose pride, self-conceit, and contempt of all others, rendered them much above being *taught* by any body. It is likely (from ver. 17.) that he was here only *one Sabbath-day*; and in his sensible Sermon to the Areopagites, where he talked of the *resurrection of the dead*, some of them could not forbear *sneering*; all he obtained from the most reasonable of them was, that they were willing *to hear him again concerning this matter*; which was not sufficient inducement to him to tarry there; and so he left them. It was in *luxurious* Corinth, rather than in *dry, philosophical, and systematical* Athens, that God had *much* people, xviii. 10. and there it was *Silas* and *Timothy* met *Paul*; and there he stayed a year and a half: with what success, his two *Epistles* to the *Corinthians* shew. But at Athens he gained only one Areopagite, one Woman of Fashion, but not one Learned man or Philosopher, that we are sure of. MARKLAND.

18. *τὸν Ἰησοῦν, καὶ τὴν Ἀνάστασιν*] With a capital, being one of the *strange Gods*, of which he was a setter-forth. *Chrysostom.* and *Oecumenius.*—"This conceit of *Chrysostom*," Dr. Bentley says, "is without foundation,

foundation, because the Stoics too well understood the *doctrine of a resurrection to think it a Goddess.*" Boyle's Lectures, Serm. II.—Bishop Warburton objects, "they had no notion of it at all, unless they mistook, as Dr. Bentley did, *the Stoical RENOVATION for the Christian RESURRECTION: Therefore this might appear to them a new Divinity.*" Serm. vol. III. xii. p. 341.—I would beg leave, as an humble enquirer, to submit what Mr. Toup has observed in his Ep. Crit. ad G. Warb. p. 21, concerning the acceptation of ἀνάστασις, that it signifies *sometimes ἄνω θιάσις, sometimes δευτέρα θιάσις.* Thus εἰκόνων ἀνάστασις, *the erection of statues.* ταίχιων ἀνάστασις, *the erection of walls.* οἰκετῶν ἀνάστασις, *the manumission of slaves,* Polyb. in Exc. Vales. p. 1477. μωρῶν ἀνάστασις, *the promotion of fools.* εἰς πλώσει καὶ ἀνάστασιν πολλῶν, Luc. ii. 34. So Matt. xxii. 24. Acts ii. 30. iii. 22. vii. 37. From such examples as these, we may conceive, says Dr. Jortin, Serm. vol. ii. p. 376, "that another state of the same person, after this, and besides this present state, may be justly called a resurrection: and is as much as the word ἀνάστασις, considered in itself, *ever implies.*" BOWYER.

19. Ἐπιλαβόμενοι τε αὐτοῦ,] Not with *violence or force*, (μετὰ βίας; ver. 26.) but *in a friendly manner*, probably ἐπιλαβόμενοι τῆς χειρὸς, as being desirous to hear what he had to say; which Paul was always glad to comply with. This farther appears from the language, ἤγαγον, *they conducted him*, not εἴλκον, *they dragged him*, though that is not certain; and from δυνάμεθα γνῶναι, *may we know?* See Gronovius on Livy, xxxii. 12. p. 512. and ch. xxiv. 11. Τίς, *qualis, of what kind*, what tendency.

MARKLAND.

Ibid. Δυνάμεθα γνῶναι τίς ἡ καινὴ αὐτῆ ἢ ὑπὸ σοῦ λαλουμένη διδαχὴ;] It follows in the next verse, βουλόμεθα οὖν γνῶναι τί ἂν θέλοι ταῦτα εἶναι. These two sentences are so much alike, that they seem to be tautology: which is wholly removed if we suppose the negative particle οὐ in the former has been dropt. Οὐ δυνάμεθα γνῶναι—*We can NOT understand what this new doctrine is—for thou givest us to hear strange things—we would know therefore what these things mean.* So c. xxi. 34, μὴ δυνάμενος δὲ γνῶναι τὸ ἀσφάλεις. Herodot. vi. 52, οὐ δυναμένους δὲ γνῶναι, ἐπειρωτῶν τὴν τεκοῦσαν, *when they could not learn it, they asked her mother.* Toup on Suidas, voce Σπερμολόγος, III. p. 152.

22. ἐν μέσῳ τοῦ Ἀρείου πάγου,] That is, *Paul standing (having been placed, σταθεῖς) before the Areopagites.* The place is put for the person.

MARKLAND.

22. *κατὰ πάντα*] These words must not be interpreted strictly, but *generally speaking*: for the reason which follows does not prove the Athenians to have been *superstitious* IN ALL THINGS; much less does it prove, what a learned man says, that *δαισιδαίμωνες* signifies *too much addicted to the conflicts of Demons*, when the proof of this assertion is taken from the words *Ἀγνώστῳ Θεῷ*, to an *unknown* God; the distinction between *Θεός* and *Δαίμων* being known to every body, and made by these very men, ver. 18, *Ἔβαν Δαιμονίαν* (not *Θεῶν*) *δασι καταγελαῖς εἶναι*, translated, *a setter-forth of strange Gods*, instead of *Demons*, who in the Heathen Theology were of an order much inferior to *Gods*. It is well known that the Adjective of the Comparative Degree, where it is put singly and without its Comparete, often signifies a strong *propensity* to, or even an *excess* in, any thing. This being premised, the place may be translated thus: *Ye men of Athens are, generally speaking, more than ordinarily addicted to superstition: for, as I passed over and took a view of the objects of your worship, I found an altar with this inscription, TO AN UNKNOWN GOD*. Some perhaps will fetch the words *τὰ σεβάσματα ὑμῶν* from ver. 23. and join them with *κατὰ πάντα* in this: *κατὰ πάντα [τὰ σεβάσματα ὑμῶν] ὡς δαισιδαίμωνες ὑμῶν Δεσπῶν*.

MARKLAND.

23. *Ἀγνώστῳ Θεῷ*.] These words, in conformity to the inscription, should be printed in capitals. *Dr. OWEN*.

25. The words *ὑπὸ χειρῶν ἀνθρώπων* were perhaps originally a gloss on the word *χειροποιήτοις* in the preceding verse. If they be left out, the sense will be full as good as it is at present. *Bp. PEARCE*.

26. *ἐξ ἐνὸς αἵματος*] So most Editions read. But *ἀνθρώπων* may be understood from *πᾶν ἔθνος ἀνθρώπων*: and some MSS. read *Ἐποίησέ τε ἐξ ἐνὸς πᾶν ἔθνος ἀνθρώπων*. Bengelius in *Gnom.*—The phrase is familiar both to the Greeks and Latins. See *Bp. Pearce* in loc.

*Ibid. ὁρίσας προτεταγμένους καιροὺς, καὶ τὰς ὁδοστίας τῆς κατοικίας αὐτῶν.*] i. e. *Hath determined the times—and the bounds of THEIR habitation*. But what sense is it to say, *the habitation of times*? Refer, therefore, *their, αὐτῶν*, to *ἀνθρώπων*, by putting *ὁρίσας—καιροὺς—κατοικίας αὐτῶν* in a parenthesis: *And hath made of one blood every nation of men to dwell on the face of the earth, and the bounds of their respective habitation (having ordered the fore-determined periods of each.) Pyle.*—Rather, *having fixed the appointed times and bounds of their habitation*. *Bp. PEARCE.*—*Mr. MARKLAND* reads *ὁρίσας—αὐτῶν* in a parenthesis. *J. N.*

28. καὶ ἴσμεν] Ἐν αὐτῷ, in the beginning of the verse, either must signify the same as ἐξ αὐτοῦ, δι' αὐτοῦ, for *by him* (or *from him*) we have life, motion, and existence; or one of those expressions must be understood after καὶ ἴσμεν, as καὶ ἴσμεν ἐξ αὐτοῦ, or δι' αὐτοῦ; otherwise the quotation out of Aratus, which is to prove that we were *created* by God, will not be argumentative, nor what follows, γένος οὖν, conclusive. At the end of ver. 27, put a colon after ὑπάρχουσα, not a full point. MARKLAND.

Ibid. Τοῦ γὰρ καὶ γένος ἴσμεν.] Perhaps St. Paul, in the expression ὡς καὶ τινες τῶν καθ' ἡμᾶς ποιητῶν, alluded to *Cleanthes*, who resided at *Athens*, and not to his countryman *Aratus*. In the fourth verse of *Cleanthes's* celebrated Hymn to Jupiter, we read, Ἐκ σοῦ γὰρ γένος ἴσμεν.— See H. Steph. Poesis Philosoph. p. 49. and Fabricii Bibl. Græc. vol. ii. p. 397. Bp. BARRINGTON.

Ibid. "And have our being." This too is from one of the Poets.

Ἐν σοὶ δ' ἴσμεν, καὶ ζῆν, καὶ μῆ.

Fragm. Alcestis apud Ennium, quarto, p. 288.

WESTON.

29. Γένος οὖν ὑπάρχουσι τοῦ Θεοῦ] i. e. If, then; *man* be God's handy-work, or creation, as your own Poet says; sure it must be absurd to imagine that *God* can be man's handy-work, or creation. MARKLAND.

Ibid. ἢ λίθῳ χαράγματι τέχνης] One would naturally expect ἢ λίθῳ χαράγματι, τέχνης καὶ ἐπιθυμίας ἀνθρώπου, like to engraving in gold or silver, or stone, of the device of man. I had query'd χειρουργήματι.

MARKLAND.

Ibid. ἐπιθυμίας ἀνθρώπου] F. ἐπιθυμίας, cupiditatis, in the Vulg. et Cant. which is the genuine Version, and so the Interpreter of Irenæus, who (instead of cogitationis, ἐπιθυμίας) has concupiscentiæ, ἐπιθυμίας, which Luke took from the LXX, whose phrase he always imitates, Dan. xi. 38. Mill, Proleg. 445.

30. ὑπεριδῶν] non respiciens. But perhaps, ὑπεριδῶν, subveniens, God relieving the times of ignorance. Hombergius.—ὑπεριδῶν, overlooking.

Dr. OWEN.

34. Δάμαρις] F. Δάμαλις, an Attic name of a woman, which we meet with Antholog. l. iii. 12. and Hor. l. i. Od. xxxvi. 17. Grotius.—It is observed that λ and ρ are often changed for each other, as Λίριον, liliūm; Ἰαγέλιον, fragellum; Λατialis, Latiaris; Clarilia, Patilia. Perhaps this name might be so changed in its progress into different countries.

Ibid. καὶ ἴτεροι σὺν αὐτοῖς] It may seem strange that, after he had mentioned at the beginning of the verse the *men* who believed, and afterwards



afterwards a woman, he should again return to the men, καὶ ἕτεροι. Hence it might be thought that St. Luke wrote καὶ ἕτεραι, especially as women commonly made an equal part of the converts. But there is no variation in the copies. MARKLAND.

## CHAPTER XVIII.

2. Πρίσκιλλαν] The true reading here, and ver. 26, is Πρίσκα, as it occurs 2 Tim. iv. 19. Casley's Preface to the MSS. in the King's Library, p. xvii.

5. κατήλθον, came down, as being from a more Northern part. See on xiv. 25. MARKLAND.

Ibid. συνέχειο τῷ πνεύματι] Read λόγῳ with the Alex. and other MSS. was affected with the word, which Silas and Timothy had said to him. So Jer. xx. 9, and xxiii. 9. ἐγενήθην ὡς ἄνθρωπος συνεχόμενος ἀπὸ οἴνου, like a man overtaken with wine. Bengelius.—συνείχετο τῷ λόγῳ, he applied himself with them closely to the word. Two MSS. have συνείργετο, he laboured with them in preaching the word. Dr. OWEN.

Ibid. συνέχειο τῷ πνεύματι—διαμαρτυρούμενος] I do not understand the common text, unless συνέχειο διαμαρτυρούμενος can signify συνέχειο διαμαρτύρεσθαι. The version, was pressed in the Spirit and testified, cannot be right, and is quite different from ἀπελθὼν ἀπήγγεστο, he went and hanged himself, or λαβοῦσα γυνὴ ἐνέκρυψε, a woman took and hid, and the like. One might think something had been wanting in the present copies, there being seemingly no reason why Paul should be συνεχόμενος τῷ πνεύματι (as some copies read) after the arrival of Silas and Timothy, any more than he was before. The Vulgate, translating it instabat verbo, pressed, or urged, the word, seems to have read ἐνέκειτο τῷ λόγῳ, which makes good sense. MARKLAND.

Ibid. συνέχειο τῷ πνεύματι] Read, with some MSS. λόγῳ, which reading Griesbach has introduced into the text; and translate, with Krebsius, magna orationis vi disputabat. GOSSET.

6. καθαρὸς ἐγὼ—πορεύσομαι] The Syriac, καθαρὸς ἐγὼ ἀπὸ τοῦ νῦν.—The Arabic, تَدِ الْأَيْمَانُ الْيَمَانِ عَلَى تِلْكَ الرَّاسِ الْيَمَانِ (καθαρὸς ἐγὼ) ἀπὸ τοῦ νῦν εἰς τὰ ἔθνη πορεύσομαι.—Others again after καθαρὸς understand εἰ μὴ: others, which seems more easy, join it with πορεύσομαι, I being clean, will from henceforth go to the Gentiles. Beza.—St. Luke seems to have written,

written, καθαρός ἐγὼ ἀπ' αὐτοῦ νῦν εἰς τὰ, &c. *I am clean from it; viz. from your blood: now I shall go to the Gentiles.* See ch. xx. 26.

*Bp. PEARCE.*

8. Κρίσπος δὲ, &c.] Δὲ in this place is *excepting*. However, though the Jews were in general so obstinate, *Crispus*, the ruler of the Synagogue, and his whole family, believed in Jesus: ἀκούουτες is put for ἀκουσῆαι, which is very usual. Had he intended otherwise, he would have written οἱ ἀκούσαντες. MARKLAND.

9, 10. Μὴ φοβοῦ, ἀλλὰ λάλει, καὶ μὴ σιωπήσης.] Carry on the sentence, and put a stop after μετὰ σοῦ in the tenth verse, *hold not thy tongue because I am with thee*: habes duo suis singula rationibus munita; alterum, nollet timore Paulus, sed loqueretur, quod ipsi adesset Jesus; alterum, neminem adorturum esse eum ut malo afficeret, quod multus Jesu esset in ista civitate populus. See *Lenpex* in Phalarid. Ep. p. 315. *Dr. GOSSET*.

13. ἀνακείθει τοὺς ἀνθρώπους] Here ἀνθρώπους with the article means, not *men* in general, but *the Jews* in particular. *He would fain persuade us Jews to worship God contrary to our law.* Comp. ver. 15. *Dr. OWEN.*

14. ἡ ραδιούργημα πονηρὸν] What the last word may be, I do not know. Beza says that the Arabic Interpreter read φανερόν. In one copy it is omitted. Either seems better than πονηρὸν, unless it may be read ραδιούργημα ἢ πονηρὸν. In a conjecture it is scarce worth while to seek for the difference between ἀδίκημα, ραδιούργημα, and πονηρὸν. If any one think otherwise, perhaps he may find it. However, Gallio hereby acquits Paul of any thing *villainous*. MARKLAND.—I strongly suspect that the word πονηρὸν was originally a gloss on the word ραδιούργημα: and the more so, as Hesychius, I find, explains ραδιούργος by the word πόνηρος. OWEN.

15. ζήτημά ἐστι περὶ λόγου καὶ ὀνομάτων] Better, περὶ ΛΟΓΩΝ, &c.

*Dr. MANGEY.*

17. πάντες οἱ Ἕλληνες] The words οἱ Ἕλληνες are wanting in the *Cambridge MS.* and in their stead *three* other MSS. read Ἰουδαῖοι, in my opinion right. *All the Jews took Sosthenes*, who had been *chief ruler of the Synagogue*, but was now a convert to *Christianity*, &c. which accounts for their rage. *Dr. OWEN.*

Ibid. οὐδὲν τούτων τῷ Γαλλίῳ ἔμελεν] Perhaps, οὐδὲ τούτων, scil. Ἕλληνων. The particle οὐδὲ is used in addition to something similar which went before, as if we should say, Γαλλίῳ οὐκ ἔμελε τῶν Ἰουδαίων, οὐδὲ τῶν Ἑλλήνων, *Gallio did not concern himself about the Jews, nor about the Greeks neither*; or perhaps in better English, *No, nor yet about the Greeks*: as in Luke xxiii. 14, 15, Ἐγὼ—οὐδὲν εὔρον ἐν τῷ ἀνθρώπῳ τούτῳ

αἴτιον· ἀλλ' οὐδὲ Ἡρώδης. *I found no fault in this man; no, nor yet Herod, viz. found any fault in him.* See the like expression, Exod. vii. 23. Demosth. in Mid. p. 144, ed. Taylor. Plutarch in Alcibiad. p. 201. E. and in Cat. min. p. 766. A. MARKLAND.

18. Πείσκιλλα καὶ Ἀκύλας, κειράμενος τὴν κεφαλὴν] The question is, who had a vow and was shaved, Paul or Aquila? Those who are for the latter, place (καὶ Ἀκύλας—to εὐχὴν) in a parenthesis, or between commas, that κειράμενος may connect with Aquila only; for which construction's sake the Writer seems (as Castelio and Grotius observe) to have named the wife before the husband; and so Hammond connects it: it follows, and *left them there*, viz. Aquila and Priscilla, at Cenchrea.—But others [as S. Petit, Var. Lect. i. 3.] understand it of Paul, so that the parenthesis should begin at (κειράμενος τὴν κεφαλὴν—εὐχὴν). *And he [Paul] came to Ephesus (and left them there, at Ephesus);* which appears from ver. 26. *Whitby*, et al.—Place therefore (κακείνους κατέλιπεν αὐτοῦ) in a parenthesis likewise; because otherwise Paul will be said to have left Aquila and Priscilla at Ephesus *before* he himself was gone from thence.

MARKLAND.

22. ἀναβάς,] scil. εἰς Ἱεροσόλυμα &c. *Dr. OWEN.*

25. καὶ ζέων τῷ πνεύματι, ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ Κυρίου, ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάννου] The baptism of John, we find c. xix. 2, was attended with very imperfect instruction, or divine illuminations. Yet, upon that foundation, Apollos, being a man of warmth and eloquence, is said here to have preached the doctrine of the Gospel *perfectly*. An unusual encomium given to natural abilities. But, if he taught perfectly, would one expect to find, in the next verse, that Aquila and Priscilla were obliged to instruct him *more perfectly*? All is clear, if we suppose οὐκ, from its likeness to the beginning of the next word, has been omitted, and that we should read ἐδίδασκεν ΟΥΚ ἀκριβῶς, *he taught the doctrine of Christ NOT perfectly, knowing ONLY the baptism of John.* Bp. *Sherlock*, ex ore. A like omission seems to have happened in Athenæus, Deipnos. lib. III. cap. 13. p. 91. where, speaking of some parts of certain shell-fish, he says that they are δυσκατέργαστοι, διὰ τοῖς ἀσθενούσι τὸν στόμαχον οἰκῆιοι. The sense shews that it should be ΟΥΚ οἰκῆιοι· the word οὐκ being omitted, because of the following οἰκ—*Hard of digestion, and therefore unfit for weak stomachs.* MARKLAND. MS.

27. συνεβάλεο πολὺ τοῖς πεπιστευκόσι διὰ τῆς χάριτος.] Distinguish, with the Syriac, at πεπιστευκόσι, that διὰ χάριτος may connect with συνεβάλεο, not *helped those who had BELIEVED THROUGH GRACE, but HELPED BY*

HIS

HIS POWERFUL GRACE *those who had believed.* Grotius, Castelio.—Or, perhaps, ΣΥΝΕΛΑΒΕΤΟ, *assisted those who had believed BY the preaching of the GOSPEL.* Hammond.

28. Εὐτόνως] There is no need of any alteration: but it is a wonder that among the conjectures ἐντόνως does not appear, when it might have been so well supported by Xenophon Ἑλληνικ. l. ii. p. 475. B. ἐντόνως ἔλεγον, αἰς οὐ χροῖ καθυφίσθαι, &c. and Pollux, iii. 24, 121. For in order to make the N. T. correct, the great aim seems to have been, *the alteration of the present text*; so that if all the copies had read ἐντόνως, the wantonness of criticism would scarce fail to suggest εὐτόνως. MARKLAND.

Ibid. τοῖς Ἰουδαίοις διακατηλέγχετο δημοσίᾳ] *He convinced the Jews publicly.* As I never could find ἐλέγχομαι, κατελέγχομαι, or διακατελέγχομαι in the N. T. in the Middle voice, which I believe too would have required, not τοῖς Ἰουδαίοις, but τοὺς Ἰουδαίους, as Dr. Hammond and P. Junius conjectured; I had guessed τοῖς Ἰουδαίοις διακατελέγχετο; where the Dative τοῖς Ἰουδαίοις would depend on διελέγχετο, as often: so that διελέγχετο τοῖς Ἰουδαίοις would be *he discoursed with the Jews*; but διακατελέγχετο τοῖς Ἰουδαίοις, *he reasoned or disputed against them.* Nor have I yet found any reason to alter my opinion; which is favoured by a MS. of Mr. Wetstein, which reads διακατηλέγχετο. If St. Luke had written καταδιελέγχετο, I imagine the language would have required τῶν Ἰουδαίων from the leading preposition.—There is another conjecture, τοὺς Ἰουδαίους ΙΔΙΑ κατήλεγε ΚΑΙ δημοσίᾳ, ἐπιδεικνύς, &c.; but I believe it is not true, as the change too is greater than in the former.—The word δημοσίᾳ, which follows, may belong to either part of the sentence.—At the end of the verse, εἶναι τὸν Χριστὸν Ἰησοῦν, should be translated that *Jesus is the Christ, or Messiah.* MARKLAND.

## CHAPTER XIX.

1. τὰ ἀνωτερικὰ μέρη, *the upper parts*, i. e. the more *Northern*, with respect to *Ephesus* or *Ionia*; from the antient notion, that the *North* was *higher* than the rest of the earth; whence κατήλθον, *descendebant*, of persons coming from *Macedonia* to a more *Southern* province, *Achaia*, ch. xviii. 5. where see. These ἀνωτερικὰ μέρη were (xviii. 23.) *Galatia* and *Phrygia*: to the inhabitants of the former he wrote a letter, and another to the people of a town of Phrygia, *Colossæ*; whom we call the *Colossians*, as the people of *Thessalonica* we call the *Thessalonians*; as if the towns were *Colossia* and *Thessalonia.* MARKLAND.

2. 'Αλλ' οὐδὲ—ἠκούσαμεν.] The sentence is elliptical. At full length it would stand thus: 'Αλλ' οὐδὲ, εἰ πνεῦμα ἅγιόν ἐστὶ ΔΘΘΕΝ, ἠκούσαμεν. They knew there was a Holy Ghost; *but they had not heard that the Holy Ghost was yet GIVEN.* See John vii. 39. To this sense the *Cambridge MS.* omitting εἰ, read originally: 'Αλλ' οὐδὲ, πνεῦμα ἅγιον λαμβάνουσιν τινες, ἠκούσαμεν. *Dr. OWEN.*

4, 5. 'Ιησοῦν ἀκούσαντες δὲ] So Beza, making δὲ in ver. 5, answer to μὲν in ver. 4, and the whole the words of Paul.—But, with Grotius, 'Ακούσαντες δὲ begins the sentence, as above, iii. 21.

7. 'Ἦσαν δὲ οἱ πάντες ἄνδρες ὥσει δεκαδύο] Our Version: *And all the men were about twelve.* But it should be pointed: 'Ἦσαν δὲ οἱ πάντες, ἄνδρες, ὥσει δεκαδύο, *But they were all men, about twelve.* If he had not intended this distinction, the ἄνδρες would have been quite needless, as may be seen by omitting it. So Mark vi. 44. The word ὥσει is doubted of as being unnecessary in so small a number as *Twelve:* But it is used in a smaller number, Luke ix. 28, ὥσει ἡμέρας ἐκλή. *MARKLAND.*

9. κακολογούνης τὴν ὁδὸν ἐκώπιον τοῦ πλῆθους,] The comma after τοῦ πλῆθους may be taken away, and put after τὴν ὁδόν. *MARKLAND.*

15. γινώσκω—ἐπίσταμαι.] The same distinction between these words is found in two places of Euripides, *Hippolyt.* ver. 380. τὰ χεῖρ' ἐπιστάμεθα καὶ γινώσκωμεν and *Iphig. in Taur.* ver. 491. *MARKLAND.*

16. κατακυριεύσας αὐτῶν, ἴσχυσε κατ' αὐτῶν,] The Alexandrian and other MSS. read κατακυριεύσας ἀμφοτέρων, approved of by *Milk*, Prol. 974. and *Bengelius* in Gnomon.

19. συνεψήφισαν τὰς τιμὰς αὐτῶν,] i. e. what they might have been sold for was computed. *MARKLAND.*

*Ibid.* καὶ εὖρον ἀργυρίου μυριάδας πέντε] In some MSS. χρεσίω is read for ἀργυρίου, to increase the value of the books which were burnt, and of the zeal of those who burnt them. Erasmus interprets it *quinquagies nummum*, and Castelio *quinquaginta millia nummum*; both of them understanding by *nummum*, *denarium*. But the *Romans* by *nummum* always understood sesterces, the fourth part of the *denarius*; and the former expression would denote five million of LL.S. the latter fifty thousand LL.S. Grotius, Hammond, Calmet, and others understand sicles, equal to *denarii*. See Pref. to the Rise and Fall of the Roman Empire, p. xxi. ed. 3. 1759. and Taylor in Marmor. Sandvicense, p. 29. and the Writer of the Acts, I suppose, meant so, viz. 50,000 Drachmæ or Denarii: in the *Roman style Ducenta nummum*, or 200,000 LL.S. In our money about £.1,600. In confirmation of this, ἀργύρια in Matt. xxvii. 9, denotes *Shakels*; for it is there

there a citation from Zachariah; and the Jews, for whom St. Matthew wrote, would easily understand it in the Prophet's sense. *Thirty Shekels*, they knew, was the price of a Slave in the Jewish Law, and that our Saviour was sold at the old valuation of a Slave.—But if that valuation was altered, then ἀργύρια in Matthew must signify the same as ἀργύρια in the Acts; and in the Acts according to the language of the times.—The *language* and the *thing* are difficult. In the language, ἀργυρίων might have been expected, as μυριάδες Ἰουδαίων, ch. xxi. 20; μυριάσιν ἀγγέλων. Heb. xii. 22; ἀργύρια being the word which expresses *pieces of silver*, as τριάκοντα ἀργύρια, Matt. xxvi. 15. But supposing no objection from the language, because of the LXX, and that we follow our Translation, *fifty thousand pieces of silver*; the difficulty will be, *what* pieces of silver are intended? Dr. Hammond thinks *Shekels* are meant, which seems very improbable; for though ἀργύρια were shekels at *Jerusalem*, yet it is not at all likely that at *Ephesus* a computation should be made by a *Jewish* coin. The same objection may seem to lie against the *Roman Denarius*, because it is well known from Cicero that in Asia sums were computed by the *cistophori*, a small piece of silver coin of near half the weight of a Roman *Denarius*: and it seems most probable, that the account should be made in the money of the country in which the thing happened. Now, setting each of these pieces at an English *groat*, the whole sum would amount to above 800*l.* sterling. So that I believe it should be read ἀργυρίων μυριάδας πέντε, and understood *fifty thousand pieces of silver* of the country coin, or *cistophori*. The reason of μυριάδες τοῦ ἔχλου, Luke xii. 1. is very different, because ὁ ἔχλος in itself contains a multitude, which ἀργύριον does not. MARKLAND.

21. ἔθετο—ἐν τῷ πνεύματι] viz. αὐτοῦ or αὐτοῦ (as Mark ii. 8. ἐπιγενοῦς ἐν τῷ πνεύματι αὐτοῦ) placed it in his spirit or mind, i. e. purposed, the same as ἐν τῇ καρδίᾳ, Luke i. 66. ἔθεν ἐν τῇ καρδίᾳ, Acts v. 4.

MARKLAND.

24. ναῶς ἀργυροῦς] These silver temples were of two sorts, either chapels for other gods in the great temple, or small models of the temple itself. Of the first sort we have instances in the temples of Babylon, as Isis, Herodotus, lib. i. c. 183. lib. ii. c. 63. The second was made for the curiosity and devotion of strangers, like the models of the *Santa casa* for the use of pilgrims. WESTON.

25. τοὺς περὶ τὰ τοιαῦτα ἐργάτας] Such as engravers, carvers, founders, statuaries, and all who were employed in making or embellishing Gods or Goddesses. MARKLAND.

27. κινδυνεύει ἡμῖν τὸ μέρος] By all means read ἡμῶν, *OUR craft*, as the Syriac and Arabic seem to have read. *Grotius*, and MS. Colbert.—Beza ill renders, *Istud quod nobis est peculiare*, for *hæc pars opificii nostri*, this branch of our trade. *Toup*, in *Suid.* par. III. p. 226.

Ibid. Θεᾶς Ἀρτέμιδος] Omit Θεᾶς, as the Vulgate, and *Mill*, *Prol.* 439.

Ibid. Ἀρτέμιδος ἱερὸν εἰς οὐδὲν λογισθῆναι, μέλλειν τε καὶ καθαιρεῖσθαι τὴν μεγαλειότητα αὐτῆς]. Read with a more emphatical gradation ΜΑΛΛΟΝ δὲ καὶ καθαιρεῖσθαι, &c. *in danger that not only our craft be set at nought, but also that the TEMPLE of the great goddess be despised, RATHER indeed that the majesty of the GODDESS herself be overthrown.* *Castelio*, with whom agrees MS. *Corcendoncensis*.—*Mr. Toup* says there is a solæcism in the construction, Τοῦτο τὸ μέρος κινδυνεύει—μέλλειν τε καθαιρεῖσθαι τὴν μεγαλειότητα. The *Alex. MS.* καθαιρεῖσθαι τῆς μεγαλειότητος, in the Genitive, which Syntax is confirmed by a writer in *Suidas*, voce Πατίκιος. Διὸ καὶ καθηρήθη ὁ Πραιποσίτιος τῆς τιμῆς: and *Olympiodorus* in *Excerpt.* apud *Photium*, p. 181, καὶ μὴ πειθόμενος Ἀττάλος Ἀλαρίχῳ καθαιρεῖται τῆς βασιλείας.—To remove the Solæcism in the sentence, he places a full point at λογισθῆναι. then reads, in the Indicative, ΜΕΛΛΕΙ ΔΕ καθαιρεῖσθαι ΤΗΣ ΜΕΓΑΛΕΙΟΤΗΤΟΣ ΑΥΤΗΣ, *So that not only this branch of our trade is in danger of being set at nought, but the temple of the Great Goddess to be despised: and she herself WILL BE DETHRONED from her majesty, whom Asia and all the world adore.* On *Suidas*, par. III. p. 225.

28. Μεγάλη ἢ Ἀρτεμις Ἐφεσίων.] This was the same as *acknowledging* the power and majesty of their Gods: or as *thanksgiving* for any great mercy received, as they supposed, by the God's means. See *Aristides*, *Serm. Suet.* II. twice, p. 292. Μέγας ὁ Ἀσκληπιός. *Arrian.* *Dissert.* I. 16. *Propertius*: *per MAGNUM salva puella Jovem.* Possibly this form may have been taken from the *Hebrews*. *David*, in the *Psalms*, often speaks so. MARKLAND.

31. δοῦναι ἱαντὸν εἰς τὸ θάλασσαν.] The expression is illustrated by several places of *Demosthenes De Corona*, and by *Plutarch* in *Camill.* p. 130. E. *Pelopid.* p. 382. C. and elsewhere. *Cicero* seems to translate it, when he says *se populo dedit*, pro P. *Sextio*, c. 58. MARKLAND.

33. Ἐκ δὲ τοῦ ὄχλου] i. e. οἱ δὲ ἐκ τοῦ ὄχλου, *some of the multitude.* So *xxi.* 16. with a double Ellipsis, τῶν μαθητῶν, for οἱ ἐκ τῶν μαθητῶν, *some of the disciples.* *Luke* *xxi.* 16. θανατώσουσιν ἐξ ὑμῶν, i. e. τοὺς οἱ τινὰς ἐξ ὑμῶν, *some of you.* See *Matt.* *xxiii.* 25. *But some of the multitude pushed forward Alexander, the Jews putting him forth.* *Beza* conjectures,

tures, that this is the *Alexander* who is mentioned 2 Tim. iv. 14. a violent enemy of Paul; and that the Jews put him forth to make an apology or speech to the people, in which he intended, without doubt, to have loaded Paul and the Christians with infamy and blame: but Providence interposed, so that he could not be heard. MARKLAND.

Ibid. Ἐκ δὲ τοῦ ὄχλου—Ἰουδαίων.] The text here seems to be faulty: at least it must be construed as if it had been written, Ἐκ τοῦ ὄχλου—προβάλλουτες αὐτὸν, οἱ Ἰουδαῖοι. *The Jews drew Alexander out of the multitude, putting him forwards.* Bp. PEARCE, Dr. OWEN.

Ibid. ἀπολογεῖσθαι τῷ δήμῳ.] *would have made an apology FOR the people.* So Arrian. Epict. II. 26. Bp. PEARCE.

35. Τίς γὰρ ἐστὶν ἄνθρωπος, &c.] He begins like an orator: *Ye men of Ephesus* [there is no need of all this clamour and repetition of, Great is Diana of the Ephesians] *FOR what man is there, &c.* This dropping of a preposition is frequently used where a person speaks in an *hurry*, or with great *earnestness.* MARKLAND.

Ibid. τίς γὰρ] There is something understood; γὰρ is often so used. See Matt. xxvii. 23. Acts ii. 15. γὰρ sæpe ponitur, omissâ præpositione, cujus rationem reddit. See Krebs. in Lex. Dr. GOSSET.

37. Ἡγάγετε κ. τ. λ.] Ye have brought us these men as *criminals*; which is the signification of ἀγαγεῖν. Mark xiii. 11. ὅταν δὲ ἀγάγωσιν ὑμᾶς παραδίδουτες. From this verse it appears what crimes were punished at Ephesus by the perpetrator's being exposed to the wild beasts, viz. *Sacrilege* and *Blasphemy* of Diana. MARKLAND.

Ibid. ὑμῶν] If this reading could be depended upon, it might seem to favour a suspicion that this γραμματεὺς, as well as some of the *Asiarchæ*, was a favourer of St. Paul. But some antient copies have ἡμῶν. He seems to have been a person of very good sense. *Talis cum sies, O utinam noster fores!* MARKLAND.

38. πρὸς τινα λόγον ἔχωσιν.] Clearer πρὸς τινὰς—λόγον for τι, as elsewhere, and it is expressed xxiv. 19. εἴ τι ἔχομεν πρὸς με, the same as λόγον ἔχομεν. See Matt. v. 23, where it is ἔχει τι. MARKLAND.

Ibid. ἀγοραῖοι ἀγοῦνται] F. ἀγοραὶ ἢ ἀγοῦνται, *courts are open for HIM.* Cic. pro Cluentio, CUI *fora multa restarent.* Chishull, Antiq. Asiat. Par. II. p. 5.—But οἱ for ILLI is never used in the sacred writings, rarely in the profane, unless by the poets and Ionic writers, and later authors of the time of Ælian, &c. See Perizon. Resp. ad Notit. de Morte Judæ, p. 104. Read, ἀγόραιοι, *COURT DAYS are kept*, as was first observed by Camerarius, then by Beza, Piscator, Is. Casaubon on Theoph. Char. c. vi.

Grotius,



Grotius, Salmasius, de Modo Usurar. p. 71, &c.—From the words ἀγοραιοὶ ἀγορεύει, and ἀνθύπατοί εἰσιν, it may be conjectured that the Proconsul was at this time at Ephesus, in the office of his provincial jurisdiction: which Proconsul, while he was performing this part of his office, is said ἀγεῖν τὸν ἀγοραῖον, to act the part of the man of business in the forum, Josephus, Antiq. Jud. lib. xiv. c. x. § 21. p. 634. ed. Hudson. ἀνθύπατοί εἰσιν is like νόμοι εἰσὶν in Demosth. De Cor. p. 15. ed. Oxon. MARKLAND, MS.—But in ἀγοραιοὶ εἰσὶν understand ἡμέραι, the courts are open.—The Vulg. interprets *conventus forenses aguntur*; where *forenses* is improperly added, the Latin writers using *conventus* for *forum*, who say, *conventum agere*, but never *conventum forensem agere*. Gronov. Obs. l. iii. c. 22.—Though there may be some difficulty in the language, the sense is plain: “If therefore Demetrius and his fellow-artisans have any complaint (have any thing to say, λόγον ἔχουσι) against any man, ye all know that there are *Roman* court-days held, and that there is a *Roman* Proconsul: let them say what they have to say, before him. But if ye want to be informed concerning any other matter (*i. e.* such as does not come under the cognisance of the Romans) it shall be explained to you in one of our lawful assemblies, not such an one as of to-day, which is more like a *Sedition* than a *Lawful Assembly*, &c.” He distinguishes between those things which were cognisable by the *Romans*, and those which were of their own αὐτονομία. Two of these last were hinted in ver. 37; viz. *Sacrilege* and *Blasphemy*. As to the former, Gallio in ch. xviii. 14, confines his own power to ἀδικησα, *injustice* or *injury* in *Property* or *Persons*, and βλάβη ἢ φθορά (if the text is not faulty there) such as *Treason*, *Murder*, *Sedition*, &c.—Ἀνθύπατοί εἰσιν I take to mean no more than ἀνθύπατος εἶναι in the oratorical way of speaking: of which there are many instances in the Antients, in the Speeches in Livy particularly, and many in Cicero. Ἀγοραιοὶ (sc. ἡμέραι) I would translate *Roman court-days*; because ἀγορὰ in a *Judiciary* sense denotes *Roman* here, and xvi. 19, εἰλκυσαν εἰς τὴν ἀγορὰν, which signifies, that the Magistrates, before whom Paul and Silas were dragged to appear, were of *Roman* appointment. MARKLAND.

40. Καὶ γὰρ κινδυνεύομεν ἐγκαλεῖσθαι σίλαστος περὶ τῆς σήμερον, μηδενὸς αἰτίου ὑπέρχοντος περὶ οὗ δυνασόμεθα ἀποδοῦναι λόγον,] I believe this verse cannot be understood as it is now read and pointed. Our Interpreters acted artfully when they translated περὶ οὗ *whereby* (which it never does, nor can signify); as if it had been δι' οὗ, ἀφ' οὗ, or ἐξ οὗ, *by which*, or *from which*: οὐ quam, *Beza*, as if it had been δι' δ. whereas περὶ οὗ signifies

signifies *concerning which*, or something synonymous; and is not the sense here. It is to be observed, that *περι* before *οὐ* is in several MSS. placed before *τῆς συσίροφῆς*, and instead of *οὐ* is read *οὐ*, which being followed by *δυνησόμεθα* induces me to think that the last syllable of *οὐδὲ* has been lost in the first of *δυνησόμεθα*. The whole thus: *καὶ γὰρ κινδυνεύομεν ἐγκαλεῖσθαι σάσεως περὶ τῆς σήμερον [ΕΚΚΛΗΣΙΑΣ], μηδενὸς αἰτίου ὑπάρχοντος· ΟΥΔΕ δυνησόμεθα ἀποδοῦναι λόγον ΠΕΡΙ ΤΗΣ συσίροφῆς ταύτης.* For we are in danger of being called in question of sedition for this day's meeting, there being no reason for it: nor shall we be able to give an account of this riotous concourse. Το ἢ ἔννομος ἐκκλησία, the assembly convened according to law, is opposed ἢ σήμερον ἐκκλησία, this day's assembly: by which is truly hinted that this last is *ἀνομος*, not according to law.—*Λόγον περὶ τῆς συσίροφῆς*, as 1 Pet. iii. 95. *λόγον περὶ τῆς ἐλπίδας*. Matt. xii. 36, *ἀποδώσουσι περὶ αὐτοῦ λόγον*.—The Vulgate translates the passage, *cum nullus obnoxius sit de quo, &c. there being no criminal concerning whom, &c.* He took *αἰτίου* from the Nominative *αἴτιος*, which he renders *obnoxius*, not from *αἴτιον*, the same as *αἰτία*. MARKLAND.

## CHAPTER XX.

3. *αὐτοὺς λόγῳ πολλῶν*] Or, *ἀδελφούς λόγοις πολλοῖς*. Dr. MANGHEY.

3. *Ποιήσας κ. τ. λ.*] The *nominative ποιήσας* is here put absolute for the *dative ποιήσασθαι*. So Xenoph. *βουλόμενος δέ τινα* &c. *Cyrop.* p. 325. ed. Hutch. Dr. OWEN.

4. *ἄχρι τῆς Ἀσίας*] Dr. Mill suspected these words because they are not in the Æthiopic Version: I see they are wanting in some other copies too; and with good reason. For how could the seven persons here mentioned accompany (*συνέπεισθαι*) Paul as far as Asia, who left him behind (ver. 5.) in Macedonia? The accompanying here mentioned was only from Hellas to Macedonia or Philippi, where they left Paul and Luke, and went to Troas. Whether all the Seven went into Syria and to Jerusalem with Paul, it is not said; He who wrote these words, *Ἀχρι τῆς Ἀσίας*, thought, belike, that they went no farther than Troas. But Trophimus is at Jerusalem, ch. xvi. 29; and Aristarchus, above two years and a half after this, was with Paul in his voyage to Rome, xxvii. 2. MARKLAND.

Ibid. *Γάϊος Δερβαῖος, καὶ Τιμόθεος*] Read, *Γάϊος, Δερβαῖος καὶ Τιμόθεος, and of Derbé Timotheus*. For Gaius, as well as Aristarchus, is, ch. xix.

29, said to be a Thessalonician, who is here called a Derbean; and Timotheus, who was *certainly* a Derbean, as appears ch. xvi. 1. has, as it stands now, no country named. *Wall*, Critical Notes, p. 253.—Timotheus seems to have been of Lystra, from c. xvi. 1. Others make the two first to be Thessalonicians; Grotius all four.—If Timothy was of Derbe, the Author would certainly have written *καὶ Δερβαῖσι, Γάϊος καὶ Τιμόθεος*, as he does twice more in this verse, concerning Aristarchus and Secundus; and of Tychicus and Trophimus. MARKLAND.

4, 5. Ἀσιανοὶ δὲ, Τυχικὸς καὶ Τρόφιμος. Οὗτοι προελθόντες] As οὗτοι is redundant, we had better join the two last with it: *But Tychicus and Trophimus of Asia, these being gone before, waited for us at Troas.* Beza.

8. οὐ ἦσαν] Rather οὐ ἤμεν, which is the reading of several MSS. and approved by the most eminent Critics. Dr. OWEN.

9. Εὐτυχος] Better Εὐτυχής, no uncommon Greek name. Grotius.—Εὐτυχος in Artemidorus iii. 28. *Wolffius*, Not. Philol.

Ibid. καταφερόμενος ὑπνω] Beza's MS. has καταχόμενος, which seems to be an explication of some other word, not of καταφερόμενος, when κατανεχθεὶς ὑπὸ τοῦ ὕπνου follows in the same sentence. καταφερόμενος I believe is faulty, there being no great difference, except in the Tenses, between καταφερόμενος and κατανεχθεὶς ἀπὸ τοῦ ὕπνου. Perhaps it was written καταγόμενος. MARKLAND.—Qu. might not the original have been καταφρούμενος ὑπνω? And is not κατανεχθεὶς ἀπὸ τοῦ ὕπνου a marginal gloss, explanatory of it? Dr. OWEN.

Ibid. ἀπὸ τοῦ τριπέλου] from the ὑπερῶν, ver. 8, whose window looked towards Jerusalem. And as the young man fell from *this* window, it seems as if he was at *first* very devout. Dr. OWEN.

9. διαλογομένου τοῦ Παύλου ἐπὶ πλείον, κατανεχθεὶς] Better to join ἐπὶ πλείον το κατανεχθεὶς, *oppressed more and more with sleep he fell down.* ERASMUS.

11. οὕτως ἐξῆλθεν.] Οὕτως answers here to τότε, *tum demum*. And so Rom. xi. 26. 1 Thess. iv. 17. Rev. iii. 5. Xenophon uses it in the same sense, *Cyrop.* lib. viii. p. 430. ed. Hatch. 8vo. Dr. OWEN.

13. ἢ διατεταγμένους] F. ἢ διατεταγμένων, *it was determined.* P. JUNIUS.

17. τοὺς πρεσβυτέρους τῆς ἐκκλησίας.] Irenæus III. 24. says, that St. Paul called together not only the Elders of the Church of Ephesus, but likewise the Bishops and Presbyters of the neighbouring cities; which is confirmed by ver. 25 of this chapter. The silence herein of St. Jerome, Theodoret, Chrysostom, Oecumenius, and Theophylact, is of no weight against the positive testimony of Irenæus; nor all of them put together, if

if Irenæus were at their head, of any weight against these words, ver. 25. and now behold I know that all you among whom I went about (διήλθον) preaching the kingdom of God, will not see my face any more. The words *ὑμῖς πάντες ἐν οἷς διήλθον*, which cannot possibly be applied to the Ephesians alone, clearly prove what Irenæus said; which would have been certain, though perhaps more obscure, even without his testimony. The case seems to have been, that St. Paul sent to the Ephesians; and they (probably at his desire, for he could not conveniently send a messenger to each city) to the rest. This, I believe, will solve every difficulty that can be raised concerning this passage. See Whitby's Preface to the Epistle to Titus. MARKLAND.

19, 20. ἐν ταῖς ἐπίβουλαῖς τῶν Ἰουδαίων. Ὡς οὐδὲν ὑπεσπιλάμην, &c.] i. e. κατ' οὐδὲν τῶν συμφερόσων. Before Ὡς perhaps ἐπίσπασθε is to be repeated, and a less stop to be put before it. The Genitive τοῦ seems to depend upon ὑπεσπιλάμην being resolved into another Verb and a Substantive, ἐπισησάμην ὑπεσπίασθαι τοῦ μὴ ἀναγγεῖλαι, &c. And so ver. 27, where indeed *ἐνικα* may be understood before τοῦ. But I question whether it can be so in this 20th verse; perhaps it may, as ver. 30. See on ver. 27. MARKLAND.

20. Ὡς οὐδὲν ὑπεσπιλάμην τῶν συμφερόσων, τοῦ μὴ ἀναγγεῖλαι ὑμῖν] The comma after *συμφερόσων* place after *ὑμῖν*, agreeable to ver. 27. *I concealed nothing, in declaring to you what was profitable for your salvation.*

Bois, Collat. Grotius.

20, 21. διδάξαι ὑμᾶς δημοσίᾳ καὶ κατ' οἴκους, &c.] This may be thus joined and pointed: διδάξαι ὑμᾶς, δημοσίᾳ καὶ κατ' οἴκους διαμαρτυρόμενος, Ἰουδαίοις τε καὶ Ἑλλησι, τὴν, &c. MARKLAND.

22. δεδεμένος τῷ Πνεύματι] Theophylact and Oecumenius place the comma after *δεδεμένος*, and connect τῷ Πνεύματι with what follows: *being bound, I go by the spirit to Jerusalem.* Or, *I go by the spirit to Jerusalem TO BE bound*, for *δησόμενος*. Beza.—ΔΕΔΟΜΕΝΟΣ τῷ Πνεύματι, *committed to the spirit*, as *παραδεδομένοι τῇ χάριτι*, Acts xiv. 26. xv. 40. Sam. Battier, in Bibl. Brem. clas. vi. Fasc. i. p. 94. who observes that the Holy Spirit does not *bind* a man, but sets him free. We say, he binds with the chains of Love. So of Thersander beholding the beautiful Leucippe, Achilles Statius says, *εἰσὶήκει τῇ Δία δεδεμένος*, l. vi. *stabat obtutu illo vinctus*. Kypke.—Perhaps: *In my MIND already bound*, presaging his imprisonment. Dr. MANGEY.

24. Before *τιμῶν*, I believe, *οὕτω* is understood, to which answers *ὡς*: as in Josephus *Antiq.* xvi. 4. § 3. *οὐχ οὕτως ὁ βίος ἡμῶν τίμιος, ὡς ἔχειν, &c.* Those who think *μετὰ χαρᾶς* genuine, may add them after *δρόμον μου*.

MARKLAND.

27. Οὐ γὰρ ὑπεσειλάμην τοῦ μὴ ἀναγγεῖλαι ὑμῖν] If ἔνεκα be understood before τοῦ, the literal translation will be, *for I have not drawn back, for the sake of not to have declared to you the whole will of God, i. e. so as not to have declared, so as to excuse myself from having declared, &c.* and so perhaps in the 20th verse, *that in nothing serviceable to you I have drawn back, for the sake of, &c.* ὑπεσειλάμην, sc. ἑμαυτὸν, because it is a Middle verb, and therefore I understand κατὰ before οὐδὲν: ὡς [κατ'] οὐδὲν τῶν συμφερόντων [ὑμῖν] ὑπεσειλάμην [ἑμαυτὸν], [ἔνεκα] τοῦ μὴ ἀναγγεῖλαι, &c. In both places, if ὡς had been written instead of τοῦ, it would have been more perspicuous to us moderns, though perhaps not better Greek. MARKLAND.

28. διὰ τοῦ ἰδίου ἄΙΜΑΤΟΣ.] An expression, explanatory of αἵματος, occurs in Tibullus, lib. I. 1. p. 72.

Te semper, natamque tuam te propter, amabo,

Quicquid agit, SANGUIS est tamen illa tuus.

But there is one still more analogous in the Alexander of Lucian, ed. Reitz. tom. ii. p. 225:

Εἰμι Γλύκων, τρίτον ἄΙΜΑ Διὸς, φάος ἀνθρώποισι. Dr. S. HENLEY.

29. ἀφιξίν μου] *After my departure.* The words are plain, but the sense ambiguous: and ἀφιξις generally signifies not a *departure from a place*, but *the coming to one*. What if we read, ἀφισιν, *dimissionem, προς τὸν Κύριον*, as ἀπολύειν, Luc. ii. 29. Paul was uncertain whether life or death should attend his journey to Judea. Beza, ed. 5.—There is no need of any change: ἀφιξις is used for *departure* by the purest Greek writers. Thus *Dionys. Halic. A. R. Lib. I. περὶ τῆς Ἡρακλείους ἀφιξίως εἰς Ἰταλίαν διελθεῖν*. De Herculis discessu in Italiam loqui. So also Herodian, lib. ii. μετὰ τὴν ἀπ' Ἰλίου εἰς Ἰταλίαν ἀφισιν. Post discessum ab Illo in Italiam. Palaiet.

32. ἡγιασμένοις πασιν] The last word seems superfluous. Chrysostom omits it. Beza's MS. reads τῶν παντῶν, joining these words, I suppose, to the verse following. πασιν τοῖς ἀγίοις often occurs in the Epistles: whence perhaps this may be defended.—Ἐπιθύμησα is, I have been so far from *taking* any man's money, that I have not so much as *desired* it. What he relates, ver. 34, is surprising, viz. that he maintained, by his own labour, not only himself, but likewise those who were with him, who sometimes were not a few; to which purpose is what he tells the people of *Thessalonica*, 1 Thess. ii. 9, of his working night and day, that he might not be burthensome to any of them; and so 2 Thess. iii. 8. which circumstance, perhaps, is not often considered by us in the life of this wondrous man. MARKLAND.—But his single labour as a tent-maker could not maintain

maintain many. All did somewhat. All would not be poor and at the same time idle and helpless. Such he orders not to be relieved. G. ASHBY.

34, 35. ὑπηρετήσαν αἱ χεῖρες αὐταί. Πάντα] Connect ὑπηρετήσαν—πάντα, sub. κατὰ have ministered IN ALL THINGS to my necessities, as 1 Cor. ix. 25. x. 33. Eph. iv. 15. Beza.—Πάντα has nothing to do at the beginning of ver. 35, because he is speaking of one duty only, viz. that of helping others who cannot help themselves. There are many instances of ὑπηρετεῖν πάντα in the best Greek writers. MARKLAND.

35. Πάντα ὑπέδειξα ὑμῖν,] To make the application close and pertinent, the word πάντα must be taken here in the sense of πάντως, omnino. By labouring thus myself, I have particularly shewed you, that so labouring ye ought, &c. Xenophon uses the word in the very same sense: ὅτι σύννοια ἑμαυτῷ ΠΑΝΤΑ ἑνευσμένος αὐτόν, pudet me mihimet esse conscium, illum a me omnino deceptum esse, Cyr. Exp. lib. i. p. 24, &c. ed. Hutch. Cantab. 8vo. Dr. OWEN.

Ibid. τῶν λόγων] Read with several MSS. τοῦ λόγου, as μνημονεύετε τοῦ λόγου, John xv. 20. Bengelius in Gnom.

36. Θεῖς τὰ γόνατα αὐτοῦ] I would rather read αὐτοῦ, illic, there, in the room where they were, because the expression, Θεῖς τὰ γόνατα, is commonly put without the relative: See Mark xv. 19. Luke xii. 41. several times in the Acts. MARKLAND.

## CHAPTER XXI

1. αὐτῶν] F. ἀδελφῶν. Dr. MANGEY.

4. ἔλεγον διὰ τοῦ Πνεύματος] Put a comma after ἔλεγον, and translate it inspired (the same as ἐν τῷ πνεύματι) as xi. 28. not, by the command of the Spirit: which I mention, because of a mistake into which myself, and perhaps others may have fallen; that Paul's behaviour in the 13th verse is not consistent with the 4th; which would have been true, if διὰ τοῦ Πνεύματος had signified by order of the Holy Ghost: whereas it only signifies by revelation of the Holy Ghost, and what follows is no more than their advice. Διὰ often signifies ἐν: in the Spirit, i.e. inspired. MARKLAND.

7. τὸν πλοῦν διανύσαντες] How can they be said to have finished their course, when it appears they were only in the midst of it? Perhaps, read, διαναύσαντες, for Hesychius explains διαναῦσαι by διαπλεῦσαι, Having sailed from Tyre, we arrived at Ptolemais: then rightly follows κατηγήσαμεν, as c. xxviii. 13. or κατέβημεν, as in MS. Alex. which, perhaps, should

should be *κατήχθημεν*, as c. xvii. 3. *Hammond*.—I believe St. Luke could write no other than τὸν πλοῦν διαπίσωτες, &c. *But we, in order to finish our voyage (or, the sailing part) from Tyre came to Ptolemais—and the next day to Cæsarea.* Here the ἰ πλοῦς, *the sailing part* of their journey, ended, and not before; Cæsarea being the nearest port to Jerusalem; to which whoever came by sea, landed at Cæsarea. See xviii. 22. Oecumenius: ὁ λέγει τοῦτο ἐστὶ· μὴ εὐρίσκουσιν πλοῖον ἀπερχόμενον εἰς Καισάρειαν, ἀλλ' εἰς Φοινίκην, ἀνήλθομεν εἰς αὐτὸ. There was no fear of their being able to hire a vessel at Tyre, to carry them to Cæsarea; because Tyre abounded with shipping. Ἐξελθούσας, ver. 8, is *having gone out of the town*, having left Ptolemais, as ver. 5; and ἤλθομεν *we came*, viz. by *Sea*, as ver. 1, of this chapter. xxvii. 8. xxviii. 13. The signification of these two words ἐξελθούσας and ἤλθομεν not being well considered, I fancy, is the reason of its having been thought that Paul and his companions went *by land* from Ptolemais to Cæsarea; which is certainly false, and apparently would have been very foolish in them. MARKLAND.

8. (τοῦ ὄντος ἐκ τῶν ἐπὶ τὰ)] The article τοῦ, which is quite unnecessary, seems to have been repeated from the end of the foregoing word, εὐαγγελιστοῦ; just the contrary to what, I believe, has happened Mark i. 1; where see the note. MARKLAND.

13. Τί ποιεῖτε, κλαίουσας, &c.] So I would distinguish. It seems to be taken from the vulgar manner of speaking, the same as τί κλαίετε. So Mark xi. 5. τί ποιεῖτε λύουσας τὸν πῶλον; i. e. τί λύετε. Of the same kind is that of Theophrastus *Charact.* ix. Τί βούλουσαι λογοποιούσας: *what they mean by making stories.* It follows in this verse, ἐγὼ ΓΑΡ οὐ μόνον, &c. where γὰρ gives the reason of a proposition understood, *ye give yourselves and me all this trouble to no purpose: FOR I am ready, &c.* as if he had said, *what do ye talk of my suffering BONDS at Jerusalem?* I am ready to suffer even DEATH *for the name* (i. e. *for the sake*) of the Lord Jesus. See chap. xix. 35. MARKLAND.

15. ἀποσκευασάμενοι] F. ἀνασκευασάμενοι, *when we had packed up our things*; the more usual word. P. Junius.—Several copies read ἐπισκευασάμενοι.—In the Greek there is such a variety of readings, that it is impossible to know which of them, if any, was from the Author. ἐπισκευασάμενοι, *instructi, εὐτρεπισθέβητες, being prepared, or got ready* in order to the journey, has the most patrons. *To take up our carriages*, might be a good expression at the time our Version was made: but at present, I believe, there are but few who can understand it. The word *carriages* seems to imply that they had *carts*, or other conveyances to carry baggage.

But

But it may be doubted whether these persons had any other carriages than their own *shoulders*, and perhaps a *stick* or *pole*, upon which each carried his own bundle; to which custom is applicable the expression *Galat. vi. 5. ἕκαστος τὸ ἴδιον φορτίον βαστάσει, every man shall carry his own burthen.* The Cæsareans indeed, who went with them, might *possibly* have such conveniences; but that is more than we know. MARKLAND.

16. ἀγούεις—Μνάσων, &c.] Two capital MSS. read here ἀγούεις ἡμῶς—Μνάσων, *bringing us to one Mnason, &c.* which is far preferable to the present reading. DR. OWEN.

Ibid. Μνάσων, &c.] The direct construction would have been ἀγούεις Μνάσωνά τινα, Κύπριον, ἀρχαίου μαθητῆν, παρ' ᾧ ξηνοθώμεν, instead of which, Luke chooses the figurative way of writing, as he often does, understanding Μνάσωνά τινα, and throwing all the rest into the Dative case, to make it agree with ᾧ: ἀγούεις Μνάσωνα παρ' ᾧ Μνάσωνι τῷ, Κυπρίῳ, ἀρχαίῳ μαθητῇ, ξηνοθώμεν. Somewhat like that of Virgil, *Urbem quam statuo, vestra est*; that is, [*Urbs*] *quam urbem statuo, est vestra.* Τῶν μαθητῶν for τινῶν ἐκ τῶν μαθητῶν, as was noted on xix. 35. MARKLAND.

22. Τί οὖν ἰσθί;] As 1 Cor. xiv. 26. The Latins have the same expression, *Quid ergo est?* used by Horace *Epist. ad Pison.* Cicero *Famil. v. 10.* Livy xlv. 22. We should say, *How stands the case then?* To which the following sentence is always an answer. MARKLAND.

24. ὡν κατήχησαι περὶ σοῦ οὐδὲν ἰσθί,] So I point it: the construction I take to be this: ὅτι οὐδὲν [τούτων] ὡν (for ᾧ) κατήχησαι περὶ σοῦ, ἰσθί: For what reason can be given why ὡν is the Genitive Case, but that it is drawn into that case by the preceding word τούτων understood? *That none of those things which they have heard concerning thee, is, or exists, i. e. real or true.* The version is good sense, but the Construction only can shew the reason of it. It may be so or otherwise, xxv. 11, because κατήχησαι governs a Genitive, which κατήχησθαι does not. MARKLAND.

25. μηδὲν τοιούτων] Perhaps Luke wrote μηδὲν τοιούτων, *none of such things.* BR. PEARCE.—Μηδὲν—ἢ μὴ may well be left out. DR. OWEN.

31. τῷ χιλιάρχῳ τῆς σπείρης, *to the chief captain of the band.*] The version does not seem to answer to the Greek word χιλιάρχῳ; which properly determines the extent of this Officer's command, viz. *over a thousand men*, as ἑκατόνταρχος, *centurio*, *over an hundred men.* Why should we not enrich our own language with a new word, *to the Chiliarch?* We say *Patriarch, Tetrarch*: though it may be objected, perhaps, that those words end in -ης, *παιτριάρχης, τετραρχης.* But this objection does not lie against Ἐξάρχῳ, whom we call the *Exarch* of Ravenna, and *μόναρχος, a monarch.*



*monarch*.—It may be enquired farther; how a person can be called *χιλίαρχος* of the *σπεῖρα*, *cohort*, when the *cohort* consists of but 500 men? In answer to this, Joseph. B. Jud. V. 5. § 8, relates that there was always a *τάγμα*, a *legion* (suppose 5000) of Roman soldiers in garrison, in this tower of Antonia. It may reasonably be supposed that there were no more than a *cohort* (500) upon duty at a time, who here, and in the Evangelists, are called emphatically ἡ *σπεῖρα*, *the cohort*, meaning *the cohort upon duty*. These might be, and probably were, commanded by their own *χιλίαρχος*. So that I would translate it, to the *Chiliarch*, the commander of the *Cohort*; for that this Lysias was a real *χιλίαρχος*, appears from those places afterwards, in which he is so called. And he might be upon duty with half his *Regiment*. MARKLAND.

37. Ἐλληνιστὶ γινώσκεις;] The chief captain heard Paul speak Greek: what occasion was there to ask him, if he could speak it? He says, expressly, *I perceive thou speakest Greek. Thou art not then that Egyptian, who stirred up and leddest into the wilderness four thousand men*. Is. Voss. Resp. ad tert. P. Simonis Object. in support of a wild system, that Greek and Latin were the only vernacular tongues of Jerusalem at this time; which is confuted by this very place, ver. 40, where it is said the people attended to him, because he spoke in the Hebrew or Syriac tongue. The sense of the place, however, may be as Vossius gives it; but he draws a wrong conclusion from it.—The question implies admiration. Dr. OWEN.

38. ἀναστατώσας] Our version of xvii. 6, οἱ ἀναστατώσαντες, *that have turned the world upside down*, may perhaps be defended from Hesychius, Ἀναστατώσας ἀνατρέπουσας, if ἀναστατέω and ἀναστατώω signify the same thing. But here it makes ἀναστατώσας a Neuter, *who madest an uproar*: whereas it seems to be Active, and to have after it τοὺς τετρακισχιλίους ἄνδρας, *the four thousand men*. Other Versions are *tumultum concitasti*, Vulgat. whence perhaps ours was taken; and *in seditionem concitasti*, Beza; which makes good sense, if it can be proved. Οἱ τὴν οἰκουμένην ἀναστατώσαντες, c. xvii. may mean the same thing as κινούσας στάσιν (or στάσεις) πᾶσι τοῖς Ἰουδαίοις κατὰ τὴν οἰκουμένην, xxiv. 5. i. e. *causing disturbances (or dissensions) to all the Jews in the world, or Roman empire*. Στάσις in this history seems often to signify no more than *dissension*, or *difference of opinion*. See xv. 2.—The stop after οὗτοι in xvii. 6, may be taken away. MARKLAND.

39. ἄνθρωπος Ἰουδαῖος] So chap. xxii. 3. ἄνθρωπος Ἰουδαῖος. But verse 25, he calls himself ἄνθρωπον Ῥωμαῖον: and if he had called himself ἄνθρωπον Ταρσία,

Ἰουδαία, or ἄνθρωπον Κίλικα, all four had been equally true: the first, respecting his *Religion*; the second, his *Privilege*, or what Cicero calls his *Condition*; the third, the *city* in which he was *born*; and the fourth, his *native country*. But I believe he never calls himself simply Ἰουδαῖον, because that might imply that he was born in *Judæa*; and though Lysias calls him simply Ῥωμαῖος, chap. xxii. 27. 29. yet it is plain that the word πολίτης, *citizen*, is understood, because Paul had told him before that he was Ταρσεύς, of *Tarsus* in Cilicia, and γεγεννημένος ἐν Ταρσῷ, xxii. 3. though indeed that might not be understood by Lysias, because it was spoken in Hebrew. The expression ἡμῖς φύσει Ἰουδαῖοι, which he makes use of Galat. ii. 15. concerning *himself*, is no objection to what I have here said; St. Paul being φύσει Ἰουδαῖος, a *Jew by birth*, as being born of *Jewish* parents, citizens of Tarsus. MARKLAND.

Ibid. οὐκ ἀσήμου πόλεως] It is scarce worth mentioning, that Achilles Tatius, lib. viii. p. 465. borrows from this place, ἐλεύθερός τε ὢν, καὶ πόλεως οὐκ ἀσήμου. So he does in other passages. Euripides *Ion*. ver. 8. Ἔσθιν γὰρ οὐκ ἀσημος Ἑλλήνων πόλις. MARKLAND.

## CHAPTER XXII.

1. Ἄνδρες ἀδελφοί, καὶ πατέρες] An address to two ranks of people: not, as the English Version, to three, *Men, brethren, and fathers*. So ii. 29, Ἄνδρες ἀδελφοί, our Version ill renders *Men AND Brethren*, the same who are, at ver. 14., called Ἄνδρες Ἰουδαῖοι. See before vii. 2. xiii. 15. 26.—The want of attending to this construction has occasioned KAI OI to be inserted in the MSS, and Editions, in Acts xv. 23, Οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι [KAI OI] ἀδελφοί, instead of οἱ πρεσβύτεροι ἀδελφοί, *the Apostles and Brother-elders*, as the Vulg. Irenæus, and the best MSS. read. See *Mill*, and *Potter* on Church Government, p. 317.—In the same words Stephen addresses the *Sanhedrim*; Brethren and Fathers, vii. 2: *Brethren*, because both Stephen and they were *Jews*; *Fathers*, I suppose, because of their *age* and *authority*: in which sense I do not find the word in the N. T. except in these two places. Paul must be among the crowd, some of whom he knew to be of the *Sanhedrim*. MARKLAND.

3. Ἐγὼ μὲν εἶμι ἀνὴρ Ἰουδαῖος γεγεννημένος ἐν Ταρσῷ] So xxi. 39, Ἐγὼ ἄνθρωπος μὲν εἶμι Ἰουδαῖος, &c. But in this place of chap. xxii. μὲν is

wanting in several good copies; the reason of which seems to be, because it is out of its place, which was perhaps γεγεννημένος ΜΕΝ ἐν Τάρσῳ, ἀνατεθραμμένος ΔΕ ἐν πόλει ταύτῃ. MARKLAND.

3. ἀνατεθραμμένος—παρὰ τοὺς πόδας Γαμαλιήλ,] Rather connect, παρὰ τοὺς πόδας Γαμαλιήλ πεκαυδευμένος, which makes the enumeration more particular: *By profession a Jew, born at Tarsus, bred in this city, instructed in the law at the feet of Gamaliel.* Vitringa, de Vet. Synag. l. I. par. i. c. 7. p. 168. Perizon. ad Æl. Var. Hist. iii. c. 21.

Ibid. πεκαυδευμένος—τοῦ πατρῷου νόμου] F. τὸν πατρῶον νόμον, as the usual construction requires. T. Hemsterhusius.

Ibid. ζηλωτῆς ὑπάρχων τοῦ Θεοῦ] τοῦ νόμου, legis, Vulg. which I think the true reading. Beza.—ζηλωτῆς τοῦ Θεοῦ may be rendered, *exceedingly zealous*, i. e. of that perfect manner of expounding the law. See Gal. i. 14.

Bp. PEARCE.

12. Ἀνανίας—ἀνὴρ ἠσθεὺς κατὰ τὸν νόμον, &c.] How can Ananias be said to be “*a devout man according to the law,*” &c. when he was known to be a *Christian*? See chap. ix. 10. Perhaps, *he HAD formerly BEEN such; and was THEN highly esteemed by the Jews.* For now they could not esteem him as a Christian. Dr. OWEN.

15. ὅτι ἔση μάρτυς] This verse gives the reason why Paul was to see and hear Jesus speak: therefore there should not be a full point before it: *because thou shalt be a witness.* Bengelius and MARKLAND.

17. Ἐγένετο δέ μοι, &c.] His use of the pronouns μου, μοι, and με, is remarkable, when he might easily have written so as that any one of them might have served the purpose. MARKLAND.

18. ἰδεῖν αὐτὸν] It is a wonder that Grotius should take αὐτὸν here to signify *an Angel*, when this and the two next verses plainly shew that it can be spoken of nobody but *Jesus*. MARKLAND.

23. ριπιούνησαν τὰ ἱμάτια] i. e. *shaking* their cloaths in a rage, not *casting them off* that they might be the more expeditious for mischief. See Pricæus: and Jos. B. Jud. V. 2. § 5. Lucian. de Saltat. p. 816. Timon p. 147. Livineius on Mamert. Paneg. 147. Philo de Legg. Special. p. 549. Lysias Fragm. p. 654. col. 1. ed. Taylor. *mota veste vocantem*, Virg. Æn. viii. 712. MARKLAND.

24. ἀνετάξεσθαι αὐτὸν] F. ἀνετάσσεσθαι αὐτὸν, *commanding that he should be examined by scourging.* Hemsterhusius.

25. πρὸς τὸν ἐσιῶτα ἑκατόνταρχον] Some copies have ἐφισῶτα, which seems better. MARKLAND.

28. Ἐγὼ πολλοῦ κεφαλαίου, &c.] As Lysias here declares, that he was not a denizen of Rome by birth, but had purchased that privilege, we may naturally suppose, that he was not accurately informed of the several cities in the distant provinces, to the natives of which this honour was annexed: otherwise he might have collected from St. Paul's speech, xxi. 39. what he enquires of him, verse 27th of this chapter. This supposition reconciles the two passages, in which, on any other ground, there is an apparent inconsistency. *Br. BARRINGTON.*

29. ἐφοβήθη, ἐπιγινῶς ὅτι Ῥωμαῖός ἐστι, καὶ ὅτι ἦν αὐτὸν δεδεκαῖς.] καὶ should be omitted, being inserted by some one who connected this ἔτι with ἐπιγινῶς, whereas it refers to ἐφοβήθη, *He was AFRAID, BECAUSE he had bound him, knowing he was a Roman.* Piscator.—Dr. Mill suspected these words καὶ ὅτι ἦν αὐτὸν δεδεκαῖς, as not being in the Æthiopic Version. I am of his opinion, not only because of the ἔτι (see on John vi. 9.) but likewise because Paul was *still* kept in bonds, and was not *loosed* till the next day, ver. 30; which keeping him bound, is inconsistent with what is here related: and afterwards, ch. xxiii. 18, he is called δέσμιος, and in several other places. So that it seems his chains were put on him again after the Officer had taken him before the Sanhedrim. Felix likewise left him δεδεμένον, xxiv. 27, in which condition he was carried to Rome xxvii, and xxviii, notwithstanding his being a Roman citizen. So that the fear of the Officer seems to have proceeded not from his having ordered Paul to be *bound*; but from his having ordered him to be *whipt*, and that too with *scourges*, before he had been convicted of any crime; and these words καὶ ὅτι ἦν αὐτὸν δεδεκαῖς, seem plainly to be the remark of some unskilful reader. *MARKLAND.*

30. βουλόμενος γινῶναι τὸ ἀσφαλές, τὸ, τί κατηγορεῖται παρὰ τῶν Ἰουδαίων, &c.] I would distinguish thus: Τῇ δὲ ἐπαύριον, βουλόμενος γινῶναι τὸ ἀσφαλές, τὸ, τί κατηγορεῖται, παρὰ τῶν Ἰουδαίων. So that the Construction may be γινῶναι παρὰ τῶν Ἰουδαίων,—not κατηγορεῖται παρὰ τῶν Ἰουδαίων; the language of which seems to be doubtful. κατηγορεῖται ΤΙΟ would have been out of the question. Γινῶναι παρὰ, as ἐκυνθάνεο παρὰ, Matt. ii. 4. παρὰ σοῦ ἀκοῦσαι, Acts xxviii. 22. xxiv. 8. *MARKLAND.*

Ibid. ἐκέλευσεν εἰλθεῖν &c.] Rather, with several MSS. the Vulgate, Arabic, and Æthiopic Versions, read συναλθεῖν. *He commanded them to MEET TOGETHER*, and form a Council; which, as appears from the first verse of the next chapter, they accordingly did. *Dr. OWEN.*

## CHAPTER XXIII.

3. *κάθη κρίνων με*] Much better, *κρινῶν με*, *to judge me; judicaturus; not judicans. And do you, who sit to judge me according to law, command me to be beaten against it?* H. Steph. Pref. 1576.

Ibid. *παραινομιῶν*] Or, *παρὰ νόμον*. Dr. MANGEY.

5. *Οὐκ ἤδειν, ἀδελφοί, ὅτι ἐστὶν Ἀρχιερεὺς γέγραπται γὰρ*] Here should be a parenthesis, *Revilest thou God's high priest? (for it is written, Thou shalt not speak evil of the ruler of thy people). Then said Paul, I do not acknowledge him to be high priest.*—He was an ungodly wretch, and not high priest, as Jason is described in 2 Maccab. iv. 13. Paul must have known the magistrate by his habit, and his place in the council. See the like parenthesis, Luke xix. 25. Dr. Parry, Attempt to demonstrate the Messiahship of Jesus, p. 132.

6. *υἱὸς Φαρισαίου,*] Several copies have *Φαρισαίων*, much better, a descendant of Pharisees. MARKLAND.

Ibid. *περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι.*] After *κρίνομαι*, instead of a full point, place an interrogation: *Am I (a Pharisee, and a descendant of Pharisees) called in question by you concerning the hope and resurrection of the dead?* The pronouns *ἐγὼ* and *ὑμῶν* favour this, being put emphatically. *Ἐλπὶς* is often used when the resurrection is spoken of, that being the great object of the hope of a Christian. MARKL.

6. Perhaps *καὶ* should either be struck out, or placed before *περὶ*. See Syriac, Arabic, and Æthiopic Versions. Bp. PEARCE.

8. *μηδὲ ἄγγελον.*] Probably a gloss added: for it follows, *the Pharisees confess both, ἀμφότερα*, which can relate only to two things, *i. e.* the resurrection and spirit. MARKLAND, Bp. PEARCE.—In the next verse, Luke possibly explains *πνεῦμα* by *ἄγγελος*. Piscator.—*πνεῦμα* here, and often in Luke, signifies a bad Spirit, as in chap. ix. 39, *καὶ ἰδοὺ, πνεῦμα λαμβάνει αὐτόν*, which, in ver. 42, is called *δαιμόνιον*. Again, xxiv. 39, what he calls *πνεῦμα* is by Ignatius, Ep. ad Smyrnæos, p. m. 22, called *δαιμόνιον*, which in the N. T. is taken in a bad sense. What, then, shall we be said to fight against God, if we resist a man actuated by an evil spirit? The objection is removed by one little distinction, which should here be followed, *εἰ δὲ πνεῦμα ἐλάλησεν αὐτῷ—ἢ ἄγγελος, μὴ θεομαχῶμεν*, but if an evil spirit hath spoken by him, it will soon be discovered, which is to be supplied by the hearers, as in Luke xiii. 9, *but if an angel, let us not fight against God*. MARKLAND, Explicat. Vet. aliquot, &c. p. 282.

8. μηδὲ ἄγγελον, μήτε πνεῦμα.] As the point in dispute is only the *resurrection*, the other *two* points are urged here against the Sadducees *ex abundantia*; and particularly insisted upon in the next verse. I would therefore distinguish thus: Σαδδουκαῖοι μὲν γὰρ λέγουσι μὴ εἶναι ἀνάστασιν, (μηδὲ ἄγγελον, μηδὲ πνεῦμα, Φαρισαῖοι δὲ ὁμολογοῦσι τὰ ἀμφοτέρω). Ἐγένετο &c. By the help of this parenthesis the word ἀμφοτέρω will become proper, as applied only to the *two* last things, viz. *angel* and *spirit*. Dr. OWEN.

Ibid. μηδὲ ἄγγελον, μήτε πνεῦμα.] Instead of μηδὲ several copies have μήτε; which is more usual: μήτε and μήτε, or μηδὲ and μηδὲ. MARKLAND.

14. μηδενὸς γεύσασθαι.] Rather, γεύσεσθαι, as an infinitive mood of the future tense in the middle voice seems to be necessary here. The Vulgate has *gustaturos*. Bp. PEARCE.

21. ἐνεδρεύουσι.] Perhaps ἐνεδρεύουσιν: for their lying in wait was not to take place till the next morning. Bp. PEARCE.

Ibid. ἐπαγγελίαν.] Read ἀπαγγελίαν. H. Steph. Præf. 1576, and so in the antient *heathen* writers constantly, says the learned Editor of *Lycurgus*, § 5. p. 166.—But ἐπαγγελία, *Esth.* iv. 7. *Ezech.* vii. 26. and see *Sirach*, xvi. 26. *Grotius*.

23. δεξιοτάτους διακοσίους.] What sort of militia δεξιοτάτοι were, it is hard to guess; perhaps we should read δεξιοβάτους, some light-armed soldiers so called by *Josephus*, *Bell. Jud.* l. iii. c. v. § 5. which is confirmed by the *Alex. MS.* *Erasmus*, *Piscator*, *Grotius*.—For διακοσίους the *Arabic Version* reads *eighty*, and perhaps *two hundred* was repeated from what went before. *Bengelius*.—But whatever the δεξιοτάτοι were in the preceding words, we have here the true *trait* of the Roman militia under the Emperors. In the antient times centurions were assigned only over foot; but under the Emperors there were cohorts of horse and foot jointly, called *cohortes equestres* or *equitatae*, divided into *centuries*, governed by centurions, called here ἑκατοντάρχους. The horse bore about the same proportion to the foot as is here expressed, viz. nearly one to three. Thus *Hyginus* mentions in a millenary cohort 243 horse to 720 foot; and *Josephus*, rightly understood, to six centuries (in all 480 men) reckons 360 foot, and 120 horse, *Bell. Jud.* l. iii. c. iv. § 2. and see *ibid.* c. vi. § 2. *Schelius* on *Hyginus de Castrametatione*, ap. *Grævii Thes.* x. 1090. 1094. And see *Reinesii Inscript.* p. 16. *Taylor* in *Phil. Trans.* A. D. 1747. vol. XLIV. N<sup>o</sup> 482.

24. Κτήνη τε παρασῆσαι.] The construction requires that the verb εἶπεν should be brought down from verse 23, and repeated here.

Dr. OWEN.

25. ἐπιστολὴν περιέχουσαν τὸν τύπον τοῦτον.] 1 Macc. xv. 2, ἐπιστολαὶ περιέχουσαι τὸν ΤΡΟΠΟΝ τοῦτον, which might possibly be the reading here. But we have τύπος, a *pattern*, 1 Pet. v. 3. in Philo Jud. p. 294, ed. Turneb. τύπον περιέχουσαν ἀπάντων τῶν νόμων, and p. 524, and so p. 700. MARKLAND.

26. Λυσίας] Perhaps Γλικίας, mentioned in the Epitome of Livy, l. xix. or Livy to be corrected from this place. *Pricæus*.

27. ἐξαιρόμεν αὐτὸν, μαθὼν ὅτι Ῥωμαῖός ἐστι, βουλόμενος δὲ γνῶναι—κατήγαγον] Perhaps, beginning a new period, Μαθὼν ΔΕ ὅτι Ῥωμαῖός ἐστι, βουλόμενος γνῶναι τὴν αἰτίαν—κατήγαγον—He did not *rescue* him from the Jews, after he understood he was a Roman citizen; but, so soon as he learnt he was a citizen, he *brought him to examination*. Beza, Clericus.

30. Μηρυθείσης δὲ μοι ἐπιβουλῆς εἰς τὸν ἄνδρα μέλλειν ἔσεσθαι] It is hard to make out the construction: the Vulgate seems to have read, ΜΗΝΥΘΕΝΤΟΣ δὲ μοι ΠΕΡΙ ἐπιβουλῆς εἰς τὸν ἄνδρα μέλλειν ἔσεσθαι. Perhaps, it should be read, μηρυθείσης δὲ μοι ἐπιβουλῆς ΤΩΝ ΙΟΥΔΑΙΩΝ εἰς τὸν ἄνδρα—Or, ΜΗΝΥΘΕΝΤΟΣ δὲ μοι ΕΠΙΒΟΥΛΗΝ ΕΠΙ τὸν ἄνδρα μέλλειν ἔσεσθαι. Beza.—There is no difficulty in the place, if rightly distinguished and supplied, thus: Μηρυθείσης δὲ μοι ἐπιβουλῆς εἰς τὸν ἄνδρα, [αὐτὴν] μέλλειν ἔσεσθαι ὑπὸ τῶν Ἰουδαίων, ἐξ αὐτῆς &c. He has changed what is usually μελλούσης into μέλλειν, as if he had set out another way, ΜΗΝΥΘΕΝΤΟΣ δὲ μοι ἐπιβουλῆς εἰς τὸν ἄνδρα μέλλειν ἔσεσθαι ὑπὸ τῶν Ἰουδαίων, &c. The sense is, *But having been informed that the man would be way-laid by the Jews, I have immediately sent him to you, &c.* Literally, *But a conspiracy against the man having been told me, that it would be by the Jews, I have immediately, &c.* MARKLAND.

## CHAPTER XXIV.

3. κατορθωμάτων γινομένων—διὰ τῆς σῆς προνοίας, πάντῃ τε καὶ πανταχοῦ ἀποδεχόμεθα.] Rather, γενομένων—διὰ τῆς σῆς προνοίας πάντῃ τε καὶ πανταχοῦ, *Seeing regulations MADE BY THEE for this nation at all TIMES and in all PLACES, we accept it with all thankfulness.* By which construction, the compliment terminates wholly on Felix, which is otherwise divided between him and the nation. Bois, Collat. *Hammond*.

4. ἀκοῦσαί σε—συντόμως,] F. συντόμως, *hear us with accuracy.*

T. Hemsterhusius.

5. *Ἐβρόντες γὰρ &c.*] Here again is a Nominative Case without a Verb. See John vii. 38. It might easily have been avoided by putting *αὐτὸν*, instead of *ὃν*, ver. 6. But the best Greek writers do the same. MARKLAND.

11. *οὐ πλείους εἰσὶ μοι ἡμέραι ἢ δεκαδύο, ἀφ' ἧς ἀνέβην*] Erasmus Schmiidius in his edition reads, without the authority of any MS. *ἀφ' οὗ*. Both constructions are in Demosth. de Falsâ Legat. [p. 208.] *πέμπτην ἡμέραν εἶναι ταύτην ἐλογίζετο, ἀφ' οὗ, scil. χρόνου*. And with *ἀφ' ἧς*, understanding *ἡμέρας*, Demosthenes, in the instrument he produces against Lacritus, *ἡμερῶν εἴκοσιν, ἀφ' ἧς ἀν' ἔλθωσιν Ἀθήναζε*. Stolb. Solæc. N. T. c. xi.

14. *τοῖς προφήταις*] Perhaps *κατὰ τοὺς προφήτας*, or *κατὰ* to be understood. Beza.

16. *Ἐν τούτῳ δὲ αὐτὸς ἀσκάω*] F. *Ἐν τούτῳ*. J. Pricæus, P. Junius, ap. Wetstein.

18. *Ἐν οἷς εὐρόν με—τινὲς ἀπὸ τῆς Ἀσίας*] As several MSS. have *δὲ* after *τινὲς*, Erasmus supplies a verb to it. *But some Jews from Asia raised a tumult against me*. See xxi. 27.—Zegerus and Grotius connect *τινὲς* with *εἰπάτωσαν*, which follows: *But let certain Jews from Asia (who ought to have been here to accuse me), or let those who are present, say, if they proved any crime against me?*—By omitting *δὲ*, with the English Version and Wetstein, the sentence is disembarrassed.

20. *στράτιος μου ἐπὶ τοῦ συναδρίου*] *στραθίλιος* is much more usual. But there is no variation in the copies. MARKLAND.

21. *ἢ περὶ μιᾶς ταύτης φωνῆς*] This verse is ironical: and the emphatical pronouns *ἐγὼ* and *ὑμῶν* make me think that this was uttered interrogatively: *or let these very persons who are here present, and before whom I have been tried once already, let them declare, Whether they found me guilty of any crime, except indeed this one heinous piece of wickedness, that I should ask, whether it was not strange that a Jew and a Pharisee should be accused by, and tried before, Jews and Pharisees, for maintaining the resurrection of the dead?* meaning the resurrection of Jesus, and in him of all mankind, chap. iv. 2.

MARKLAND.

22. *ἀνεβάλλει αὐτοὺς, ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ, εἰπὼν*] Thus these are the words of Luke; but, by Beza, Grotius, Hammond, and the Mons Testament, they are attributed to Felix, beginning at *Ἀκριβέστερον, he postponed them, saying, After informing myself more fully concerning this way, when Lysias shall come, I will determine*. *Εἰπὼν* is so transposed, Luke v. 24. viii. 4. and Acts xxv. 5. and this sense agrees best with ver. 24. Pyle, MARKLAND.



25. ἔμφοβος γενόμενος ὁ Φηλιξ] This is often quoted in English *Felix trembled*; instead of, *Felix being in a fright*, &c.; ἔμφοβος and ἐντρομος being confounded in our Version. Felix might be *in a fright*, and yet not *tremble*. Ἐκφοβος and ἐντρομος are joined together, Heb. xii. 21.

MARKLAND.

## CHAPTER XXV.

3. χάριν κατ' αὐτοῦ,] Here κατ' αὐτοῦ must be taken in the sense of παρ' αὐτοῦ, which is the reading of five MSS. *Requesting it as a favour from him* (Festus), *that he would send for him* (Paul) *to Jerusalem*.

Dr. OWEN.

Ibid. ἐνέδραν ποιοῦντες] That is, *intending to lie in wait*. ποιοῦντες for ποιήσονται, as ἀνθρωπος ἀποδημῶν for ἀποδημήσαν, Matt. xxv. 14. See on Acts vii. 58. MARKLAND.—The word ποιοῦντες is the Participle of the second Future Tense, *facturi*. So ποιῶ, in the Future, Matt. xxvi. 19.

Bp. PEARCE.

4. εἰπόντων δὲ μέλλειν ἐν τάχει ἐκπορεύεσθαι] That is, *would shortly depart from Jerusalem*; but the sense requires, *would go to Cæsarea*, or, as our Version has it, *would depart thither*, which should be ΕΚΕΙ πορεύεσθαι. Εκει often signifies *to a place* in all writers. MARKLAND.

5. δυνατοὶ] Either from your *knowledge* of his crimes, or from your own *power* and faculty of *speaking*: in which sense δυνατός is used by the Greeks, as in that humorous Iambic λαλῶν ἄριστος, ἀδυνατώτατος λέγειν and so *potens* by the Latins. See *Salmasius* on Capitolin. Maximin. jun. cap. iii. p. 69. In Gen. xlvii. 4. those who are skilled in the business of *shepherds* are called δυνατοῖς. MARKLAND.

Ibid. εἴ τι ἐστίν] εἴ τι is not of *doubting* in this place; but means the same as ὅτι. MARKLAND.

Ibid. εἴ τι ἐστίν ἐν τῷ ἀνδρὶ] Rather, with several MSS. εἴ τι ἐστίν ἄτοπον ἐν τῷ ἀνδρὶ τούτῳ. *If there be any thing amiss in the man*. OWEN.

6. Διατρίψας — ἡμέρας πλείους ἢ δέκα, καταβάς εἰς Καισάρειαν] F. πλείους ΗΔΗ, ΚΑΙ κατὰ βῆμα, *having staid now some days*, &c. as John x. 17. πλείους for τινὰς, ver. 14, and chap. xxi. 10. *Pricæus*.—Some MSS. οὐ πλείους ὀκτὼ ἢ δέκα, which being written οὐ πλείους ἢ ἢ ἰ, the former ἢ in time was omitted; but should be retained, in the opinion of Grotius, Pricæus, Mill, Bengelius, and Wetstein; *He tarried no more than eight or ten days*.—Wolffius indeed, doctus sermones utriusque lingue, will

will not allow the Adjective to be Greek, without the Conjunction, any more than to say in Latin, *dies plures octo aut decem*. But it is such Greek as Luke himself uses: *ἄνδρες πλείους τεσσαράκοντα*, Acts xxiii. 13. 21. and *ἐτῶν πλείονων τεσσαράκοντα*, iv. 22. And Plato, Apol. § 1. p. 60. ed. Foster, *ἔτη γεγονῶς πλείω ἑβδομήκοντα*. Isocrat. Panath. p. 288. ed. 1749, *ἐνταῦθα κατοικεῖν οὐ πλείω φήσουσιν ἐτῶν ἑπτακοσίων*, q. d. *ἔτη οὐ πλείω ἑπτακοσίων ἐτῶν*. And in Latin we find *plures* without the Conjunction, though less frequent than *plus*. Hor. 2 Ep. II. 192, *Nec metuum quid de me judicet hæres, Quod non PLURA DATIS invenerit*. Cic. ad Brutum, Ep. xv. ed. Middleton, *quod & PLURES occidit UNO*. if that is of any authority. See Markland's Remarks on the above Epistle to Brutus, p. 114.—But there would have been no need of a Supplement, if the style of the Historian had been attended to. Festus had promised that he would go down to Cæsarea *immediately*: but being detained by some affairs at Jerusalem *several days*, and longer than he expected, to make some amends he proceeded to business the very next day after he came to Cæsarea: *Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας πλείους, καταβὰς εἰς Καισάρειαν* &c. The comparative *πλείους*, *more*, tempted some one to add *ἄλλω ἢ δέκα*, and afterwards *οὐ* before *πλείους*, in some copies; not considering that *πλείους ἡμέρας* signifies *several days* frequently in this book: below ver. 14. xiii. 31. xxi. 10, in which our Version says *MANY days*, as if it had been *πολλὰς*. The meaning of *πλείους* is, *more* than were intended, or *more* than usual, *more* than could have been expected or thought of. What need was there of any number? The interpolation seems to be certain, be it ever so antient. MARKLAND.

8. *Οὔτε εἰς τὸν νόμον,*] because of the charge brought against him, ch. xxi. 28. *Οὔτε εἰς τὸ ἱερόν*, because of what had been objected to him in the place just mentioned, and by *Tertullus*, chap. xxiv. 6. *Οὔτε εἰς Καισάρειαν*, because *Tertullus* had called him *a mover of sedition*. These were the three chief heads of Paul's defence, as they had been of his accusation; for as to the fourth, concerning the sect of the *Nazarenes*, he acknowledges in what sense he admits it: to which they could not possibly make any objection. MARKLAND.

9. *Θέλεις εἰς Ἱεροσόλυμα ἀναβὰς, &c.*] It does not appear that Festus knew any thing of the intended assassination of Paul, on the road between Cæsarea and Jerusalem. He might speak this, partly to gratify the Jews, who he saw were so earnest in their desire to get Paul to Jerusalem; and partly, because he was at a loss, as he pretended ver. 20, how to proceed in the case, and willing to shift the matter from himself:

otherwise he could not but know that a person who was *innocent* at Cæsarea, could not be found *guilty* at Jerusalem; and he plainly saw that Paul was *innocent*. Why then did he not *acquit* him? The true answer is, he durst not disoblige the Jews. But Paul was so well acquainted with their temper, that he chose to trust himself to *Heathens*, rather than to those of his own religion; and he had reason to suspect that Festus would give him up, rather than incur the displeasure of the Jews; so that his safest way was *to appeal to the Emperor*, as a *Roman Citizen*. MARKLAND.

10. ἐπὶ τοῦ βήματος Καίσαρος] *At the bench of the Emperor, or Romans; not of the Sanhedrim, or Jews; for Ἰουδαίους οὐδὲν ἠδίκησα, as even you yourself cannot but know; for you have heard all that has been alledged against me. Paul knew the goodness of his cause, and his own innocence, and his confidence was suitable to it. But, in truth, all this was suggested to him by an Infallible Prompter.* MARKLAND.

11. οὐδεὶς με δύναται αὐτοῖς χαρίσασθαι] This was artful. He does not say, *Thou hast not power, &c.* for that would have been too *personal*, and a kind of *defiance* to Festus: but he uses a word (οὐδεὶς) under which Festus knew that he himself was comprehended, as much as if Paul had called upon him by name, and told him so: *χαρίσασθαι, to make a present of me, to give me up to them out of favour, without regard to right.* And so ver. 16. MARKLAND.

12. Καίσαρα ἐπικέκλησαι; ἐπὶ Καίσαρα πορεύσῃ.] I should rather read it without the Interrogation, which seems to give it the look of a *menace* or *reproach*; as if he had said, *You may thank yourself for this: You have drawn it upon yourself, by appealing to the Emperor; whereas Festus meant it only to signify to him that his appeal was allowed of: Thou hast appealed to the Emperor: thou shalt go to him.* It was a fortunate thing for Festus, as well as Paul. MARKLAND.

16. τῆσον τε ἀπολογίας λάβοι] So Josephus, *Antiq. lib. xvi. 8. p. 732.* and p. 725, *ἀπολογουμένου τόπον λαμβάνειν.* MARKLAND.

18. Περὶ οὗ σιθαδίης] *Against whom.* Perhaps, Καθ' οὗ. *P. Junius,* ap. Wetstein.

19. δεισιδαιμονίας] It is not likely that Festus, speaking to King Agrippa, who was a *Jew*, should call the Jewish Religion *δεισιδαιμόνια*, in a *bad* sense. Josephus uses it in a *good* one, *Antiq. x. 3,* and elsewhere; and Xenophon, *De Agesil. p. 673.* says of him, *ἀεὶ δὲ δεισιδαίμων ἦν, signifying religious.* MARKLAND.

20. ἔλεγον, εἰ βούλοιο—περὶ τούτων;] So I believe it should be distinguished. ἔλεγον is *quæsi*, I asked him: often in the N. T.—Ei is a conjunction of *asking*. MARKLAND.

22. ἐβουλόμην καὶ αὐτὸς &c.] Without *ἀν*, as ἠυχόμεν, Rom. ix. 3. Æschines *adv. Ctesiph. Init.* ἐβουλόμην μὲν οὖν, ὡς Ἀθηναῖοι, &c. We should express it, *I myself too should be glad to hear the man*. MARKLAND.

23. φαντασίας] Heliodorus, *Æthiopic.* vii. 12. p. 324. φαντασίας τε δορυφόρων, καὶ κόμπου τῆς ἄλλης θρακείας. It may be questioned, whether Festus had any right, after sentence was passed, to make a *shew of Paul*, notwithstanding the reason he gives ver. 26. MARKLAND.

Ibid. τῆς Πόλεως] With a capital: not *men of eminence in Cæsarea*, where this transaction was; but *of the City*, meaning Rome, who were ordinarily part of the council of the Prætorium. *Perizonius de Prætorio*, p. 38.—I am rather inclined to think, that St. Luke means the principal men of *Cæsarea*. Dr. OWEN.

## CHAPTER XXVI.

1. ὁ Παῦλος ἀπελογοῖτο] St. Paul was always ready and glad to give an account of his *faith in Jesus*, and of his *conversion*, as here he does; not as a criminal; for the cause had already been determined, and the sentence passed, which makes me think that *ὑπὲρ* in this verse signifies, as it often does, not *for*, but *concerning*, *περὶ*, as he says xxiv. 10. τὰ περὶ ἑμαντοῦ ἀπολογοῦμαι: for this was not a court of *judicature*, in which Paul was to *defend* himself, but a private audience, at Agrippa's *desire*, in which Paul was to speak *concerning*, not *for* himself. The word *ἐπιτρέπεται*, *it is permitted*, looks as if they thought it was a *favour* done to Paul. Perhaps, as he was a *prisoner*, and in *chains*, it might be thought an *honour* done him to speak concerning himself before so illustrious an assembly. This is the only reason I can think of for the word *ἐπιτρέπεται*. In reality the favour was to themselves, not to him. MARKLAND.

3. γνώστην ὄντα σε] Perhaps, ΓΝΩΣΤΟΥ ΟΝΤΟΣ ΣΟΥ, unless we understand *εἰδώς*. *Erasmus*.—The Attic construction of the Accusative absolute for the Genitive, frequent in Thucyd. *Grotius*.—Nearly in the same terms Demosth. *init. orat. adv. Phormionem*: Δίκαια ὑμῶν δεησόμεθα ἀκοῦσαι ἡμῶν μετ' εὐνοίας, ΓΝΟΝΤΑΣ ὅτι ἰδιῶται παντελῶς ἐσμεν, *Rem æquam precabimur a vobis, ut nos cum benevolentia audiat, cum*

*sciatis* &c. See more in *Stolberg. de Solœcismis N. T. p. 57.*—The Alexandrian MS. injudiciously inserts *ἐπιστάμενος*. See Hutchinson, *Xenoph. Cyropæd. p. 298, 8vo.* Dr. OWEN.

6. *πρὸς τοὺς πατέρας*] Add, with several MSS. the pronoun *ἡμῶν*, which our *English* Version has adopted. Dr. OWEN.

8. *Τί ἀπίστον κρίνεται—εἰ*] Read, with the Greek Scholia, *Τί; ἀπίστον κρίνεται—; What? is it thought impossible that God should raise the dead?* Beza, Fell, Wolfius, &c.—But *τί ἀπίστον* jointly, in *Zech. viii.*

6. *Grotius.*—*εἰ* stands for *ὅτι*. Dr. OWEN.

12. *Ἐν οἷς καὶ πορευόμενος*] F. *Ἐν αἷς*, referring to *πόλεις, persecuted them even in cities out of Jerusalem, in which as I went to Damascus.* P. Junius ap. Wetstein.—Rather *ἐν οἷς*, scil. *χρόνοις*, at which times, or, at one of which times. Dr. OWEN.

16. *ὑπηρέτην καὶ μάρτυρα ὧν τε εἶδες*] It is easy to conceive how a person may be *witness* of what he has *seen*: but how can a man be a *minister* of what he *has seen*? Therefore, I believe, a comma should be put after *ὑπηρέτην*. MARKLAND.

*Ibid. ὧν τε ὑποθήσομαι σοι.*] I do not understand it, unless it should be *δι' ὧν τε; & per quæ, or in quibus, ἐν οἷς*. Or read *ὧν τε ὑποθήσομαι σοι*, the relative agreeing with the antecedent, *Atticè; ὑποθήσομαι*, as *Hom. Odys. Πολλὰ δὲ καὶ δαίμων ὑποθήσειαι, alia vero & Deus suggeret.* 1 *Tim. iv. 6. Ταῦτα ὑποκείμενος τοῖς ἀδελφοῖς.*—Castelio translates *quosque ipse sibi DEMONSTRATO*, which the text, as it now is, cannot signify; and his translation shews he wanted another reading. Beza, of the *Vulgate quibus*, translates *in quibus*, which was of authority for our Interpreters to say *of those things in the which I will appear unto thee.* MARKLAND.

17. *νῦν σε ἀποστέλλω*] Read *νῦν ἐγὼ σε, nunc ego*, as the *Vulgate*, and several MSS. *Bengelius*, in *Gnomon*.

18. *ἡγιασμένοις πίστει*] So *Erasmus, Castelio, Grotius, and English Version.* Better with a comma after *ἡγιασμένοις, receive forgiveness of sins—BY FAITH, and inheritance among them who are sanctified.* Beza.

20. *ἀπήγγελλον*] Thus most copies: but *Beza* prefers *ἀπαγγέλλων*, and makes it a *Hebraism*. Perhaps it may be joined with *ἐγενόμην* ver. 19, *οὐκ ἐγενόμην ἀπειθής,—ἀλλὰ—ἀπαγγέλλων μετανοεῖν, &c. ἐγενόμην ἀπαγγέλλων* for *ἀπήγγελλον*, as *ἐγένετο σίλβουβα* for *ἰσὶλβου*, *Mark ix. 3. γεγόνατε ἔχουτες* for *ἔχαιε*, *Heb. v. 12.* MARKLAND.

22. *ἄχρι τῆς ἡμέρας ταύτης ἴσθηκα, μαρτυρούμενος*] The comma may be taken away after *ἴσθηκα*, as ver. 6, *ἴσθηκα κρινόμενος*, *Heb. xii. Acts i. 11.* It seems to denote *continuance* in the state of action now spoken of, whence

whence in Acts xii. 16, where it is said of Peter *ἐπίμεινε κρούων*, it might have been written *ἔσθηκε κρούων*, and so it should be distinguished in other places of the N. T. where different persons of *ἔσθηκα* are joined to participles. Our Interpreters too use it in this sense. MARKLAND.

22. *καὶ Μωσῆς*] These words seem to be an interpolation. Compare ver. 27. *Bp.* PEARCE.

26. *Ἐπίσταται γὰρ &c.*] Here again *γὰρ* gives the reason of a sentence not express, but understood, *I do not speak this of my own head: FOR the King knows &c.* *πρὸς ὃν* may here signify *concerning whom*, as Heb. i. 7. Acts xxviii. 25. *Οὐ—ἐν γωνίᾳ*, *not in a corner*, or obscure place; but in one of the chief cities of the world, *Jerusalem.* MARKLAND.

27. *Πιστεύεις—τοῖς προφήταις; οἶδα ὅτι πιστεύεις.*] The Interrogation after *προφήταις* may be omitted: *Thou believest, O King Agrippa, the Prophets; I know thou believest them.* For it seems unusual to ask a man whether he believes a thing, and then immediately to say *you are sure* he does believe it. MARKLAND.—Surely the Interrogation gives the sentence peculiar beauty, as well as force. *Dr.* OWEN.

28. *ἐν ὀλίγῳ με πίθεις &c.*] These words are capable of many interpretations. To me, they seem to be no more than a compliment to Paul, which one might have expected from Agrippa's civility. Had it gone any further than *words*, it is likely we should have heard of it. But it looks as if Paul began to be more particular in his application to Agrippa, concerning religion, than Agrippa cared for, and that this might be the reason of the King's rising from his seat so soon after; being unwilling, or afraid, to hear any more upon that head. That I may not be thought uncharitable in my opinion, see the note of *Beza* on chap. xv. 13; which if it be true, the reason I have given may be so likewise. MARKLAND.

29. *ἐν ὀλίγῳ καὶ ἐν πολλῷ*] It seems to be taken from some common manner of speaking; and that St. Paul added *ἐν πολλῷ* only because Agrippa had said *ἐν ὀλίγῳ*. We have in English a vulgar expression, which seems to be of the same kind with this; as if any body should say, *In short, I cannot do it*; another should reply, *In short and in long, you must do it.* I think our Version, *almost and altogether*, is excellent.

MARKLAND.

## CHAPTER XXVII.

1. *ἐκρίθη τοῦ ἀποπλεῖν &c.*] It is noted elsewhere, that the reason of the Genitive *τοῦ* may be, because *ἐκρίθη* is to be resolved into *ἐγενήθη κρῖσις*,  
or

οἱ κρίμα (i. e. γνώμη) τοῦ ἀποπλεῖν. Beza accounts for the Genitive by understanding περι. There are so many instances of the other form, that as yet I cannot but think this the true reason. MARKLAND.

2. μέλλουτες] Rather, with some MSS. μέλλουσι, to agree with πλοῖον. Mill, and Bengelius in Gnomon.

Ibid. πλεῖν τοὺς κατὰ τὴν Ἀσίαν τόπους. This was their first design, viz. to have gone round by Asia; but in Lycia the Centurion finding an Alexandrian corn-ship going directly to Rome, he put them all on-board her. Πλεῖν τόπους seems to be taken from a common manner of speaking, as ὑποπλεῖν τὴν Κύπρον and τὴν Κρήτην below. MARKLAND.

5. Μύρα] Others read Λύστρα. Both corrupted from Λέμυρα, the name of a river and of a city in Lycia. Myra lies more within land, and Lystra is in Lycaonia. Grotius.

7. μὴ προσεῶντος] Read, μὴ προσελῶντος, the wind not driving them; as in Lucian Var. Hist. προσελάσαντες ταῖς κάρπαις, working the ship with their oars. D. Heinsius.—I suppose it should be, μὴ πρόσω ἰώντος ἡμᾶς (scil. πλεῖν) τοῦ ἀνέμου, ὑπεκλεύσαμεν &c. the wind not permitting us to sail forward, we turned off to Crete: for the wind did not hinder them from sailing, but it hindered them from sailing forward, to the West, as they wanted to do. Who can explain προσεῶλος? MARKLAND.

\* 8. μόλις τε παραλεγόμενοι αὐτήν,] The construction is, μόλις τε, παραλεγόμενοι αὐτήν, ἦλθομεν. Bengelius, Gnomon.

Ibid. Λασαία] This city is nowhere else mentioned. Hieron. reads Λακαία.—Perhaps, Ἐλαία, a maritime city of Crete. Beza.—The true reading is Ἀλασσα, as in the Alexandrian MS. Grotius.

9. διὰ τὸ καὶ τὴν νησιεῖαν ἤδη παρεληλυθέναι] Read, νημεῖαν, because the calm season was past. Castelio.—Or, ὑετίαν, the rainy season, after which the winds rise. Steph. Le Moyne.—But Grotius observes, the tenth of Tisri, which answers to September and October, was called νησιεῖα (see Lev. xxiii. 27.); and the Antients ceased voyaging in November, as Vegetius informs us, lib. iv. cap. 39. Plin. N. H. iii. 37. See Wolfius.—The words τὴν νησιεῖαν I cannot forbear thinking corrupted. The particle καὶ, also, seems to shew that τὴν νησιεῖαν must be something which increased the danger of sailing; to which the Fast of the Jews has no more relation than Circumcision has; nor would a Heathen take any more notice of it. That παρεληλυθέναι here may signify was come (not was past) may be proved from innumerable instances in the best Writers, as well as the Evangelists: and it is much more probable that sailing was grown dangerous from something that was come, rather than from something

thing that *was past*. The authority of great men, antient or modern, who explain τὴν νηστειάν of a *Jewish Fast*, can never persuade others, though it may induce them to be silent.—Τὸν ἐτήσιον, scil. ἄνεμον, has been conjectured. If it could be proved that there was an *annual wind* in the Mediterranean from *West to East*, after the noted *Etesian winds* were over, this would not be a bad conjecture: *because moreover the yearly wind was now come*. MARKLAND.

9. καὶ οὗτος ἦδη ἐπισφαλοῦς—παρεληλυθέναι,] If these words be inclosed in a parenthesis, as directed by St. Luke to the *Christian* reader, the mention of νηστεία, the *Jewish FAST* of the *seventh* month, which fell after the autumnal Equinox, will be found extremely pertinent: for then sailing became dangerous. Χαλεπὸν δέ τε πόντον ἔθηκεν, Hesiod, Op. & Dies, lib. ii. ver. 295. Dr. OWEN.

10. θεωρῶ ὅτι—μέλλειν ἴσσεσθαι τὸν πλοῦν.] It might be thought that ὅτι is misplaced, and should be written thus: λέγων αὐτοῖς ὅτι, Ἄνδρες, θεωρῶ μετὰ ὕβρεως, &c. But there is no need of it. It is usual with St. Luke to set out in one form of construction, and to end his sentence in another: as here, he begins with θεωρῶ ὅτι, which requires μέλλειν ὁ πλοῦς: but, as if he had forgotten that he had put ὅτι, he ends with μέλλει τὸν πλοῦν. So vii. 40. and xxiii. 30. There is a like instance in Herodotus, I. 207. p. 83. if *Jac. Gronovius's* restitution (see his Note) of ὅτι out of the Medicean MS. be true. And hence perhaps may be explained chap. xxvi. 16, μάρτυρά ἂν τε εἶδες, ἂν τε—ὄψει, as any one would imagine, *a witness of those things thou hast already seen, and of those thou wilt hereafter see*; but instead of ἂν τε ὄψει, he puts ἂν τε ἐφθήσομαι σοι, of which it is difficult to know the construction, though what he means is easily understood. The Vulgate, Beza, and our Versions, render it as if it were, ἐν οἷς ἐφθήσομαι σοι. MARKLAND.

13. ἄραυτες Ἄσσον παρελέγοιο] If, with the Vulgate, we say, *they loosed FROM Assos*, it should be, ἀπὸ τῆς Ἄσσου. If, with Erasmus, *they loosed TO Assos*, it should be ἐπὶ or εἰς τὴν Ἄσσον, as chap. xx. 13. It is here, therefore, an adverb, used by Homer and Herodotus: *they sailed close by Ctete*. Beza, Grotius.—Read, Θάλασσαν, or, Λασαίαν παρελέγοιο, mentioned ver. 8. *Sanson*, Life of St. Paul, § xliv.—ἄραυτες Αἴ-ΚΥΡΑΝ, *weighing anchor from* the port of *Fair havens*, ver. 8, where Paul had persuaded them to stay. *Wall*, Crit. Notes.—ἄραυτες θάσσον, *loosing immediately*, because ἄσσον is used only by the Poets and Ionic Writers. *Bois*, *Hammond*, &c.—But ἄσσον, the adverb, which is supported by Aristoph. Equit. ver. 1303. by Eurip. Cyclop. 253. Oedip. Colon. 714.  
Jos.



Jos. Ant. i. 20. 1, xix. 2. 4, is to be connected with *παρελέγθη*, they sailed close by Crete. After *ἄραβες* is to be understood *ἀγκύραν*. Thus Plutarch, Apophthegm. τὴν ἀγκύραν ἄραι κέλευσας. But it occurs elliptically, as here, in Lucian, τῇ ἐπιούσῃ ἄραβες ἐπλέομεν, Var. Hist. lib. i. *Bos*, Exerc. Phil.—It is pleasant to observe how different judgments operate in criticism, and I cannot help giving here a remarkable instance of it. Mr. James Upton, on a passage of Quintilian to Trypho, *Permittamus vela ventis, & oram solventibus bene precemur*, doubts the Latinity of it, and would read *ANCORAM solventibus*. See his Notes on Dionysius, De Structurâ Orationis, p. 217. ed. 1723. On the other hand, Isaac Casaubon, meeting with *ancora soluta*, in Cic. Ep. ad Attic. i. 13, doubts the Latinity of that, and would read *ancora SUBLATA*, or *ORA soluta*; and with reason: for his former conjecture is confirmed by a MS.; and as for *oram solvere*, another passage of Quintilian will not admit of Mr. Upton's emendation: iv. 2. *Conscendi, sublatæ sunt ANCORÆ, solvimus ORAM*.

BOWYER.

14. ἔβαλε κατ' αὐτῆς] *viz.* τῆς Κρήτης, if there be no error in the words κατ' αὐτῆς, as may be suspected: for they had loosed from Crete, ver. 21, when this wind arose: so that κατ' αὐτῆς does not seem quite so natural. A learned Commentator, who explains κατ' αὐτῆς, against it, the ship, must be mistaken as to the language: for that would have been κατ' αὐτοῦ, &c. *πλοίου*, ver. 10. and it is observable that the word *ναῦς* is used in the N. T. but once, ver. 41, of the Alexandrian corn-ship: I suppose because of its size. *Ναῦς* cannot be understood as joined to αὐτῆς, unless some mention of *ναῦς* had been made just before. MARKLAND.—Qu. May not κατ' αὐτῆς be referred to *προθέσεως*? They sailed out with a South wind, that seemed to favour their purpose; but soon after there sprung up another wind, that opposed their purpose. Thus, I find, Tyndale translated the passage. N. T. ed. 1536. 4to. Dr. OWEN.

14. ἀνεμος τυφωνικός, ὁ καλούμενος Εὐροκλύδων.] As the Vulgate reads *Euro-aquilo*; and the Alexandrian MS. ΕΥΡΑΚΤΑΩΝ, or ΕΥΡΑΚΤΑΩΝ, Grotius, Cluver, in Sicil. Ant. lib. ii. p. 442. Bentley, Remarks on Free-thinking, § lxxxii. Mill, and others, would read ΕΥΡΟΑΚΤΑΩΝ, a *North-East wind*. But, 1. It is observed, that word would be an hybridous compound; and as we see, ver. 6, that the ship was of Alexandria, the mariners we may suppose to have been Græcians, and therefore too well acquainted with the vernacular terms of their occupation to adopt this Græco-Latin appellation. 2. We are told the wind was CALLED *Euroclydon*, denoting that it was not one of the common winds, denominated

denominated from their position, but from some particular quality and circumstance; and may, with Erasmus, Vatablus, and others, be formed from *εὐρύς* and *κλύδων*, *amplus fluctus*, or, more probably, from *Εὔρου κλύδων*, *an Eastern tempest*; and so will signify what is now called one of the *Levanters*, which are not confined to any one single point, but blow, in all directions, from N. E. round by N. to S. E. according to the course we shall find this vessel took, ver. 17. 27. and 41. See more in *Shaw's Travels*, p. 330, 31. 4to. *Bengelius*, in *Var. Lect.* and *Bryant*, *Observations*, &c. p. 19, & *seqq.*

15. ἀποφθαλμῶν τῷ ἀνέμῳ,] We have a metaphorical expression in English, not unlike this, *to face the wind*: but perhaps it would not be proper here. MARKLAND.

17. βοηθείαις ἐχρήσθη,] *they needed help*; i. e. the *sailors* made use of the assistance of the *soldiers*, and perhaps of the *passengers* who were aboard, in helping them to *under-gird* the ship: to which custom of *under-girding* perhaps Hesychius alludes: Ζωμεύματα, ὑποζεύματα, σχοινία κατὰ μέσον (μέσσην) τῆν ναῦν δεσμευόμενα. MARKLAND.

Ibid. "Under-girding the ship," to prevent her opening. Καὶ κίνδυνον εἶχεν ἢ καὶ πρὸς κλύδωνα πάλιν ἀναρραγῆναι. Plutarch, 4to, vol. ii. p. 453. WESTON.

21. Πολλῆς δὲ ἀσιτίας ὑπαρχούσης,] *but after a long abstinence*. The meaning is, *But when almost every body neglected their food*: having little or no regard to *meats*, as expecting every moment would be their last. The natural consequence of this must be *lowness of spirits*, and *dejection of mind*, against which Paul exhorts them in the following speech, knowing that their *appetite to food* would soon return after they were assured of their *lives*. MARKLAND.

Ibid. κερδήσαι τε] We have an English word which answers exactly to the sense of the Greek, and I think should be taken into the translation here, *not to lose from Crete, and to have saved this danger (or injury) and loss*. As when we say, *I shall save a great deal of trouble by this*, the Greeks would express it by *κερδαίνειν*, of which I have noted many instances, which I need not put down, as being very sure of the thing. Cicero calls it *lucrari*, in *Verr. i. 12*. Symmachus, in *lucro habere*, *Epist. iii. 73. laborem rogandi in lucro habere debemus: I ought to save myself the trouble of asking*. MARKLAND.

25. πιστεύω γὰρ &c.] Here again, as I have often noted above, γὰρ gives the reason of a sentence understood: *wherefore, Sirs, be of good cheer* [as

I am]; *for I believe, &c.* Otherwise the reasoning would not be good.

MARKLAND.

30. *προφάσει αἷς ἐν &c.*] The pretence was specious enough, *viz.* to fasten some anchors at that end of the ship, as they had already done at the other (ver. 29), in order to fix it entirely. But Paul knew their intentions, and discovered them; and greater regard was paid now to what he said than formerly. I suppose *ἀγκύρας ἐκλείναι* to be, in effect, as our Version understands it, *to cast anchor* (or rather *some anchors*), because Pollux, I. 9. p. 73. calls this *ἀγκύρας κατατεῖναι*, and joins it with *ἀγκύρας βαλίσθαι*. In ver. 29, St. Luke calls it *ἀγκύρας ῥίπτειν*: though *ἐκλείναι ἀγκύρας* was more than *ῥίπτειν*, because otherwise the sailors would have had no need to go out of the ship, standing in which they could *ῥίπτειν ἀγκύρας*: but they could not *ἐκλείναι ἀγκύρας*, *extend their anchors*, or lay them at a distance from the ship, without going out of it. MARKLAND.

33. *Τεσσαρσκαιδεκάτην σήμερον ἡμέραν προσδοκῶντες, ἄσιτοι διατελεῖτε,*] Wherever *ἡμέρα* is joined with *σήμερον*, I believe the article is always put before this last word: which makes me think *τῆν* has been lost in the last syllable of the foregoing word: *Τεσσαρσκαιδεκάτην [τῆν] σήμερον ἡμέραν—ἄσιτοι διατελεῖτε*, so is the construction; and *προσδοκῶντες* should have a comma on each side, nothing in the text having any dependance on it: *Ye have continued without sustenance all this fourteenth day* (since the storm began), *waiting for the event.* MARKLAND.

34. *τούτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπέσχετο:*] *for this is a thing which concerns your safety.* These words should be placed in a parenthesis. The reason why they should think it worth while to *eat*, being contained in the next words; the reason given in the parenthesis is, because if they did not *eat*, they could not have *strength* to work, and so to *save* themselves. MARKLAND.

39. *ἔχοντα αἰγιαλῶν*] *with a shore.* Have not all creeks *shores*? It should have been translated, *with a smooth shore*, convenient for landing: that is, *αἰγιαλός*. Hesychius, *Αἰγιαλός, ὁ παραβαλάσσιος ἐν τόπω ψάμμοδος, ἢ ψηφίδας ἔχων.* The Latin Poets call them *bona littora*, and *molliā*. MARKLAND.

Ibid. *εἰς ὃν ἐβουλεύσαντο—ἐξῶσαι τὸ πλοῖον*] *To thrust in the vessel.* Perhaps *ἐκῶσαι*, *to save the ship.* MARKLAND.—So reads Cod. Ephrem.

Dr. OWEN.

40. *Καὶ τὰς ἀγκύρας περιετόμην &c.*] This place has been so ill understood, that it may be worth while to translate it: *and having cut off the anchors,*

*anchors, they let them fall into the sea.* εἶπον εἰς τὴν θάλασσαν ἐκπεσεῖν, as ver. 32. Their business was to lighten the ship (in order to run her into the creek) that she might draw as little water as possible. To this purpose they had cut off her anchors, τὰς ἀγκύρας περιελόβητες. They likewise unloosed the rudders, and let them too drop. The rudders, *πηδάλια*, were two large heavy pieces of wood. All great ships of the antients (of which kind were the Alexandrian corn-ships) had two rudders. See Grævius, *Lect. Hesiod.* c. ix. p. 288. ed. Robinson. This part of the fortieth verse has been ill explained. One might think it strange that the greatest men should interpret εἶπον εἰς τὴν θάλασσαν, *they committed themselves to the sea*, if they had read the thirty-ninth verse, or given due attention to the sense and the language, and had considered what the people in the ship were about, and what they proposed. So again in the same verse, when they interpret περιελόβητες τὰς ἀγκύρας, *ancoris sublatis*, and when they had taken up the anchors; instead of just the contrary, and when they had cut the ropes of the anchors (it being the very same thing as is expressed concerning the boat, ver. 32) ἀποκόψαντες τὰ σχοινία τῶν ἀγκυρῶν. For περιαιρωῖ (of which περιελόβητες is the participle of Aor. 2) is *amputo*, *circumcido*, as is noted by Budæus, *Com. Gr. Lex.* p. 668. *Clem. Alex.* I. vii. *Hesych.* Περιέλαι, κόψον, ἔπαρον, ἀφελού. What ἔπαρον is, I do not know, unless it should be ἀπαρον, *tolle*, *take away*: The foregoing part may be read, Περιέλε, ἀπόκοψον. MARKLAND.

40. τὸν ἀρτέμωνα] Perhaps ἀντεμωνα, the same with *antenna*, the sail-yard; *artemon* being, according to Vitruvius, *Archit. lib. x. cap. 3*, a crane to lift goods in or out of a ship. *Stunica*, c. *Erasmum*.—There is scarce any foreign authority for either word. The Syriac, for *רמון*, has put *רמון*, as if both were the same. *D. Heinsius*.

*Ibid.* τῇ πνεύσει,] scil. αὔρα. So ἐπιδοῦναι ἑαυτὸν τῇ πνεύσει, *Lucian, Hermetin.* p. 526. where it is ill read τῇ πλεούσει, and translated accordingly. *Plutarch* calls this τῷ πνεύσει, sc. ἀνέμω, in *Mario*, p. 428. *E.* and so does *Heliodorus Æthiopic.* I. 22. MARKLAND.

*Ibid.* ἐπάραιτες—τῇ πνεύσει, κατεῖχον] Connect, τῇ πνεύσει κατεῖχον εἰς τὸν αἰγιαλὸν, *were carried by the wind to the shore*, not *hoisted up to the wind the fore-sail*, as the Vulgate. *D. Heinsius*.

41. εἰς τόπον διθάλασσον] How, or why, the ship was run aground by their falling into a place where two seas met (no other cause of the accident being mentioned but τόπος διθάλασσος), I confess I am entirely ignorant, not being able to get any idea of the thing. The common causes



of this misfortune are, running upon a *sand-bank*, or between *rocks under water*. MARKLAND.

44. οὐς μὲν ἐπὶ σανίσιν, οὐς δὲ ἐπὶ τινῶν τῶν ἀπὸ τοῦ πλοίου,] *some on boards, and some on broken pieces of the ship*. But it is not, ἐπὶ τινῶν τοῦ πλοίου, but ἐπὶ τινῶν ΤΩΝ ΑΠΟ τοῦ πλοίου *some on boards, and some on things which came from* (i. e. *out of*) *the ship*, which were distant from the ship: suppose *barrels* or *boxes*, and whatever other wooden machines, which are many, are on board a ship. Theophrastus, in the character of a *Flatterer* (Charact. III.) hath the same distinction: Καὶ ἄρας τι ΤΩΝ ΑΠΟ τῆς τραπέζης, φῆσαι, Τουτὶ ἄρα ὡς χρησίος ἐστὶ, and *having taken up any thing that is upon the table, he says, How excellent this is!* not, ἄρας τι τῆς τραπέζης, which might signify, *having taken up a piece of the table*. And though this distinction may not be always observed, yet here it seems necessary, to avoid tautology. Pliny went but a little way from the shore, to which those who could not swim were driven by the tide upon their wooden articles. Lucian somewhere in his Works ridicules the escape of Paul and his companions. I now find that Dr. Hammond and the Latin Vulgate had some apprehension of the distinction. I have mentioned. MARKLAND.

#### CHAPTER XXVIII.

4. ἡ δίκη ζῆν οὐκ εἶσεν.] With a Capital, ἡ Δίκη, as being a Person or Goddess (which is the reason of the Article's being prefixed) *Nemesis*, or *Divine Vengeance*, which Philo calls ἡ ὀπαδὸς τοῦ Θεοῦ Δίκη, *De Confus. Linguarum*, p. 228. and πάρεδρον τοῦ Θεοῦ Δίκην, Joseph. p. 362. ed. Turneb.—The Maltese here say οὐκ εἶσεν, *hath not suffered*, because they looked upon him as *already* a dead man. Ἐκ τῆς θέρμης ἐξελθοῦσα, ver. 3, means, *forced out by the heat*: the heat was the *cause* of its coming out: the same as διὰ τὴν θέρμην. MARKLAND.

8. πυρετοῖς] Perhaps πυρετῶ, as in Luke iv. 38: for at one time he could labour only under one kind of fever. But so, in the plural, *Hippocrates*, Epidem. lib. iii. passim. The fever had its *paroxysms*. Dr. OWEN.

11. ἀνήχθημεν ἐν πλοίῳ παρακεχειμακότει ἐν τῇ νήσῳ, Ἀλεξανδρίῳ,] The Edd. rightly understand Ἀλεξανδρίῳ to be connected with πλοίῳ; but, that it may appear more clearly so, a comma should be placed at πλοίῳ, as well as νήσῳ.

14. εἰς τὴν Ῥώμην ἦλθομεν.] Not knowing the readings of the copies, I formerly thought that the difference between ἦλθομεν εἰς τὴν Ῥώμην here, and ἦλθομεν εἰς Ῥώμην, ver. 16, consisted in this; that τὴν Ῥώμην denoted the *territory*, but Ῥώμην the *city*: as in Luke xviii. 35. εἰς Ἰεριχῶ signifies *at Jericho*, the *city*: but xix. 1. τὴν Ἰεριχῶ, or the *territory* of Jericho; for most cities had a tract of land lying round them, which was called the *χώρα*, or *territory*: Rome had a very large one. But it seems much more probable that in the fourteenth verse the true reading is that of the Alexandrian and several other MSS. εἰσῆλθομεν εἰς Ῥώμην, as εἰσῆλθεν εἰς Καπερναοῦμ, Luc. vii. 1. εἰσῆλθομεν εἰς τὴν Καισάρειαν, Acts x. 24, and that our Version, ver. 14, is right, εἰς τὴν Ῥώμην ἦλθομεν, *we went towards Rome*; of which significations of ἔρχομαι *to go*, and εἰς *towards*, there are many instances in these writings. By ἀδελφοὶ in the fourteenth and fifteenth verses, query, whether are meant *Jews* or *Christians*? these latter are commonly understood. But ἀδελφοὶ in ver. 17 and 21, signify *Jews*. There is the same uncertainty in some other places of the Acts.

MARKLAND.

18. ὅτινες ἀνακρίναίς με ἰβούλοίσι ἀπολῦσαι] With a comma at με, and a comma after ὑμᾶς, ver. 20, so that ἰδεῖν may be εἰς τὸ ἰδεῖν.

MARKLAND.

Ibid. ἰβούλοίσι ἀπολῦσαι] Had it not been for this place, it could not have been known that the Romans (*i. e.* Festus, chap. xxv.) would have acquitted Paul, upon his trial, but were hindered by the Jews, who suggested to Festus that ensnaring question, *Wilt thou go up to Jerusalem, and there be judged of these things before me?* This circumstance of Paul's acquittal might have been mentioned chap. xxv. after the fifth verse, in which Paul had proved that he had been guilty of no offence against the *Law*, the *Temple*, or the *Emperor*; the immediate consequence of which ought to have been his acquittal: but the Jews would not agree to this, and Festus had not steadiness enough to insist on it. Paul's appeal to Cæsar, as he tells the Jews here, was not made for the sake of accusing his brethren of Jerusalem, but out of mere *necessity* and self-defence; for he saw, by Festus's not acquitting him upon the spot, that he would *give him up* rather than disoblige the Jews; and he knew that if he went to Jerusalem he should be *murdered* by them, so that the only way he could take was to appeal to another tribunal. Here is a striking instance of *charity*, of a *forgiving temper*, and freedom from *vindictiveness*: for though Paul knew that the Jews of Jerusalem *hated* him mortally,

mortally, and intended to *murder* him, yet he here immediately guards against all suspicion, that in *appealing to Cæsar* he had a design of laying any thing to the charge of his brethren at Jerusalem: my only motive, says he, was *necessity*; ἡναγκάσθη ἐπικαλέσασθαι Καίσαρα, οὐχ ὡς τοῦ ἔθνους μου ἔχων τι κατηγορήσαι: so it should be distinguished; I appealed to Cæsar out of necessity, not out of any intent of accusing my brethren. MARKLAND.

22. *πανταχοῦ ἀντιλέγειν.*] For the Jews sent letters and messengers to their brethren in all parts, to warn them to be upon their guard against the rising heresy of *Christianity*. The *Arabic Version* transposes the words, and reads ἂ φρονεῖς περὶ τῆς αἰρέσεως ταύτης, which *Beza* thinks may perhaps be better than the common reading. MARKLAND.

26. Ἀκοῆ ἀκούσῃτε &c.] *Ye will distinctly hear &c. and ye will clearly see, and yet &c.* Æschylus *Prom. Vinct.* 446.—Βλέποντες ἴδλετον μάτην, Κλύοντες οὐκ ἤκουον. Phil. *De Joseph.* p. 367: ἐν ταῖς καθ' ἑκαστον φαντασίας, βλέποντες οὐ βλέπομεν, καὶ ἀκούοντες οὐκ ἀκούομεν. It was a proverb among the Greeks. Demosthenes in *Aristogit.* I. τὸ τῆς παροιμίας, ὁρῶντας μὴ ὄρῶν, καὶ ἀκούοντες μὴ ἀκούειν. I believe, no more than a comma should be placed after ἐκάμμυσαν. MARKLAND.

## INTRODUCTION

TO

## ST. PAUL'S EPISTLES.

\* \* \* THE form and character of St. Paul's Epistles, however peculiar, appear to have been derived from the circumstances of his early life. Tarsus, where he was born, and where his parents dwelt, was, in that age, a celebrated seat of learning. But, in every seat of antient learning, eloquence held a principal rank; and each species of it was denominated from the place, where it was most practised, or in the greatest perfection. Thus we read of the chaste Attic eloquence, and of the florid Asiatic; and Tarsus also gave name to its peculiar mode. The last is indeed the least known; because, from the very nature of it, its productions were not likely to remain. The Tarsic eloquence was employed in sudden and unpremeditated harangues. And St. Paul, long accustomed to compositions of this sort, transferred the style and manner from speaking to writing. He seems to have written his Epistles with the force of a speaker; not opening the way to his subject, nor advancing gradually towards it, but rushing into it. Little solicitous about method, he is often drawn from his design by the accidental use of an expression or a word; and neither when he quits his purpose, nor when he returns to it again, does he employ the usual forms of transition. Sometimes he assumes another person, and introduces a kind of dialogue: in which it is not always easy to distinguish, who is speaking, the objector or answerer. Lastly, he abounds with broken sentences, bold figures, and hard, far-fetched metaphors. These peculiarities, in the Apostle's manner, occasion continual difficulties: and therefore could not escape the notice of his Commentators; of whom the most rational impute them to such a warm temper, and a mind so full of religious knowledge, that his thoughts seem to strive for utterance, and his zeal suffers him to attend to nothing but the great mysteries revealed to him. But what they excuse as the effect of fervent zeal, and plentiful knowledge, either necessarily belongs to unprepared discourses, or may be admitted into them without blame. He, who speaks on a sudden, cannot make those regular approaches to his principal design, nor dispose his matter in that exact order, which we find in studied compositions. He may



may safely pass from one subject, or one person, to another, without the ceremonies, which a reader requires, but which a speaker supplies the want of by his countenance, his voice, and every motion of his body. And those agitations of mind, which, in numerous assemblies, are mutually excited by the speaker and the hearers, excite in their turn, and, in the same measure, justify a bolder and more vehement kind of oratory.

But St. Paul did not learn at Tarsus the general form only of his writings. He collected there also many of their minuter ornaments. In that city was one of the largest and most celebrated places of exercise then in Asia. And there is no matter, from which the Apostle borrows his words and images, in greater abundance, than from the public exercises. He frequently considers the life of a Christian as a race, a wrestling, or a boxing; the rewards, which good men expect hereafter, he calls the prize, the victor's crown; and, when he exhorts his Disciples to the practice of virtue, he does it usually in the very same terms in which he would have encouraged the combatants. But many of these allusions, which occur in every page of the original, can hardly be preserved in a translation.

From the Apostle's *country* we descend to his *family*, and here we find another source of his figurative expressions. His parents were Roman citizens; and words or sentiments, derived from the laws of Rome, would easily creep into their conversation. No wonder then, that their son sometimes uses forms of speech peculiar to the Roman lawyers; and applies many of the rules of adoption, manumission, and testaments, to illustrate the counsels of God in our redemption.

Nor are there wanting in St. Paul's style some marks of his *occupation*. To a man employed in making tents, the ideas of camps, arms, armour, warfare, military pay, would be familiar. And he introduces these and their concomitants so frequently, that his language seems to be such as might rather have been expected from a soldier, than from one who lived in quiet times, and was a preacher of the Gospel of Peace.

When we observe farther, that, being educated in the school of Gamaliel, and instructed in all the learning of the Jewish Doctors, he not only uses the Hebrew idiom, but has many references to the Hebrew Scriptures, and the received interpretations of them; there will remain little, that is peculiar, in his manner of writing, of which the origin may not be traced to one or other of the before-mentioned circumstances.

Dr. POWELL.

EPISTLE

## EPISTLE TO THE ROMANS\*.

## CHAPTER I.

1. ΠΑΥΛΟΣ δούλος Ἰησοῦ Χριστοῦ, κλητὸς ἀπόστολος, ἀφωρισμένος] Or, δούλος Ἰησοῦ Χριστοῦ κλητὸς, ἀπόστολος ἀφωρισμένος. *Valla.*

Ibid. κλητὸς ἀπόστολος] *A CALLED Apostle*, not one of the original ones. *MARKLAND.*

3, 4, 5. May admit of various constructions. 1. ἀφωρισμένος εἰς εὐαγγέλιον Θεοῦ—κατὰ πνεῦμα ἀγιασύνης, the intermediate words in a parenthesis, as *Chrysostom.* Or, 2. ἀφωρισμένος εἰς εὐαγγέλιον Θεοῦ—ἐξ ἀνασπάσεως νεκρῶν Ἰησοῦ Χριστοῦ. Or, 3. ἀφωρισμένος εἰς εὐαγγέλιον Θεοῦ—περὶ τοῦ υἱοῦ αὐτοῦ—ἐξ ἀνασπάσεως ΕΚ νεκρῶν Ἰησοῦ Χριστοῦ, *separated to the gospel of God—concerning the raising of his son Jesus Christ from the dead*, as *Artemonius.* ἐξ ἀνασπάσεως, μετὰ ἀνάστασιν, *Willett in Poli Synopsis.*—If the parenthesis at ver. 2. and 5. be left out, the construction and sense will appear plainer. *Dr. OWEN.*

4. τοῦ ὀρισθέντος υἱοῦ Θεοῦ ἐν δυνάμει, κατὰ Πνεῦμα] Read ἐν δυνάμει κατὰ Πνεῦμα ἀγιασύνης, without a comma, Δύναμις κατὰ Πνεῦμα being *the power of the spirit.* Compare 2 Tim. i. 18. 2 Cor. viii. 2. *Pyle.*—ὀρισθέντος is by some supposed to be a gloss from the margin.

5. δι' οὗ ἐλάβομεν χάριν—εἰς ὑπακοὴν πίστεως, ἐν πᾶσι τοῖς ἔθνεσιν, ὑπὲρ τοῦ ὀνόματος αὐτοῦ] *for the obedience of faith—to the honour of his name.*—Or, χάριν καὶ ἀποστολήν—ὑπὲρ τοῦ ὀνόματος αὐτοῦ, *grace and apostleship—for his religion.* *Pyle.*

7. εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ] *Peace from God our Father, and from the Lord Jesus Christ*, as the common Editions, and our Version: But perhaps—*from God, the Father of us and of our Lord Jesus Christ*, as Acts xv. 11. Rom. xvi. 24. 2 Cor. xiii. 13. &c. *Pyle.*

\* *BEZA* seems to have studied this Epistle with great attention. If what he writes upon it be true, it is one of the most difficult Letters that ever was written. *MARKLAND.*

A great part of it runs *dialogue-wise*: nor is it often easy to determine what belongs to the several interlocutors. To *this*, and his *abrupt* mode of argumentation, the principal difficulties seem to be owing. But consult *Taylor's Paraphrase*, and, I verily believe, they will all vanish. *Dr. OWEN.*

9. Μάρτυς γάρ μου ἐσίν] Vulgate, Syriac, and some MSS. μοι ἐσίν, better; to avoid the repetition of ἐν πνεύματι μου, which follows. Beza.

9, 10. ὡς ἀδιαλείπτως μνησθῆναι ὑμῶν ποιοῦμαι πάντοτε—δεόμενος] So most Editions. Others join πάντοτε ἐπὶ τῶν προσευχῶν μου, with what precedes, so that πάντοτε is redundant, and may, perhaps, be a gloss added. Then ver. 10, δεόμενος (εἶπας ἤδη ποτὲ εὐδοθήσομαι—) ἐλθεῖν πρὸς ὑμᾶς, Beza, and the English Version.—Rather connect ἐλθεῖν πρὸς ὑμᾶς with εὐδοθήσομαι, as 2 Macc. x. 7, τῷ εὐδοθῆσαντι καθαρισθῆναι, and see 3 John 2. *Requesting always in my prayers, that I may at length, by the will of God, have the happiness of coming to see you.* Castelio, Grotius.

13. ἵνα καρπὸν τινα σχῶ καὶ ἐν ὑμῖν, καθὼς &c. Origen begins a new sentence with Καθὼς, *Even as among other Gentiles I am a debtor—so I am ready to preach the Gospel to you at Rome.*

14. Ἑλλησί τε καὶ βαρβάρους] Ἑλλησι ΔΕ. Battier, Biblioth. Bremens.

15: οὕτω τὸ κατ' ἐμὲ πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγελίσασθαι.] This may be constructed either τὸ κατ' ἐμὲ [ὄν] προθυμὸν [ἐσίν], *quantum in me est.* But perhaps more simply only understand ἐσίν, and understand πρόθυμον substantively, as if it was προθυμία: as Eurip. Iphig. in Taur. ver. 989. Τὸ μὲν πρόθυμον, πρὶν σε δεῦρ' ἐλθεῖν, ἔχω, Ἄργει γενέσθαι, *voluntatem equidem habui, priusquam huc venirem, Argos proficisci. Therefore I am ready to preach &c.* Kypke.

16. δύναμις γὰρ &c. *for it (the Gospel) is the power of God to salvation, &c.*] There can be no doubt of the truth of the sentence; but the Version, I believe, may be doubted of. Literally it is, *for power of God is to salvation to every (or any) one who believeth; i. e. God is able to save any man who believeth; eis σωτηρίαν is σωτήριος.* To make it accord better to our Version, it should rather have been, αὐτὸ γὰρ (sc. τὸ εὐαγγέλιον) ἐσίν ἡ δύναμις Θεοῦ εἰς σωτηρίαν (i. e. σωτήριος) πᾶσι τῷ πιστεύοντι, as Titus ii. 11. ἡ χάρις τοῦ Θεοῦ, ἡ σωτήριος πᾶσιν ἀνθρώποις. But the first part of the verse should, I believe, be put in a parenthesis; and then this quoted is the proof of καὶ ὑμῖν τοῖς ἐν Ῥώμῃ, ver. 15. The Romans are reckoned amongst the Ἕλληνας, as distinguished from Ἰουδαῖοι.

MARKLAND.

17. ἐκ πίστεως εἰς πίστιν] The Gospel, from a state of ignorance or infidelity, creates faith: it does not bring us *from faith to faith.* εἰς πίστιν is an explanation from the margin, as 2 Cor. iii. 19. and John i. 16. Wall, Crit. Notes.—The quotation that follows is a plain proof that the words εἰς πίστιν are an interpolation. Leave them out, and see how complete the reasoning stands. Dr. OWEN.

18. τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχούων] Vulgate, τὴν ἀλήθειαν ΤΟΥ ΘΕΟΥ, which seems preferable. *Beza*.—It is added from ver. 25. *Wetstein*.

20. Τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου,] At the beginning of the verse put a parenthesis (which should end at *θειότης*), that *eis τὸ εἶναι αὐτοὺς ἀναπολογήτους* may connect with *ἐφάνησαν*, in ver. 19. *for God hath shewed to them—so that they are without excuse*. *Bp. Law*.—A comma should be placed after *νοούμενα*, as well as after *κόσμου*. *Dr. OWEN*.

*Ibid*. Connect ἀπὸ κτίσεως κόσμου with what follows: not *things invisible from the creation of the world*; but *the invisible things are clearly seen from the creation of the world*. See *Psal. viii. 7*. *Beza*, *Ed. Stephens*, *Bengelius*, *Wetstein*.

21. ἢ εὐχαρίστησαν] *Qu.* are not these words a gloss? *Dr. OWEN*.

29. ἀδικία, πορνεία, πονηρία,] *πονηρία* seems to be from a gloss ill inserted in the margin. *Beza*, ed. 3, 4, 5.—Perhaps *πορνεία* should rather be left out, as implied in the description given above. It is wanting in some capital MSS. *Dr. OWEN*.

30. θεοστυγεῖς,] Read *θεοσίμους*, *haters of God*, in distinction to *θεοστυγεῖς*, *hated by God*. *Beza*, *Grotius*.

31. ἀσυνέτους, ἀσυνθέτους] Omit the former; for those who are by nature void of understanding cannot be reckoned among the wicked. *Grotius* and *Ep. Duæ*, p. 19. But in a like sense in *Chishull* (*Antiq. Asiat. Par. II. p. 12.*) who adds, “*Ἀξυνέτους homines hic intellige non ita à faitate, sed ab improbitate & feritate dictos.*”

— Ἀξυνέτων δὲ

Βουλαῖς ἀνθρώπων ταῦδ' ἔτυχον θανάτου.”

32. οὐ μόνον αὐτὰ ποιοῦσιν, ἀλλὰ καὶ συνευδοκοῦσι τοῖς πράσσοуси.] As if to approve a wicked act implied more guilt than to commit it. Some therefore (as the Scholium of *Isidore* observes) making *ποιοῦσιν* and *συνευδοκοῦσι* datives, connect them with *δικαίωμα*, *knowing the judgment of God not only TO THE DOERS, but TO THE APPROVERS*.—*Origen* understands ἦσαν after *ἐπιγνώτες*, *who KNEW the judgment of God to be that they who do such things are worthy of death; and not only they that do them, but they that consent to the actors of them*. *Erasmus*.—Perhaps the same sense should be supplied thus: *οἵτινες τὸ δικαίωμα τοῦ Θεοῦ ἐπιγνώτες, ΟΥΚ ΕΝΟΗΣΑΝ. ὅτι οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσὶν οὐ μόνον ΔΕ ΟΙ αὐτὰ ποιοῦντες, ἀλλὰ καὶ ΟΙ συνευδοκοῦντες τοῖς πράσσοуси*. *Mill*, in loc. *J. Hallet*, *Introduction to J. Pierce on the Hebrews*, p. xxii.

## CHAPTER II.

1. ᾧ, scil. κρίματι, as some MSS. read by way of interpretation.

Dr. OWEN.

2. τὸ κρίμα] R. Stephens and Mill, throughout the Epistles, put this word with a circumflex, as ver. 3. and iii. 8. v. 16. &c.; but throughout the Gospels, with an acute, as it should be, the first syllable being short.

6, 7. ὃς ἀποδώσει—τοῖς μὲν—δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσι, ζῶν αἰώνιον] Οἱ, ὃς ἀποδώσει τοῖς μὲν—δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ΖΗΤΟΥΣΙ ΖΩΗΝ αἰώνιον, *who shall give glory, and honour, and immortality to them who, by patient continuance in well doing, SEEK FOR ETERNAL LIFE.* Erasmus.—Οἱ, *to them, who, by patience, SEEK FOR THE GLORY and honour of a good work.* Beza.—Which is much worse, since ὑπομονὴ ἔργου ἀγαθοῦ, *continuance in WELL DOING*, is here used as ὑπομονὴ ἐλπίδος *continuance in HOPE*, 1 Thess. i. 3.

8. τοῖς μὲν—ζῶν αἰώνιον—τοῖς δὲ—θυμὸς καὶ ὄργη] F. θυμὸν καὶ ὄργην. P. Junius, ap. Wetstein.—It is usual with St. Paul, as with many other good writers, to *begin* the sentence in one form of construction, and to *end* it in another. So here, instead of ἀποδώσει θυμὸν καὶ ὄργην, he has, what expressed at full would be, θυμὸς καὶ ὄργη ἀποδοθήσεται or ἔσται: one or other of which words is to be carried on to the two next verses. So ver. 8. Θλίψις [ἔσται] &c. Dr. OWEN.

14. ἔθνη τὰ μὴ νόμον ἔχοντα, φύσει τὰ τοῦ νόμου ποιεῖ,] Οἱ, μὴ νόμον ἔχοντα φύσει, *Gentiles by nature BORN without law, do the things of the law*, in the Jewish sense of the word. Smalz. c. Franzium, p. 419. Bengelius, in Gnomon.

Ibid. ἔθνη—οὗτοι, agree in *sense*. The like observable in the best authors. Dr. OWEN.

16. ἐν ἡμέρᾳ ὅτε κρινεῖ ὁ Θεὸς] This is usually connected with ver. 12, διὰ νόμου κριθήσονται, *they that have sinned in the law, shall perish by the law—in the day of judgment.* But, by Bengelius, it is connected with ἐνδείκνυσθαι, in the preceding verse, the present being used for the future, as ver. 5. θεσαυρίζεις σιαυτῶ ὄργην ἐν ἡμέρᾳ ὄργης, *who will shew the works of the law written in their hearts—in the day when God shall judge, &c.*

Ibid. κατὰ τὸ εὐαγγέλιόν μου] Connect this with ver. 10, the intermediate being in a parenthesis. Wall, Critical Notes.—For μου, perhaps αὐτοῦ. Dr. OWEN.

21. *σεαυτὸν οὐ διδάσκεις;*] Vulg. Erasmus, Luther, and Bengelius, make this and the following clauses affirmative. See Schmidius.

22. *ιεροσυλαῖς;*] F. *ιεροθυτεῖς;* *thou that abhorrest idols, dost thou SACRIFICE to them, erring, as in the other instances, against the same principle thou pretendest to avoid?* Dr. MANGEY, ap. Wetstein, Prolegom. 4to.—But *ιεροθυτέω* is used, as Wetstein observes on 1 Cor. x. 28, always in a good sense, such as a Christian would never apply to *idol sacrifices*, called in contempt *ειδωλόθυλα*.—J. Mede, Disc. ii. p. 17, to preserve the opposition in the same species of crimes, interprets *ιεροσυλαῖς*, not of an *usurpation* of things sacred, but a *violation*, or *prophanation*, of what are so.—But it is an elegance in the Apostle to conclude his comparison with an expression stronger than the reader would expect; as 1 Cor. vii. 31.

24. *καθὼς γέγραπται.*] In other places, see ch. i. 17. iii. 9. &c. the scripture quotation follows. How comes it to be wanting here? Is it because the words preceding are themselves the quotation? Compare Isaiah lii. 5. *Septuagint*. Dr. OWEN.

28. *ἐν τῷ φανερῷ, ἐν σαρκί, περιτομή]* Bp. Pearce supposes that *ἐν σαρκί* is added, being an interpretation of *ἐν τῷ φανερῷ*. *Epist. Duæ*, p. 19.—But such interpretations St. Paul himself often inserts. In this place *ἐν σαρκί* cannot be dispensed with, because of its opposition to *ἐν πνεύματι* in the verse following. Dr. OWEN.

## CHAPTER III.

2. Πολύ, κατὰ πάντα τρόπον.] How is this to be reconciled with *οὐ πάντως* ver. 9? MARKLAND.—*This verse refers to their superior advantages, the other to their base conduct.* Dr. OWEN.

3. *ἠπίστησαν]* The Alexandrian MS. has *ἠπειθήσαν*. Approved by Grotius.—*Τί γὰρ, εἰ ἠπίστησάν τινες;*] The note of interrogation should be placed after *γὰρ*; and a comma only after *τινες*—*τί γὰρ; what then?* is a second question advanced by the Jew. See *Taylor* on the place. OWEN.

4. *Μὴ γίνωλο.]* *By no means.* This mode of negation St. Paul uses very often; but not near so often as *Arrian* (*Dissert. in Epict.*) does. Now *Arrian*, though an enemy to Christianity, was yet greatly indebted to it. His sentiments often wear the colours of it. In his quick turns of expression, and concise manner of reasoning, he comes nearest to St. Paul of any author I know. Whether he was of the *Tarsic* school or not, I am unable to pronounce. Dr. OWEN.

5. *μη̄ ἄδικος ὁ Θεὸς κ. λ.*] Should it not be rendered, *is not God unjust, &c.*? *Dr. OWEN.*

*Ibid.* *κατὰ ἀνθρώπων*] *κατ' ἀνθρώπων λέγω, I speak AGAINST men.* Origen or Ruffinus. See *Wetstein.*

8. *Καὶ μη̄ (καθὼς βλασφημούμεθα, καὶ καθὼς φασί τινες ἡμᾶς λέγειν) ὅτι ποιήσωμεν τὰ κακὰ*] *F.* without a parenthesis,—*ΕΤΙ ποιήσωμεν.* *And shall not we, as we are slanderously reported to do, and to say, STILL do evil, &c.* *Dr. MANGHEY.*—*Or, Καὶ ΤΙ—μη̄ ποιήσωμεν, And why should we not do evil?* *Wall, Crit. Notes.*

9. *Τί οὖν; προεχόμεθα;*] *So Mill and others;* but four MSS. the Syriac, Origen, Oecumenius, Erasmus, Aldus, Elzevir, and *Wetstein*, with one interrogation: *What are we better than the Gentiles?*

*Ibid.* *οὐ πάντως*] *Read, οὐ, πάντως. Not, by any means.* For *οὐ πάντως*, without the comma, denotes, *Not altogether better, but partly so.* *Beza, Piscator.*

19. *ἵνα πᾶν στόμα φραγῆ,*] *By considering ἵνα as eventual, and translating the passage, so that every mouth is stopped;* the difficulties attending the sense of our Version will be obviated. *Bp. BARRINGTON.*

21, 22. (*μαρτυρουμένη ἐπὶ τοῦ νόμου—Ἰησοῦ Χριστοῦ*)] This should be included in a parenthesis, that *εἰς πάντας*, which follows, may connect with *πεφανέρωται*, ver. 21. *The justification given by God without the law, is manifested, (being attested by the law and the prophets, even the justification given by God through faith in Jesus Christ) is manifested, I say, unto all and upon all that believe.* See the like construction in chap. ix. 30, where the Apostle, willing to ascertain what kind of justification he meant, adds, *δικαιοσύνην δὲ τὴν ἐκ πίστεως*, which should be in a parenthesis. *Bos, Exercit. Philolog. in loc.*

25. *ἰλαστήριον διὰ τῆς πίστεως ἐν τῷ αὐτοῦ αἵματι*] *The Alex. MS. leaves out διὰ τῆς πίστεως, but it should be included on both sides with a comma, whom he hath set forth as the MERCY SEAT, in his blood, through FAITH.* *Heb. ix. 5. xii. 15.* *Not, through FAITH in his blood.* *Wetstein.*

26. *ἐν τῇ ἀνοχῇ τοῦ Θεοῦ*] These words should be joined to the preceding verse; and the punctuations at *ἀμαρτημάτων* and *Θεοῦ* interchanged. *Beza* and our English Translators adopted this distinction: I know not of any others who have done so. *Dr. OWEN.*

28. *χωρὶς ἔργων νόμου.*] *Our Version renders these words, without the deeds of the law.* I would translate them, *without a law of works.* This sense seems confirmed by the preceding verse. In the former acceptation, the conclusion is not warranted by the premisses. *As to the Genitive first*

first in construction being placed last, see Heb. vi. 2. Gal. iii. 5.

*Bp. BARRINGTON.*

30. ὅς δικαιώσεται περιτομῆν ἐκ πίστεως, καὶ ἀκροβυστίαν διὰ τῆς πίστεως.] *As Jews and Gentiles were to be justified by the very same means, viz. by Faith in Christ, how comes the Apostle to vary his phrase, and to say of the former, ἐκ πίστεως, and of the latter, διὰ τῆς πίστεως, with the article?*

*Dr. OWEN.*

#### CHAPTER IV.

1. Τί οὖν ἐροῦμεν Ἀβραὰμ] Read with an interrogation at ἐροῦμεν; as vi. 1. vii. 7. Acts xxi. 22. *J. Wetstein.*

Ibid. τὸν πατέρα ἡμῶν εὐρηκέναι κατὰ σάρκα;] According to the rules of reasoning it might seem, that instead of κατὰ σάρκα it should be κατὰ ἔργα. *What shall we say that Abraham our Father found by works? For if Abraham was justified by works, he hath whereof to boast. This is the objection. To which St. Paul answers: But Abraham was not justified by works with respect to God; for the Scripture saith, Abraham had FAITH in God, and it was imputed to him for justification. Now to him who worketh, the reward is not imputed as a favour, but as a debt. But to him (Abraham for instance) who is not justified by works, but by faith in him who justified the ungodly man, his FAITH is imputed for justification.* And this likewise agrees with David's account of this matter: *even as David describeth the happiness of (or, giveth the title of happiness to) the man to whom God imputeth justification, exclusive of works. Happy are they whose iniquities have been forgiven, &c. But that is not a sufficient reason to make it ἔργα, because I do not understand σάρκα, which to others may be very easy, perhaps necessary.* MARKLAND.

5. ἀσεβῆ,] F. εὐσεβῆ. *Bp. BARRINGTON.*

6. δικαιοσύνην χωρὶς ἔργων] A comma should be inserted at δικαιοσύνην: *Not, to whom God imputeth righteousness without works; but as David describeth, without mentioning works, the blessedness of man, to whom God imputeth righteousness.* Bengelius.

9. μακαρισμὸς οὗτος] *This predication of happiness, this title of μακάριος.* MARKLAND.—After περιτομῆν, supply μόνον. *Dr. OWEN.*

11. καὶ σημεῖον ἔλαβε περιτομῆς,] *The Alexandrian and five other MSS. read, I think better, καὶ σημεῖον ἔλαβε περιτομῆν, and he received circumcision for a sign, for a seal, &c.* *Dr. OWEN.*



12. τοῖς οὐκ ἐκ περιτομῆς μόνον, ἀλλὰ καὶ τοῖς στοιχοῦσι] F. ἀλλὰ τοῖς ΚΑΙ στοιχοῦσι. Or, omit τοῖς. *Beza.*

17. κατέναντι οὗ ἐπίστευσε Θεοῦ] Read, with an interrogation after ἐπίστευσε; *Before whom did he believe? Before God who quickeneth, &c. Grotius.*—The sentence, expressed at full, would be, κατέναντι ἐκείνου ᾧ ἐπίστευσε, Θεοῦ, τοῦ &c. which our English Version has followed. *OWEN.*

*Ibid.* καλοῦντος τὰ μὴ ὄντα ὡς ὄντα] F. ΕΙΣ ὄντα. *Phil. Jud. de Creat. Princ. p. 367. & de Justitiâ, vol. II. p. 708. marg. τὰ γὰρ μὴ ὄντα ἐκάλεσεν ΕΙΣ ΕΙΝΑΙ. Dr. MANGEY, in loc.*—The sense rather is: “*who speaketh of things which do not yet exist, as if they were actually existing;*” because he knows they will exist in their due time, having already *determined* that they *shall*. See *MARKLAND* in *Arnald's Commentary on Wisdom, xi. 25. ed. 2. 1760.*

*Ibid.* The advantage of reading this verse in a parenthesis is obvious to any who will attend to the passage. *Bp. BARRINGTON.*

## CHAPTER V.

2. δι' οὗ καὶ τὴν προσαγωγὴν ἐσχήκαμεν τῇ πίστει εἰς τὴν χάριν] *by whom we have had access by faith into this grace.* Rather, with a comma at ἐσχήκαμεν, *By whom we have access by FAITH IN the grace [i. e. gospel] in which we stand and rejoice. χάρις gospel, as it is used John i. 17. Tit. ii. 11. 1 Pet. v. 12. Bos, Obs. Crit. cap. xxxv.*

2—5. Include these four verses in a parenthesis; as they seem to be digressive (according to St. Paul's manner), from the mention of Jesus Christ. The sixth verse is clearly connected with ver. 1. *BARRINGTON.*

3—11. οὐ μόνον δὲ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν—οὐ μόνον δὲ, ἀλλὰ καὶ καυχώμενοι] *Colinæus's edition, the Vulgate, and some MSS. for καυχώμενοι read καυχώμεθα at ver. 11. and so make all intervenient one long parenthesis; οὐ μόνον at ver. 11, connecting with οὐ μόνον, ver. 3. And so Bengelius in Gnomon.*

6. ὄντων ἡμῶν ἀσθενῶν, κατὰ καιρὸν—ἀπέθανε] Or, ἀσθενῶν κατὰ καιρὸν, *when we were weak in proportion to the darkness of the times. Erasmus. F. ἀθίων, when we were atheists. P. Junius.*

7. Μόλις γὰρ—ἀποθανεῖν.] Much has been written on this verse: but a great deal of it might have been spared, had Expositors attended to the proper *antitheses*. Δικαίου here is opposed to ἀμαρτωλῶν, ver. 9, and ἀγαθοῦ

ἀγαθεῖ τοῖς ἐχθροῖς, ver. 10. Translate therefore—*scarcely for a RIGHTEOUS man would any one be willing to die; though for a FRIENDLY man (for a FRIEND) some have even dared to die: But God hath recommended his love towards us, in that while we were yet SINNERS, and ENEMIES to him, Christ died for us.* Dr. OWEN.

Ibid. Μόλις γὰρ ὑπὲρ δικαίου] ὑπὲρ ἀδίκου, as Vers. Syg. Grotius, Beza.—The words which follow in the latter part of the verse, ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμῇ ἀποθανεῖν are a gloss on the former part. Tan. Fab. Ep. vol. II. 14.—The text, as it stands, is undoubtedly right. If we substitute ἀδίκου instead of δικαίου, we destroy the antithesis between *godly* and *sinner*s, upon which the whole force of the Apostle's argument depends. Dr. OWEN.

10. The sense will be improved by placing this verse in a parenthesis.

Bp. BARRINGTON.

11. καυχώμενοι] Six MSS. have καυχώμεθα. So also the Vulgate and Syriac Versions. But see the participle used for the verb before, ch. iii. 24. Acts xxvi. 20. Dr. OWEN.

12. ὥσπερ δι' ἐνὸς ἀνθρώπου ἡ ἁμαρτία—εἰσῆλθε—καὶ οὕτως—] Omit καὶ: *As by one man sin entered—so death.* Joan. Fab. Stapulensis.—But καὶ is often redundant, 1 Cor. xiv. 27. 2 Cor. i. 6. James ii. 4. &c.

11, 12. Perhaps the passage should be thus pointed: δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν διὰ τοῦτο (καταλλαγῆτες σωθησόμεθα, ver. 10) ὥσπερ δι' ἐνὸς. My reason for changing the common punctuation is, that nothing answers to ὥσπερ; the sense is incomplete, and the conclusion διὰ τούτου far from being clear or admissible. Bp. BARRINGTON.

13. ἐλλογεῖται] Vulg. *imputabatur*, and so the Syriac. Stunica, therefore, would read ἐλλογεῖτο, for which he should say ἐκελογεῖτο. Wetstein.

13, 14. Place these two verses in a parenthesis, that the fifteenth may connect with the twelfth. Dr. OWEN.

15. Ἄλλ' οὐχ ὡς τὸ παράπτωμα, οὕτω καὶ τὸ χάρισμα] F. read with a question, referring, not to τῶνος, but to ἐβασιλευσεν, in ver. 14. *Death reigned from Adam—But is not the free gift universal as the offence?* And so in the following sentence: *And as by the offence of one many died, did not the gift come likewise?* Trillerus, in Examinatione Versionis Lutheri. Hombergius, Parerga Sacra.

16. Καὶ οὐχ ὡς δι' ἐνὸς ἁμαρτήσαντος, τὸ δῶρημα] F. ἁμαρτήματος, in opposition to πολλῶν ἁμαρτημάτων, which follows. Bp. Law.—And this is the reading of several MSS. as also of the *Vulgate* and *Syriac Versions*. Dr. OWEN.

17. τῷ τοῦ ἐνὸς παραστώματι] ἐν ἐν), according to some MSS. and ἐν τῷ ἐν) according to others.

18. The ellipses in this verse are to be supplied thus: εἰς δι' ἐνὸς παραστώματος [τὸ κρίμα εἰσῆλθεν] εἰς πάντας &c. οὕτω καὶ δι' ἐνὸς δικαιώματος [τὸ δῶρημα ἐπερίσσευσεν] εἰς πάντας &c. Dr. OWEN.

## CHAPTER VI.

5. Εἰ γὰρ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ] F. AMA καὶ, as Cod. Bœrner. Vulgate, Beza, Albertus.—Or, read, with a comma at γεγόναμεν, to shew that αὐτῷ is to be understood, *If we have been united with him BY the image of his death; not, as our Version, planted together IN the likeness.* Homberg.—F. σύμφυτοι, *if we have been of kin to him in the likeness of his death.* P. Junius.

Ibid. ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα.] The future ἐσόμεθα seems here to signify, not, *so SHALL we*, but, *so SHOULD we be also united to him in the likeness of his resurrection.* Dr. OWEN.

7. Ὁ γὰρ ἀποθανὼν &c.] *For he that is so dead, so mortified to the world, is freed from (is no longer subject to the power of) sin.* Dr. OWEN.

12. εἰς τὸ ὑπακούειν αὐτῇ ἐν ταῖς ἐπιθυμίαις αὐτοῦ.] F. ἐπιθυμίαις ΑΥΤΗΣ, *That ye should obey it, sin, in its lusts.* P. Junius, ap. Wetstein.—Leave out, in conformity with some capital MSS. the words αὐτῇ ἐν; that ταῖς ἐπιθυμίαις may depend on ὑπακούειν: *that ye should obey the lusts thereof*, i. e. of the body. Dr. OWEN.

17. ὅτι ἦτε δούλοι ἁμαρτίας &c.] *Thanks be to God, that though ye were once the servants of sin, yet ye have now obeyed from the heart, &c.* This is observed, to obviate the impropriety of our *English Version.* Dr. OWEN.

19. ἀνθρώπινον λέγω διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν] To be in a parenthesis, and a colon at δικαιούνη, ver. 18. MARKLAND.

Ibid. τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ &c.] I suspect that the words τῇ ἀνομίᾳ were originally inserted in the margin, to explain the meaning of τῇ ἀκαθαρσίᾳ, and that they were thence brought, with the καὶ prefixed, into the text. Dr. OWEN.

Ibid. οὕτω νῦν παραστήσατε τὰ μέλη ὑμῶν δούλα τῇ δικαιοσύνῃ] *He had affirmed before, ver. 18, being made free from sin, ye are become servants to righteousness; which is the very thing he here exhorts them to be.*

be. Read, with the change of one letter, *παριστήσατε*, in the Aorist, and then it is a proof of what he had before said: *Being made free from sin, ye are become servants to righteousness.* How so? It follows: FOR as ye before yielded your members servants to uncleanness—so you HAVE now yielded your members servants to righteousness. Like that of Peter, 1 Ep. ii. 25, ἀλλ' ἐπιστράφητε νῦν ἐπὶ τὸν ποιμένα, ye were as sheep going astray; but are now returned to the shepherd—not in the Imperative, ἐπιστράφητε. Markland, Explicationes Veterum aliquot, &c. p. 252.—The sense and true distinction of these verses may be as follow: *But thanks be to God, that ye who were slaves of sin, have obeyed from the heart that form of doctrine into which ye have been made over; and having been set free from sin, are become servants (or slaves) of another mistress, Righteousness; (when I say servants, or slaves, I make use of human terms, in consideration of your present weak state:) for as formerly ye have yielded your bodies (or members) in servitude to uncleanness and lawlessness, in order to commit that which is not lawful; so now ye have yielded your bodies in servitude to righteousness, in order to holiness.* The words *sin, righteousness, uncleanness, and ἀνομία*, in the first position of it, may be looked upon as *persons*, or mistresses of slaves; between which and our servants there is a great difference.

MARKLAND.

## CHAPTER VII.

1. ὅτι ὁ νόμος κυριεύει &c.] This verse depends on ver. 14th of the preceding chapter; and is a proof of what the Apostle had there advanced.—τοῦ ἀνθρώπου should rather be translated *person*, as comprehending *woman* as well as *man*: and then the application in the next verse is clear. OWEN.

4. ἵνα καρποφορήσωμεν] F, καρποφορήσῃται, or καρποφορήσῃτε, that HE or that YE should bring forth fruit unto God. Dr. MANGELY.

8. Ἀφορμὴν δὲ λαβοῦσα ἡ ἁμαρτία διὰ τῆς ἐντολῆς] Connect διὰ τῆς ἐντολῆς with κατειργάσατο, which follows, as the next verse shews it should be connected: *Sin taking occasion wrought in me all concupiscence*; and so ver. 11. Bengelius.—Rather, take away the comma at ἁμαρτία, that διὰ τῆς ἐντολῆς may connect with the former part of the verse: *Sin, having received force by the commandment, wrought &c.* Dr. OWEN.—Connect ver. 8, 9, thus: χωρὶς γὰρ νόμου ἁμαρτία μὲν νεκρὰ, ἐγὼ δὲ ἔζηον χωρὶς νόμου ποτέ. Ἐλθούσης δὲ τῆς ἐντολῆς, ἡ ἁμαρτία ΜΕΝ ἀνέζησεν, ἐγὼ δὲ ἀπέθανον. Beza.

9. ἡ ἁμαρτία ἀνέζησεν] F. ἀνέζησεν, *the law coming, sin sprung FORTH, from ἀναζήω.* T. Hemsterhusius.

13. ἀλλὰ ἡ ἁμαρτία, ἵνα φανῇ ἁμαρτία] Read, with a larger stop at the former ἁμαρτία, that it may refer to what precedes: *Was then that which is good, made death unto me? God forbid. But sin was made death; that sin might work death to me through that which was good, inasmuch as sin, by means of the command, became more exceeding sinful.* Elsner.

14. Οἴδομεν γὰρ ὅτι &c.] Some read Οἶδα μὲν, *I know.*

21. Εὐρίσκω ἄρα τὸν νόμον τῷ θεῷ ἐμοὶ ποιεῖν τὸ καλόν, ὅτι ἐμοὶ τὸ κακὸν παράκειται] Beza and the English Version connect νόμον with εὐρίσκω, *I find then the law—that evil is present with me.*—Bos, Exerc. Phil. p. 108, understands κατὰ, *I find, AS TO the law, that—evil is present &c.*—But much clearer, if τὸν νόμον was omitted. *Homborgius.*—Or, to the same purpose, omit τὸ καλόν, *For I find that, when I would do the LAW, evil is present with me.* 22. *For I delight in the LAW after the inward man.* T. Hemsterhusius, ap. Wetstein.—The words τὸν νόμον convey no clear sense in this place. Suppose we should read [κατὰ] τὸν νοῦν, and see how the passage would run then. *I find therefore that when I am disposed, WITH RESPECT TO MY MIND, to do good, evil is present with me: For I delight in the law of God after the INWARD man &c.* This makes the sense clear, and unites well with the context. See ver. 25. Dr. OWEN.

24. ἐκ τοῦ σώματος τοῦ θανάτου τούτου] F. σλόματος, as 2 Tim. iv. 17, *out of the mouth of the lion;* and Dan. vi. 20. MARKLAND.—Qu. Is there no MS. that reads with a transposition? ἐκ τοῦ θανάτου τοῦ σώματος τούτου. Professor MICHAELIS.

25. Εὐχαριστῶ τῷ Θεῷ] Supply, τῷ ῥύσασί με, διὰ I. X. τοῦ Κυρίου ἡμῶν. Dr. OWEN.—F. Εὖ, χάρις τοῦ Θεοῦ, *Euge! gratia Dei &c.* Professor MICHAELIS.

Ibid. Ἄρα οὖν αὐτὸς ἐγὼ—] This should begin the next chapter, wherein the Apostle resumes the case of a good man in *mind*; Ἄρα οὖν αὐτὸς—τῷ νοῦ δουλεύω νόμῳ Θεοῦ, τῇ δὲ σαρκί, νόμῳ ἁμαρτίας, but by reason of the *flesh*, serving sin. To which he answers, *Then a Christian is out of danger, for he does not walk after the flesh.* The beginning of the verse, reading with the Vulgate and two MSS. χάρις τοῦ Θεοῦ, for εὐχαριστῶ τῷ Θεῷ, is an answer to the question just before: *Who shall deliver me from this body of death?* Answ. *The Grace of God &c.*

Wall, Crit. Notes.

## CHAPTER VIII.

1. Οὐδὲν ἄρα οὖν κατάκριμα] F. ἄρα οὖν κατάκριμα, as ver. 12. vii. 3.  
 25. MARKLAND.

Ibid. τοῖς ἐν Χριστῷ Ἰησοῦ, μὴ κατὰ σάρκα περιπατοῦσιν] Take out the comma after Ἰησοῦ: not to *them who ARE in Christ*, but to *them who WALK in Christ*, as Col. ii. 6. Grotius, *Bos*, Obs. N. T. p. 109.

2. τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ, ἐλευθέρωσι] Here likewise the comma should be taken away at Χριστῷ Ἰησοῦ, as it is in the Syriac.

Ibid. *Read*, καὶ τῆς ζωῆς in the beginning of the verse, to answer καὶ τοῦ θανάτου in the end of it. Professor MICHAELIS.

3. τὸν ἑαυτοῦ ὕδιν ὡμίψας ἐν ὁμοιωμάτι σαρκὸς] Connect ἐν ὁμοιωμάτι σαρκὸς with κατέκρινε, in the likeness of sinful flesh condemned sin for sin, i. e. because it was sin: ἰθανατώθητε τῷ νόμῳ διὰ τοῦ σώματος του Χριστοῦ, c. vii. 4. Bengelius.

10. σῶμα νεκρὸν δι' ἁμαρτίαν &c.] The tenour of the Apostle's argument plainly requires that δι' ἁμαρτίαν should be rendered, *with respect to sin*; and διὰ δικαιοσύνην, *with respect to righteousness*. And in the next verse, the words ζωοποιήσιν καὶ τὰ θνητὰ &c. will also quicken your mortal bodies, mean, *will quicken and raise them up*, not, from the grave, but, from the death of sin unto the life of righteousness.

Dr. OWEN.

13. πράξεις τοῦ σώματος] Rather, read with four capital MSS. the Vulgate, and primitive Fathers, πράξεις τῆς σαρκὸς. The contrast is stronger. Dr. OWEN.

15. πνεῦμα δουλείας—εἰς φόβον] F. πνεῦμα ΔΕΙΛΙΑΣ.

P. Junius, in Wetstein.

Ibid. Ἀββᾶ ὁ πατήρ] Rather, Ἀββᾶ, ὁ πατήρ, i. e. ὁ ἰσθὶ πατήρ.

D. Heinsius.

17. Will not the sense be improved by the following punctuation and version? "Joint heirs with Christ, (if we suffer with him,) so that (ἵνα) we may be glorified with him." Bp. BARRINGTON.

19. ἀποκαταδοκία τῆς κτίσεως τὴν ἀποκάλυψιν—ἀπεκδέχεται—ὄτι] Read: τὴν ΑΠΟΑΥΤΡΩΣΙΝ ἀπεκδέχεται—ΟΤΕ—waited for the REDEMPTION of the sons of God, WHEN the race of man shall be delivered, &c.

P. Junius, apud Wetstein.

20. οὐχ ἰκοῦσα—ὑποτάξαίᾳ,] In a parenthesis, and the semicolon removed, to connect this with the following verse. *Bp. BARRINGTON.*

*Ibid.* ὑποτάξαίᾳ ἐπ' ἐλπίδι] *Beza* connects ἐπ' ἐλπίδι with ἀπεκδέχεται, ver. 19, the intermediate words parenthetical: *waiteth for the manifestation of the sons of God—in hope that the creature shall be delivered from the bondage &c.—Grotius, Bengelius, and Markland, with ὑποτάγη, for the creature was made subject to vanity in hope, because,—as Acts ii. 26.*

21. ἡ κτίσις] *Bp. Pearce*, inclosing ver. 20 in a parenthesis, supposes ἡ κτίσις to be a marginal insertion, shewing to what αὐτῇ referred. *Ep. Duæ*, p. 19.

22. πᾶσα ἡ κτίσις] The whole world; the whole race of mankind; who, sensible of the *vanity* of the present state, naturally *desire* something better, and *hope* to obtain it. *Dr. OWEN.*

26. τί προσευξάμεθα καθὼς δεῖ, οὐκ οἶδαμεν] Or, connect καθὼς δεῖ with οὐκ οἶδαμεν, *we know not as we ought, what to pray for, as Vulgate, Grotius.*

27. Ὁ δὲ ἱερωνῶν τὰς καρδίας, οἶδε τί τὸ φρόνημα τοῦ πνεύματος, ὅτι κατὰ Θεὸν ἐντυγχάνει ὑπὲρ ἁγίων.] *He that searcheth the hearts, knoweth what is the mind of the spirit, because [or, that] he maketh intercession for the Saints with God.* God is said to *search* or *know* the *mind of the spirit*, although he do not speak his thoughts; and in 1 Cor. ii. 10, 11. the spirit *searcheth* or *knoweth* the *mind of God*, in the same manner as the spirit knoweth the mind of a man. I suspect that the word OTI, *because, or that*, has been substituted by mistake for OTE, *when he maketh intercession for the saints.* *Doctrine of the Trinity, as it stands deduced by the Light of Reason, 1768, p. 92.*

29. προαίρισε συμμέρφους] Elliptically for προαίρισε γίνεσθαι συμμέρφους. The same supplement of εἰς τὸ εἶναι or γίνεσθαι is to be understood before πλουσίους ἐν πίστει, *Jam. ii. 5. Dr. OWEN.*

32. Ὁς γε] *F. Eἰ γε*, as the Syriac. *Beza.*

33, 34. Θεὸς ὁ δικαιοῶν—Χριστὸς ὁ ἀποθανών.] More emphatical, with an interrogation: *Who shall lay any thing to the charge of God's elect? Shall God that justifieth? &c.* agreeably to ver. 35. *Augustinus, de Civ. Dei, iii. 3. Locke, Trillerus.*

35. Τίς here stands for τί: and should rather have been rendered by *what*, than *who*. *Dr. OWEN.*

## CHAPTER IX.

2, 3. *Ἡυχόμεν γὰρ αὐτὸς ἐγὼ ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου*] Read, *Ἡυχόμεν γὰρ ἂν αὐτὸς*. Dr. MANGEY.—*ἂν* is frequently omitted, as *ἐβουλόμην*, Acts xxv. 22. *καλῶς ἠμίχθεσθε*, 2 Cor. xi. 4. *εἰ μὲν νεώτερος ἦν, οὐκ ἐπιστολὴν ἔπεμπον*. Isocr. Ep. 1.—*Ἐυχόμεν ἂν*, *I could even wish* &c. The point is not the *extravagancy* of his expression, but the *tenderness* of his affection. Dr. OWEN.

Ibid. I would point thus: *τῇ καρδίᾳ μου, (ἡυχόμεν—Χριστοῦ,) ὑπὲρ τῶν ἀδελφῶν μου, &c.* Br. BARRINGTON, MARKLAND.

4, 5. As none of the interpretations, which have fallen in my way, of the expressions contained in these two verses, give a distinct meaning to each, or follow the order of things in the Old Testament, to which the text evidently refers, I trust I shall stand excused if I enter more fully, than in any other instance, into a critical discussion of this passage.

*Ὡς ἡ υἰοθεσία*—By adoption is meant the privilege of being the children of God; and consequently a right to the inheritance of the children of God. Now this privilege the Israelites derived from their progenitor Seth, whose descendants called themselves *by the name of The Lord*, Gen. iv. 26. *i. e.* The Children of God; and they are expressly so termed Gen. vi. 2. This privilege was renewed to Shem, the ancestor of the Israelites, after the Flood, Gen. ix. 26. This adoption was further confirmed to Abram, Gen. xv. 12—21. and to his natural offspring in the fourth generation, when they were to be put in possession of the earthly Canaan; on which account God calls *Israel his son*, and *his first-born*, Exod. iv. 22, 23. Deut. xiv. 1. But more especially when this earthly Canaan is considered as a pledge of the adoption to the everlasting possession of the heavenly Canaan, to which God had adopted Abraham, Gen. xviii. 18. The Glory of God resided in Seth's family till the Flood. Subsequent to that period, it appeared only occasionally to the Patriarchs, to Moses, Joshua, Samuel, and others; and, finally, dwelt among the children of Israel from erecting the Tabernacle to the destruction of the Temple.

*Αἱ διαθήκαι*—These clearly signify the *covenants*, both natural and spiritual, made with Abraham, Gen. xv. 12—21. xvii. 1—9. which are mentioned as promises Gal. iii. 16. Hab. xi. 13. Where the spiritual covenant is spoken of, it is called *The Promise*, *κατ' ἐξοχὴν*. See Gal. iii. 14—17. Heb. xi. 39. Rom. iv. 13. 14. 16. ix. 8.



Ἡ νομοθεσία—The giving of the Law at Mount Sinai, which was attended with many peculiar marks of God's awful presence. See Exod. xix. and Heb. xii. 18—22.

Ἡ λατρεία—This is distinguished from the giving of the Law; and, as I conceive, relates to the Laws given after the idolatry of the Golden Calf. Though they were a hard service, and a heavy yoke, yet they were so far a privilege as to prove some security against that idolatry to which the Israelites were unhappily too prone.

Ἄς ἐπαγγελίαι—These were the Promises, made by the Prophets, of a great Prince and Deliverer who was to arise from among them, and introduce divine knowledge, peace, order, plenty, and righteousness.

Ὡν οἱ πατέρες—Or, whose ancestors were the Patriarchs; holy men, famous in their generation both before and after the Flood.

Καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα—Or, whose countryman Christ himself was, according to the flesh. *Bp. BARRINGTON.*

5. ὁ ὧν ἐπὶ πάντων] Crellius, from Schlichtingus, corrects it: Ὡν Ὁ ἐπὶ πάντων Θεός, that the latter part of the sentence may be like the former, *whose are the fathers, of whom Christ came; of whom is God over all, blessed for ever.* As the words stand, they admit of three constructions. 1. That which our Version adopts, *of whom Christ came, who is over all God blessed for ever.* 2. *Of whom Christ came, who is over all: God be blessed for ever.* 3. *Of whom Christ came: God, who is over all, be blessed for ever.*—Wetstein and others observe, that the fathers, as well as hereticks, have always asserted that ὁ ἐπὶ πάντων Θεός was a peculiar attribute of the Father; that St. Paul would not occasionally give a title to Christ, ascribed by the Jews to the Father only, which he has not attributed to him, where he treats professedly of his divinity, John i. Heb. i.; that the Father is expressly said to be ὁ ἐπὶ πάντων, Eph. iv. 6.; that the words, if allowed to relate to Christ, do not express an equality with the Father; for they should then have been (in like manner as before, speaking of the Father) ὁ ὧν Ὁ ἐπὶ πάντων Θεός εὐλογητός. See Dr. Clarke, &c. “No ONE,” says Dr. Mill, “that I know, of all the Catholic Fathers, who *professedly collected* all the texts of Scripture in proof of Christ's divinity, EVER ALLEDGED *this text* before the year 380. Gregory Nyssen first of all.” On the other hand, Dr. Whitby says: “All the Greek Scholiasts, and the antient Commentators (among the Latins), excepting St. Chrysostom, here triumph over Arius.—From *the BEGINNING* these words HAVE BEEN USED BY THE FATHERS as an argument of Christ's divinity.”

5. ἀμήν.] Probably inserted from the margin. *Bp. BARRINGTON.*

6. Οὐχ οἶον δὲ ὅτι ἐκπέπλωκεν ὁ λόγος] Authors are much divided concerning the interpretation and construction of this passage. *Is. Casaubon, Grotius, Homberg,* and others, make οὐχ οἶον δὲ ὅτι signify *but it is impossible.* To this *Alberti* objects, that οἶον is never used in that sense, unless τε is added and an infinitive follows, both which are wanted here.—*J. Munthe,* Obs. Phil. ex *Diodor.* contends that οὐχ οἶον, or οὐχ οἶον ὅτι, with an indicative followed by ἀλλά, is agreeable to the elegance of the Greek tongue, and should be rendered *non tantum non, sed, or tantum abest ut;* as οὐχ οἶον ὑγρὰν τροφήν ἐπιζητοῦσι ποτοῦ, ἀλλ' οὐδ' ἔννοιαν ἔχουσι, *Diod.* p. 108, C. ed. Rhod. *tantum abest ut potum requirant* [ichthyophagi] *ut nec minimam ejus notitiam habeant.* οὐχ οἶον φεύγειν βούλομαι τὴν ὑπερβολὴν τῶν συμβαίνειων αὐτοῖς κακῶν, ἀλλὰ καὶ τούναυτίον ἐκουσίως ποροῖναι τὸ ζῆν, *Idem,* p. 116. D. *hæc summa vitæ incommoda non tantum non effugere volunt, sed etiam ultro vitam profundunt.* Οὐχ οἶον συνεπιλαβέσθαι τινὸς ἰσχυον, ἀλλὰ καὶ αὐταὶ τάυτας ἠξίουσιν συνεπικουρῆσαι τοῖς ἑαυτῶν ἀκλήρημασι, *Id.* p. 581, A. *tantum aberat, ut quidquam opis afferre valerent, ut precibus ipsi contenderent, suam ipsarum calamitatem sublevarunt.* Upon these authorities he connects οὐχ οἶον δὲ with ἀλλά in the next verse, to this purpose: “Though the privileges mentioned ver. 4, 5, were peculiar to the Jews, yet so FAR was the word of promise from failing by the adoption of the Gentiles, THAT in Isaac alone the seed shall be blessed with perpetual duration.” The first satisfactory explanation of this passage.

*Ibid.* It is incontestably evident from the illative γὰρ, that the words ὡ γὰρ πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι Ἰσραὴλ, are quoted from the Old Testament, yet they are not to be found in any of the present copies.

*Bp. BARRINGTON.*

7. οὐδ' ὅτι εἰσὶ σπέρμα Ἀβραάμ, πάντες τέκνα.] Does not the turn of the argument require that σπέρμα and τέκνα should change places? *Dr. OWEN,*

9. κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι,] In Gen. xviii. 10, and 14, Heb. it is according to the time of life, כִּי הָיָה לַחַיִּים; but the Apostle rather follows the LXX, who seem to have read in both places כִּי הָיָה לַחַיִּים, according to THIS time: though, upon the whole, the quotation, however express, is exactly conformable neither to the Greek nor Hebrew, as they stand at present. *Dr. OWEN.*

10. Ῥεβέκκα, ἐξ ἐνὸς κοίτην ἔχουσα, Ἰσαὰκ] F. in the dative: Ῥεβέκκα—ἐχούσα—ἐρρέθη αὐτῇ. *Dr. MANGHEY.*—Why ἐξ ἐνὸς? Was not Sarah ἐξ ἐνὸς κοίτην ἔχουσα, as well as Rebecca? Perhaps the opposition to Σάρρα

υἱός ver. 9, requires, ἐξ ἐνός κοίτην ΔΙΑΔΥΜΩΝ ἔχουσα, and ver. 11, to be in a parenthesis.—The full sense might have been thus: Οὐ μόνον δὲ [Σάρρα οὕτως εὐρηκεν] ἀλλὰ καὶ Ῥεβέκκα, ἐξ ἐνός κοίτην [διδύμων] ἔχουσα, Ἰσαὰκ &c. MARKLAND.

11, 12. ἵνα ἡ κατ' ἐκλογὴν—καλοῦντος,] These words should be included in a parenthesis. MARKLAND, Dr. OWEN.

17. Λέγει γὰρ ἡ γραφὴ τῷ Φαραώ.] One would think that it should be λέγει γὰρ ὁ Θεὸς ἐν τῇ γραφῇ τῷ Φαραώ: for so the fact is represented Exod. ix. 13—16. And then the *verbs* in ver. 18 would have an adjacent *nominative*, which now they want. Dr. OWEN.

18. Ἄρα οὖν ὃν θέλει, ἐλεεῖ· ὃν δὲ θέλει, σκληρύνει.] Some of the Antients read with a double interrogation: *Hath he then mercy on whom he will have mercy? and doth he harden whom he will?* as D. Heinsius observes, and is followed by Hertzogius.

23. καὶ ἵνα γνωρίσῃ &c.] To make out the sense, the reader must first supply the *ellipsis*, and then attend to the change of construction. The word ἡμᾶς, in the next verse, should be placed between two *commas*.

MARKLAND, Dr. OWEN.

24. Οὗς καὶ ἐκάλεσεν ἡμᾶς, οὐ μόνον ἐξ Ἰουδαίων] F. Better the comma at ἐκάλεσεν, ἡμᾶς ἐξ Ἰουδαίων, for τοὺς ἐξ Ἰουδαίων. Knatchbull, MARKLAND.

27. After κατάλειμμα, supply μόνον. *A remnant ONLY shall be saved.* Dr. OWEN.

28. Λόγον γὰρ &c.] This part of the quotation, though easy to be understood, is yet of difficult construction. Something seems to be wanting: perhaps κρίσις ἐστίν. Besides, here is a kind of *tautology* not to be found in the *Hebrew*. Dr. OWEN.

30. Τί οὖν ἐροῦμεν; ἔτι] Postpone the interrogation to the end of the sentence: *What shall we say then WHY the gentiles &c.* Heumannus.

33. πᾶς ὁ πιστεύων] This perhaps is a different testimony from the foregoing; taken from Esa. xxviii. 16. the former from Esa. viii. 14. If so, after καὶ should be placed a comma, as beginning a new citation, καὶ, Πᾶς ὁ πιστεύων. Drusius, Par. Sacra.

## CHAPTER X.

5. ὁ ποιήσας αὐτὰ] Here the Relative αὐτὰ refers to the words ἐντάλματα τοῦ νόμου, comprehended, though not expressed, in the quotation.

Dr. OWEN.

6, 7. τοῦτ' ἔστι Χριστὸν καταγαγεῖν.—τοῦτ' ἔστι Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν.] These two explanatory clauses should be placed in a parenthesis, to distinguish them from the quotations on which they are founded. And so again τοῦτ' ἔστι τὸ ῥῆμα—ὁ κηρύσσομεν, ver. 9. *Dr. OWEN.*

11. Πᾶς ὁ πιστεύων] Πᾶς is very emphatical. *Every one*, whether Jew or Gentile: for there is no difference. *Dr. OWEN.*

15. Ὡς αἰραῖοι οἱ πόδες τῶν ἐναγγελιζομένων] From Esa. lii. 7, which is in the LXX. excessively erroneous, and should be corrected from hence.

*Drusius, Par. Sacra.*

17. Ἄρα ἢ πῶς] Ver. 18 is to be considered as an answer to the objection in ver. 16, *But all have not hearkened to the gospel.* 18, *I answer, Have not all heard it? Their sound is gone out to the end of the world.* 19, *I say further: Has not Israel known God?* 20, *Nay, Esaias says,—20, Of the people of Israel he saith.* Then ver. 17, should be postponed to the end of the chapter, as the conclusion of the whole argument. *Tan. Fan. Ep. Par. II. 72.* But see *Cleric. Ar. Crit. P. III. § I. c. xvii. 8.*

18. ὁ φθόγγος αὐτῶν.] So the LXX. Ps. xviii. 4. and Jerome, who perhaps read  $\square\lambda\eta\rho$ . *Drusius, Par. Sacra.*

19. Μὴ Ἰσραὴλ οὐκ ἔγνω;] *Did not the people of Israel know*, that, upon their infidelity, the Gentiles would be adopted, and made partakers of the Gospel-privileges? Surely they *did*, or *might*. I say this, because *Schmidius* here interprets wrong. *Dr. OWEN.*

20. ἐμφανῆς ἐγενόμην] The true reading would be by transposing the two sentences: ἐμφανῆς ἐγενόμην—εὐρέθην τοῖς ἐμὲ μὴ ζητοῦσιν which the LXX in some measure confirm, Isai. lxxv. 1. *Drusius, Par. Sacra.*

21. πρὸς τὸν Ἰσραὴλ] πρὸς, I conceive, should be rendered here, as in many other passages of the New Testament, *concerning*.

*Ibid.* ἀπειθοῦσία καὶ ἀντιλέγούσα] In Isai. lxxv. 2, in the Hebrew there is only one epithet: so in LXX. Is. iii. 2, γέγασα καὶ ισχύουσα; one of which has crept in from another version. *Drusius, Par. Sacra.*

## CHAPTER XI.

2. ἐντυγχάνει τῷ Θεῷ κατὰ τοῦ Ἰσραὴλ, λέγων] Or, connect κατὰ τοῦ Ἰσραὴλ λέγων, *how he cometh to God, speaking against Israel.* Beza.—But λέγων better left out, as many MSS. omit it. *Grotius, Mill, Bengelius.*

*gelius*.—How he COMPLAINETH to God against Israel. Castelio.—Qu. How comes the Apostle to speak of the Jews, in this and the foregoing chapter, continually by the name of Israel? This deserves consideration. *Dr. OWEN*.

3. καὶ ζητοῦσι τὴν ψυχὴν μου] There is wanting τοῦ λαβεῖν αὐτήν, which is to be supplied, as Eusebius cites it, from this epistle. *Drusius*, Par. Sacra.—And is also the reading of the MS. in *Emanuel College, Cambridge*. *Dr. OWEN*.

6. Εἰ δὲ χάριτι, scil. λεῖμμα γέγονεν.] The whole verse may be placed in a parenthesis: if the latter part, εἰ δὲ ἐξ ἔργων &c. had not better be left out. *Dr. OWEN*.

7. ὁ ἐπιζητεῖ—οὐκ ἐπέτυχεν] Would not the sense be improved by reading this clause interrogatively? *Bp. BARRINGTON*.

*Ibid.* ἐπαρωύθησαν] Or, ἐπηρώθησαν, were blinded. See ver. 10.

*Dr. MANGEY*.

9. εἰς θήραν] Neither in the Hebrew nor the LXX; and probably should be omitted. *Drusius*, Par. Sacra.

13. Place a semicolon after ἔθνεσιν, and a comma only after δοξάζω, that what follows may connect more closely with it. *Dr. OWEN*.

16. Εἰ δὲ ἡ ἀπαρχὴ ἀγία] This connect with ver. 12; and place 13, 14, in a parenthesis. *Elsner*.

20, 21. The construction requires that we should rather distinguish thus: μὴ ὑψηλοφρόνει· ἀλλὰ φοβοῦ, (εἰ γὰρ ὁ Θεὸς—οὐκ ἐφείσατο,) μήπως &c. *Be not high-minded: but fear, (since God spared not the natural branches,) lest he spare not thee.* *Dr. OWEN*.

25. πάρασσις] Better πῆρωσις. *Dr. MANGEY*.

26. καὶ οὕτω &c.] *And THEN, viz. on their return to the faith, all Israel shall be saved.* See also 1 Thess. iv. 17. *Dr. OWEN*.

*Ibid.* ἤξει ἐκ Σιών] F. ἔνεκεν Σιών, as the LXX. Is. lix. 20. But Aa. ἐλεύσεσθαι τῆ Σιών, SYM. ἤξει τῆ Σιών. *Compl.* ἤξει ἀπὸ Σιών. *Dr. OWEN*.

*Ibid.* ἀποσῆψει] Why did the LXX so translate וַשִׁלַּח? I imagine they read וַשִׁלַּח, which at full, and with the *jod* transposed, would be וַשִׁלַּח, or perhaps וַשִׁלַּח. *Drusius*, Par. Sacra.

29. Include this verse in a parenthesis. *Bp. BARRINGTON*.

31. ἠπειθήσαν τῷ ὑμετέρῳ ἐλέει, ἵνα καὶ αὐτοὶ ἐλεηθῶσι] Theophylact places the comma at ἠπειθήσαν, *they were unbelievers, that THROUGH THE MERCY shewn to you they also may obtain mercy*; making a transposition of ἵνα, as 1 Cor. ix. 15. 2 Cor. ii. 4. Gal. ii. 10. Eph. iii. 18. *Besa, Piscator, D. Heinsius, Bengelius* in Gnom. English Version.—But, as in  
ver.

ver. 30, it is ἠπειθήσατε τῷ Θεῷ, it naturally follows in this, ἠπειθήσαν τῷ ὑμετέρῳ ἐλέει, *they have not BELIEVED THE MERCY shewn to you, or, have not believed ON ACCOUNT of the favour shewn to you, that they also may obtain mercy.* Bp. LAW.

## CHAPTER XII.

5, 6. ὁ δὲ καθ' εἰς ἀλλήλων μέλη. [Ἐχοῦντες δὲ χαρίσματα, &c.] Thus *Beza*, *Grotius*, and most Editions, begin a sentence with Ἐχοῦντες, and supply various words to complete the construction; which wants none, if, with *Erasmus*, *Castelio*, *Hombergius*, and *Bengelius*, we connect ἔχοῦντες with the preceding verse, as δὲ naturally leads us to do: *We are members one of another, BUT having gifts differing according to the grace given us; either prophecy, or ministry; or, if a teacher, having the gift of teaching.*

6. Before κατὰ τὴν ἀναλογίαν τῆς πίστεως supply mentally the verb προφητεύσοιμεν from the noun προφητείας. The other elliptical verbs may, in like manner, be easily supplied from the context through the several members of the following verses. Dr. OWEN.

9—16. The several precepts are all uniformly distinct, and should be separated by colons, not full-points. *Bengelius*, and others. *Wetstein*.

11. Τῷ Κυρίῳ δουλεύοντες.] Several copies for τῷ Κυρίῳ read τῷ καιρῷ. So I have observed in the Editions of *Stephens* and of *Crispinus*; and in one printed at *Basil*, anno 1535: and it has been objected to by the *Roman Catholics*, as a mistake countenanced only by *Protestants*. But is it a mistake? To be sure a *timeserver*, in the common acceptation, is looked upon as an opprobrious character; but this depends upon the ideas which we annex to it. On the other hand, to advise persons to *submit to the times*, and to *acquiesce* in what comes upon them, contains very salutary admonition; and if we consider the context, I do not see but that this is the better reading. It seems to agree with the scope of the *Apostle's* advice, and particularly with that which comes after. They were to *acquiesce in the times; to abide in hope; enduring patiently all tribulation; and to have constant recourse to prayer.* In this sense the injunction is particular, and well applied: in the *other* sense, *servng the Lord*, it seems to be too general. Mr. BRYANT.

15. Χαίρειν—κλαίειν] These infinitives stand here (as infinitives often do in the best Greek writers) for imperatives. *Dr. OWEN.*

17, 18. Προνοούμενοι καλὰ ἐνώπιον πάντων ἀνθρώπων. Εἰ δυνατόν, τὸ ἐξ ὑμῶν, &c.] Connect εἰ δυνατόν with the preceding verse. What follows is τὸ ἐξ ὑμῶν: *Provide things honest in the sight of all men, if possible: what is in your power, live peaceably with all men.* ERASMUS;—who found it, however, beyond his power. *BOWYER.*

18. τὸ ἐξ ὑμῶν] F. τό γ' ἐξ ὑμῶν. *Is. Casaubon.*

19. δότε τόπον τῇ ὀργῇ] scil. θείῃ vel τοῦ Θεοῦ. *Give place to the wrath or vengeance of God; as plainly appears from the quotation annexed.*

*Dr. OWEN.*

### CHAPTER XIII.

2. Ὡστε ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ, τῇ τοῦ Θεοῦ διατάγῃ ἀνθέστηκεν· οἱ δὲ ἀνθεστηκότες, ἑαυτοῖς κρῖμα λήψονται.] The last words should rather be the introduction to a new argument, and begin ver. 3. *But all who resist shall receive to themselves damnation; for rulers are not a terror to good works, but to evil.* The Apostle, setting forth the evil consequences which, *even in this life*, would attend the seditious, naturally subjoins a reason of it, *viz.* because rulers are a terror to evil works. *Bp. Sherlock's Sermons, vol. IV. p. 355.*

3. φόβος τῶν ἀγαθῶν ἔργων] Some MSS. read τῶ ἀγαθῶ ἔργῳ, ἀλλὰ τῶ κακῶ. F. τῶ ἀγαθοεργῶ, *a terror to the WELL-DOER.*

*P. Junius, apud Wetstein.*

4. Θεοῦ γὰρ διάκονός ἐστί σοι εἰς τὸ ἀγαθόν] After ἐστί, add a comma: *He is a minister of God, for GOOD TO THEE.* *Bengelius.*

*Ibid.* Θεοῦ γὰρ διάκονός ἐστί, ἔκδικος εἰς ὀργὴν τῶ τὸ κακὸν πράσσει.] What is ἔκδικος εἰς ὀργὴν? Change the order: διάκονος εἰς ὀργὴν, (as ver. 4.) ἔκδικος τῶ τὸ κακὸν πράσσει, *a minister for wrath, an avenger to him that doth evil.* *Ep. Duæ.*—Connect ἔκδικος with διάκονος, removing the comma: *he is God's vindictive minister, for a TERROR to the evil-doer.*

*D. Heinsius, J. Wetstein.*

5. Διὸ ἀνάγκη ὑποτάσσεσθαι] Some read ἀνάγκη with the subscript, *FROM necessity we must be subject.* The *ἰαίτα* probably was not used in any MS. of the N. T. Recourse must be had to the rules of construction.

*MICHAELIS, sect. xxxix. p. 92.*

7. τῷ τὸν φόρον, τὸν φόρον] In due construction, and filled up, this member of the verse will stand thus: ὃ τὸν φόρον [ὀφείλειε, ἐκείνω ἀπόδοσε] τὸν φόρον and the same is to be observed of the three following members.

Dr. OWEN.

Ibid. "Fear to whom fear." We have this precept in Sophocles, Antig. ver. 886.

Κράτος δ' ἔτι κράτος μέλει  
Παραβατὸν οὐδαμῇ πέλει.

WESTON.

8. νόμον πεπλήρωκε.] Νόμος means here the *second* table of the Law: as it seems to mean likewise in the Epistle of James, chap. ii. 8. 10.

MARKLAND, Dr. OWEN.

9. ἐν τούτῳ τῷ λόγῳ] May one not be allowed to suspect from Gal. v. 14. that the reading here, as well as there, was originally ἐν ἐνὶ λόγῳ? Br. BARRINGTON.—ὡς ἑαυτόν, Atticè pro σεαυτόν—which is the reading of several MSS. Dr. OWEN.

10. Ἡ ἀγάπη τῷ πλησίῳ κακὸν οὐκ ἐργάζεται] Ed. Genev. Complut. Plant. the Vulgate, Hilar. Ruffinus, read ΤΟΥ πλησίῳ, which sense may be expressed by the Greek dative, connected with ἀγάπη: *The love of our neighbour worketh no ill.* See Estius.—To this sense the following words naturally lead: *Love is the FULFILLING of the law.* So Gal. v. 14. Matt. v. 48. compared with Luke vi. 35.—On the contrary, according to Chrysostom, the genitive is used, where the dative had been more determinate, Rom. viii. 39, *Nor height, nor depth, shall be able to separate us from our love to God, ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ.*

11. καὶ τοῦτο [i. e. Μηδὲν μηδὲν ὀφείλειν &c. ver. 8. σπουδάξῃς,] εἰδότες &c. The ninth and tenth being supposed to be included in a parenthesis.

Dr. OWEN.

Ibid. ἢ ὅτε ἐπιστεύσαμεν.] Read, ἢ ὅτε ἐπιστεύσαμεν, *than we EVER believed.* ὅτε, *quando, ὅτε, unquam.* Schmidius.—ἢ ὅτε for ὅ, *propius quam QUOD credidimus.* Oederus.—But where is ὅτε for ὅς, unless among the Poets?—F. ἢ ΟΥΤΕ ἐπιστεύσαμεν, *nearer THAN we believed.* For negatives after comparatives often lose their force, as Herodotus, Polyhymnus, vi. 3. οὐδὲν μᾶλλον ἔχουσι τὴν σὴν ἐσθῆτα, ἢ ΟΥΧΙ τὴν ἐμὴν. οὐδέ τι μᾶλλον ἐν κοίτῃ τῇ σῇ ἀναπαυομένῳ Η ΟΥ καὶ ἐν τῇ ἐμῇ. Dr. MANGHEY.—But can ἢ ὅτε ἐπιστεύσαμεν signify *than we THOUGHT*; or do negatives lose their force after comparatives, when another negative does not precede?—ἢ ὅτε ἐπιστεύσαμεν render, *than when we first made profession of our faith*, as was observed on Acts xiii. 48. MARKLAND, Quæstio Grammatica, at the end of the Supplices Mulieres, p. 280.

CHAPTER



## CHAPTER XIV.

1. *μη̄ εις διακρίσεις διαλογισμῶν*] Our Version ill renders, *to doubtful disputations*. Rather, *but not to judge of his private thoughts*.—Perhaps it should be *μη̄ εις διακρίσεις ΔΙΑ λογισμῶν*, *not to contentions BY disputation*. And so read Jac. ii. 4, *κριταῑ διᾱ λογισμῶν*.

Dr. MANGEY.

2. \**Ὁς μὲν πιστεύει—ὁ δὲ ἀσθενῶν*] Read, *ὉΣ δὲ*, to answer to the preceding *ὁς μὲν*. ERASMIUS, BEZA, and two MSS.

Ibid. \**Ὁς μὲν*, *one*, viz. the *Gentile* Christian; *ὁς δὲ*, *another*, viz. the *Jewish* Christian. This should be kept in view through the whole chapter, observing only that the *same articles* do not always refer to the *same persons*. Dr. OWEN.

6. *ὁ μὴ φρονῶν τὴν ἡμέραν, Κυρίῳ οὐ φρονεῖ*] F. ΣΩΦΡΟΝΩΝ, i. e. *he that considers not one day above another*, ver. 5. P. JUNIUS, ap. WETSTEIN.—The whole clause is wanting in *six* of our best MSS. as also in the *Vulgate*, *Coptic*, and *Æthiopic* Versions. Dr. OWEN.

9. *καὶ ἀνέστη, καὶ ἀνέζησεν*] Either of these phrases seems to be sufficient. Accordingly *καὶ ἀνέστη* are omitted in two capital MSS. and *καὶ ἀνέζησεν* in two others. Dr. OWEN.

10. *Σὺ δὲ τί κρίνεις*] See Lucian, Timon, p. 129. Sophoc. Ajac. 735, 736. 1342, 1343. Plaut. Amph. p. 39. lin. 7. ed. Var. Pœnul. ver. 5. 26, 27. Incert. Paneg. Maximian. & Constant. c. 2. Phædr. Fab. i. 10. Anton. Rhesi, ver. 339. MARKLAND.

13. *πρόσκομμα—ἡ σκάνδαλον*] The latter omit, being an interpretation of the former, and which is omitted by the Syriac. Ep. Duæ. But see ver. 21. WETSTEIN.

20. *πάντα μὲν καθαρὰ*] Add *τοῖς καθαροῖς*, as it is, Tit. i. 15. Dr. MANGEY.—*ἀλλὰ κακὸν &c.*] Elliptically for *ἀλλὰ [τὸ καθαρὸν γίνεσθαι] κακὸν &c.* Dr. OWEN.

21. *Καλὸν τὸ μὴ φαγεῖν κρέα, —μηδὲ ἐν ᾧ—προσκόπτει*] Or, *μηδὲ ἘΝ ἐν ᾧ &c. nor ANY THING whereby*. Dr. MANGEY.—Rather, *μηδὲ τί ΠΟΙΕΙΝ ἐν ᾧ &c.* Dr. OWEN.

Ibid. *μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσκόπτει ἢ σκανδαλίξειαι ἢ ἀσθενεῖ*] The last words, *ἢ σκανδαλίξειαι ἢ ἀσθενεῖ*, seem to have been received into the text from the margin. GOSSET.

22. Σὺ πίστιν ἔχεις; κατὰ σεαυτὸν ἔχεις ἐνάπιον τοῦ Θεοῦ.] F. Σὺ πίστιν ἔχεις κατὰ σεαυτὸν; ἔχεις—*Hast thou faith in thine own judgment? see that thou have it before God, i. e. that it is true faith.*

*Herzog. de Interpr. p. 15.*

23. To this verse are annexed in several MSS. (in no less indeed than *forty-eight*) the three verses that occur chap. xvi. 25—27. though *Beza* would join them, as the argument is not here finished, to chap. xv. 13.

*Dr. OWEN.*

## CHAPTER XV.

2. There is such a cloud of evidence from MSS. against the particle γὰρ, which here disturbs the sense, that I am clearly for ejecting it out of the text. MARKLAND, *Bp. BARRINGTON.*

3. ἀλλὰ καθὼς &c.] After ἀλλὰ supply in thought συνέτυχεν αὐτῷ: *but, it happened to him, as it is written: Psal. lxi. 9. Dr. OWEN.*

7. καθὼς καὶ ὁ Χριστὸς προσλάβειο ἡμᾶς εἰς δόξαν Θεοῦ.] Or, connect εἰς δόξαν Θεοῦ with προσλαμβάνισθε, *Receive ye one another—to the glory of God, as Chrysostom and Theophylact. Less natural. Beza.—Rather, received us to the glory of God,—to confirm the promises made unto the fathers, the intermediate words in a parenthesis. LOCKE.*

12. “There shall be a root of Jesse.” The imagery of a root and branches, and of a tree overshadowing the land, we find in Sophocles of the family of Agamemnon.

Ἐκ τε τοῦδ' ἄνω

Βλαστῆν θρύοντα θάλλον ᾧ κατάσκιον

Πᾶσαν γίνεσθαι τὴν Μυκηναίων χθόνα.

Ἐκ τε τοῦδ', i. e. σκίπτρου, from the sceptre which Agamemnon had fixed in the ground pro vexillo. Compare Isaiah xi. 1. 10. WESTON.

14. μιστοὶ ἐστὶ ἀγαθοσύνης] The Vulgate, which translates, *pleni estis DILECTIONE*, seems to have read ΑΓΑΠΙΟΣΥΝΗΣ, as Erasmus observes; and so Origen and Chrysostom read, as is maintained by Zegerus, though we have no other authority for the word. Æthiop. Vers. *perfecti estis in omni OPERE BONO*, as if it had been ἀγαθοποιίας. But there needs no alteration.

15. ὡς ἐπαναμιμήσκαον ὑμᾶς διὰ τὴν χάριν] Leave out διὰ, REMINDING you of the GRACE given to me of God: otherwise what he would remind them of is suppressed. *Ep. Duæ.*—But ἐπαναμιμήσκαον ὑμᾶς answers, in an absolute sense, to ἀλλήλους νοθετεῖν, ver. 14. *I am persuaded you are*

*vide* to ADMONISH one another; nevertheless, I have written to you, REMINDING you. Wolfius, Curæ Philol.

Ibid. ἀπὸ μέρους, ὡς ἐπαναμμνήσκων] Read, jointly, ἀπὸ μέρους ὡς ἐπαναμμνήσκων, as in some sort reminding you, &c. Dr. MANGEY. But see Whitby.

17. τὰ πρὸς τὸν Θεόν.] Elliptically for κατὰ τὰ πρᾶγματα πρὸς τὸν Θεὸν ἀνήκοῦα. And so likewise Heb. ii. 17. v. 1, &c. Dr. OWEN.

19. πνεύματος Θεοῦ] Rather, with six capital MSS. πνεύματος ἁγίου.  
Dr. OWEN.

21. ἀλλὰ, καθὼς γέγραπται.] After ἀλλὰ insert mentally, from the preceding verse, the words ὅπου οὐκ ἀνομάσθη Χριστὸς, both to complete the sense, and to introduce the quotation. Dr. OWEN.

## CHAPTER XVI.

2. αὕτη προστάτις πολλῶν ἐγενήθη] The Apostle does not call her *προστάτις*, an assistant of many, but *προστάτις*, a patroness, as Grotius observes.—But, perhaps, *παροστάτις* is the true reading, alluding to *παροστήτε* just before. P. Junius, in Wetstein. And so two MSS. viz. the Augiens. and Bærnian, read. Dr. OWEN.

5. Ἐπαύσιον—ἀπαρχὴ τῆς Ἀχαιῶν.] Read with the *Alexandrian* and other MSS. τῆς Ἀσίας. For Stephanas and his family were the first-fruits of *Achaia*, 1 Cor. xvi. 15. Dr. OWEN.

7. Ἀσπάσαθε Ἀνδρόνικον καὶ Ἰουνίαν τοὺς συγγενεῖς μου, καὶ συναιχμαλώτους μου· οἳ τινὲς εἰσὶν ἐπίσημοι ἐν τοῖς ἀποστόλοις.] Who were these of note among the Apostles, signifying that they were of the number of the Apostles, as our Version; or, who were well known to the other Apostles, as our Syriac and Grotius? Bengelius answers, they were called so, who were some of the five hundred witnesses to Christ after his resurrection, 1 Cor. xv. 6; and some who were converts by Peter's first preaching. It seems extraordinary, that Andronicus (who by his name seems to have been a Greek) and Junia (who by her name seems to have been a Roman) should be called by St. Paul συγγενεῖς μου. Grotius supposes him a Jew, with a Hebrew name מַסִּיסָא, *Masissisa* in Carthaginian, turned into Greek Ἀνδρόνικος. And that his wife's name was נַהָרָא, *Nahara*, called in Greek Junia.—But still it seems strange that these two persons, of whom so little mention is made in other parts of the Scripture (whether in

in the Gospels, Acts, or Epistles) should be styled here with that high appellation Ἐπίσημοι ἐν τοῖς Ἀποστόλοις. The MSS. all read so; but possibly it was originally written in this manner; Ἀσπασάσθε Ἀνδρόνικον καὶ Ἰουλίαν. Ἀσπασάσθε τοὺς συγγενεῖς μου, καὶ συναιχμαλώτους μου οἵτινες εἰσὶν ἐπίσημοι ἐν τοῖς Ἀποστόλοις, οἳ καὶ πρὸ ἐμοῦ γεγόνασιν ἐν ΧΡΙΣΤῳ. The consequence of this various reading seems very important.—St. Peter was remarkably Ἐπίσημος ἐν τοῖς Ἀποστόλοις, and if he is meant by this extraordinary passage, it is a proof that he was at Rome at the time of St. Paul's writing this epistle. Z.

18. καὶ εὐλογίας] These words, considering the sense of εὐλογία in other parts of Scripture, seem not to agree with the context here. They are accordingly left out in several capital MSS. Dr. OWEN.

22. Ἀσπάσθαι ἡμᾶς ἐγὼ Τίτριος ὁ γράψας—ἐν Κυρίῳ] Or, ἐγὼ Τίτριος, ὁ γράψας—ἐν Κυρίῳ, *who wrote this epistle for the glory of the Lord.*

Dr. MANGEY.

25—27. Ταῦ δὲ δυναμίνω, κ. λ.] The *Alexandrian* MS. having inserted these verses at the end of the xivth chapter, repeats them also here. Wherever they stand, all that intervenes between (κατὰ τὸ εὐαγγέλιόν μου, ver. 25. and γυμνοθετός, ver. 26.) should be placed in a parenthesis. Dr. OWEN.

## FIRST EPISTLE TO THE CORINTHIANS.

### CHAPTER I.

2. ΚΥΡΙΟΥ ἡμῶν Ἰησοῦ Χριστοῦ, ἐν παντί τόπῳ, αὐτῶν τε καὶ ἡμῶν] Or, connect αὐτῶν τε καὶ ἡμῶν with τόπῳ, *in every place which is both theirs and ours.* See Estius.—I think ἐν παντί τόπῳ should be joined with ἐπι-καλυμένῳ, *who IN EVERY PLACE, as well as Corinth, call on the name of.*—After Κυρίου ἡμῶν, the Apostle seems to correct himself, *OUR Lord did I say? Not so; but αὐτῶν τε καὶ ἡμῶν theirs as well as ours.* Dr. OWEN.

6. Place this verse in a parenthesis. Dr. OWEN.

8. Ὁς] This seems to refer to Θεοῦ, ver. 4. For which purpose, ver. 5, 6, 7, should be put in a parenthesis. *Dr. MANGEY, Bp. PEARCE.*

12. ἐγὼ δὲ Κηφᾶ, ἐγὼ δὲ Χριστοῦ] Leave out ἐγὼ δὲ Χριστοῦ. For all the converts at Corinth would agree in saying they were of CHRIST. *Ep. Duæ.*—Chrysostom and Augustine place a full stop at Κηφᾶ, that the next clause may stand in opposition to ALL the others: *Every one of you saith, I am of Paul, and I of Apollos, and I of Cephas. But I am of Christ; and is Christ divided?* Beza.—This refers to the two-fold division of believers, the Gentiles and Jewish. Of the former, some adhered to Paul, who first converted them; some to Apollos, admired for his eloquence, Acts xviii. 24. The Cephites, and those that said they adhered to Christ, were Jewish converts: Of the former, see chapters viii. ix. of this epistle. The latter are probably those who were not sufficiently instructed in Christ, and confounded him with the head of a sect. These two divisions, it is probable, were directly opposite to each other, and had different Synagogues. We distinguish them then by a higher punctuation at Ἀπόλλω, *I am of Paul, and I of Apollos: and I of Cephas. But I am of Christ.* Lightfoot, *Horæ Hebraicæ*, p. 3. Vitringa, *Obs. Sacræ*, l. III. c. xxi. p. 823, &c.—But perhaps for Χριστοῦ should be read Κρίστου.

MARKLAND.

15. τις] St. Paul so often useth this word with a kind of *emphasis*, that one would think he meant some *particular* person; which might be translated *somebody*, an opponent, no doubt, to his doctrine. MARKLAND.

17. οὐκ ἐν σοφίᾳ λόγου,] F. οὐκ ἐν τῷ σοφίας λόγῳ. *Bp. PEARCE.*

19. τὴν σύνεσιν τῶν συνετῶν ἀθετήσω] For ἀθετήσω, the LXX. Isaiah xxix. 14, read κρύψω. They and St. Paul read, in the Hebrew וַחַסְתֵּם instead of what is now read וַחַסְתֵּם. *Grotius.*—Justin Martyr and Eusebius quote as the Apostle. *Dr. OWEN.*

21. ἐν τῇ σοφίᾳ τοῦ Θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν Θεόν] For after that the world by its wisdom knew not God, in the works of his wisdom. P. Simon.

Ibid. διὰ τῆς μαρτίας τοῦ κηρύγματος] F. διὰ τοῦ κηρύγματος τῆς μαρτίας. *Bp. PEARCE.*

25—31. Ὅτι τὸ μαρὸν—καυχᾶσθε.] All this should be in a parenthesis.

MARKLAND.

30. ὅς ἐγενήθη ἡμῖν σοφία ἀπὸ Θεοῦ, &c.] Read this in a parenthesis: *Ye are both righteousness and sanctification, and redemption in Christ Jesus, who is made wisdom to us.* Beza, *Obs. Miscell.* c. 1.

CHAPTER

## CHAPTER II.

1. *Καγὼ, I therefore*] This depends upon, and is to be joined to, ver. 24 of the first chapter, the rest being put in a parenthesis. MARKLAND.

Ibid. ἤλθον οὐ καθ' ὑπεροχὴν λόγου ἢ σοφίας, καταγγέλλων ὑμῖν τὸ μαρτύριον &c.] Or connect καθ' ὑπεροχὴν λόγου with καταγγέλλων, *I came not—declaring with excellency of speech.* Castelio.—ἢ σοφίας is a marginal gloss. And for μαρτύριον read μυστήριον. Dr. OWEN.

4. ἐν πειθοῖς ἀνθρώπινης σοφίας λόγοις] Though πειθός for πειθανός is found no where else, Salmasius defends it by analogy, De Lingua Hellen. p. 86, πειθός *persuading*, from πείθω; as φειδός, *sparing*; μιμῶς, *imitating*, and the like.—F. read with Origen, Eusebius, Athanasius, two MSS. and Beza, ἐν πειθοῖ—λόγων.—Or, with Grotius, πειθοῖς—λόγοις, as διδακτοῖς λόγοις, ver. 13.—Or, as P. Junius, ap. Wetstein, πειθοῦς—λόγοις, *in the words of persuasion*, υ and ι having antiently the same sound. Or, with Alberti, in Obs. πειθοῖ καὶ ἀνθρώπινης σοφίας λόγοις, *and my preaching was with persuasive and enticing words.*—Or, as Pasor, with the least change, (if πειθῶ has any plural) ἐν πειθοῖς, ἀνθρώπινης σοφίας λόγοις, the latter in apposition with the former, *I came not with persuasives, the words of human wisdom.*

5. ἵνα] *adeo ut, ita ut: that so your faith might not stand &c.*

MARKLAND.

8. εἰ γὰρ ἔγνωσαν, οὐκ—ἐσταύρωσαν.] This verse should be placed in a parenthesis: and ἀλλὰ at the beginning of the next should be left out.

Dr. OWEN.

9. Ἄ ὀφθαλμὸς οὐκ εἶδε] As the Greek stands, some verb must be supplied; such as κηρύσσομεν or λαλοῦμεν: *We preach those things which the eye had not seen.* The Vulg. quod non vidit, reading Ἄ, which might be a mistake for Ὀ, and then nothing need be supplied: *THE eye hath not seen—the things &c.* Beza, which seems to be followed by the English Version.—The quotation is from an apocryphal book that went under the name of Elias. *Allix*, Judgment of the Jewish Church against the Unitarians, p. 17.

11. Τίς γὰρ οἶδεν ἀνθρώπων τὰ &c.] Leave out ἀνθρώπων, as the *Alexandrian* MS. does. Τίς feminine taken neutrally. *What, except the spirit of a man, can know the things of a man?* See the like construction, Matt. xxi. 42. Mark xii. 11. Dr. OWEN.

13. ἀλλ' ἐν διδασκαίῳ Πνεύματος] F. ἐν ἀδιδάκμοις, in opposition to what precedes; not, in the words taught by men's wisdom, but in the UNTAUGHT words of the spirit. R. Bentley, ap. Wetstein. — Read, ἐν διδαχῇ Πνεύματος. Dr. OWEN.

Ibid. πνευματικῶς πνευματικὰ συγκρίνοντες] F. ΠΝΕΥΜΑΤΙΚΩΣ ΣΥΓΚΡΙΝΟΝΤΕΣ, or ΑΝΑΚΡΙΝΟΝΤΕΣ, as in the next verse, πνευματικῶς ἀνακρίνεται. P. Junius, ap. Wetstein, and see D. Heinsius. — The text is right, and should be rendered thus: *Explaining spiritual things to spiritual men.* Bp. PEARCE.

15. ἀνακρίνει μὲν πάντα, scil. πνευματικὰ — ὅπ' οὐδένος, scil. ψυχικοῦ, ἀνακρίνεται. Yet he himself is not to be judged of by any unregenerate man. Dr. OWEN.

## CHAPTER III.

1. οἷς νηπίοις ἐν Χριστῷ] Clem. Alex. Pæd. l. i. c. 6. reads, οἷς ΝΗΠΙΟΤῶΝ ἐν Χριστοῦ, connecting it with the next verse, γάλα ἡμᾶς ἐπότισα.

D. Heinsius.

5. καὶ ἐκάστω οἷς ὁ Κύριος ἔδωκεν Ἐγὼ ἐφύτευσα] Read, beginning a sentence: Καὶ ἐκάστω οἷς ὁ Κύριος ἔδωκεν, ἐγὼ ἐφύτευσα, Ἀπολλῶς ἐπότισεν, Who is Paul, and who is Apollos, but ministers through whom ye believed? And as the Lord gave to every man, I planted, Apollos watered. Markland on Lysias, xii. p. 560, 561. ed. 4to.—Or, perhaps, from the preceding word διακονοῦσι, supply [οἱ καὶ διηκόνουν ἡμῶν] οἷς ἐκάστω ὁ Κύριος ἔδωκεν. Dr. OWEN.

8, 9. These two verses should be included in a parenthesis.

Bp. BARRINGTON.

13. ἡ γὰρ ἡμέρα δηλώσει· ὅτι ἐν πυρὶ ἀποκαλύπτεται.] F. δηλώσει, ΟΤΕ— for time shall make it manifest, WHEN it shall be revealed by fire. Therefore P. Junius reads ἀποκαλύψεται. L. Bos, Exercit. p. 124. P. Junius, J. Beausobre, T. Hemsterhusius.—Bp. Pearce makes ἡμέρα, and not ἔργον, to be the nominative case to the verb ἀποκαλύπτεται because the day is to be revealed in fire. See 2 Thess. i. 8. and 2 Pet. iii. 7.

14. Εἰ τινοσ τὸ ἔργον μένει] F. μενεῖ, or μένη, SHALL abide, which he hath built up. Beza, Isaac Casaubon, Bengelius.

Ibid. μισθὸν λήψεται] It shall receive, not he: and so in ζημιωθήσεται; because of αὐτοῦ, which seems to distinguish the worker from his works.

MARKLAND.

15. ζημιωθήσεται.] viz. ἔργον. IT (the work) shall be lost. Bp. PEARCE.

17. ἁγίως ἵεθε ὑμεῖς.] F: ὅς ἵεθε ὑμεῖς, which, holy temple, be ye?

Bp. PEARCE.

18. εἴ τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ αἰῶνι τούτῳ,] Beza and Grotius connect ἐν τῷ αἰῶνι τούτῳ with σοφὸς εἶναι, but that sense is fully enough expressed by ἐν ὑμῖν.—Read, *If any one be wise among you, let him be a fool in this world, that he may become wise.* See 1 Tim. vi. 17. as Origen, Cyprian. ed. Colin. *Bengelius*.—Omit the second ἐν. Cyprian.

22. εἴτε κόσμος,] This word κόσμος here I do not understand. Paul, Apollas, and Cephas, are mentioned together, chap. i. 12. There seems to be a great difficulty in this word κόσμος, James iii. 6. If by κόσμος St. Paul means *the whole world*, as it is commonly explained, he does not usually express himself in that manner; especially as he had just before said πάντα γὰρ ὑμῶν ἑσίν, and then descends to particulars, one of which is κόσμος. MARKLAND.

#### CHAPTER IV.

2. Ὅ δὲ λοιπὸν, ζηρεῖται.] Read, without a comma at λοιπὸν, *what is further required in stewards.* Dr. MANGEY.—Λοιπὸν, not further, or moreover; for that would imply that the Apostle had said something of stewards before; whereas he has not. Translate therefore, Quod præcipue requiritur, *What is principally required in stewards, is &c.* Or, with Vulgate and Syriac, Quod jam requiritur, *now it is required &c.* for λοιπὸν often stands for ἤδη. So Acts xxvii. 20. and so Arrian, Epict. lib. I. cap. xxii. ἀρχομαι λοιπὸν μισεῖν αὐτόν. *Jam eum odisse incipio*, p. 141. ed. Cantabr. 1655. Dr. OWEN.

3. ἵνα ὑφ' ὑμῶν ἀνακρίνω, ἢ ὑπὸ ἀνθρωπίνης ἡμέρας.] Throughout this chapter, ἀνακρίνω, in its different tenses, seems to mean an examination as in a court of justice. The peculiarity of the use of ἡμέρα in this passage has not, as far as I have collected, been observed by any of the Critics. I conceive that it alludes to the custom of appointing a day (the *diem dicere* of the Romans) for judicial proceedings. Bp. BARRINGTON.

5. ἕκαστος γνήσιαι ἐκαστίῳ.] Translate, *then shall (not every man, but) each of us have praise &c.* So likewise chap. iii. 5. 8. Bp. PEARCE.

6. ἵνα μὴ εἰς ὑπὲρ τοῦ ἐνὸς φουσιώσθε.] Read φουσιώθη, P. JUNIUS, that ἵνα may not be joined with an indicative. But we have ἵνα αὐτοὺς ζηλοῦτε,

Gal.



Gal. v. 17. *ἵνα γενήσθε*, John viii. 33. *ἵνα ἴσται*, Rev. xii. 14. Oftener joined so with imperfect and præter tenses, as *ἵνα ἐτιμορεῖτο*. *Δίπλω ἐν-περάννης, ἵνα—αὐτὸς ἑαυτὸν, ἐμπίπλων, ἐνέδω*, you spread the snare, that she MIGHT entangle herself in it. Xenoph. Cyrop. I. i. See Markland, on Lysias I. p. 435. 4to.

7. *Τίς γάρ σε διακρίνει;*] *Who is it that distinguishes you from the rest?* It would be clearer if it was read, *Τί γὰρ σε διακρίνεις;* WHY do you distinguish yourself as better than others? ERASMUS.

8. *Ἦδη κεκορημένοι ἴσθι,—ἐβασιλεύσατε.*] Perhaps better interrogatively: *Are ye now full? Are ye now rich? Have ye reigned without us?*

Dr. OWEN.

*Ἰβιδ. ὀφελόν γε ἐβασιλεύσατε*] Some MSS. read *βασιλεύετε*. Read, *βασιλεύσθι*, *I wish you indeed you MAY reign.* Dr. MANGEY.—Read, *I wish ye did reign (ἵνα καὶ ἡμεῖς) so as that we also might reign with you.*

MARKLAND.

13. *ὡς περικαθάρματα τοῦ κόσμου*] F. *ὡσπερ οὐ ὡσπερὶ καθάρματα*, as men devoted to destruction. Budæus. H. Steph. in Thesaur. & ed. Schmidii. But *ὡς περικάθαρμα*, Prov. xxi. 18. and *περικαθαίρειν*, Deut. xviii. 10. Grotius, Wetstein.—I would rather read with the Clar. MS. *περικάθαρμα*, expiation, in the singular number; as being more apposite to *περίψημα*, atonement, in the same number, immediately following. For the allusion consult the Commentators. Dr. OWEN.

14. *νοθεῖω.*] Better *νοθεῖων*; which reading is supported by several MSS. Bp. PEARCE, Dr. OWEN.

21. *Τί θέλεις;*] *Τί* is for *πότερον*. Read therefore jointly, *Τί θέλεις ἐν ῥάβδῳ ἵλθω—Would you that I should come to you with a rod?* Grotius.—It should moreover be connected with what follows, and begin the subsequent reproof. Then chap. v. should run on interrogatively: *Would you that I should come to you with a rod, &c.? Is fornication at all heard of among you?—and are ye puffed up, and have not rather mourned?* Euthalius, Locke.

## CHAPTER V.

1. *ἐνομάζεσθε.*] Dele: he could not say, with truth, *ἐνομάζεσθε*; but he means, which is not usual even among the Gentiles. MARKLAND.—The verb *ἐνομάζεσθε* is wanting in most of our capital MSS. and should therefore be left out. Dr. OWEN.

1; 2. Ὅλος ἀσέβηται &c.] Read the two first verses with an interrogation. The word ὑμῶν is emphatical, and so is ὑμεῖς, ver. 2. *Is it reported commonly that there is fornication among you, such as is not usual even among the Gentiles? 2: And are ye puffed up, and have not rather mourned—? YE among whom such an infamous action has been committed?* MARKLAND.

3. Ἐγὼ μὲν, γὰρ ὡς ἀπὸν τοῦ σώματος,] *I being, as it were, absent in body:* He was really so; therefore, say the Criticks, omit ὡς on the authority of several MSS. But perhaps, omitting γὰρ, we should read ἔς ἀπὸν &c. *I verily, who am absent in body, but present in spirit, &c.*

Dr. OWEN.

4. συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος] F. συναχθόντων [1. συναχθόμενων] ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος; *I have decreed, you and my spirit being GRIEVED, to deliver such an one &c.* Stunica, apud Erasmum.—This verse should be placed in a parenthesis, that παραδοῦναι, ver. 5; may depend on κείριμα ver. 3. Dr. OWEN.

6. οὐκ ὀφείλε δτι [Μικρὰ ζύμη ἔλον τὸ φέραμα ζυμοῖ;] This proverbial Iambic, quoted again Gal. v. 9. is taken from some ancient poet, whose name and works are now lost. Dr. OWEN.

11. Νυνὶ δὲ ἔγραφα] *BUT ON THE CONTRARY I wrote &c.* Bp. PEARCE.

12. Τί γὰρ μοι καὶ τοὺς ἔξω κρῖναι; Οὐχὶ τοὺς ἔσω ὑμεῖς κρῖνετε;] Read, with a full point at Οὐχὶ, which, Theophylact tells us, was the pointing in some copies: *Have I any thing to do to judge those which are without? No. Judge ye them that are within (but those that are without God judgeth) AND ye shall take away THE EVIL from among you; τὸ πονηρὸν, alluding to Deut. xiii. 5. xvii. 7. xxi. 21. xxii. 21. xxiv. 7. Pylø.—Or, I have written to you; with such an one, no, not to eat—AND SO SHALL ye put away the evil from among you; the intermediats, ver. 12, and part of 13) in a parenthesis. Hansmand.—Τί μοι κρῖναι is a construction nowhere else to be met with. Read, Τί γὰρ μοι καὶ ΤΟΙΣ ἔξω; ΚΑΙ ΜΕΝ ΟΥΝ ΕΓΕ τοὺς ἔσω ὑμεῖς κρῖνετε, WHAT HAVE I TO DO with those that are without? BUT those that are within, yourselves judge. So Τί μοι καὶ εὖ; Matt. viii. 29. John iii. 4. Μὲν εὖ γε, as Rom. iv. 20. x. 8. Phil. iii.*

8. *Le Clerc, Art. Critic.*—According to which reading Bengelius says it should have been, Τί γὰρ ΕΜΟΙ καὶ τοὺς ἔξω;—For τί γὰρ μοι, read Μήτι γὰρ μοι—For AM I to judge those that are without? Wolfbergius, Obs. Sacra.—Bat Ælian; H. Animal: l. vi. c. xi: τί γὰρ μοι κοφῆς συμ-βουλεύω; See more, in Elsner. Obs. Sacra, and Lambert Bos, Obs. Critic. c. xiv.—Bp. Pearce would read and distinguish thus: τί γὰρ μοι τοὺς ἔξω

κρίνειν; τοὺς ἴσω ὑμῖν κρίσει, (τοὺς δὲ ἴξω ὁ Θεὸς κρίσει,) καὶ ἐξάραιε τὸν  
 πονηρὸν ἐξ ὑμῶν αὐτῶν.—The very expression is almost in Arrian, Dissert.  
 Epict. iv. 6. p. 398. ed. Cantab. τί γὰρ σοι καὶ τοῦτο εἰπεῖν, *Quid tua in-*  
*tererat istud dicere?* Ibid. lib. ii. c. 17. p. 220. καὶ τί μοι νῦν τὴν πρὸς  
 ἀλλήλους μάχην παραφέρειν, *quid ad me attinet mutuas contentiones pro-*  
*ferre?* Philo Legat. ad Caium, p. 1033. ed. Francof. ἀλλὰ τί μοι ξένους  
 καλεῖν μάρτυρας, *quid vero miki opus est externos advocare testes?* So far  
 is Le Clerc's assertion from being true, that we nowhere meet with the  
 like construction as τί μοι κρίνειν. *Kypke.*

## CHAPTER VI.

1. Τοῖμαί τις &c.] The Romans permitted the Jewish senate or council  
 to assemble, that they might decide on questions which concerned them-  
 selves. See Josephus, Antiq. xiv. c. x. § 17. It seems highly probable  
 that the Christians were indulged in the same privilege, as supposed to be  
 a Jewish sect; and therefore this reproach of the Apostle was strictly just.

*Bp. BARRINGTON.*

Ibid. πρᾶγμα ἔχων πρὸς τὸν ἕτερον] F. ἑταῖρον, *fellow christian.*

*Dr. MANGEY.*

4. τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ, τούτους καθίξαι.] Read, with an  
 interrogation, containing a reproof, not a command: *If you have judicial*  
*causes, do you set them to judge, who are of no esteem in the church?*  
 i. e. the heathen magistrates. *Camerarius, Castelio, Is. Casaubon,* in  
 his *Casauboniana*, Bp. *Overall.*—Κριτήρια, like δικαστήρια, signifies ju-  
 dicial courts, not causes. Distinguish then thus: Βιωτικά μὲν ὄν κριτήρια,  
 ἂν ἔχῃτε τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ τούτους, καθίξαι, *Appoint se-*  
*cular judicatories, if you have in the church this contemptible sort of*  
*men, who are so ready to go to law, ver. 7. Knatchbull, Hombergius.*—  
*Vitringa, De Synag. Vet. lib. iii.* quotes a law of Arcadius and Honorius,  
 by which the Jews were indeed forbid to hold courts of judicature; but  
 were allowed to have umpires elected by both parties, whose decision the  
 Roman magistrate was bound to support and execute. As the Jews en-  
 joyed this privilege so long after the destruction of Jerusalem, it is highly  
 probable that they enjoyed it in a greater extent before that time. The  
 Christians, being aggregated among the Jews, had the same privilege; so  
 that the Apostles commanded no invasion of the power of the magistrate,  
 when

when they directed the Christian churches to decide all civil contests among Christians, who were to love as brethren, by Christian arbitrators. MICHAELIS, *Introductory Lectures*, &c. § cxv. p. 290. ed. Lond. 1761.

5. Πρὸς ἐντροπήν ὑμῖν λέγω. οὕτως οὐκ ἔστιν &c.] This is not rightly distinguished. Place the *full point* after οὕτως; there being no instance (I think) to be found, where οὕτως begins a sentence which has a negative and a question in it. *Bp. PEARCE*.—Surely the Bishop overlooked or forgot that negative interrogatory sentence, Matt. xxvi. 40. Οὕτως οὐκ ἰσχύσατε κ. τ. λ. WESTON.

Ibid. διακρίναι ἀνὰ μέσον τοῦ ἀδελφοῦ αὐτοῦ;] Add, with the Syriac and the Vulgate, ΚΑΙ ΤΟΥ ΑΔΕΛΦΟΥ αὐτοῦ, Grotius.—The sentence would be plainer if it were ἀνὰ μέσον ΤΩΝ ΑΔΕΛΦΩΝ αὐτοῦ. Beza.

6. ἀδελφὸς μετὰ ἀδελφοῦ] F. ΚΑΤΑ ἀδελφοῦ. *Dr. MANGEY*.

12. Πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει] Perhaps better interrogatively: *Are all things lawful? yet all things are not convenient*. Heylin, *Lectures*.—This in reply to what the Corinthians had objected ver. 11.

“But [*ye say*] we have been washed, but we have been sanctified. All things are lawful to me.” Answer, *But all things are not expedient*.

13. “Meats for the belly, and the belly for meats:” *i. e.* “All women are lawful to Christians as well as the meats which were forbidden the Jews. Answ. Ibid. *But the body is not for fornication*. MARKLAND.

15. ἄρα οὖν τὰ μέλη τοῦ Χριστοῦ] F. ἄρα, Rom. xiv. 12. 19. Athenæus I. 1. Xenoph. Apomn. III. Priscian. p. 1141. MARKLAND.

18. εἰς τὸ ἴδιον σῶμα ἀμαρτάνει] This is to be understood ἐπὶ τὸ πᾶν, there being other sins, as well as fornication (such as *Drunkenness, Gluttony* &c.) in which a man offends directly against *his own body*. Ἐκτὸς τοῦ σώματος, *wide of his own body*, in the same manner as ἐκτὸς τοῦ στίβου, *wide of the mark*.—The word ἴδιον is to be repeated before τοῦ σώματος from the latter part of the verse.—The reason why he *sins against his own body*, perhaps, is to be taken from the next verse, because *his body is a temple of the Holy Spirit*, which temple he defiles by this means. Not so in *marriage*, because that is of *God's institution*.

MARKLAND.

19. τὸ σῶμα ὑμῶν] Several MSS. read here τὰ σώματα in the plural; which would require τοῖς σώμασιν ὑμῶν in ver. 20: but as such words are authenticated by no MSS. I would rather keep to the common reading; and retain what follows, καὶ ἐν τῷ πνεύματι, &c. though rejected by some critics, and wanting in several copies. *Dr. OWEN*.

## CHAPTER VII.

1. Καλὸν ἀνδράϊνω γυναῖκός μη ἀπλεῖσθαι.] The words of the Corinthians; then follows the Apostle's answer, Διὰ δὲ τὰς πορνείας, &c. *But to avoid fornication, let every man retain his own wife.* MARKLAND.—I conceive that ἀπλεῖσθαι, in this passage, should be rendered *marry*; which sense is confirmed by the subsequent words, διὰ δὲ τὰς πορνείας. *Br. BARRINGTON.*

3. τὴν ἐφειλομένην εὐνοίαν] is probably a gloss. Several MSS. read τὴν ἐφειλόην. *Br. PEARCE.*

8. τοῖς ἀγάμοις καὶ ταῖς χήραις.] F. ταῖς ἐγγάμοις, as one MS. and καλὸν αὐταῖς μέλειν. Beza, adnot. ed. 1.—ταῖς ἀγάμοις, &c. *to the widowers and the widows, &c.* *Dr. OWEN.*

11. Ἐάν τι καὶ χωρισθῆ, μόντεω ἄγαμος, ἢ—καταλλαγήτω.] Read, Ἡ μόντεω, the conjunction being lost in the termination of χωρισθῆ, *let her EITHER remain unmarried, — OR be reconciled to her husband.* R. Bentley, ap. Wetstein. But see Eph. iii. 20.—These words should be included in a parenthesis, and the punctuation at χωρισθῆται lowered. *Dr. OWEN.*

14. This verse, to preserve the antithesis, should run thus: Ἥγινοςίαι γὰρ ὁ ἀνὴρ ὁ ἀπίστος ἐν τῇ γυναίκα ὡς πιστῆ καὶ ἡγινοςίαι ἢ γυνὴ ἡ ἀπίστος ἐν τῷ ἀνδρὶ τῶ πιστῷ. This reading, or its equivalent, is supported by several MSS. *Dr. OWEN.*

15. Εἰ δὲ ὁ ἀπίστος, &c. Include this sense in a parenthesis, that the connexion may be clearer between ver. 14. and 16. *Gratian, Pyle.*

16, 17. εἰ τὴν γυναῖκα σώσεις; [Εἰ μὴ] Εἰ μὴ, *But*, beginning a sentence, is, perhaps, never used. Connect it, (or ἢ μὴ), as some copies read) with ver. 16. *How knowest thou if thou shalt save thy husband, or not?* Severianus ap. Oecumenium, Hammond.

17. Εἰ μὴ ἐνάσω, &c.] Put a comma after Εἰ μὴ, *sic videtur.* Connect— This and the following verses, to the end of ver. 24, should be placed after ver. 40, which would bring together the whole which is said of marriage; and this doctrine of the indifference of circumcision would naturally introduce that of things offered to idols. *Beza.*

23. Τιμῆς ἡγοράσθη;] Read interrogatively: *Have you been bought with a price? be not the servants of men: speaking not of redemption from sin, but from human slavery.* *Keatchball, Whistby.*

26. Νομίζω οὖν τοῦτο καὶδὲν ὑπάρχειν, — ἢ: καὶδὲν ἀρθαίτω: τὸ εὐσεβῆσαι.] The intermediate, διὰ τὴν ἐνεσίωσαν ἀνάγκην, in a parenthesis, or between

two commas; which prevents the inserting of *I say*, as was thought necessary in our Version. Schwarz. de Solæc. Disc. Jesu, p. 223.—Ἄνθρωπος comprehends the human species, viz. both man and woman. Dr. OWEN.

28—31. Include in a parenthesis from ἐγὼ δὲ ὑμῶν φείδομαι—to κόσμου τούτου, the end of ver. 31. Then it will connect thus: *Such shall have trouble in the flesh. But I would have you be without carefulness.*

Dr. MANGEY.

29. ὁ καιρὸς συνεβλαμένος· τὸ λοιπὸν ἴσθι ἵνα, &c.] *The time is short. It remaineth that, &c.* So the common Edd. from Complut. Steph. Beza, &c.—But join τὸ λοιπὸν with what precedes: *The time, as to what remains, is short, WHEN, &c. ἵνα for ὅτι, as John xvi. 8. 3 Ep. 4. Grotius.*—Connect ἵνα with φημι, *I say (because the time which remains is short) that they that have wives, &c.* Homberg.

30, 31. καὶ οἱ ἀγοράζοντες, εἰς μὴ παρὶχοντες· καὶ οἱ χροῦμενοι τῷ κόσμῳ τούτῳ, εἰς μὴ καταχροῦμενοι.] The repetition of μὴ in the several preceding clauses has led the Librarians to add it in the last, where it spoils the sense: χροῦμενοι and καταχροῦμενοι are here opposed: those that use this world, as those that abuse it, i. e. as those that use it not. So Synesius, Ep. 63. χρῆσθαι δὲ ταῖς τῶν ἑταρῶν φημίαις, οὐ καταχρῆσθαι, ὡς ἀπορτεῖ potentissimè amicitias, non ABUTL. Foup, Ep. ad Episc. Glocestr. p. 181.—But Dr. Taylor thinks it a peculiar elegance in the Apostle to conclude his opposition with an expression stronger than that with which he set out. Χροῦμενοι in the civil law signifies using a thing so as to have the usus fructus of it, as of land, a house, &c. καταχροῦμενοι, so as to have the right of consuming it, as wine, oil. See Cic. Top. § 17. In this sense, after an enumeration of those that weep, as those that wept not; of those that rejoice, as those that rejoice not; he concludes, as those that use this world, yes as those who, like absolute proprietors, consume it not. So Rom. ii. 22. Taylor ex notione.—εἰς μὴ καταχροῦμενοι, as those who make no great use of it. Bp. PEACOCK.

32. ἵνα ἄμεκτος ᾖτε.] How does ἀμεκτος accord with μεμνημένοι, so often repeated in the following verses? Qu. may we not read ἀμεκτος, in the sense of ἀμεκτοςόλης, ver. 35? *I would have you be undivided—without distraction—not drawn different ways.* Dr. OWEN.

34. Μυημέναι καὶ ἡ γυνὴ καὶ ἡ παρθένος.] *There is a difference between a wife and a virgin.*—But read, with the Valg. and Alex. MS. and Ed. Colnati, καὶ παρθένος; connecting it with the preceding verse: *He that is married careth for the things of the world—and is divided.* Hammond.—Beza says that the Apostle uses μυημένα in a new sense, as he does.

does *διαίρεις*, c. iv. 4; 5, 6. As to the construction of the verb singular with two nominatives, what *Bengelius* brings is not to the point: 2 Kings x. 5. in Hebr. *Et MISIT præfectus domus, et præfectus civitatis, et seniores*, i. e. all and SINGULAR sent. But *μεμέρισται* cannot be the predicate of *ἡ γυνή* or *ἡ παρθένος* separately, but must belong to both jointly. *The woman and the virgin, unmarried, take care for the things of the Lord.*—The verb *μεμέρισται* in all other places of the N. T. signifies to be *divided into two*, as Matt. xii. 25. Luke xii. 13. 1 Cor. i. 13. and *μερισμὸς* Heb. iv. 12. and *μερισθῆς*, Luke xii. 13. Connecting *μεμέρισται* with what follows, *ἡ γυνή καὶ παρθένος*, in the sense of both being *different*, it would, I think, not be true Greek in the singular, any more than *virgo et mulier differt* would be true Latin without *utraque*. The whole verse is probably added from the margin of some diligent annotator, who thought the Apostle should observe the like difference between the married and unmarried women, as he had observed between the other sex. *Camerarius*.

36. *εἰν ἢ ὑπέρραμος, καὶ οὕτως ὀφείλει γίνεσθαι,*] Read, *ΟΦΕΙΛΕΙΝ γίνεσθαι*, referring to *νομίξει*, *Si ita potius fieri DEBERE PUTAT ut eam elocet*, as *Esius*. *MARKLAND*, on *Lysias* xxviii. 597.—It is a strange concession to say, with our Version, *if NECESSITY require, he may do what he will.*—Our Version, as the original, means, *if the NECESSITY, i. e. if the law or custom of the state, require, γαμίστω, let her be married.* The advice is not directed to *any man* and a *virgin*; but to a *father* and his *virgin-daughter*. *Dr. OWEN*.

## CHAPTER VIII.

1. *Περὶ δὲ τῶν εἰδωλοθύτων*] The former part of this chapter is, as before, a kind of dialogue between the Corinthians and St. Paul, who produceth the words of the letter they wrote to him (ch. vii. ver. 1.) and makes his remarks upon them. *Now as to things offered to idols, we are well assured that we all have knowledge.* Upon which St. Paul, disapproving of their word *knowledge*, remarks, *Knowledge puffeth up, but charity edifieth, &c.* This he continueth to ver. 4, and then resumes the words of the Corinthians, *As concerning therefore, &c.* to ver. 7. Where again he remarks upon the word *all*, that they are mistaken or misrepresent the truth of the case, *But there is not in ALL of you this knowledge; but some, &c.* Then (ver. 8.) he quotes another paragraph out of their letter,

letter, *But what we eat, doth not recommend us to God, &c.* To which he answers (ver. 9.) True; *but then take heed, lest, &c.* So chap. vi. 12, 13. vii. 1. x. 23. in all which places the words of the Corinthians seem to be remarked upon. MARKLAND.

3. οὗτος ἔγνωσται ὑπ' αὐτοῦ.] Perhaps, ὑπ' αὐτοῦ ἔγνωσται οὗτος, as, grammatically, it should be placed, *If any one love God, by such an One He [God] is known.* Musculus.—To make this sense clear, we print Οὗτος with a capital.—Or, *he is approved of God.* Clarke on Matt. vii. 23. Rather, οὗτος *He [God] is known by him.* Bp. PEARCE.

4. Θεὸς ἔτερος] The word ἔτερος is evidently superfluous; and accordingly wanting in nine MSS. the *Vulgate* and *Coptic Versions.* Dr. OWEN.

7. τῇ συναιδήσει] Rather, τῇ συνηθείᾳ, *from their being accustomed to an idol, &c.* This reading is supported by three MSS. and as many of the antient versions. Bp. PEARCE, Dr. OWEN.

8. οὐ παρίσθησι τῷ Θεῷ.] Rather, οὐ παραστήσει τῷ Θεῷ, *will not bring us into judgment before God.* Bp. PEARCE.

10. οἰκοδομηθήσεται] Scarce to be met with elsewhere in a bad sense. Perhaps, ἔδοποιήθησεται, *shall be led to eat things offered to idols.* Tan. Fab. ep. I. II. 21.—Or, οἰκοδομηθήσεται has arisen from εἰκότως εἰδίσεται, *will in like manner be accustomed to eat, &c.* Trillerus. In some similar sense it is used by Josephus, Ant. l. xvi. c. 3. sect. 3. who tells us, that Herod, to compel [qu. repress] the pride of Mariamne's sons, heaped honours upon Antipater, not that he would confer all upon him, but only *eis νοθεσίαν τὴν ἐκείνων οἰκοδομῶν αὐτῶν, to impel him to the correction of them.* Or perhaps without an interrogation: *the conscience of him that is weak, will never be improved whilst he eats those things that are offered to idols.* Kypke.

12. τύφλωσις αὐτῶν τὴν συνείδησιν] F. νύφλωσις, *PRICKING their weak conscience.* Dr. MANGEX.

## CHAPTER IX.

1. Οὐκ εἰμι ἀπόστολος; οὐκ εἰμι ἐλεύθερος;] Change the order of the words ἀπόστολος and ἐλεύθερος, as in the *Alex. MS.* and then there is a beautiful gradation from St. Paul's right as a man to his right as an apostle; as an apostle favoured with a sight of Christ after his ascension; and lastly, as an apostle, who was peculiarly *their* apostle. Bp. PEARCE.



4. φαγεῖν καὶ πιεῖν;] *Have we not a right to eat and to drink? i. e. at your charge? Dr. OWEN.*

5. ἀδελφὴν γυναῖκα περιάγειν,] *By ἀδελφῆ here is evidently meant a woman of the same religious persuasion. Bp. BARRINGTON.*

8. ἢ οὐχὶ καὶ ὁ νόμος ταῦτα λέγει;] *Read, ταῦτά, suith not the law the SAME also; as the English Version.*

9. Μὴ τῶν βοῶν μέλει] *i. e. μὴ μόνον τῶν βοῶν. MARKLAND.*

10. καὶ ὁ ἀλοῶν τῆς ἐλπίδος αὐτοῦ μετέχειν, ἐκ' ἐλπίδι.] *R: ὁ ἀλοῶν [ἐκ' ἐλπίδι τοῦ μετέχειν] i. e. ὀφείλει ἀλοῶν ἐκ' ἐλπίδι, which makes it intelligible. See the Var. Lect. But where the copies differ so much, it cannot be said what the Apostle wrote. MARKLAND.*

12. Εἰ ἄλλοι τῆς ἐξουσίας ὑμῶν μετέχουσιν] *For ἐξουσίας, read, οὐσίας. If others be partakers of your substance, should not we rather? Is. Vossius, L. Capellus, Locke. The text is right, only to be rendered, If others share in a right over you, ought not we rather? Bp. PEARCE.*

*Ibid. πάντα σίλομεν] F. σίλομεν, We take all in good part, we love to hunger and thirst that we may not hinder the gospel. Cyprian, Beza. But see c. xiii. 7. 1 Thess. iii. 15. Grotius.*

17. εἰ δὲ ἄκων, δικαιώσω μετόπισμα.] *Connect ἄκων with μετόπισμα, and that with the next verse: If against my will a dispensation is committed to me, what is my reward? Knatchbull.*

18. Τίς οὖν μοι ἀπὸ τοῦ μισθοῦ;] *Continue the question to the end of the verse, and, including the intermediate verses in a parenthesis, make the answer to be given in ver. 23. Bp. PEARCE.*

20. τοῖς ὑπὸ νόμον, κ. τ. λ.] *This clause is connected by Mr. Locke, and other Commentators, with the preceding; and interpreted of the Jews in general. There appears to me a manifest distinction: and I understand this as relating to Jewish Christians, who held themselves obliged to conform to the Mosaic ceremonies. Bp. BARRINGTON.*

22. For πάντας τινας read πάντας, on the authority of four capital MSS. and the Vulg. Syriac and Ethiopic Versions. *Dr. OWEN.*

25. Πᾶς δὲ ὁ ἀγωνιζόμενος, &c.] *There is a passage in Plato's viiiith Book of Laws, which bears so remarkable a resemblance to the sentiment contained in this verse, that I cannot refrain from transcribing it: Οἱ μὲν ἄρα νίκης ἕνεκα πόλεως καὶ δρόμων καὶ τῶν τοιούτων, ἐτόλμησαν ἀπέχεσθαι λεγομένου πρᾶγματος ὑπὸ τῶν πολλῶν εὐδαίμονος· οἱ δὲ ἡμέτεροι παῖδες ἀδυνατήσουσι καρτερεῖν, πολλὸν καλλίωνος ἕνεκα νίκης; Bp. BARRINGTON.*

27. μήπως ἄλλοις κηρύξῃς] *Read, ΑΛΛΟΤΕ κηρύξῃς, lest while I PROCLAIM OTHERS conquerors, I myself should be rejected; for so κηρύξαι*  
in

in the agonistic sense, is used with an accusative. *P. Faber*, *Agonist*. L. iii. c. 14. *R. Bentley*, ap. *Wetstein*.—And if the article  $\delta$  had been put before  $\kappa\eta\rho\acute{\upsilon}\xi\alpha\varsigma$ , it would seemingly have made it more emphatical, as *Rom.* ii. 21, 22. *MARKLAND*.

## CHAPTER X.

8. πάντες εἰς τὸν Μωσῆν ἐβαπτίσθη] *F.* with a comma at *Μωσῆν*, all even to *Moses*, i. e. all, not excepting *Moses*, were baptized, as πάντες εἰς ἕνα, in *Xenophon*. *D. Heinsius*.—All were baptized, εἰς τὸν Μωσῆν, into the *Mosaic covenant*; as εἰς τὸν Χριστὸν, is into the *Christian covenant*. *Dr. OWEN*.

8. ἔπειτα—εἰκοσιτρεῖς χιλιάδες.] *NUM.* xxxv. 9. εἰκοσιτέσσαρες, and *Jos. Ant.* iv. 6. 12. which (being written εἰκοσιτρεῖς) was mistaken for εἰκοσιτρεῖς. *Musculus*, *Wall*, &c.

9. Μηδὲ ἐκπειράζωμεν τὸν Χριστὸν,] Read, τὸν Κύριον, as most apposite to the place referred to; and comprehending the two other different readings. *Dr. OWEN*.

11. Ταῦτα] Perhaps, *Τοιαῦτα*, *These kinds of things happened*, &c. *Musculus*.

16. τὸν ἄρτον, ἐν κλωῶμεν, &c.] Elliptically written for κατὰ τὸν ἄρτον, ad panem quod attinet. So *2 Pet.* i. 5. or καὶ is crept into the text for κατ'. *Dr. OWEN*.

17. Ὅτι εἰς ἄρτος, ἐν σῶμα, οἱ πολλοὶ ἓσμεν.] Take away the comma at σῶμα, which is the predicate of what follows: *Because the bread*, or *loaf*, (which is broken, ver. 16.) is ONE, we the many are one body: not, as the *English Version*, *We BEING many are one bread AND one body*.

*ERASMUS*, *Zegerus*, *Castelio*, *Grotius*, *Bengelius*.

20. Ἄλλ' ὅτι, &c.] The obscurity of the place is owing to an Ellipsis of the word Οὐχὶ before Ἄλλ'. This is usual in the best writers, but I do not know whether it has been yet observed. *MARKLAND*.—Vide *Arrian*, *Epict.* lib. I. cap. xxix. in fine. lib. ii. cap. xxiii. serè initio & alibi sæpissimè. *Dr. OWEN*.

21. πετόμενον δαιμονίων] This, *Stephens* in his *Thesaurus* tells us, some think alludes to the *proculum Ἀγαθῶ Δαίμονος* used among the *Gentiles*, which is confirmed by the former verse: For the things which the *Gentiles sacrifice*, they sacrifice to *dæmons*, and not to *God*. *BOWTER*.

23. Πάντα μοι ἔξεσθιν.] Read, interrogatively, *Are all things lawful for me? yet all things are not expedient.* Theodoret.

25—29. All between a parenthesis: (μηδὲν ἀνακρίνομιεν διὰ τὴν συνείδησιν—Συνείδησιν δὲ λέγω οὐχὶ τὴν ἑαυτοῦ—ἵνατί γὰρ) where, for γὰρ, rather read γοῦν. Dr. MANGEY.

26. “beating the air.”

————— Ventosque lacessit

Ictibus.

Virg. Georg. iii. 233. WESTON.

28. εἶπη· Τοῦτο εἰδωλόθυτόν ἐστι.] Would an Idolater call his own sacrifice by that name? No, it should rather be *ἱερόθυτον*, as the Alex. and Coislinian MSS. read, followed by *Bengelius*.—But the Apostle here speaks as a Jew guest, who abhorred idols. *Wetstein*.

Ibid. τοῦ γὰρ Κυρίου ἢ γῆ καὶ τὸ πλήρωμα αὐτῆς.] This in many MSS. is omitted, and comes in very improperly here. Remove it to the end of ver. 27, where it may come as a repetition of what is added to ver. 26.

*Musculus*.

32. Ἀπερόσκοποι γίνεσθε] *Be without offence.* F. ἀπερόσκοφοι, from *προσκόπιω*, and so Acts xxiv. 16. Phil. i. 10. *Meibomius*, ap. *Wetstein*.

33. καὶ γὰρ πάντα] καὶ γὰρ κατὰ πάντα in *Augiens*. and *Bærner*. MSS. But the preposition is often wanting in the purest writers; and, I believe, came in here by way of interpretation. Dr. OWEN.

## CHAPTER XI.

1. This verse plainly belongs to the last of the foregoing chapter, as is observed by Luther, Beza, and most Commentators.

2. πάντα μου μιμήσθε] The Vulgate translates *PER omnia mei memores estis*; which therefore read perhaps ΠΑΝΤΗ, *in omnibus*, or *omni re*; or else understood it for κατὰ πάντα. Erasmus.—F. μιμήσθε, *I praise you that you IMITATE me in all things.* Dr. MANGEY.

5. ἀκατακαλύπτω τῇ κεφαλῇ] F. ἀκατακαλλύνω, *that prophesieth with her head unornamented*: and ver. 6, for κατακαλύπτεται, read κατακαλλύνεται: and ver. 7. for κατακαλύψομαι, read κατακαλλύνεσθαι. *For if she is not ORNAMENTED on her head, let her be shaved: but if it is dishonourable to be shaved, let her be ORNAMENTED. For a man ought not to be ORNAMENTED on his head.* P. Junius.—A fanciful, groundless conjecture. Dr. OWEN.

6. ἢ ξυρᾶσθαι] This seems to have been originally a marginal gloss.

Dr. OWEN.

10. ἰξουσίαν ἔχειν] F. ἰξουσίαν ἔχειν, *should have a VEIL*, a Greek word, made from the Latin, *exuvia*, and applied to a new sense. *Gothofred*, *Diss. de velandis Mulieribus*, Gen. 1654, 4to. against whom see *Salmasius*, *De Cæsarie Viror. & Mulier. Coma*, p. 694.—Read ἰξουσία, in apposition with γυνή, *for this cause ought a woman, the POWER of her husband, to have her head covered*. *Achmetes Oneirocrit.* p. 123. Ἡ γυνή τοῦ ἀνδρός δύναμις καὶ ἘΞΙΟΥΣΙΑ ἰστί. *Alex. Morus*.—Or, ΕΞΙΟΥΣΙΑ, *For this cause ought a woman, WHEN SHE GOES ABROAD, to have her head covered*. So *Val. Max.* l. vi. c. 3, *Horridum C. quoque Sulpicii Galli maritale supercilium: nam uxorem dimisit, quod eam capite aperto foris versatam cognoverat*. *Toup*, *Emendat. in Suidam*, p. 24.—But is not the subject confined to praying and preaching in the church? True; and therefore read ΕΞΙΟΥΣΙΑ AN, *for this cause ought the gifted woman*, ver. 5. SHOULD SHE GO OUT from her seat to the synagogue-desk, *to pray or prophecy, to have her head covered, &c.* *Dr. Atwell's MS Dissertation on the Text*, communicated by the Right Reverend *Dr. Ross*, Bishop of Exeter. For ἀγγέλους read ΑΓΕΛΑΙΟΥΣ, *on account of the VULGAR. Curcellæus, Jac. Gothofred*, ubi supra.—Or, διὰ τοὺς ἀνδρας,—or, διὰ ἀγγελίας, *during the time of her preaching or prophesying at home*, for in church she was not allowed to speak. *Le Clerc*.—Or, διὰ τοὺς ὄχλους, *on account of the multitude*. *Toup*, *Emend. in Suidam*, Par. III. p. 42.—To suppose, with *Mede*, that the women in the Christian assemblies threw off their veils, misled by the practice of the heathen priestesses, renders the Apostle's reasoning, ver. 3, of their inferiority to man, *as man to Christ*, nothing to the purpose. The veil was worn as a token of subjection, see *Gen.* xxiv. 65. Now, lest the woman, when moved by the Spirit to pray or preach in public, should think herself superior to the men, and consequently exempt from the ordinary restraint of the sex, the Apostle tells her she ought nevertheless to be covered διὰ τοὺς ἀγγέλους, *with regard to, or, in respect of; the officiating Ministers of the church*, who, as they were moved by the same spirit, still retained their natural superiority over her, even in her gifted state. *Dr. Atwell*, ubi supra.—But it is not improbable, that the women uncovered their head from a mistaken notion that Christianity had abrogated the superiority of the man, and put the sexes on a level. However, whether this were so or not, another prudential reason against throwing off their veils was διὰ τοὺς ἀγγέλους, *because of the SPIES*, who might come into their

assemblies to make an ill report of their behaviour there. See 1 Cor. xiv. 23. Gal. ii. 4. The whole reasoning would be clearer, if ver. 10 were placed after ver. 15. Mr. Gough's Sermon on 1 Cor. xi. 10.—But, after all, are the words under consideration really and truly the words of the Apostle? I doubt it much; notwithstanding the uniform testimony of copies. For, 1. The sense seems to be complete without them. 2. By inserting them, the Apostle's argument becomes disjointed. And, 3. *Two* different reasons, that have no connexion, (*διὰ τοῦτο* from ver. 9. and *διὰ τοὺς ἀγγέλους*) alledged for the *same* thing, appear odd in the *same* sentence. Perhaps then, an early, cautionary gloss, founded on the traditional intercourse between *angels* and *women*; for which see the Septuagint and Vulgate Versions, together with the Targums on Gen. vi. 1. 4. and above all Whitby's *Stricturæ Patrum* in Genesis, p. 5 &c. Dr. OWEN.

10. The uncommon difficulty of this verse may, perhaps, be considerably lessened by interpreting *ἐξουσίαν power* (the symbol of man's power over the woman), and *διὰ τοὺς ἀγγέλους, on account of messengers*; i. e. ministers of the Church, whether prophets, evangelists, teachers, &c. With regard to the first of these opinions, the Apostle deduces the uncovering of the head in men, and the covering it in women, from Nature, and the Mosaical account of the Creation. God is the head of Christ; Christ of man; man of woman, ver. 3. Covering of the head, among the Jews, was regarded as a sign of mourning and depression, or loss of power. See 2 Sam. xv. 20. Esther vi. 12. It was considered also as a mark of submission and respect. See 1 Kings xix. 13. The word *ἀγγέλος*, in this passage, cannot signify *good or bad angels*; since, in either sense, why should the woman alone, and not the man, acknowledge their superiority? It is also a strange supposition that *bad angels* should be present in the religious assemblies of Christians; and as to *good*, their superintendance and protection were not limited to them, but extend to individuals: see Matt. xviii. 10. For the usual sense of *ἀγγέλος*, as a *messenger*, in Scripture, see LXX, in Gen. xxxii. 3. Malachi iii. 1. Matt. xi. 10. Hag. i. 13. It is the *prophets*, Mal. ii. 7. the *priests*, 1 Tim. iii. 16. the *apostles*. Bp. BARRINGTON.

Ibid. *ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς, διὰ τοὺς ἀγγέλους.*] See conjectures on this passage in *Bowyer* and the Commentators. The corruption seems to lie both in *ἐξουσίαν* and *ἀγγέλους*. Read *ἐξ ἐκουσίας* and *καταγγέλους*; and translate, "For this cause the woman ought, of her own accord, to cover her head, for fear of the accusers." The woman, on this account, should voluntarily submit to wear a veil for the sake of subordination, lest she

she be evil spoken of. ἐξ ἰουσίας, i. e. γνάμψ. This is a phrase of the same import with κατὰ ἰουσίον, Philem. ver. 14. See Sophocl. Trachin. in the Dialogue, ver. 740. ἔχειν ἐπὶ τῆς κεφαλῆς, "to wear a veil." See Baphel. in loco, διὰ τοὺς καταγγέλους. καταγγέλους and κατάγγελος are both in use. See Act. Ap. cap. xvii. 18. and Plutarch's Apophthegms. κατάγγελος, in its second sense, means an informer, or accuser. See Thucyd. lib. vii. p. 476. ed. Wasse, and Herodian, lib. v. p. 224. ed. Bœcler. συνοφάνται τε ἢ δοῦλοι δασι δεσπότας κατήγγελον (*informed against*) ἀνισκολοπίστησαν. The informers were those who watched the conduct of the Christians in their assemblies, with a view to calumniate them. See a passage of Nicander thus corrected by Scaliger in Athenæ, p. 683. Ἄουσα, which means nothing, Scaliger changed into ἀνίουσα, by restoring the two letters which had dropped out. WESTON.

11. ἐν Κυρίῳ.] Some of Estius's MSS. have ἐν κίσμαρ: which reading Theodoret followed; and seems a better reading than the common one. Bp. PEARCE.—Qu. whether ἐν κυρίῳ might not be put for κυρίας, propriè. GOSSET.

15. γυνὴ δὲ εἰς κομᾶ, δόξα αὐτῇ ἴσθιν;] With an interrogation, connecting it with the former verse: *Doth not nature teach, that, if a man have long hair, &c. but that, if a woman have long hair, it is a glory to her?* Not, as the English Version, affirmatively.—And after this verse, ver. 10, should naturally be inserted.

21. τὸ ἴδιον δεῖπνον προλαμβάνει ἐν τῷ φαγεῖν] It seems redundant to say, *takes beforehand his supper* IN EATING; which is avoided, by connecting ἐν τῷ φαγεῖν with what follows: AND *in eating one is hungry, &c.* The like transposition of καὶ, Rev. ii. 22, and elsewhere. Knatchbull.

22. ἐπαινέσω ὑμᾶς ἐν τούτῳ; οὐκ ἐπαινῶ.] The Vulg. not ill connects ἐν τούτῳ with οὐκ ἐπαινῶ, *Shall I praise you? In this I praise you not.* ERASMUS, Bp. PEARCE.—Perhaps, ἘΝ τούτῳ οὐκ ἐπαινῶ, *THIS ONE thing I praise not.* Dr. MANGBY.

25. τούτο ποιεῖτε, ὡς ἄκις ἀνὴρ, εἰς τὴν ἐμὴν ἀνάμνησιν] ὡς ἄκις ἀνὴρ is omitted by two MSS. and the Æthiopic Version, and not without reason. The words are not only needless, but weaken the sense. *Drink this sacramental cup, AS OFTEN AS YOU DRINK IT, in remembrance of me.* Besides, it is observed by Wall and Dr. Owen, that the words are taken from Luke's Gospel, c. xix. 20, written perhaps under the eye of St. Paul, at the very same time this epistle was written; and there this clause is wholly omitted. Dr. PARRY, MS.

28. καὶ οὕτως] *And then &c.* So *Arrian*, *Epict.* lib. iii. cap. xv. *Cujusque operis considera antecedentia & consequentia, καὶ οὕτως ἔρχου ἐπ' αὐτό & postea ipsum aggreditor.* *Dr. OWEN.*

32. Κρινόμενοι δὲ, ὑπὸ Κυρίου παιδεύομεθα, ἵνα μὴ, &c.] Distinguish rather thus: Κρινόμενοι δὲ ὑπὸ Κυρίου, παιδεύομεθα, ἵνα μὴ, &c. *Bp. PEARCE.*

34. Εἰ δὲ τις πεινᾷ, ἐν οἴκῳ ἐσθίτω,] This is better in a parenthesis, that ἵνα μὴ following may connect with ἐκδέχεσθε, *When ye come together to eat, WAIT for each other—THAT ye may not come together to your guilt.* The other construction implies, that they should eat at home, that they may not come together at all. *Musculus, Bengelius.*

## CHAPTER XII.

3. Διό,] *wherefore*, for which reason: *viz.* because you were formerly led away and seduced by your guides, I now give you a rule by which you may distinguish concerning spiritual things or persons. The rule is this: No man who speaketh by the spirit of God, &c. *MARKLAND.*

4. τὸ δὲ αὐτὸ πνεῦμα] *Qu.* Is not he, who is here called Πνεῦμα, the same with him who is afterwards called Κύριος, ver. 5. and Θεός, ver. 6. And if so, what stronger proof can we have of the divinity of the Holy Ghost? *Dr. OWEN.*

4, 5, 6. Observe the distinct mention of the three persons of the Trinity in these three verses. *MARKLAND.*

9. χάρισμα ἰαμάτων] Read, with the Vulgate, Syriac, Tertullian, and *St. Augustin*, χάρισμα, since it is but one gift he speaks of. *Beza.*

10. ἐνεργήματα δυνάμεων,] Read, with four capital MSS. and the Vulgate, ἐνεργεία δυνάμεων, *the power of working miracles.* ἐνεργήμα signifies the *thing wrought*, and not, as is here meant, *the power of working.*

*Bp. PEARCE, Dr. OWEN.*

11. διαιροῦν ἰδίᾳ ἐκάσῳ καθὼς βούλεται] Or, with a comma at ἰδίᾳ, *Dividing severally, as he WILLETH TO every one*, by which means ἰδίᾳ is not redundant. ἐκάσῳ καθὼς for καθὼς ἐκάσῳ, as in ch. iii. 5. vii. 7. Rom. vii. 3. *Beza.*—Read in the accusative, ἴδια, *dividing to every one his own gifts, as he will.* *Augustin. De Trin. & Unit. Dei, S. Hieron. c. Pelag. Dial. c. vi. Knatchbull.*—ἰδίᾳ perhaps better omitted, as it is wanting in two capital MSS. *Dr. OWEN.*

12. οὕτω καὶ ὁ Χριστός.] I suspect that St. Paul wrote, οὕτω καὶ τὸ τοῦ Χριστοῦ, scil. σῶμα. So also is that of Christ. See ver. 27. Bp. PEARCE.

13. εἰς ἐν πνεῦμα ἰποτίσθημεν] For πνεῦμα, read πῶμα, agreeably to c. x. 4. which is favoured by Clem. Alex. Pæd. I. 6. p. 117. Dr. Clarke's Serm. on 1 Cor. i. 13. and supported by several MSS.—But leave out εἰς before ἐν. Dr. OWEN.

15. οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος;] When μὴ is interrogative, it implies a negation: μὴ πάντες ἀποστολοὶ; Are all apostles? ver. 29, means they are not. But when the question is asked by the negation οὐκ, it implies an affirmative: as, οὐκ ἔροῦσιν ὅτι μαίνεσθε, will they not say that ye are mad? meaning they will say so: Many Edd. therefore ill read here, and ver. 16, interrogatively: Is it not therefore no part of the body? implying, It is therefore no part of the body. But the meaning is the reverse, viz. If the foot shall say, Because I am not the hand, I am not part of the body, it is not, for that reason; no part of the body. Both negatives have effect, as Acts. iv. 20, 2 Thess. iii. 9. Piscator, Bengelius, Wetstein. παρὰ τοῦτο, is used for διὰ τοῦτο.

26. εἴτε πάσχει ἐν μέλος—σμπάσχει,—συγχαίρει] Read, εἴτε πάσχει—σμπάσχει—συγχαίρει. P. Junius, and some MSS.

27. σῶμα Χριστοῦ, καὶ μέλη ἐκ μέρους.] Place a comma at μέλη, that ἐκ μέρους may belong both to σῶμα and μέλη, ye are, IN SOME SORT, the body and members of Christ: aliquatenus: in part, not as our Version, in particular. Castelio.—Or, ἐκ μέρους, for οἱ ἐκ μέρους, ye are severally members, &c. Rom. xv. 15. MARKLAND.

28. ἀντιλήψεις, κυβέρήσεις,] These words being added in the margin, to explain what was meant by δυνάμεις, crept into the text; and accordingly are omitted at ver. 29, 30.

Bp. PEARCE, Ep. Duæ, and Com. in loc.

Ibid. γίνῃ γλωσσῶν.] In some copies of the Vulgate is added *interpretationes sermonum, ἐρμηνείας γλωσσῶν*, and in the later Syriac, Hilary, and Ambrose: and probably should be added here, since the *speaking with tongues* and the *interpretation of tongues* are in like manner mentioned together as distinct things, ver. 10. and in the repetition which follows, ver. 30, the *interpreting of tongues* is likewise mentioned.

Beza, Bp. BARRINGTON.

29. μὴ πάντες δυνάμεις;] ARE all powers, or workers of miracles? It is more natural to make δυνάμεις the accusative, and connect it with the verb which follows: HAVE all the power of miracles? all the power of healing? H. Steph. Præf. 1572. Beza, Hammond, Knatchbull, Hombergius.



31. Ζηλοῦτε δὲ χαρίσματα τὰ κρείττονα· καὶ ἔτι καθ' ὑπερβολὴν ἴδον ὑμῖν δείκνυμι.] Read, interrogatively: *But do ye covet the better gifts? I will shew you a still more excellent way.* Theodoret and Photius.—Read, certissimâ conjecturâ, καὶ Εἴτι καθ' ὑπερβολὴν Οἶον ὑμῖν δείκνυμι, *Covet the best gifts, and whatever is WHOLLY EXCELLENT shew I unto you.* Salm. de Fœnore Trapezitico, p. 344. A conjecture, which, the less probable it is, is the more enforced.—Or, read Ζηλοῦτε in the indicative, and affirmatively, and connect it with the following chapter: *But ye envy these better gifts: and I shew you a still more excellent way; viz. Though I speak with tongues, &c. and have not love, it profiteth me nothing.*—See a similar sentiment and expression, 1 Sam. xii. 23. 24. LXX.

Bp. BARRINGTON.

### CHAPTER XIII.

3. ἵνα καυθήσωμαι] Some copies, Jerome on Gal. says, read καυχῆσωμαι, not amiss: *If I give my body out of VANITY that I may GLORY,* and so Esa. lviii. 3. Beza.

7. πάντα σίγει] *suffereth all things;* but presently follows, *It beareth all things.* Read, with Cyprian ad Quirin. iii. 3, σίργει, *takes all in good part.*—Or, *It covereth all things* with candour. Beza, Piscator.—Or, perhaps, *It concealeth all things* of its friend; πάντα πιστεύει, *trusteth all things to him.* Dr. MANGEY.

8. εἴτε δὲ προφητεῖαι καταργηθήσονται] The construction is plainer, if the nominatives are joined with the verb expressed: *Charity never faileth, whether even prophecies fail, or tongues cease, &c.* δὲ after εἴτε being redundant. Homberg.

12. βλέπομεν γὰρ ἄρτι] Rather, βλέπω with Theodoret, as the other verbs are singular. Beza.

Ibid. δι' ἑσπῆρου ἐν αἰνίγματι] Read, with Theodoret, ΚΑΙ ἐν αἰνίγματι. Beza.—*Through a descrying glass (ἑσπῆρου) darkly, in distinction to seeing in a looking glass (κάτοπρον) with open face,* 2 Cor. iii. 18, Dr. Clarke, vol. I. p. 465. fol.—This passage, though sufficiently plain, has been much misrepresented; and from a piece of common glass has been converted into a telescope. See Prior's Paraphrase of this whole chapter. The note of Lamb. Bos, to which Bp. Pearce has referred, shews clearly that the word *speculare* was used by the Romans for common transparent glass. And the following passage from *Achilles Tatius* (p. 9. ed. 1646) will

will as clearly demonstrate that the word κάτοπρον, and then à fortiori ἰσοπίρον, was employed for the same purpose. The Author is speaking of the dress of Europa, λευκὸς ὁ χιτῶν ἢ χλαῖνα πορφυρᾶ, τὸ δὲ σῶμα διὰ τῆς ἰσθητῆτος ἐφαίνετο——καὶ ἐγένετο τοῦ σώματος ΚΑΤΟΠΤΡΟΝ ὁ χιτῶν.

WESTON.—Is this in distinction to 2 Cor. iii. 18. or is it to the same sense? May not δι' ἰσόπλου signify *by means of a mirror*, διὰ the formal cause, as Rom. v. 18, δι' ἐνὸς παραπίλωματος, and Acts viii. 11.? *We now by the help of a mirror see in representation only, but then we shall see face to face.* Or, *IN a mirror*, as δι' ἀσθενείαν for δι' ἀσθενείας, Gal. iv. 13. *That I preached Christ IN the infirmity of the flesh.* MARKLAND.—This St. James calls κατανοοῦντες τὸ πρόσωπον EN ἰσόπρω. 1. 23. The metaphor is preserved 2 Cor. iii. 18. *We all with uncovered face behold as in a mirror (not a descrying-glass) the clearest vision we can have in this world, but not equal to seeing God face to face in the next.* Διὰ and ἐν are perhaps used convertibly in a like manner, 1 Cor. i. 21. Gal. iv. 13.

Ibid. ἐν ἀνίγμῳ] Perhaps it should be ἐν ἀνεώγμῳ, or ἀνοίγμῳ, *through, or at a door, a wicket*, as Ἀνοιγμα is used in the LXX, 3 Reg. xiv. 6. *Jortin's Posthumous Sermons*, vol. III. p. 277.

Ibid. "Darkly." "Sunt quæ quasi per nebulam scimus." Plautus Pseud. A. i. sc. 1. "Vis naturæ per caliginem cernitur." Cic. Κατὰ τὴν σκοτίαν. Plato vii Legum. WESTON.

## CHAPTER XIV.

2. πνεύματι δὲ λαλεῖ] πνεῦμα δὲ λαλεῖ. So several MSS. But perhaps we should read οὐδεὶς γὰρ ἀκούει τι, πνεῦμα δὲ λαλεῖ μυστήρια. *Bp. PEARCE.*

2, 4, Ὁ λαλῶν γλώσση,] The singular noun γλώσση seems to refer to some *one particular tongue*, which they chiefly affected to speak in: which I suppose with Dr. *Lightfoot* (vide in loc.) to have been the *Hebrew*. For the *Corinthian Church* consisting of many *Jewish converts*, their Ministers might wish to introduce into the *Christian* the *Hebrew* service, according to the custom used in the Synagogues. *Dr. OWEN.*

3. After λαλεῖ suppose πρὸς or εἰς to be understood: it makes the construction easier. *Dr. OWEN.*

5. ἐκλὸς εἰ μὴ διερμηνεύη] As it does not appear that every one who had the gift of tongues, had also the gift of interpretation, therefore read with some capital MSS. ἐκλὸς εἰ μὴ ἢ ὁ διερμηνεύων, *unless there be one, who can interpret.* See ver. 27, 28. *Bp. PEARCE, Dr. OWEN.*

7. Ὅμως τὰ ἄψυχα] F. Ὅμοίως, or, which is the same, Ὅμῶς, and so in Gal. iii. 15. *J. Stapulensis, Piscator, Alberti, Hesychius.*

Ibid. Ὅμως τὰ ἄψυχα] ὁμως, in the sense of *tamen*, does not suit this passage: in that of *sed*, I do not know it ever occurs: in that of *pariter*, I conceive it not to be inchoative. I would therefore substitute ὅπως, *at*; to which οὕτω, ver. 9, answers. *Bp. BARRINGTON.*

10. Τοσαῦτα—γένη φωνῶν, &c.] The relative τοσαῦτα plainly shews, that something is wanting to make up the comparison. The ellipsis may perhaps be supplied thus: Τοσαῦτα, εἰ τύχοι, γένη φωνῶν [ὅσα ἀνδρῶν] ἐστὶν ἐν κόσμῳ. *There are perhaps as many kinds of languages [as there are nations of men] in the world; and none of those languages is without its proper signification.* Here, in opposition to several Criticks, I chuse to follow the common reading, and the English Version. Οὐδὲν αὐτῶν I take to be the same with οὐδὲν γένος φωνῶν. They who reject αὐτῶν, and suppose that οὐδὲν relates to ἔθνος, understood, seem to me to injure the sense extremely. For when it is allowed that there are as many *languages* as *nations* in the world, how low and trifling is it to add, that *no nation is without a language!* *Dr. OWEN.*

11. ἐν ἑμοὶ βάρβαρος] I doubt whether this expression is Greek, but certainly ἐν is superfluous; and is accordingly wanting in several MSS.

*Bp. BARRINGTON.*

12. Οὕτω καὶ ὑμεῖς] This, Theophylact observes, is connected by some with what precedes: *So ye also* will be Barbarians.

Ibid. ἐπεὶ ζηλωταὶ ἐστε πνευματίων] i. e. of *spiritual gifts*. But, perhaps, πνευματικῶν, as at ver. 1. *Beza, Piscator, P. Junius.* And so it is in one of the Coislin. MSS. and Syriac Version. *Dr. OWEN.*

18. πάντων ὑμῶν μᾶλλον γλώσσαις λαλῶν.] As no good writer uses μᾶλλον with a genitive in this sense, and θέλω ἢ, *I had rather than*, is not Greek, remove μᾶλλον, at ver. 18, and place it before ἢ μωρίου, in ver. 19. *I thank my God, that I speak with the tongues of you all: yet in the church I HAD RATHER speak five words with the understanding THAN TEN THOUSAND, &c.* Ep. Duæ.—I imagine that I do not understand the learned Author, because μᾶλλον, it is well known, is often found with a genitive, in the *best* writers: as, προσέχειν τὸν νοῦν τῷ ζητεῖν ΜΑΛΛΟΝ ΤΩΝ ΑΛΛΩΝ, *willing to apply their mind more THAN others to new discoveries.* Isocr. Panath. p. 289. ed. Lond. 1742. and see p. 257, 291, 187, &c. Then θέλω ἢ for θέλω μᾶλλον ἢ, as χαρὰ εἶναι ἢ ἐπὶ ἐννενηκονταετία, Luke xv. 7. δεικναι ἢ ἐκεῖνος, Luke xviii. 14. and John xiii. 10, 1 Cor. xiv. 19. Psal. cxviii. 8. Noted is that of Homer, Il. A'.

117. Βούλομ' ἐγὼ λαθὺν σόον ἔμμεναι, ἢ ἀπολέσθαι. See Gatak. Adv. Miscell. Posth. c. v. p. 364, 5.

21. Ἐν τῷ νόμῳ] Here ὁ νόμος, *the Law*, comprehends *the Prophets*: But the quotation is far different both from the Hebrew and Septuagint Greek. See Is. xxviii. 11. Dr. OWEN.

25. Καὶ οὕτω at the beginning of the verse are wanting in several MSS. and had better be left out. Dr. OWEN.

26. Ἐκαστος ὑμῶν ψαλμὸν ἔχει, &c.] In the Edd. this is affirmative of what is done in the assemblies, *Every one hath a psalm, hath a doctrine, &c.* Then follows abruptly a precept, *Let all things be done to edifying*; which strangely puzzled Mr. Locke, and induced him to translate *ἄτε, although*. The whole is one precept: *Hath every one a psalm? hath he a doctrine? let all things be done to edifying: OR, if any one speak in an unknown tongue, let it be by two, &c.* See Calmet, Marklund, on Lysias, xv. 574, 5. It is the like construction with Luke xi. 11, Τίνα δὲ ὑμῶν τὸν πατέρα αἰτήσῃ ὁ υἱὸς ἄρτον; Εἰ καὶ ἰχθῦν—So Hor. 1 Ep. i. 87.

*lectus genialis in aula est?*

*Nil aut esse prius——*

*Si non est, jurat bene solis esse maritis.*

Ibid. γλώσσαν ἔχει] Perhaps, γινῶσιν ἔχει, as in ver. 6. Γλώσση τις λαλεῖ, *the gift of tongues* follows in the next verse. MARKLAND.

31. ἵνα πάντες μαθήωνσι,] that all may *learn*; Rather may *understand*, for so μαθήων often signifies. Dr. OWEN.

32. καὶ πνεύματα προφητῶν προφήταις ὑποτάσσεται] Read, καὶ πνεύματα ὑΠΟΤΑΣΣΗΤΑΙ, in the Subjunctive: *and let the spiritual gifts of the prophets be subject to the prophets*. R. Bentley, ap. Wetstein.

33. ὡς ἐν πάσαις ταῖς ἐκκλησίαις] Let this begin the next verse: *As in all the churches, let the women among you be silent*. Dr. MANGHEY.—Rather include in a parenthesis part of ver. 33. (οὐ γὰρ εἰσὶν ἀκαταστάσις ὁ Θεός, ἀλλ' εἰρήνης) *the spirits of the prophets are subject to the prophets—as in all the churches of the saints*. Beza, Grotius.—After ver. 33, the Clar. Cod. places better ver. 36—40. and then follow verses 34, 35.

34. Αἱ γυναῖκες—σιγάτωσαν.] This seems inconsistent with xi. 5. But the difficulty may be removed by considering the word γυνή (which is ambiguous; sometimes signifying the sex at large, and sometimes indeed in the confined sense of *wife*) as limited to the latter in this passage. This is confirmed by the last clause of this verse, καθὼς καὶ ὁ νόμος λέγει, which restrains the meaning to *married women*. Bp. BARRINGTON.

34. ἐν ταῖς ἐκκλησίαις σιγάτωσαν.] F. ἐν τῇ ἐκκλησίᾳ, as there was but one church at Corinth. *Bp. PEARCE.*

Ibid. καθὼς καὶ ὁ νόμος λέγει.] I have some doubt of these words: for, at most, the *law* can refer but to the *latter* part of the sentence, and that only by implication. See Gen. iii. 16, which is supposed to be the place referred to. *Dr. OWEN.*

## CHAPTER XV.

1. Γνωρίζω δὲ &c.] Is there no MS. that reads γνωρίσω &c. interrogatively? Opusne est, ut evangelium meum vobis narrem?

*Professor MICHAELIS.*

2. δι' οὗ καὶ σώζεσθε, τίνι λόγῳ εὐηγγελισάμην ὑμῖν εἰ κατέχευε.] For τίνι λόγῳ, which is not Greek, perhaps, we should read, ὄντινα. *Dr. MANGHEY.*—But see Acts x. 29. *Dr. OWEN.*

Ibid. εἰ κατέχευε· ἐκλὸς εἰ μὴ εἰκῆ ἐπιστεύσατε.] Perhaps, ἢ, or ἢ κατέχευε, *You SURELY, or AS you, keep in memory what I preached, unless you have believed in vain.* ERASMUS.—Or, read ὄΝ κατέχευε, *I recall to your minds the gospel, which I preached—with what speech I preached, WHICH speech you remember, unless you have believed in vain.* MUSCULUS.

Ibid. ἐκλὸς εἰ μὴ, &c.] An exception to σώζεσθε, *you are saved, UNLESS you HAVE BELIEVED in vain.* Beza, Estius, &c.—Read, ἐκλὸς εἰ μὴ, with a comma, making it an exception to εἰ κατέχευε, *but if not, if you do not keep it in memory, you have believed in vain.* Pyle. So ἐκλὸς εἰ μὴ jointly, 1 Tim. v. 19. But joined to the following verb, 1 Cor. xiv. 5. nisi forte, and in Heathen writers. Lucian de conscrib. Hist. 669. 677. 693. ed. Salm. pro Imagin. p. 41. & 44. de Luctu, p. 435. Revivis. p. 389. Tyrannicid. p. 792, 793.

3. ἐν πρώτοις] not, *first of all, but, among the first or principal things.* Grotius. *Bp. PEARCE.*

3, 4. κατὰ τὰς γραφάς.] *According to the Scriptures.* Qu. According to what scriptures? to the *Gospels*? Were the three first Gospels then, or any two of them, extant, when this Epistle was written? If so, and doubtless this phraseology intimates as much, then MILL's Chronological Table, and all the tables I have seen, of the Books of the New Testament, evidently stand in need of correction. To apply the phrase to the *Scriptures of the Old Testament*, is, in my opinion, to load the text with difficulties. *Dr. OWEN.*

5. τοῖς δώδεκα] F. τοῖς δέκα, for Judas was dead, and Thomas was absent, John xx. 19, 24. If δώδεκα had been used technically for the whole college of the Apostles, he would have said, ver. 7. εἶτα ΠΑΛΙΝ τοῖς ἀποστόλοις. Beza, edd. 4, and 5.—Several MSS. have τοῖς ἑνδεκά. *Dr. OWEN.*

6. ἄφθθῃ ἐπάνω πεντακοσίοις] Perhaps, for ἐπάνω φ', we should read ἐπάνω ν', i. e. πεντήκοστα. For afterwards, in Jerusalem, he appeared only to 150. Acts i. 15. If it relates to the time of his ascension, Matt. xxviii. 16. then ver. 6, and 7, should change places. *Beza.*

8. ὡσπερὶ τῷ ἐκτρώματι] Read, ὡσπερὶ τῷ, for τινι, as to *SOME abortive creature*. Battier, *Bibl. Brem.* cl. vi. p. 99. *Conr. Ritterhusius*, Var. Lect.—Οἱ, ὡσπερ EN ἐκτρώματι, as *one born IN abortion*. Marckius, in *Sylloge Dissertat.*

15. κατὰ τοῦ Θεοῦ.] *De Deo: of, concerning, or, with respect to, God.* In the same sense Xenophon: ταῦτα μὲν δὴ κατὰ πάντων Περσῶν ἔχομεν λέγειν, Et hæc quidem habemus, quæ de Persis omnibus dicamus. *Cyrop.* lib. I. p. 14. ed. Hutch. 8vo. And Plato: ὡσπερ δὲ λέγεται κατὰ τῶν μεμνημένων, ut de initiatis dici solet. *Phædo*, § 28. p. 217. ed. Forster.

*Dr. OWEN.*

18. Ἴρα καὶ οἱ κοιμηθῆτες—ἀπόλοιο.] Read, interrogatively: *And are they which are fallen asleep perished?* *Dr. MANGEY.*

20. Νυνὶ δὲ signifies here, *but on the contrary*; and so ch. v. 11. and in many other places. *Bp. PEARCE.*

Ibid. Νυνὶ δὲ, Χριστὸς ἐγγύγεται—ἀπαρχὴ τῶν κοιμηθέντων ἐγένετο] Dele ἐγένετο, as redundant. *MARKLAND.*—And as wanting in seven capital MSS.

*Dr. OWEN.*

24. Εἶτα τὸ τέλος,] This, and all that follows, to the end of ver. 28, should be placed in a parenthesis; and ver. 26 should be still more strictly inclosed in another parenthesis. *Dr. OWEN.*

25. τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ] Read, with Erasmus, Beza, and Bengelius, αὐτοῦ, *under his*, the Father's, *feet*, who is expressed in the former verse. See ver. 27. and Ps. cx. 1. *Wetstein.*—And include the whole verse in a parenthesis, that ver. 24, *When he shall have put down all power*, may connect with ver. 26, *the last enemy which shall be destroyed is death.* *D. Heinsius.*

29. Ἐπεὶ τί ποιήσουσιν οἱ βαπτίζομενοι ὑπὲρ τῶν νεκρῶν, εἰ ὅλως νεκροὶ οὐκ ἐγείρονται; τί καὶ βαπτίζονται ὑπὲρ τῶν νεκρῶν;] Better end the first interrogation at βαπτίζομενοι ὑπὲρ τῶν νεκρῶν; the supposal εἰ being included in Ἐπεὶ, *Else what will they get, who are baptised for the dead? If the dead rise not at all, why are they then baptised for them?* *Piscator*, *Bengelius*,

Bengelius, &c.—For βαπτίζόμενοι, and βαπτίζοσθαι, perhaps, read, δαπανώμενοι, and δαπανᾶσθαι, *Why are we at such expences for dead bodies, if they rise not at all?* Wall, Crit. Notes.—By ὑπὲρ νεκρῶν, understand LIKE, or AS, *dead bodies*. So Ep. to Philem. 13, *Whom [Genesimus] I would have retained with me, that he might have administered to me, ὑπὲρ σοῦ, AS you would were you with me.*—Baptism represented death and a resurrection: And (the Apostle asks) why is such an expensive ceremony used, if that was not to happen, which it represented? *Schmidius*, and *Dr. Ward*, Dissertation on Passages of Scripture, c. xlvi. — The connexion of this verse is to be referred to ver. 20, *But now is Christ risen from the dead, and become the first fruits of them that slept.*—For, or, else, *what will they get, who are baptised for dead corpses, if there be no resurrection of the dead?* Perhaps it will be clearer, if it were distinguished thus, τί ποιήσουσιν οἱ βαπτίζόμενοι; ὑπὲρ τῶν νεκρῶν, εἰ ὄλωσ NEKPOI οὐκ ἐγείρονται; *What will they get, who are baptised? doing this to dead corpses, if the dead rise not.* Νεκροὶ with the article is commonly used for *dead corpses*, Matt. xxii. 31. Plutarch, Conv. p. 162. D. τοῦ δὲ Ἡσιόδου ΤΟΝ ΝΕΚΡΟΝ—δελφίνων ἀγέλη πρὸς τὸ ῥίον ἐκόμιζε. Lucian, Dial. Marin. p. 251. ed. Græv. See Matt. xxv. 16, where ἐποίησεν is ἐκέρδησεν in the next verse. MARKLAND, Eurip. Mul. Suppl. 940.

32. Εἰ κατὰ ἄνθρωπον ἐθηριομάχησα] To be exposed to wild beasts was a punishment from which Roman citizens were exempt; a privilege of which St. Paul had availed himself more than once. Read, then, κατ' ΑΝΘΡΩΠΩΝ, *I have contended with men, as with beasts.* Οἷσις θηρίοις μαχόμεθα, Appian, B. Civ. l. ii. p. 763. Κρήτες—κατὰ θηρία, Tit. i. 12. *Jos. Scaliger*.—But no alteration is necessary, if we place κατὰ ἄνθρωπον between commas, and understand λέγων, *if, humanly speaking, I have contended with brute creatures at Ephesus.* So Rom. ii. 5. 1 Cor. ix. 8. Gal. iii. 15. on which last place see Grotius. *Dr. J. Ward*, Dissertation on Passages of Scripture, c. xlix.—He alludes to Acts xix. 30, 31, where Paul would have rushed into the Theatre after his friends; but one of the Asiarchæ dissuaded him. *If*, says he, *according to human reckoning, I had fought with wild beasts in the Theatre at Ephesus (as I was willing to have done) what should I have got by it, if there be no resurrection?* HAD fought, as Dem. c. Phil. I. 1. εἰ μὲν ἐκ τοῦ παρεληλυθότος χρόνου τὰ δέοντα συνεβούλευσας, οὐδὲν ἂν ὑμᾶς νῦν εἴδει βουλευέσθαι, *If they HAD heretofore given right counsel, &c.* Mar. v. 8, ἔλεγε, *had said.* Luke vii. 21, ἰθεράπευσε, *had cured.* Ibid. ἐχαρίσθη, *had given;* and, what has never been rightly understood, Matt. xxviii. 2, σισωμὸς ἐγένετο, *there had been a great*

a great trembling among the soldiers; for an angel descended. See ver. 4. MARKLAND.

32. τί μοι τὸ ὄφελος, εἰ νεκροὶ οὐκ ἐγείρονται;] Divide the sentence with the note of interrogation at ὄφελος; and let the next sentence begin at Εἰ νεκροὶ οὐκ ἐγείρονται, Φάγωμεν—which disburthens the clause of a double *if*, whereby the construction is rendered somewhat languid. So *Chrysostom, Theophylact, Piscator, Crellius*, and others, cited by Bishop *Atterbury*, in his Sermons, vol. II. p. 51. *Bengelius, Griesbach*.

Ibid. "Let us eat." Εὖ εἰδώς ὅτι θνητὸς ἔφυς σὸν θυμὸν ἄξει. Casaub. in Athenæ, p. 287. WESTON.

33. Φθείρουσιν ἤθη χρῆσθ' ὁμιλίαι κακαί.] It can hardly be supposed but St. Paul quoted this Iambic of *Menander* in its perfect form. I am therefore not a little surprised that Wetstein should adopt a word (χρησιὰ for χρῆσθ') however supported, that absolutely destroys the verse. Dr. OWEN.

34. Ἐκνήψατε δικαίως,] *Awake out of this sottishness, as ye ought to do, &c.* Bp. PEARCE.

36. Ἄφρον, σὺ ὁ σπείρεις] Why not Ἄφρον σὺ, ὁ σπείρεις, which is more emphatical, and prevents the transposition of σὺ ὁ? Knatchbull.

41, 42. ἀσὴρ γὰρ ἀστέρος διαφέρει ἐν δόξῃ. Οὕτω καὶ ἡ ἀνάστασις τῶν νεκρῶν] Connect ἐν δόξῃ, οὕτω καὶ ἡ ἀνάστασις τῶν νεκρῶν, σπείρειται. *There is one glory of the sun, and another of the moon.—So also IN GLORY is the resurrection of the dead.* Dr. MANGEY.—Rather, Οὕτω καὶ ἡ ἀνάστασις τῶν νεκρῶν should conclude ver. 41. The Apostle, in illustrating the difference between bodies terrestrial, observes by the way that there is a difference of *glory* even in the celestial. This is the subject of the forty-first verse, and therefore οὕτω καὶ ἡ ἀνάστασις τῶν νεκρῶν, so it is with bodies after the resurrection, is to be connected with it; and, for clearness sake, the whole verse would be better in a parenthesis. Then at the words, ver. 42, Σπείρεται, *It is sown in corruption*, he resumes the subject of ver. 39, 40, to shew that there are different kinds of bodies. *Mede*, Disc. xxiii.

45. Οὕτω καὶ γέγραπται] Vulg. sicut scriptum est; whence read, Ὅπως καὶ γέγραπται, *The first man, as it is written*, Gen. ii. 7, *was made a living soul.* Beza.—Rather correct the Vulg. sic et scriptum est. Wetstein.

47. ὁ δεύτερος ἄνθρωπος, ὁ Κύριος ἐξ οὐρανοῦ.] F. ὁ δεύτερος ἄνθρωπος ἐξ οὐρανοῦ ΟΥΡΑΝΙΟΣ, as the Vulg. secundus homo de cælo CÆLESTIS. So the latter part of the sentence will answer to the former; ὁ Κύριος, being an interpretation in the margin for ἄνθρωπος οὐράνιος, (See Luke xi. 13.) which crept into the text, and threw the other out. *Musculus*, confirmed by



by *Markland*.—The Augiens. and Boerner. MSS. confirm this conjecture, reading exactly as here proposed. *Dr. OWEN*.

52. οἱ νεκροὶ ἐγεγνήσονται.] Here it is worth observing, that Thucydides, L. I. c. 63. and Xenophon, Cyr. Exp. L. IV. p. 266 and 268, use the words οἱ νεκροὶ in the sense of τῶν νεκρῶν σώματα: so likewise Homer, *Iliad*. A'. ver. 4. ΑΤΤΟΥΣ δ' ἐλάρια τεύχε κύνεσσιν, &c. αὐτοῖς i. e. σώματα αὐτῶν. And so Virgil, *Æn*. VI. ver. 362. Nunc ME fluctus habet, &c. me, i. e. corpus meum: which makes not a little against Mr. Locke's distinction between *the dead*, and the *bodies of the dead*, being raised. *Essay on Human Understanding*, vol. I. p. 316, &c. *Dr. OWEN*.

55. Ποῦ σου, Θάνατε, τὸ κέντρον; Ποῦ σου, Ἄδη, τὸ νῆκος] The Vulg. in an inverted order read, *Ubi est, Mors, VICTORIA tua? ubi est, Mors, STIMULUS tuus?* Ποῦ ἢ ΔΙΚΗ σου, Θάνατε; Ποῦ τὸ ΚΕΝΤΡΟΝ σου, Ἄδη; And the LXX in Hos. xiii. 14, with the change of one word.—Perhaps for δίκη of the LXX St. Paul wrote νεῖκος, *contentio*, as Cyprian de Testimon. ad Quirin. l. iii. 58, and many others cite it. *Tertullian* cites it both ways: with this alteration, and by a transposition of the two words, the passage would agree with the LXX and the Hebrew; Ποῦ σου, Θάνατε, τὸ ΝΙΚΟΣ σου; Ποῦ σου, Ἄδη, τὸ ΚΕΝΤΡΟΝ. Beza, *Dru-sius*, Par. Sacr. Milner Conjectan. & al. For the other variations from the Hebrew, consult the above authors.

## CHAPTER XVI.

1. Περὶ δὲ τῆς λογίας] Or, εὐλογίας, used concerning liberality, 2 ep. ix. 5. *Grotius*, and *Donnæus*, in Chrysostom.

Ibid. οὕτω καὶ ὑμεῖς ποιήσατε. 2. Κατὰ μίαν σαββάτων—παρ' ἑαυτοῦ τίθειτω] Basil joins *on the first day of the week*, to the preceding verse; so that what follows, *Let every man lay by him in store*, &c. expresses not what is to be done on the *first day of the week*, but previously in the week before. *Beza*.

2. Θεσαυρίζων ὅτι ἂν εὐδοῶται] Vulg. *quod ei bene placuerit*, which read εὐδόκηται, says Erasmus, but he should have said εὐδοκῆ. *Beza*.

3. δοκιμάσει δι' ἐπιστολῶν,] *Whom you shall approve by your letters*. Rather, δι' ἐπιστολῶν τούτους πείμψω. Chrysostom, Theophylact, Grotius, Hammond, Locke, Whitby, Bengelius, and two MSS. Which Mill, however, thinks is not Greek.—But a participle is often understood before a preposition.

a preposition. Here [σημαινόμενος] δι' ἐπιστολῶν, as ΕΓΡΑΦΗ ἀπὸ Φιλίππων—ΔΙΑ Τίτου, scil. περιφθεῖσα, subscription to 2 Cor. ἠτήσατο ἐπιστολὰς Εἰς Δαμασκόν, scil. τοῦ φέρεσθαι εἰς Δαμασκόν, Acts ix. 2.

9. Θύρα—ἀνέωγε] Oecumenius, Theophylact, ἀνέωκται.

Ibid. καὶ ἐνεργῆς] Read, with the Vulg. ἐναεργῆς, for a great and MANIFEST door is opened unto me. Beza, Grotius, Bos.—Καὶ ἐνεργῆς, καὶ, &c. but introductory to much labour, as my opponents there are many. Dr. OWEN.

10. ἵνα ἀφόβως γένηται) Read, ἀφειδῶς, that he be LIBERALLY received. Cl. Sarravaii Epist. clviii. p. 163.—Or, ἵνα φόβος γένηται, that ye have a REVERENCE for him. Trillerus, Not. MS.—Or, ἵνα ἄφοβος γένηται, that he may be without fear. Theophylact.

11. προπέμφατε δὲ αὐτὸν ἐν εἰρήνῃ, ἵνα &c.] Distinguish rather, προπέμφατε δὲ αὐτὸν, ἐν εἰρήνῃ ἵνα &c. Br. PEARCE.

15. εἶδατε τὴν οἰκίαν.] From εἶδατε to the end of the verse include in a parenthesis, that the connexion may be Παρακαλῶ δὲ—ἵνα καὶ ὑμεῖς ὑποτάσσησθε. Musculus.—εἶδατε, have regard to the family of Stephanas, (because they are the first fruits of Achaia, &c.) Br. PEARCE, Dr. OWEN.

19. Ἀσπάζονται ὑμᾶς—πολλὰ Ἀκύλας, κ. λ.] Read, Ἀπολλῶς καὶ Ἀκύλας. For MS. Patavin. iii. has Ἀπολλῶ. And Apollos was now with St. Paul at Ephesus, and lived in the house with Aquila and Priscilla. Act. xviii. 26. Br. PEARCE.

22. Εἴ τις οὐ φιλεῖ τὸν Κύριον Ἰησοῦν Χριστὸν, ἦτω ἀνάθεμα, μαρὰν ἀθά.] i. e. Accursed, the Lord cometh. This verse seems to have a severity and passion in it not entirely consistent with the benevolent Spirit of the Gospel. When St. Paul at other times is speaking of the unbelieving Jews, who not only did not love, but greatly hated the Lord Jesus Christ, he always expressed the strongest affection for them. See Rom. ix. 10. It should probably be omitted. *A free Enquiry into the Authenticity of the first and second Chapters of St. Matthew*, p. 15. A. D. 1771.—This is not directed to Jews, but to Christians; and means, *if any of them love not, that is, obey not, the Lord Jesus Christ, let him be the curse, MARAN ATHA; i. e. let him remember, that when the Lord cometh, he is obnoxious to his judgment.* Dr. OWEN.

24. Ἡ ἀγάπη μου μετὰ πάντων] St. Paul does not use to conclude his epistles with the benediction of his own love: For μου therefore we should probably read Θεοῦ. Estius.—Or with the Alex. MS. omit it.

## SECOND EPISTLE TO THE CORINTHIANS.

## CHAPTER I.

4. ΤΟΥΣ ἐν πάσῃ θλίψει] Perhaps, πάσῃ should be omitted, as falsely introduced from the former part of the sentence: *that we may be able to comfort them who are in tribulation* in general, and not only when in ALL tribulation. *Ep. Duacé*, p. 22.—But πάσῃ signifies *any* or *whatsoever*, Matt. iv. 23. ix. 35. x. 1. Acts x. 12. 1 Cor. x. 25. 27. See *Schmidius* on Matt. xix. 3.

6. καὶ ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν] Read this in a parenthesis, otherwise *ειδότες*, ver. 7, should have been *ειδόντων*. Beza, Grotius.—Or make it, with the Vulg. the answer to the preceding supposal: *Whether we be afflicted, and whether we be comforted for your consolation—EVEN still our hope of you is steadfast*. Homberg.

8. ἀγνοεῖν—ὑπὲρ τῆς θλίψεως] Rather, *περὶ τῆς θλίψεως*. Dr. OWEN.

11. ἐκ πολλῶν προσώπων] Some MSS. ἐν πολλῷ προσώπῳ. F. ἐν πολλῶν προσώπῳ. Beza.—If for *προσώπων* we may not read *προσευχῶν*, *by the prayers of many*; the word *δείσεως* must be supplied from above to make out the sense. Dr. OWEN.

12. εἰλικρινεῖα Θεοῦ.] The word Θεοῦ is wanting in the latter Syriac Version, and some of the Fathers; and may well be spared in this place. Dr. OWEN.

13. Οὐ γὰρ ἄλλα γράφομεν ὑμῖν, ἀλλ' ἢ ἃ ἀναγινώσκειτε, ἢ καὶ ἐπιγινώσκειτε.] May it not here be asked, How could St. Paul write any thing to the Corinthians but what they had read in his letters? I suspect therefore the true reading to be, ἀλλ' ἢ ἃ ἂν ἐγινώσκειτε, *than what you might know* (when I was among you), ἢ καὶ ἐπιγινώσκειτε, *or than what you acknowledge*. Bp. BARRINGTON.

Ibid. ἀλλ' ἢ ἃ ἀναγινώσκειτε, ἢ καὶ ἐπιγινώσκειτε] F. To preserve a difference between the two verbs, the former should be as the Syriac reads, ἀλλ' ἢ ἃ ΓΙΝΩΣΚΕΤΕ, *than what ye know and acknowledge*. P. Junius.—Or, ἀλλ' ἢ ἃ ΑΝΑΓΙΝΩΣΚΟΝΤΕΣ ἐπιγινώσκειτε, *We write no other things, than what, IN READING, you acknowledge, and, I trust, will acknowledge*. Wall, Critical Notes.

15. ἐβουλόμην πρὸς ὑμᾶς εἰθεῖν] Q. ἐβουλεύμην, as ver. 17. MARKLAND.

17. τῆ ἑλαφρία ἐχρησάμην;] A word for which we have scarce any other authority than Hesychius and Suidas. Perhaps it should be φλυαρία. P. JUNIUS.

Ibid. ἵνα ἢ παρ' ἐμοὶ τὸ ναὶ ναὶ, καὶ τὸ οὐ οὐ;] F. ἵνα ΜΗ ἢ παρ' ἐμοὶ τὸ ναὶ ναὶ, καὶ τὸ οὐ οὐ, *Do I purpose according to the flesh, so as I should be inconstant, that my Nay should NOT be Nay, &c.* Musculus. Beza's MS. the Vulgate, Grotius, Schmidius. Bengelius in Gnomon, to the same purpose, reads τὸ ναὶ καὶ τὸ οὐ.—Perhaps τὸ ναὶ οὐ, καὶ τὸ οὐ ναί. as ver. 18, 19. MARKLAND, Bp. BARRINGTON.

19. ἀλλὰ Ναὶ ἐν αὐτῷ γέγονεν.] These words should be joined to ver. 18: the former part being included in a parenthesis. Dr. OWEN.

## CHAPTER II.

3. When he says πάντας and πάντων ὑμῶν, it is not to be taken *strictly*; for he knew that there were some among the Corinthians who were ill-affected towards him: but πάντων ver. 3. seems to mean no more than πλειόνων, *the majority*, ver. 6. See chap. xii. 21.

5. οὐκ ἐμὲ λελύπηκεν, ἀλλ' ἀπὸ μέρους, ἵνα μὴ ἐπιβαρῶ πάντας ὑμᾶς] Chrysostom, the Syriac, and Arabic, placing a comma at ἐπιβαρῶ, connect πάντας ὑμᾶς with λελύπηκεν, *He has not grieved me, but (not to aggravate too much) IN SOME SORT all of you.* Beza.—Or, as P. Simon, *He hath not only grieved me, but (that I may not lay the load on all) SOME OF YOU, ἀπὸ μέρους, for τοὺς ἀπὸ μέρους.* See 1 Cor. xii. 27. MARKLAND.—ἀλλ' ἀπὸ μέρους, *but only for his own part, that I may not overcharge you all.* Dr. OWEN.

11. ἵνα μὴ πλεονεκλήσῃμεν] Excellent is the remark of the learned Hutchinson, Xenoph. Cyrop. p. 70. 8vo. not. 1. Ut τοῦ πλεονεκτεῖν & πλεονεξίας (quibus crebro usus est Xenophon) innotescat vis, eam haud abs re forsā constare notandum est, in dolis intendendis, in insidiis locandis, in consiliis occultandis, omnique adeo præripiendâ occasione, quâ quis alium fallere, antea, & superare queat. This applies well here; and indeed to all the places (see chap. vii. 2. xii. 17, 18. 1 Thess. iv. 6.) where the verb occurs. Dr. OWEN.

19. Ἐλθεῖν δὲ εἰς τὴν Τροαδα εἰς τὸ εὐαγγέλιον] F. Connect εἰς τὸ εὐαγγέλιον with what follows: *When I come to Troas, and a DOOR TO THE GOSPEL was opened to me.* Knatchbull.

14, 15. φανεροῦν δι' ἡμῶν ἐν παντί τόπῳ. "Ὅτι Χριστοῦ εὐωδία ἴσμεν—] Place a comma only at τόπῳ, manifesting by us in every place, THAT we are a sweet savour unto God, in them that are saved, and an ill savour; in them that perish. MARKLAND.—Εὐωδία, i. e. ὀσμὴ εὐωδίας. Ephes. v. 2. Dr. OWEN.

16. ὀσμὴ θανάτου εἰς θάνατον—ζωῆς εἰς ζωὴν] εἰς θάνατον and εἰς ζωὴν, perhaps, added from the margin. Wall.

Ibid. καὶ πρὸς ταῦτα τίς ἱκανός.] Vulg. Quis tam idoneus. Read, therefore, τίς ΟΥΤΩΣ ἱκανός. Mill, Ellis Fortuita Sacra.—Read: and for these things we may be sufficient; τίς ἱκανός, an indefinite. By τίς (not an interrogative) he means himself. MARKLAND.

17. Οὐ γὰρ ἴσμεν] A parenthesis to extend from οὐ γὰρ ἴσμεν τὸ σαρκίνας ver. 3. of the following chapter. MARKLAND.

### CHAPTER III.

1. εἰ μὴ χρῆζομεν] F. ἢ μὴ, or need we. MARKLAND.

2. ἐν ταῖς καρδίαις ἡμῶν] One of Colbert's copies reads ὑμῶν, and is confirmed by the Æthiopic Version, which I take to be the true reading: Ye are our Epistle, an Epistle written in YOUR hearts, well-known and read by all men. Bp. BARRINGTON.

3. "Ministered by us," διακονηθεῖσα. See Heath's Note, ver. 19. Agam. Æschyl. where he says this word is never used passively by the Athenians. WESTON.

5. λογίσασθαι τι, ὡς ἐξ ἑαυτῶν,] Our Version here is wrong, and has given occasion to some strange conceits. The sense I take to be this: "Not that we are sufficient of ourselves to lay down any Christian maxims, as the product of our own reasoning; but our sufficiency, in this respect, is from God, who has really made us able ministers, &c.

Dr. OWEN.

13. εἰς τὸ τέλος τοῦ καταργουμένου] F. εἰς τὸ ΚΛΕΟΣ τοῦ καταργουμένου, That they could not look on the GLORY of that which was to be abolished.

P. Junius, ap. Wetstein.

14. Ἄλλ' ἐπαρώθη τὰ νοήματα αὐτῶν] To say their minds were made CALLOUS by the veil, as it follows, is not a very natural metaphor. Castelio therefore renders it, mentes haberent CÆCAS, as if it was ἐπηρώθη.

Castel. Def. Versionis suæ.

14. ὅτι ἐν Χριστῷ καταργεῖται] WHICH *vail is done away in Christ.* Better ὅτι, the conjunction: *To this day the veil remaineth, not uncovered, BECAUSE in Christ only it is done away.* Piscator, Bengelius.— Or, *not discovered THAT in Christ it is done away.* Castelio.—Read ὅτι, and include the words in a parenthesis, that the next verse may connect with μὴ ἀνακαλυπτόμενον in this. Dr. OWEN.

16. ἐπιστρέψῃ] scil. ἡ καρδία αὐτῶν. The Vulg. read ἐπιστρέφωσι, *when they shall turn.* The Syriac, *τὴς ἂν ἐπιστρέψῃ, when any one shall turn.*

Dr. OWEN.

17. Ὁ δὲ Κύριος τὸ πνεῦμά ἐστιν] F. ὉΥ δὲ Κύριος, τὸ πνεῦμά ἐστιν, WHERE *the Lord is, the Spirit is.* Graverol. in Le Clerc. Biblioth. Univ. vol. IX. p. 203.

Ibid. οὗ δὲ τὸ πνεῦμα Κυρίου, ἐκεῖ ἐλευθερία] Leaving out ἐκεῖ, with the Alex. and other MSS. connect Κυρίου with ἐλευθερία, *the Lord is the spirit of the law; and where the spirit is, the freedom of the Lord is.* Wells.

Ibid. πνεῦμα, in this place, has no connexion with the usual sense of *Spirit* in the New Testament. All that is implied in the assertion is, that Christ is the *Spirit* or *Intent* of the Law; and where that Spirit is, there is freedom from the Letter of the Law. Bp. BARRINGTON.

18. τὴν αὐτὴν εἰκόνα.] Either κατὰ is to be understood, or εἰς is wanting.

MARKLAND.

Ibid. τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν] Perhaps, εἰς δόξαν came from the margin: *Are transformed into his resemblance by glory.* Wall, Critical Notes.

#### CHAPTER IV.

3. Εἰ δὲ καὶ ἔστι κεκαλυμμένον τὸ εὐαγγέλιον] Erasmus, who translates, *si adhuc opertum est,* seems to have read εἰ δὲ καὶ ΕΤΙ κεκαλυμμένον, *if our gospel be STILL hid, &c.* Beza.

4. ὁ Θεὸς τοῦ αἰῶνος τούτου] *The god of this world is not the Eternal God,* as the Æthiopic Version and most of the Fathers interpret the phrase, but *Satan.* And therefore I think that neither Θεὸς, nor *God,* should in this place begin with a capital. A distinction which few Editors have observed. Dr. OWEN.

Ibid. εἰς τὸ μὴ ἀγῶναι αὐτοῖς] F. ΑΥΤΟΥΣ, the verb usually requiring an accusative. Beza.

6. ὃς ἔλαμψεν] The article ὃς seems to be redundant; or else is put for οὗτος. Dr. OWEN.

7. ἢ τοῦ Θεοῦ] F. ἢ ΕΚ τοῦ Θεοῦ, that it may correspond with the following clause, καὶ μὴ ἐξ ἡμῶν. *Curcellæus*.—It seems to have been the reading of Cod. Ephrem, as it is of the Syriac and Æthiopic Versions.

Dr. OWEN.

10. ἐν τῷ σώματι ἡμῶν] F. ὑμῶν here and at ver. 11, as at ver. 12 and 15.

MARKLAND.

13. Ἐχοῦτες δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως,] Elliptically written. Supply therefore—*We, having the same spirit of faith*, that the antient Patriarchs had, continue to act as they did; *according to what is written*, Psal. cxvi. 10. Dr. OWEN.

15. Τὰ γὰρ πάντα δι' ἡμᾶς] Read these words in a parenthesis.

MARKLAND.

Ibid. ἵνα ἡ χάρις πλεονάσασα, διὰ τῶν πλειόνων τὴν εὐχαριστίαν περισσεύσῃ] Or, πλεονάσασα διὰ τῶν πλειόνων τὴν εὐχαριστίαν, *that the grace abounding through the thanksgiving of many*. ERASMUS.—Or, with the Vulg. Τῆ ΕΥΧΑΡΙΣΤΙΑ περισσεύσῃ, *that the grace multiplying by many, might abound in thanksgiving*.—Or, as the Syriac and Arabic better, Τῆς ΧΑΡΙΤΟΣ ΠΛΕΟΝΑΣΑΣΗΣ διὰ τῶν, &c. Beza.

17. Τὸ γὰρ παραυτίκα ἑλαφρὸν τῆς θλίψεως ἡμῶν,] The *Adverb* taken *adjectively*. So Xenoph. οἱ τῶν παραυτίκα ἡδονῶν ἀπεχόμενοι, *Cyrop. lib. i. p. 48*. And so Virgil. Æneid. I. 202.—*neque enim ignari sumus ante malorum*. Dr. OWEN.

Ibid. ἑλαφρὸν τῆς θλίψεως ἡμῶν, καθ' ὑπερβολὴν εἰς ὑπερβολὴν,] F. ΟΥ καθ' ὑπερβολὴν εἰς ὑπερβολὴν, *our light affliction, not encroaching from excess to excess, worketh for us an eternal weight of glory*. *Curcellæus*.—How flat and jejune does this groundless frigid criticism render a sentence, that is of all others the most grand and sublime in its thought, as well as the most emphatical and harmonious in its composition!

Dr. OWEN.

18. Τὰ γὰρ βλεπόμενα—αἰώνια.] Place this sentence in a parenthesis.

MARKLAND.

## CHAPTER V.

2. ἐν τούτῳ] Scil. τῷ σῆματι. See ver. 4. Dr. OWEN.

5. ὁ δὲ καταργασάμενος ἡμᾶς εἰς αὐτὸ τοῦτο] As καταργάζεσθαι is nowhere else used, in the N. T. with an accusative of the person, read, by transposing the preposition, ὁ καταργασάμενος Εἰς ἡμᾶς αὐτὸ τοῦτο, *He that*

that hath wrought this IN US, is God. Ep. Duæ, p. 54.—But, in the O. T. we have *κατειργάσατο αὐτὸν ἐν λόγοις αὐτῆς*, *She subdued him by her words*, Judg. vi. 16, as some MSS. there read, agreeably to Plut. Life of Crassus, p. 255. ed. 4to. cited by Wolfius, *δεινότατον πάντας ἀνθρώπους κατεργάζεσθαι κολακεία*, *expert in subduing all men by flattery*.—*Κατεργαζόμενος* or *κατεργασόμενος* seems preferable to the vulgar reading.

MARKLAND.

6. 8. *Θαρροῦντες οὖν—Θαρροῦμεν δὲ*] This seems to be an unusual way of writing. MARKLAND.

8. *Θαρροῦμεν δὲ, καὶ εὐδοκοῦμεν μᾶλλον ἐκδημηῆσαι ἐκ τοῦ σώματος, καὶ ἐνδημηῆσαι πρὸς τὸν Κύριον*] The Commentators in general make *δὲ* redundant and *μᾶλλον* little better; and *willing* RATHER [*i. e.* rather than to stay in body] *to be absent from the body, and to be present with the Lord*. But removing the comma from *δὲ* to *μᾶλλον*, so as to connect it with the preceding verbs, *μᾶλλον δὲ* will express an elegant gradation above ver. 6, to which it refers: *Therefore having always confidence, as knowing that whilst we dwell in the body, we are but absent from the Lord, to whom we are going,—we have still GREATER CONFIDENCE and are BETTER PLEASED to be absent from the body and to dwell with the Lord*. In this life we have the joy of hope, and shall have the greater joy of fruition in the other. *Bengelius*.

10. *κομίσηται ἕκαστος τὰ διὰ τοῦ σώματος*] F. τὰ ἸΔΙΑ τοῦ σώματος, as the Vulg. and ed. Plant. Genève. and *ἰδία*, ed. Complut.—Or, with three capital MSS. read thus: *ἵνα κομίσηται ἕκαστος ἅδιὰ διὰ τοῦ σώματος, Εἴπραξεν, εἴτε, &c. that every one may receive* (ACCORDING TO THE THINGS HE HATH DONE *in the body*) *whether good or evil*. Bp. LAW.—But the text, as it stands, is very defensible; and has accordingly been well defended by Elsner and Raphelius. Dr. OWEN.—Perhaps both readings are true, and should be combined in this manner: *ἵνα κομίσηται ἕκαστος τὰ ἰδία διὰ τοῦ σώματος, πρὸς ἃ εἴπραξεν &c.* Professor MICHAELIS.

11. *ἀνθρώπους πειθόμεν, Θεῷ δὲ πεφανεράμεθα*] Read, ΟΥΚ ἀνθρώπους πειθόμεν. See Gal. i. 10. 1 Cor. iv. 3. *Hare*, Dean of Worcester's, New Defence of the Bishop of Bangor's Sermons, 1720.—Or read, with an interrogation, *Do we falsely persuade men, when we know we shall be made manifest before God in judgment?* *Raphelius*, Herodot.—But is it not clear as it stands? *We convince men, and by that means are manifested to God, as his servants, and, I trust, to your consciences*. See Bp. Hoadly's Answer to the Dean of Worcester still the same, Works, vol. II. p. 943.



12. ἵνα ἔχητε] Supply τί λέξητε, or some such words, to complete the sense. *Dr. OWEN.*

18. τοῦ καταλλάξαι ἡμᾶς] F. ὑμᾶς, καὶ δόντος ἡμῖν &c. *who hath reconciled YOU, and hath given to us &c.* Compare with the next verse.

*Professor MICHAELIS.*

19. ἦν—καταλλάσσω, *erat concilians, i. e. conciliabat—ἐν Χριστῷ, per Christum, that God by Christ reconciled the world to himself.*

*MARKLAND.*

*Ibid. ὡς ὅτι Θεὸς ἦν ἐν Χριστῷ]* Theodoret makes the stop at ἦν: *All things are from God, who hath reconciled us to himself by Christ; and hath given us the ministry of reconciliation, AS BECAUSE he was God: reconciling the world to himself by Christ.* One or other of these particles seems redundant; ὡς being used for *quandoquidem*, some one, to make that sense clear, wrote ὅτι in the margin, from whence it got into the text. *Beza.*—But both particles used together, ch. xi. 21. 2 Thess. ii. 2. and by the best Greek writers. See *Wetstein. Dr. OWEN.*

20. Ἐπεὶ Χριστοῦ οὖν πρεσβεύομεν] Read, Ὅτι ὑπερ πρεσβεύομεν, *the word of reconciliation, for WHICH we are ambassadors.* Compare Ephes. vi. 20. *Hilarius, and Mill, Prol. 474.*

## CHAPTER VI.

2. Λέγει γὰρ] This verse should be included in a parenthesis, that δίδοντες, ver. 3, may connect with παρακαλοῦμεν, ver. 1, as *Erasmus, Beza, Grotius,* and English Version.—But the reader is to observe, that the quotation ends at σοι: and that the rest, ἰδοὺ νῦν, &c. is the remark of the Apostle. *Dr. OWEN.*

3. ἡ διακονία] Four capital MSS. add ἡμῶν, which makes the sense clearer. *Dr. OWEN.*

4. ἐν ὑπομονῇ πολλῇ, ἐν θλίψεσιν,] I apprehend that ἐν ὑπομονῇ πολλῇ should extend to every article specified in this and the fifth verse; therefore would distinguish, ἐν ὑπομονῇ πολλῇ ἐν θλίψεσιν, ἐν ἀνάγκαις, κ. λ. and translate *by much patience UNDER afflictions, necessities, distresses, &c.* For it was not their suffering, but their patient suffering, of these things, that proved them to be the ministers of God. They were also proved to be such, ver. 6. *by pureness, by knowledge, &c. Dr. OWEN.*

12. *σπεινωθεὶς δὲ ἐν τοῖς σπλάγχθοις ὑμῶν*] F. *σπεινωρούμεθα δὲ*, &c. *You are not straitned in us, but we are straitned in your bowels.* Accordingly, in the following verse, he desired they would return love for love, and *be enlarged towards him.* As it stands, the same word is applied both to the recipient and the received, in the same sentence. *Ep. Duæ*, p. 27.

14. *ἑτεροζυγοῦντες ἀπίστοις.*] Photius, ep. cliv. p. 209, *ὡς ἑταίρους ἑαυτοῦ τοῖς ἀπίστοις συζευγνύσαι*: who seems, therefore, to have read *ἑταιροζυγοῦντες*. *Wolfius*.

16. *καθ' Θεοῦ μετὰ εἰδωλῶν*] i. e. *μετὰ ναοῦ εἰδωλῶν*, as, τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει, *Matt. xxiv. 51*, for *μετὰ [τοῦ μέρους] τῶν ὑποκριτῶν*, unless it should be read here *μετὰ εἰδωλείων*, as *1 Cor. viii. 10*. *MARKLAND*.

## CHAPTER VII.

1. Theodoret has shewn, that this verse should have been connected with what goes before, and not have begun a new chapter.

*Ibid.* *μολυσμοῦ σαρκὸς καὶ πνεύματος,*] Place the comma at *σαρκὸς*, and connect *πνεύματος* with what follows: *and perfecting the HOLINESS OF THE SPIRIT in the fear of God*, as *St. Austin de Civ. Dei*, c. iii. 2. *Hilarius. S. Battier*, *Biblioth. Brem.* cl. viii. p. 949.

6. *ὁ Θεός*] The words *ὁ Θεός* evidently came from the margin; where they were inserted to explain *ὁ παρακαλῶν τοὺς ταπεινούς*. They are wanting in the *Complutensian Edition*. *Dr. OWEN*.

8. *βλέπω γὰρ ὅτι*] Place *βλέπω γὰρ* in a parenthesis: *I do not repent, though I did repent (for I perceive it) that that epistle made you sorry, if but for a season.* *Zeltn. Vers. Germ.*—The *Vulg.* omitting *γὰρ* reads *βλέπων ὅτι*, connecting it with what follows: *though I did repent, PERCEIVING that, &c.* The sense and construction require: *I do not repent (though I did repent); for perceiving that epistle made you sorry, though but for a season, I now rejoice, &c.* *MARKLAND*.

*Ibid.* *εἰ καὶ πρὸς ἄραν, ἐλύπησεν ὑμᾶς*] The expression, *εἰ καὶ*, may either be included within commas, or not. *I perceive that the same epistle made you sorry for a season, though RATHER NOT SO MUCH AS for a season.* *Sextus Empiricus πρὸς ἀστρολόγον.* *Μεθ' ἡμέραν οὐδὲν τῶν προειρημένων δυνατὸν ἐστὶ παρασημειῶσθαι, μόναι δὲ, εἰ καὶ ἄρα, τὰς τοῦ ἡλίου κινήσεις,* *The motion of the Sun can only be observed, IF SO MUCH AS THAT.* See *Devar. de Part. εἰ καὶ.* *Budæi Comm. L. Gr.* p. 1390. ed. 1556.

*Bengelius, Gnom.*

9. ἵνα ἐν μηδενὶ ξημιωθῆτε] F. σημειωθῆτε, *that ye might IN NOTHING BE NOTED by us.* P. JUNIUS.

10. κατὰ Θεὸν λύπη] F. κατὰ ΔΕΟΝ λύπη—PROPER *sorrow worketh repentance*, as Acts xix. 36. 1 Pet. i. 6, δέον ἐσθίν. Rom. viii. 26, καθὸ δεῖ. 1 Tim. v. 13, τὰ μὴ δέουσα. Chrysost. Hom. xv. in Matt. with a view to this place, πενθοῦντες ὡς πενθεῖν ἄξιον. Dr. MANGEY.

Ibid. εἰς σωτηρίαν ἀμεταμέλητον] F. ἀμετάβλητον, *in salutem stabilem, into lasting salvation.* See Eccclus. xxx. 25. Mangey, in Phil. Jud.

12. σπουδῆν ἡμῶν τὴν ὑπὲρ ὑμῶν πρὸς ὑμᾶς,] Several MSS. and Versions read σπουδὴν ὑμῶν τὴν ὑπὲρ ἡμῶν, without πρὸς ὑμᾶς: but I think the common reading preferable. Dr. OWEN.

## CHAPTER VIII.

2. ἡ περισσεία τῆς χαρᾶς αὐτῶν] F. ἡ περισσεία τῆς ΧΡΕΙΑΣ αὐτῶν, *the excess of their want*, agreeably to the figurative expression, which follows, καὶ ἡ κατὰ βάθους πτωχεία. Dr. MANGEY.

3, 4, 5. αὐθαίρετοι—δεόμενοι ἡμῶν τὴν χάριν—δέξασθαι ἡμᾶς] After αὐθαίρετοι is usually understood ἐγένετο, making the adjectives depend on ἐπερίσσευσεν, omitting the intervening ὅτι—Paul probably wrote thus: ἐπερίσσευσεν εἰς τὸν πλοῦτον τῆς ἀκλότητος αὐτῶν, κατὰ δύναμιν (μαρτυρῶ) καὶ ὑπὲρ δύναμιν, αὐθαίρετοι μετὰ πολλῆς παρακλήσεως δεόμενοι ἡμῶν, *hath abounded to the riches of their liberality, of their own accord agreeably to their power, yea and beyond their power, with much entreaty beseeching us.* Beza, Grotius.—But by leaving out δέξασθαι ἡμᾶς, at the end of this verse, on the authority of the best MSS. the conjectures of Beza and Grotius, with respect to the construction of αὐθαίρετοι and δεόμενοι, ver. 4, 5, are superseded; ἔδωκαν, ver. 5, being the ruling verb: *For to their power (I bear record) yea beyond their power, of their own accord, beseeching us with much entreaty, they gave to us the liberality and the communication of the ministry to the saints, and this not in the manner in which we presumed to hope, but first giving themselves to the Lord and then to us by the will of God.* Bengelius.

7. ἵνα καὶ ἐν ταύτῃ τῇ χάριτι περισσεύητε.] Connect this with what follows: *As you abound in every thing, in faith, &c. that you abound in this beneficence also, I exhort, but not by commandment.* Grotius.—Before ἵνα mentally supply οὕτω σπουδάξῃτε, and then the sense will come out clear. Dr. OWEN.

10. οἵτινες οὐ μόνον τὸ ποιῆσαι, ἀλλὰ καὶ τὸ θέλειν] F. with the Syriac, οὐ μόνον τὸ θέλειν, ἀλλὰ καὶ τὸ ποιῆσαι.—Or, ΟΥ ΜΕΝ τὸ ποιῆσαι, ἀλλὰ το θέλειν, omitting καί. *Dr. MANGEY.*

11. Νυνὶ δὲ καὶ τὸ ποιῆσαι ἐπιτελέσατε] The Vulg. *facto perficite*. Perhaps, therefore, we should read, ΤΩ ποιῆσαι ἐπιτελέσατε, *finish the work by performing*. Musculus.—However we read, what is here said is a plain proof to me that the words ποιῆσαι and θέλειν, ver. 10, should change places, as the Syriac Version indicates. *Dr. OWEN.*

Ibid. καθάπερ ἡ προθυμία τοῦ θέλειν, οὕτω καὶ τὸ ἐπιτελέσαι ἐκ τοῦ ἔχειν] Read, by all means, ΕΚ τοῦ θέλειν, *that as readiness comes from being willing, so from possession may follow performance*. Musculus.—Or, with the Vulgate, read, ΤΟΤ' ἐπιτελέσαι, *that as there was a readiness of willing, so there may be [a readiness] of performing from possession*. Pierce of Exon, in Phil. ii. 13.

Ibid. ἐπιτελέσαι ἐκ τοῦ ἔχειν.] F. θέλειν. *Bp. BARRINGTON.*

19. χειροτονηθεὶς ὑπὸ τῶν ἐκκλησιῶν] F. ΕΠΙ, *who was elected an assistant traveller with us* OVER the churches. P. JUNIUS.

Ibid. σὺν τῇ χάριτι ταύτῃ] Connect this with συνεπέμψαμεν in the preceding verse, and end the parenthesis before σὺν τῇ, &c. *We have sent with him the brother—WITH this liberality*. Knatchbull.

Ibid. πρὸς τὴν αὐτοῦ τοῦ Κυρίου δόξαν] Connect this with χειροτονηθεὶς, *chosen of the churches to the glory of God*. Bengelius.

Ibid. Κυρίου δόξαν καὶ προθυμίαν ὑμῶν] F. ΚΑΤΑ προθυμίαν ὑμῶν, *administred to the glory of the same Lord, ACCORDING to your readiness of mind*. Piscator.—For προθυμίαν ὑμῶν the Vulg. probably read προθεσμίαν ἡμῶν, *DESTINATAM voluntatem NOSTRAM*. Beza.—The best MSS. read ὑμῶν, *and to our alacrity*. The brother was chosen to travel with Paul, not for the comfort of the Corinthians, who sent him, but of Paul his fellow-traveller. *Bengelius, Gnom.*

20. μαρμύρηται ἐν τῇ ἀδρότητι] F. ἐν τῇ ΑΠΛΟΤΗΤΙ, *in this LIBERALITY which is shewn by us*, as in c. ix. 11. *Dr. MANGEY.*

22, 23. σπουδαιότερον πεποιθήσει πολλῇ τῇ εἰς ὑμᾶς, εἴτε ὑπὲρ Τίτου, κοινωνὸς ἐμὸς—εἴτε ἀδελφοὶ ἡμῶν ἀπόστολοι ἐκκλησιῶν] Place a colon at σπουδαιότερον, and a comma at ὑμᾶς, that εἴτε ὑπὲρ Τίτου may depend on πεποιθήσει, one ground of confidence, and εἴτε ἀδελφοὶ another; κοινωνὸς being in apposition in sense, though not in case, with Τίτου, as in Luke xxii. 20. *We have sent with them our brother—in much confidence which we have in you, that you will receive them kindly, either on account of Titus; he is my partner and fellow-helper towards you, or of*

*the others; they are our brethren, the apostles of the church and the glory of Christ.* MARKLAND; see also Estius and Bengelius.

24. ὑμῶν, εἰς αὐτοὺς ἐνδείξασθε, καὶ, &c. This, perhaps, should be pointed, ὑμῶν εἰς αὐτοὺς, ἐνδείξασθε καὶ, &c. MARKLAND.

## CHAPTER IX.

2. ὁ ἐξ ὑμῶν ζῆλος] Read, without ἐξ, ὁ ὑμῶν ζῆλος, as chap. vii. 7.

Dr. OWEN.

5. πλεονεξίαν] *covetousness* does not rightly express the meaning of this word here. The sense of it may be gathered from xii. 16, 17. and vii. 2. Theophylact on xii. 16. *παρὰ ἄκοντός τι λαβεῖν.* The meaning is, *as a matter of bounty, rather than an advantage taken of you.*

MARKLAND.

Ibid. *μὴ ὡσπερ πλεονεξίαν.*] The meaning is, *that the same may be ready, as a matter freely given, and not as extorted by craft.* See the note on chap. ii. 11. above. Dr. OWEN.

8. *περισσεύητε εἰς πᾶν ἔργον ἀγαθόν.*] *Ἔργον* is brought from the margin, which spoils the writer's sense, who speaks of abounding in every good, meaning riches, not *moral good*, which *ἔργον ἀγαθόν* implies. Ep. Duæ, p. 23.—Of *moral good* Castelio understands it, *ad omnia recte facta.*

10. *καὶ ἄρτον εἰς βρῶσιν χωρηγίσαι, καὶ πλεθύναι τὸν σπέρμα.*] So Grotius, Beza, and the English Version.—But rather place the comma at *βρῶσιν*, to connect it with *ἐπιχορηγῶν*, which goes before: *May he who ministretk seed to the sower, and bread for food, both minister and multiply your seed, and increase the fruits of your righteousness.* So Irenæus, iv. 42.

Piscator, Bengelius, MARKLAND.

11. *ἐν παντὶ πλουτιζόμενοι*] This connect with ver. 8, the intermediate words being in a parenthesis. *Vulg. Valla,* and the *English Version.*—Begin a new sentence, *ἐστὶ* being understood. Grotius.

Ibid. *ἥτις κατεργάζεται δι' ἡμῶν, which produceth through us thanksgiving to God.*] F. *δι' ὑμῶν, through you thanksgiving,* &c. MARKLAND.

12, 13. *διὰ πολλῶν εὐχαριστιῶν—δοξαζούτες τὸν Θεόν.*] An *Anacoluthon Grammaticum* for *δοξαζότων*, like to which see Jos. Ant. xvi. 2. 2. Clarke on Hom. Iliad. B. 353. 631. Γ. 211. Z. 510. K. 224. Krebsius.

13. *δοξαζόντες*] The Nominative absolute for the Genitive *δοξαζόντων.* The verse should not be in a parenthesis. Dr. OWEN.

CHAPTER:

## CHAPTER X.

2. ἢ λογίζομαι τολμήσαι] These words should be included in a parenthesis. *Dr. OWEN.*

3. Ἐν σαρκὶ γὰρ περιπατοῦντες, οὐ κατὰ σάρκα στρατευόμεθα] After *σάρκα* add a comma, that it may connect with *περιπατοῦντες*, as in the preceding verse. *For walking in the flesh, not according to the flesh, we are at war—destroying, &c.* ver. 5. *Osterman*, in *Crenii Fasc. II. Exercit. Philolog. Hist.* p. 528. *P. Junius.*

5. λογισμοὺς καθαιρούμεν] *F. καθαιρούμεν*, PURGING the thoughts, as *καθαίρειν τὴν συνείδησιν*, *Heb. ix. 14.* *Λογισμοὺς* and *συνείδησιν* the Apostle uses together, *Rom. ii. 15.* And so it was antiently read, as *Zonaras* and *Balsamo* note on the vii<sup>th</sup> œcumenical council, can. 22. *D. Heinsius.*—*Erasmus* and *Beza* are at a loss how to connect *καθαίρουμεν*, one with *ὅπλα*, the other with *ἡμῶν* in ver. 4, for want of putting that verse in a parenthesis, which renders the construction easy, *ἐν σαρκὶ περιπατοῦντες στρατευόμεθα—λογισμοὺς καθαιρούμεν*, and shews the impropriety of *καθαίροντες*, which destroys the metaphor. *Osterman* ubi supra. So *Josephus*, *Ant. vi. 9. Γ. καθαιρήσω τὴν ἀλαστονίαν τοῦ πολεμίου, elatos hostis spiritus retundam.* *Krebsius.*

9. Ἴνα μὴ δόξω] This sentence is elliptical: To make out the construction, some such words as *φαιδομαι δὲ* (see ch. xii. 6.) must be supposed to precede. *For though I should boast somewhat more of our authority,—I should not be ashamed.* But I forbear, that I may not seem, &c.

*Dr. OWEN.*

10. ἢ δὲ παρουσία τοῦ σώματος ἀσθενῆς] Read *παρρησία*, which is applied to actions as well as words. See ch. iii. 12:

*Grotius*, Ed. Compl. Plant. Genev.

11. τῷ λόγῳ δι' ἐπιστολῶν ἀπέμειν] Omit *δι' ἐπιστολῶν*, which was added by some one to restrain the sense of *λόγῳ*, to *writing*, not to word of mouth. *Ep. Duæ*, p. 23.—The contrast in the tenth verse shews that restriction to be here necessary; and consequently that it was made by the Apostle himself. *Dr. OWEN.*

12. καὶ συγκρίνομεν ἑαυτοὺς ἑαυτοῖς οὐ συνιοῦσιν] *Augustin*, *Theophylact*, and many others, as *Erasmus* observes, with a comma at *ἑαυτοῖς*, interpret, *measuring themselves with themselves, they are not wise.*—Or, perhaps, says *Beza*, connect *ἑαυτοῖς οὐ συνιοῦσιν*, *are not wise for themselves.*—

Some

Some MSS. with the Vulg. Hilary, &c. leave out *οὐ συνιοῦσιν*, which *Mill* and *Bengelius* in *Gnomon* approve, taking *αὐτοί*, &c. in the *first* person, as referring to the Apostle, and not in the *third*, as referring to his opponents; *measuring ourselves with ourselves*, &c.—But, with *Erasmus*, *Castelio*, *Grotius*, &c. the participle is used for the infinitive: *οὐ συνιοῦσιν αὐτοὺς συγκρίνειν*, *but do not perceive THAT they fix the measure of themselves with themselves, and that they compare themselves with themselves.* MARKLAND, ON *Wisdom* xii. 27.

13. *οὐ ἐμέρισεν ἡμῖν ὁ Θεὸς μέτρον*] F. *μέτρον*, *according to the measure of the rule, of which God has divided to us the measure.*

Musculus, Grotius.

## CHAPTER XI.

2, 3. These two verses would read better in a parenthesis. MARKLAND.

4. *ὁ ἐρχόμενος*] This was the title of the *Messiah*, which in ridicule he seems to give to this new Doctor or Corrupter of the Corinthians, *your new ὁ ἐρχόμενος*. It may be taken so; though perhaps St. Paul might not mean so. MARKLAND.

Ibid. *καλῶς ἠναίχεσθε*,] *Ἄν* is usually put with this tense, where it signifies *potentially*, ye *might* bear with me (the reason which follows, requires *me*, not *him*); but not always. MARKLAND.

8. *καὶ ὑπερηθελίς, οὐ κατενάρκησα οὐδενός*] F. *ὑπερηθελίς οὐδενός, κατενάρκησα*. P. Junius.

11. *Ὁ Θεὸς οἶδεν*,] scil. *ὅτι ἀγαπῶ ὑμᾶς*. This elliptical mode of speech the reader should carefully attend to, and from the context supply.

Dr. OWEN.

13. *Οἱ γὰρ τοιοῦτοι ψευδαπόστολοι, ἐργάται δόλιοι, μετασχηματιζόμενοι*, &c.] Beza, in some editions, after *μετασχηματιζόμενοι*, understands *εἰσὶ*, our Version after *ψευδαπόστολοι*. Better after *ἐργάται δόλιοι*, *For such false prophets are deceitful workers, being transformed into the apostles of Christ.* Osterman, in *Crenii Fasc. II.* p. 531.

20. *Ἀνέχισθε γὰρ, &c.*] This verse should be interrogative: *Wise as ye are, ye bear with fools gladly. But do ye bear it, if a man bring you into bondage? if a man devour you? &c.* Dr. MANGEY.

Ibid. *Τίς*] *A certain person*: and so verse 21, in which sense this word is frequently used in these two Epistles. Probably he means some *particular* person, *viz.* him chiefly, who by his innovations in doctrine had

had done great mischief among the Corinthians; whom he calls the ὁ ἐρχόμενος, ver. 4. Surely the Corinthians would not have borne this usage from every body, from *any man*. There seems to have been several of these Innovators among the Corinthians at that time; as may be collected from these two Epistles. MARKLAND.

21. Κατὰ ἀτιμίαν λέγω, αἰς ὅτι ἡμεῖς ἡσθενήσαμεν.] Perhaps better interrogatively. *Do I speak this on account of the reproach cast upon me, as if I were inferior to them?* No. Surely in whatever any one of them presumes to boast, I can boast also. Dr. OWEN.—Κατὰ ἀτιμίαν λέγω in a parenthesis. MARKLAND.

22. Ἐβραῖοι εἰσι, καὶ γὰρ.] Ed. Steph. Colinæus, Erasmus, Mill, &c. in the affirmative; which is not true, for these adversaries were not of the circumcision. Read interrogatively, with ed. Elzev. *Bengelius*, &c.

23. ὑπὲρ ἑγών.] *I outdo them, I am above them.* MARKLAND.—F. ὑπερεκπερισσοῦ ἐγών, ἢ ὑπὲρ λίαν ἐγών, ἢ καίπερ ἐγών, ἢ καὶ γὰρ ἐγών. P. Junius.—Ὅτ, ὑπερίχω. B. Sopingius, in Hesych. voce Ὑπὲρ.

25, 26. νυχθήμερον ἐν τῷ βυθῷ ἀποπείηκα. Ὀδοιπορίας πολλὰς.] Perhaps we should read with a comma at ἀποπείηκα, *For twenty-four hours together I have been in the Deep, or Sea; in journeys by land I have been often as long*, which makes the dangers similar. MARKLAND.

26. κινδύνοις ποταμῶν, κινδύνοις ληστῶν.] *In perils of rivers does not seem proper in this place, where the causes of dangers are mentioned in pairs, or with an opposition; as in perils from those of my kin, in perils from Heathen; so κινδύνοις ἐν πύλαις, κινδύνοις ἐν ἐρημίᾳ; πειρατῶν would be well opposed, or if some Greek word like ποταμῶν could be found, in perils of PIRATES, in perils of robbers.*—When he said ver. 25. τρις ἐναυάγησα it is not likely he should write κινδύνοις ἐν θαλάσῃ, ver. 26.

MARKLAND.

28. χωρὶς τῶν παρεκτὸς.] F. τῶν παρεκτὸς ΤΟΥΤΩΝ, *besides what is EXCLUSIVE OF THESE THINGS, the care of all the churches.* For what he had before mentioned were no other than *external things.* *Musculus.*

29. καὶ οὐκ ἐγὼ πυροῦμαι.] F. τυροῦμαι, ψύρομαι, ἢ ψυροῦμαι, *and I am not troubled or dismayed.* P. Junius.—There is no need of any change; for πυροῦμαι signifies, *I am troubled, vexed, or made uneasy.*

Dr. OWEN.

31. ὡ ψύδομαι.] With a colon, this solemn asseveration being introduced to give credit, not to what precedes, but to what follows, which was then known only to few, and is therefore attested, in like manner, Gal.



Gal. i. 20. but afterwards particularly related by Luke, Acts ix. 25. *Bengelius*.

33. διὰ θυρίδος] F. διὰ σπυρίδος, *by a basket*. P. Junius.—Then the words ἐν σπαργάνῃ should be left out: They are wanting in two capital MSS. *Dr. OWEN*.

## CHAPTER XII.

1. Καυχᾶσθαι δὴ οὐ συμφέροι μοι· εἰλεύσασθαι γὰρ] *Is it not expedient for me to glory? I will come THEN to visions, εἰλεύσασθαι ΓΟΥΝ.* *Dr. MANGEY*.—ΔΕ according to some MSS. and Versions. The sense of the place, from the reading of the copies, is very uncertain. The γὰρ too seems difficult. *MARKLAND*.—Γὰρ, *therefore*, as in many other places. *Dr. OWEN*.

2. Οἶδα ἄνθρωπον ἐν Χριστῷ πρὸ ἐτῶν δεκατεσσάρων, —ἀπαγίνῃ] Read, with a comma at ἐν Χριστῷ, πρὸ ἐτῶν δεκατεσσάρων—ἀπαγίνῃ, *I knew a Christian, caught up above fourteen years ago—not, I knew a man ABOVE fourteen years ago.* *Castelio, Bengelius*.

6. μή τις εἰς ἐμὲ λογίσηται ὑπὲρ ὃ βλέπει με, ἢ ἀκούει τι ἐξ ἐμοῦ] Here λογίσηται εἰς τινὰ is scarce Greek. Read, transposing two words, with the Vulg. Copt. and Æthiopic, μή τις ἐμὲ λογίσηται ὑπὲρ ὃ βλέπει Εἰς ἐμὲ, ἢ ΤΙ ἀκούει ἐξ ἐμοῦ, *lest any one should think above what he sees IN ME, or WHAT he hears of me.* *Ep. Duæ, p. 25.*

7. ἐδόθη μοι σκόλοψ] F. σκῶλον, *an OBSTACLE was thrown on me*, as 2 Chron. xxviii. 23. *P. Junius*.

Ibid. ἵνα με κολαφίσῃ.] F. κολάζῃ, *a messenger of Satan to PUNISH me.* *Dr. MANGEY*.

Ibid. ἵνα μὴ ὑπεραίρωμαι.] These words, at the end of the verse, are evidently superfluous: and accordingly omitted in six of our capital MSS. *Dr. OWEN*.

9. ἢ γὰρ δύναμις μου] Two MSS. the Vulg. &c. omit μου. If the writer had inserted it, he would have said likewise ἐν ἀσθενείᾳ σου.

*Mill, and Bengelius in Gnomon.*

11. οὐδὲν γὰρ ὑστέρησα τῶν ὑπὲρ λίαν ἀποστόλων] Read, ὑπερλίαν in one word, a compound adverb, like ὑπεράνω, ὑπερλίαν, &c.—So read several MSS. viz. *Steph.* 11. 13. and *Petav.* 1. 3. *I am not short of the super-eminent Apostles, glancing at Peter, who was thought by some the first*

first or chief of the Apostles. *Tourp.* Ep. ad Episc. Gloc. p. 91. — But the three, Peter, James, and John, Gal. ii. 9. were οἱ δοκοῦντες σίῳλοι εἶναι.

19. ἐν Χριστῷ λαλοῦμεν τὰ δὲ πάντα] F. ἐν Χριστῷ λαλοῦμεν τὰδε πάντα, without a comma, *before God, we say all these things for your edifying.* MARKLAND.

## CHAPTER XIII.

4. ἀλλὰ ζῆ] ἀλλὰ is well rendered in our English Version both here and Coloss. ii. 5. by *yet*: which is likewise the sense of it in some other places. *Dr. OWEN.*

5. ἡ οὐκ ἐπιγινώσκῃτε ἑαυτοὺς, ὅτι Ἰησοῦς Χριστὸς ἐν ὑμῖν ἐστίν εἰ μὴ τι ἀδόκιμοί ἐστέ.] Read, ἡ οὐκ ἐπιγινώσκῃτε ἑαυτοὺς, in a parenthesis; so that εἰ μὴ τι may connect with δοκιμάζετε, *Examine yourselves—prove yourselves—whether ye are not yourselves without proof of Christ being in you.* Knatchbull, Locke.—But in this sense it should be εἰ μὴ, not εἰ μὴ τι. Wolfius.—Let the interrogation end at ἐν ὑμῖν ἐστίν; and what follows be an answer to it: ἡ οὐκ ἐπιγινώσκῃτε ἑαυτοὺς, ὅτι Ἰησοῦς Χριστὸς ἐν ὑμῖν ἐστίν; εἰ μὴ τι, ἀδόκιμοί ἐστέ. *Do not you discern yourselves, that Jesus Christ is amongst you? If you do not, ye are void of judgment.* Hammond.—By this construction τι is needless, which is doubtless added as a softening term joined to ἀδόκιμοι, *unless ye are in SOME DEGREE reprobate.*—Suppose the word ἐπιγινώσκῃτε before εἰ μὴ τι. *Know ye not, &c.* “Ye must know it,” *unless ye are somehow lapsed, and become reprobates.* *Dr. OWEN.*

10. μὴ ἀποτόμως χρήσωμαι] F. ἀποτόμοις, *lest I should use SHARP means.* *Dr. MANGEY.* Sub. ὑμῖν. Acts xxvii. 3, φιλανθρωπῶς τῷ Παύλῳ χρησάμενος. See *ibid.* Raphelii Annot. ex Xenoph.

## EPISTLE TO THE GALATIANS.

THIS Epistle is written with more than usual warmth and spirit. St. Paul was grieved and angry with the Galatians. From several passages it appears, that one cause of the Galatians falling off was owing to some Jews who had got among them, and had objected *the scandal of the cross*. This will explain many places in this Epistle. Another objection of the Galatians seems to have been, that Paul's doctrine might be of his own making in great measure; for the other Apostles were not consulted or concerned in it. To this he answers fully in the two first chapters, in which he proves that he had it *immediately* from Jesus Himself, and therefore he had no need of instruction from the other Apostles.

MARKLAND.

## CHAPTER I.

1. ΑΠΟΣΤΟΛΟΣ—διὰ Ἰησοῦ Χριστοῦ καὶ Θεοῦ πατρὸς] F. καὶ ΑΠΟ Θεοῦ πατρὸς. Artemenius, Le Clerc on Hammond.

6. ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι Χριστοῦ εἰς ἕτερον εὐαγγέλιον] Connect Χριστοῦ with καλέσαντος ὑμᾶς ἐν χάριτι, not with χάριτι, reading thus: ἀπὸ τοῦ καλέσαντος ὑμᾶς, ἐν χάριτι, Χριστοῦ—that you are so soon removed to another gospel, from Christ, who, by grace, had called you. Bengelius, Gnomon.—That τοῦ καλέσαντος ὑμᾶς must refer to the APOSTLE, and not to CHRIST, is evident from the eleventh verse. And indeed, otherwise I know not well how the eighth and ninth could be inserted with any propriety. Dr. OWEN.

7. ὃ οὐκ ἔστιν ἄλλο· εἰ μή τινές εἰσιν] ὃ—ἄλλο should not refer to εὐαγγέλιον, but to the whole sentence, and be connected with what follows: *Which is nothing else, but that there be some who trouble you.* Erasmus, Grotius.—I think ὃ—ἄλλο must refer to εὐαγγέλιον—And the text may be paraphrased thus: “Which neither is, nor can be another: for the Gospel of Christ must be always the same: unless, or though, some men should be so base as to pervert it; but if such there be, let them be accursed.” Dr. OWEN.

9. Ὡς προεῖρηκαμεν, καὶ ἄρτι πάλιν λέγω] It might be more natural, ὡς προεῖρηκα, that both numbers of the sentence might be alike. And so several MSS. read.—But perhaps προεῖρηκα μὲν, κ. λ. *Dr. OWEN*.—This reminds me of a mistake in Mr. Pope's *Juvenile Poems*, Fable of Dryope, vol. II. p. 232. 8vo.

Patior sine crimine pœnam;

VIXIMUS innocuæ.

*In mutual INNOCENCE OUR lives we led.*

By what figure of speech can *mutual innocence* be put for *mutual harmony*? The short is, *Viximus* is used for *Vixi*; and is no more than a declaration of her own *innocence*, not of the *harmony* between herself and relatives. A very pardonable error of the Poet in his infancy, but such as has eluded all his Commentators. *BOWYER*.

Ibid. εἴ τις ὑμᾶς εὐαγγελίζεται] F. ὑμῶν, as it is in the foregoing verse; or, πρὸς ὑμᾶς. *Piscat. Ed. Compl. Plant. Genev.*—But in the accusative, Acts viii. 25, 40. xiii. 31.—Τίς *any one*: angel or man.

MARKLAND.

10. ἀνθρώπους πείθω ἢ τὸν Θεόν;] After τὸν Θεόν a verb is to be understood, which is to be opposed to πείθω: for πείθω is not applicable to ἀνθρώπους and to τὸν Θεόν. This is very usual. The sense may be thus expressed: *For do I at present endeavour to appease (or get the favour of) men, or do I regard God?* By *men* he means the *Jews*, who were greatly *offended* at his preaching *Jesus*; which is the reason of his using the Verb πείθω, *to appease an angry person, or to seek the favour of any one*; see Matt. xxviii. 14. Acts xii. 20. *If I had sought to please men, says he, I should never have entered into the service of Christ.* Φοβοῦμαι, σκεπῶ, βλέπω, or some such verb, may be understood after τὸν Θεόν.

MARKLAND.

Ibid. ἢ ζητῶ ἀνθρώποις ἀρέσκειν;] These words were most probably placed at first in the margin, to explain the meaning of ἀνθρώπους πείθω; and are accordingly wanting in the Æthiopic Version. *Dr. OWEN*.

15. ὁ ἀφορίσας—χάριτος αὐτοῦ,] Place these words in a parenthesis, that ἀποκαλίψαι, ver. 16, may depend on εὐδόκησεν in the beginning of this. *Dr. OWEN*.

16. εὐθέως οὐ προσαναθέμην σαρκί] Connect εὐθέως with what precedes: *that I might IMMEDIATELY PREACH him.* Hieronym.—εὐθέως, in due construction, should be joined, to ἀπῆλθον, ver. 17, *immediately I went into Arabia.* *Dr. OWEN*.

## CHAPTER II.

1. διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην] All agree that this journey to Jerusalem is the same with that in Acts xv. But Grotius, and Lud. Cappellus, in Append. ad Hist. Apostolicam, § iv, suspect, that from Paul's conversion to that journey cannot be so much as xiv years; and therefore think that we should probably date this journey from the end of the three years mentioned c. i. 18, as the words *then afterwards* seem to imply; and that for δεκατεσσάρων we should read τεσσάρων, i. e. δ' for ιδ'.—But see Pearson, Annal. Paulin. Ær. Vulg. xlix. Whitby, and others.

2. μή πως εἰς κενὸν τρέχω, ἢ ἔδραμον,] F. μὴ Ως εἰς—*not as though I do run, or had run in vain.* Dr. MANGEY.

4. Διὰ δὲ, &c.] Elliptically spoken: supply thus—“And I would not allow him to be circumcised,” *because of false brethren, &c.* Dr. OWEN.

5. ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου διαμείνη πρὸς ὑμᾶς] F. διανεμηθῆ, *that the truth of the gospel may be dispersed among you.* R. Bentley, ap. Wetstein.—The *Leicester MS.* reads πρὸς ἡμᾶς, which I am inclined to adopt, as seemingly more pertinent to the Apostle's purpose. Dr. OWEN.

6. Ἀπὸ δὲ τῶν δοκούντων εἶναι τι, ὑποῖοι ποτε ἦσαν, οὐδὲν μοι διαφέρει.] We need only before ἀπὸ to understand the article οἱ. [Οἱ] δὲ ἀπὸ τῶν δοκούντων εἶναι τι, ὑποῖοι ποτε ἦσαν, οὐδὲν μοι διαφέρει, as Mark v. 35. Luke xi. 49. *Bengelius*, and so Acts xix. 33. xxi. 16. Matt. xxiii. 34. John iii. 25. Οὐδὲν μοι διαφέρει, as in Herod. I. 85. Οὐδέ τι οἱ διέφερε πληγῆνι ἀποθανίειν, *it was all one to him, if he died by a blow.*—But I am of opinion St. Paul intended it otherwise; and that he began his sentence, as if after Ἀπὸ δὲ τῶν δοκούντων was to follow οὐδὲν προσελαβόμεν: But a parenthesis interposing (ὑποῖοι ποτε ἦσαν οὐδὲν μοι διαφέρει: πρόσωπον Θεοῦ ἀνθρώπου οὐ λαμβάνει) he changed the syntax, and went on in the third person, ἐμοὶ γὰρ οἱ δοκῶντες, οὐδὲν προσανέθετο, in like manner as Col. i. 10. iii. 16. Eph. iii. 8. *Estius, Grotius, &c.* agreeable to the English Version.

MARKLAND.

10. αὐτὸ τοῦτο] An Hebrew pleonasm, unless rather τοῦτο is a gloss. *Piscator.*—For αὐτὸ τοῦτο may we not read αὐτὸς? *which I MYSELF was forward to do.* Dr. OWEN.

11. ὅτι κατεγνωσμένος ἦν.] Chrysostom here begins a new sentence, connecting it with ὑπέβηκε in the next verse: *Because he was blamed—he withdrew himself WHEN I came; reading ΟΤΕ ἦλθον, and the intermediate words in a parenthesis.* *Musculus.*

13. συσυπεκρίθησαν αὐτῷ] F. συσυπεκλήθησαν αὐτῷ, and so, for ἄποκρίσει, f. ἀποκλήσει, *the other Jews WITHDREW likewise with him; agreeable to the former verse, and the Syriac. Grotius.*

15. Ἡμεῖς φύσει Ἰουδαῖοι, καὶ οὐκ ἐξ ἰθνηῶν ἀμαρτωλοί.] Read, with a comma at ἰθνηῶν, *We Jews by nature, and not of the Gentiles, are sinners, knowing that man is not justified by the law. So τίνα φύσει ὀργῆς. Elsner.*

17. ἄρα Χριστοῦ ἀμαρτίας διάκονος;] Read, with St. Ambrose, affirmatively: *If, being justified by Christ, we are found sinners, Christ is truly the minister of sin, which certainly he is not. But—Is Christ the minister of sin?* implies he would be so, from the above reasoning.

*Musculus.*

19. διὰ νόμου νόμῳ ἀπέθανον] Omit νόμῳ, which came from the margin. *Wall, Crit. Not.—Retain, as necessary to make out the antithesis between νόμῳ and Θεῷ. “By the Law I am subject to the penalty of the Law, viz. Death; therefore I embrace the Gospel that I may obtain the promise of the Gospel, viz. Life. Dr. OWEN.*

### CHAPTER III.

1. οἷς κατ' ὀφθαλμοῦς ἸΗΣΟΥΣ Χριστοῦ προσηγάφη, ἐν ὑμῖν ἰσταυρωμένος.] Read, without a comma, *προσηγάφη ἐν ὑμῖν ἰσταυρωμένος, Jesus Christ hath been SET FORTH CRUCIFIED among you. Musculus, Bengelius.—ἐν ὑμῖν may be omitted, or οἷς ἐν ὑμῖν may be joined. He means, I formerly made it very plain to you, that Jesus Christ, who was crucified, is the object of your faith. MARKLAND.—ἐν ὑμῖν are here from the term οἷς rendered superfluous. They should therefore be omitted, in conformity with seven MSS. together with the Syriac and Coptic Versions. Bp. BARRINGTON.*

5. ἐξ ἀκοῆς πίστεως;] Repeat, *ἐξ ἀκοῆς πίστεως Καθὼς Ἀβραὰμ, &c. MARKLAND.*

7. Γινώσκете ἄρα] This, perhaps, should not begin a sentence, but depend on the foregoing: *As Abraham believed—ye therefore know. Beza.*

8. ἡ γραφή] i. e. the Spirit who endited the Scripture, God.

*MARKLAND.*

10. ὅς οὐκ ἔμμενε] Read, *ἔμμενεῖ*, in the future, as in the Alexandrian copy of the LXX, and in the Hebrew, Deut. xxvii. 26. *Bengelius.*

13. γέγραπται—ἐπὶ ξύλου.] These words should be placed in a parenthesis, that what goes before may connect with ἵνα εἰς τὰ ἔθνη ἡ εὐλογία, &c. ver. 14. *Dr. OWEN.*

19. Τί οὖν ὁ νόμος;] Some distinguish, Τί οὖν; ὁ νόμος τῶν παραβάσεων χάριν προσετίθη. So Τί οὖν is often used. But sometimes the interrogation is carried on to the end of the sentence, as τί οὖν φημι; 1 Cor. x. 19, Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου; *Bengelius.*

20. Ὁ δὲ μεσίτης, &c.] Qu. Came this verse from the hand of St. Paul? It seems to be an objection, which somebody inserted in the margin; from whence it crept into the text. It makes nothing to the Apostle's argument, and may therefore well be spared. *MICHAELIS.*

22. τὰ πάντα] F. τοὺς πάντας, as in Rom. xi. 32. *Dr. OWEN.*

23. ὑπὸ νόμον ἐφρουρούμεθα, συγκεκλεισμένοι εἰς τὴν, &c.] Remove the comma from ἐφρουρούμεθα to συγκεκλεισμένοι, *were kept shut up under the law, to future faith which was to be revealed.* *MARKLAND.*

24. παιδαγωγός—εἰς Χριστὸν] i. e. *till the time or coming of Christ.* *MARKLAND.*

28. Οὐκ ἔστι Ἰουδαῖος, &c.] Rarely is ἔστι used for ἔνεστι, though it is so Col. iii. 11. But for ἔστι I have no example. Perhaps, read ἔστι. *Beza*, ed. 3, 4, 5.—It is here used for ἔνεστι, as James i. 17. *In this there is neither Jew nor Greek.* *Grotius.*—And see *Aristoph. Plut.* 348, and *Spanheim* there, and *Demosthenes. πρὸς Λεπίιν.* p. 60. ed. *Taylor*, 8vo.—It would be easier, οὐκ ἔστι, as c. iv. 7. *Elsner.*—*Xenophon* has ἔστι for ἔνεστι in the following passage. \*Ἐνὶ δ' ἐν τῷ ἱερῷ τόπῳ καὶ ἄλλῃ καὶ ὄρη, &c. *Sunt etiam in sacro loco et luci et montes, &c.* *Cyr. Exp. L. v. p. 361. ed. Cantab. 8vo. Dr. OWEN.*

*Ibid.* For εἰς ἔστι two capital MSS. the Vulgate, and many of the Fathers read ἐν ἔστι. But the *Alex. MS.* reads πάντες γὰρ ὑμεῖς ἐστὶς Χριστοῦ. *Dr. OWEN.*

#### CHAPTER IV.

1. λέγω δὲ] This should connect with what precedes, and not begin a chapter: *What I mean is, As long, &c.* *Bengelius.*

4. γράψασκεν ὑπὸ νόμον ἵνα—ἐξαγοράσῃ], With a comma only at νόμον, place these words in a parenthesis, that each of the two ἵνα may refer to its proper member in the sentence. *Dr. OWEN.*

5. ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἰοθεσίαν ἀπολάβωμεν.] Refer the former ἵνα to γενόμενον ὑπὸ νόμον, the latter to γενόμενον ἐκ γυναικὸς, *God sent forth his son made of a woman (made under the law, to redeem them that are under the law) that we might receive the adoption of sons.* Castelio, Bengelius. By a like construction with Philem. 5. See *Hammond*, on Matt. vii. 6.

7. εἰ δοῦλος; κ. τ. λ.] One might be apt, perhaps, to imagine, that this verse should run in the plural number, according to the context, and to the marginal reading of both the Syriac Versions. See also Rom. viii. 17. But it is more pertinent and emphatical, because more pressing and particular, in this form. *Dr. OWEN.*

8. Ἀλλὰ τότε μὲν οὐκ εἰδότες Θεόν] F. Ποτὲ. *But HERETOFORE, not knowing God, ye served, &c.* Beza.

10. Ἡμέρας παρατηρεῖσθε, κ. τ. λ.] The sense is stronger interrogatively: *Do ye keep days? &c.* as in the MS. of Orig. c. Cels. *S. Battier, Bibl. Brem. cl. vi. p. 104.*

12. ἀδελφοί, δεόμεαι ὑμῶν.] This stands independently in ed. Steph. and others. Connect it with what goes before: *Brethren, be, I beseech you, as I am.* Bengelius and English Version.

13. δι' ἀσθενείαν] For δι' ἀσθενείας, which is usual. The sense is: *Ye know what a poor infirm despicable person or body I had, when I preached the Gospel to you at first: and yet ye did not despise me upon that account, &c.* From the word ἐξεπίστασι, one might think that St. Paul's πειρασμὸς ἐν τῇ σαρκί, which elsewhere he calls σκόλοψ τῆ σαρκί, was the *falling-sickness.* *MARKLAND.*

17. ἐκκλεῖσαι ὑμᾶς θέλουσιν] The rival, not the mistress, is excluded. The Apostle considers himself under the former character. Read, therefore, ὑμᾶς. *Beza.*

Ibid. ἐκκλεῖσαι ὑμᾶς θέλουσιν] Thus the principal MSS. Versions, and Editions: Yet *Beza*, in opposition to them all, would read ἡμᾶς. The text means ἐκκλεῖσαι ὑμᾶς [ἀπ' ἐμοῦ] θέλουσιν. *Dr. OWEN.*

18. ἐν καλῷ seems to refer here rather to *person* than *thing*: Translate therefore, *It is good to be zealously affected towards a good person (one that acts on good principles) always, and not only when I am present with you.* *Dr. OWEN.*

Ibid. μὴ μόνον ἐν τῷ παρῆναι με πρὸς ὑμᾶς. 19. Τεκνία μου] So the ed. Steph. and others, by which means ver. 19, stands without any construction. Connect τεκνία μου with ver. 18. *It is good to be zealously affected always, and not only when I am with you, my children, &c.* *Beza, L. Bos,*



L. Bos, Exercit. p. 179. Bengelius.—Join *τεχνία μου* with *ἤθελον* ver. 20. the intermediate words being included in a parenthesis. *Τεχνία μου, οὗς*] The construction according to the *sense*, as often elsewhere, and in the best Authors. *Dr. OWEN.*

24. *μία μὲν—ἥτις ἐστὶν Ἄγαρ.* 25. *Τὸ γὰρ Ἄγαρ, Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ, &c.]* Agar can never answer, in the same allegory, both to Mount Sina and to the law delivered there. These words, *Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ*, were probably added in the margin, against the word *Σινᾶ*, in ver. 24, and afterwards crept into the text. Read, therefore, with the change of some of the particles, which is in some measure supported by MSS. *Τὸ ΔΕ Ἄγαρ συσλοικεῖ τῇ νῦν Ἱερουσαλήμ, δουλεύει ΓΑΡ μετὰ τῶν τέκνων αὐτῆς.* But still *δουλεύει*, in this construction, refers to Ἄγαρ, which should refer to Ἱερουσαλήμ; and *Τὸ*, in the neuter gender, is scarce allowable before Ἄγαρ. Correct, further, *Τῆ ΔΕ Ἄγαρ συσλοικεῖ Ἡ νῦν Ἱερουσαλήμ, δουλεύει γὰρ, &c.* *But to Agar the present Jerusalem answereth, for she is in bondage with her children—R. Bentley, Ep. ad J. Millium, p. 83, 84.—Rather read: μία μὲν ἀπὸ ὄρους Σινᾶ—ἥτις ἐστὶν Ἄγαρ (ΤΟΔΕ ΓΑΡ Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ, συσλοικεῖ δὲ τῇ νῦν Ἱερουσαλήμ) δουλεύει ΓΑΡ μετὰ τέκνων αὐτῆς. Ἡ δὲ ΑΠΟ Ἱερουσαλήμ ἐλευθέρα, &c. ἡ δὲ referring to διαθήκη, These are the two covenants; the one from mount Sinai, gendering to bondage, which is Agar (FOR THIS Sina is a mountain in Arabia, and borders on Jerusalem) FOR she is in bondage with her children: But this covenant FROM Jerusalem is free, &c. Ep. Duæ, p. 11.—The learned Author defends the opposition of μὲν, ver. 24, to ἡ δὲ, ver. 26, from Rom. xii. 5, ἡ δὲ καθ' εἰς, which would at best justify ἡ δὲ—μία μὲν, not vice versa. But the instance is alledged on a mistaken construction. See on the place.—With Constantine, in Lexic. voc. *Συσλοικίω*, by only placing in a parenthesis (*τὸ γὰρ Ἄγαρ, Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ*) the construction is easy: *Which things*, ver. 24, concerning the bond and free woman, are ALLEGORIZED, by Isaiah liv. 1. *for these women are there the two covenants: the one covenant from mount Sinai, which gendereth unto bondage, which is Agar. 25, (for the word Agar, which signifies a rocky mountain, is mount Sinai in Arabia) and ranks in the same series of the allegory under Jerusalem which now is, and is in bondage with her children. But the Jerusalem above is the free woman, which is the mother of us; πάντων* being better omitted, as in several MSS. unless it is put to denote all us Gentiles. *Τὸ* before Ἄγαρ considered technically is rightly put in the neuter gender, as τὸν Μισσαίαν ὁ, John i. 42. As to the parenthesis, may it not be added to enforce*

enforce the foregoing proposition (*for such Agar is, a mountain in Arabia*)?—Here it may be proper to remark, that this allegorical reasoning was not used by the Apostle particularly with a view to convince the *Galatians*, who as *Gentiles* could be little moved by such a mode of argumentation; but rather to confute those *Judaizing zealots*, who endeavoured to pervert them, and with whom this way of reasoning was familiar and conclusive. *Dr. OWEN.*

28. κατὰ Ἰσαὰκ] Read καθὸ Ἰσαὰκ, *heirs, as Isaac was, not heirs ACCORDING to Isaac.* *Dr. MANGOEY.*—But κατὰ implies similitude, and may be rendered *sicut*, as well as *secundum*. See 1 Pet. i. 15. and Arrian, Exp. Alex. iii. 27. 10. Οὐ κατὰ τοὺς ἄλλους βαρβάρους πολιτεύουσιν. Non *sicut* alii barbari viventes. *Dr. OWEN.*

31. The article being prefixed to παιδίσκης in the preceding verse, suggests the probability of its being wanting to it here. *Bp. BARRINGTON.*

## CHAPTER V.

1. Τῇ ἐλευθερίᾳ, κ. τ. λ.] Connect this verse with the foregoing chapter, and begin the next at Ἰδὲ, ἐγὼ &c.

Ibid. καὶ μὴ πάλιν, &c.] *And be not entangled AGAIN with the yoke of bondage.* The Galatians, being Gentiles, were never under the yoke; therefore omit πάλιν. The Syriac has it not. *Dr. OWEN.*

2. εἰν περιτέμνησθε] *If ye be circumcised, viz. from a persuasion of being justified thereby, Christ shall profit you nothing.* *Dr. OWEN.*

5. I should be inclined to suppose, were the conjecture supported by MSS. that this verse was originally placed after ver. 3. *Bp. BARRINGTON.*

7. τῇ ἀληθείᾳ μὴ πείθεσθαι] This, Jerom testifies, is not in some copies, which perhaps has been added from c. iii. 1. and is omitted by the Syriac. *Beza.*

11. ἄρα κατήργηται τὸ σκάνδαλον τοῦ σίαιρου.] Read, interrogatively: ἄρα—τοῦ σίαιρου; *Why do you suppose that I preach circumcision? Are not my persecutions from the Jews sufficient evidence to the contrary? Is the rock of offence, viz. want of conformity to circumcision, now removed?* *Bp. BARRINGTON.*

12. Ὅφειλον καὶ ἀποκόψουσαι] F. ὄφειλον ΑΠΟΚΟΠΤΕΣΘΑΙ, καὶ ΟΝΤΟΣ ἀποκόψουσαι, *they ought TO BE cut off, and shall IN REALITY BE CUT OFF, that trouble you.* *J. Clericus.*—The use of ὄφειλον with a Future is taken

notice of in Lucian Solœcista and the Note of Grævius, and the Fut. Med. signifying passively in Kuster de Verbis Med. p. 66. ed. 1750, to which many more instances, if necessary, might be added.—The Future Med. is sometimes we know used passively, *I wish they were cut off*. But probably the true reading was the Paulo post futurum pass. ὄφελον ΑΠΟΚΕΚΟΨΟΝΤΑΙ. Camerarius.—But ὄφελον with a future Indicative is not used, for which reason the Ed. of Complutum reads with a subjunctive ἀποκόψωθαι, and some MSS.—Others, particularly the Basil Edition of 1545, put ὄφελον by itself. *Is then the scandal of the cross taken away? I wish it was. And they shall be cut off that trouble you.*

Bengelius in Gnomon.

13. μόνον μὴ—σαρκί,] The Bœrner. MS. supplies the ellipsis in this place by adding δῶτε after σαρκί; which is a better supplement than that proposed by our Commentators. Μόνον has here the sense of *tamen, at-tamen, &c.* Dr. OWEN.

21. ἃ προλέγω ὑμῖν, καθὼς καὶ προεῖπον.] Perhaps, ἅπερ λέγω, as Ed. Compl. Platin. Genev.

## CHAPTER VI.

1. καταρτίξῃς—σκοπῶν σεαυτὸν,] A change of number, to bring the precept home to every individual. Dr. OWEN.

6. Κοινωνεῖτω—τὸν λόγον τῷ κατηχῶντι, ἐν πᾶσι ἀγαθοῖς] Removing the comma, read: *to him who has instructed him in all good ways.* A. Franck, Obs. Vernaculæ in S. S. Locis, p. 164.—Contrary to the construction of that verb, which is never used κατηχεῖν ἐν τινί, but τινὰ τι or περὶ τινος, as Luke i. 4. Acts xviii. 25. xxi. 31. 24. Wolfius.

7. Μὴ πλανᾶσθε] F. Μὴ πλανᾶτε, *do not act the part of deceivers.* It is in vain: *God is not mocked.* Constant. Lex. in voce.

Ibid. ὁ γὰρ ἰδὼν σπεῖρη ἀνθρώπος] F. ὁ γὰρ ἄΝ. Musculus, and the Claromont MS. But the Reuchlin. MS. reads σπεῖρε, with ἰδὼν.

10. "Household of faith;" translate, "especially unto the servants of faith." 1 Tim. v. 8. Ephes. ii. 19. WESTON.

11. Ἰδέτε πηλικοῖς ὑμῖν γράμμασιν ἕγραψα τῇ ἐμῇ χειρὶ.] Read what follows in capitals, and this as an introduction to it: *You see in what large letters I have written what follows, particularly to be noted, viz. AS MANY AS, &c.* D. Heinsius.—*You see how long a letter I have written unto you WITH MINE OWN HAND.* When he wrote long letters, such as those

those to the *Romans* and *Corinthians*, he made use of *Amanuenses*; but this he wrote with *his own hand*, to shew his affection for them, and his concern for their welfare. *Dr. OWEN.*

11. "How large a letter;" translate, "in how large a letter, or character, I have written to you." This method was followed, we are told, in copying the Gospels; and the antient Syriac letters were called *Estrangelo*, not because the word was derived from *στρογγυλος*, for their form was not round, but because it came from the Arabic *Satar*, *scriptura*, & *angil evangelium*, h. e. *scriptura majuscula qua in scribendis evangelii exemplis utebantur*. See *Adler de Syriaca Versione*, p. 4. 1789. *WESTON.*

16. *Ἰσραὴλ τοῦ Θεοῦ.*] Considering these persons as walking by the rule of the *Gospel*, I am inclined to prefer *Ἰσραὴλ τοῦ Κυρίου*; which is the reading of four capital MSS. *Dr. OWEN.*

18. *ἀδελφοί. Ἀμήν.*] This word, *ἀδελφοί*, renders the Apostle's salutation somewhat singular. He uses it nowhere else on the like occasion: and yet other churches must be as dear to him as those of *Galatia*. The *Æthiopic Version* does not acknowledge it. *Ἀμήν*, at the close of the Epistles, I conceive to be everywhere an ecclesiastical addition. *Dr. OWEN.*

## EPISTLE TO THE EPHESIANS.

**THIS** Epistle, according to a remark of Lord Shaftesbury, abounds with allusions to architecture in compliment to the Ephesians, who were possessed of the finest temple in the world. *Miscel. vol. iii. p. 83.* The truth is, that St. Paul, like his Master before him, drew his ideas from images in sight, and made those objects, with which his converts were most familiar, sources of instruction. *WESTON.*

## CHAPTER I.

1. **ΕΝ' ΕΦΙΣΩ,**] I have often endeavoured to investigate the principles, though I never could, upon which Mr. Wetstein proceeded in settling the text of his New Testament. In general he would be thought, I believe, to have been determined by the greatest number of manuscripts. But, in the name of good faith, what determined him to adopt a reading in this place, (*viz.* ἐν Λαοδικείᾳ,) that has not the authority even of a single manuscript to support it? The reasons he has given us are, in my opinion, presumptive and precarious; and by no means sufficient to authorise so daring a change of the text. But this is not the only place where that learned Editor has shewn a manifest predilection in favour of some particular readings, which certainly merited no such regard. *Dr. OWEN.*

3. ἐν τοῖς ἐπουρανίοις] Though τὰ ἐπουράνια have sometimes the sense here given in our Version of *heavenly places*; yet they more usually signify *heavenly things*, as John iii. 12. and in this passage. Here they restrain all spiritual blessings to those of the heavenly kind, such as wisdom and prudence mentioned ver. 8, to distinguish them from the blessings which since the giving of the Spirit are said to be a gift or distribution of his, and to be wrought in us by him. I Cor. xii. 4—11. Such as the gift of healing and miracles. These may be termed earthly gifts in comparison of the more heavenly gifts of illumination, wisdom, and prudence. The words should therefore be rendered, *with all spiritual blessings in heavenly things.* *Bp. BARRINGTON.*

4. ἐξελέξατο ἡμᾶς ἐν αὐτῷ] F. ἐν αὐτῷ, *chosen us in HIMSELF.*

*Al. Morus.*

*Ibid.* πρὸ καταβολῆς κόσμου.] These words I would translate, *before the foundation of the Jewish state*; as κόσμος signifies, Gal. iv. 3. Col. ii. 8, 20. That this is the true interpretation of κόσμος, in this place, follows from there being neither consistency nor force of argument in the sense given in our own and all other versions. For God has chosen, or ordained, all contingent events as much before the foundation of the world, as He has this of calling the Ephesians. The choice of the Ephesians therefore *before the foundation of the world*, could not to them be matter of peculiar thankfulness. But the sense is, that God had chosen the Gentiles before the foundation of the Jewish state, *viz.* in *Abraham*, to whom, in St. Paul's language, He *preached before the gospel*, (or, glad tidings,) *that*

*that in him, (or, in imitating him,) shall all nations be blessed.* This thought suits St. Paul's design, as the Apostle of the Gentiles, here, full as well as in several of his other Epistles; and tends to convince the Ephesians, that they having been chosen to the adoption and inheritance of Abraham, previous to the commencement of the Jewish state, the law of that state could not affect them, or defeat their inheritance. This he clearly intimates in the iid, iiid, and ivth chapters of this Epistle; but more expressly, Gal. iii. In this view of the passage under contemplation, Tit. i. 2. may be considered as parallel. *In hope of eternal life, which God that cannot lie hath promised, πρὸ χρόνων αἰωνίων, not, before the world began, but, before the secular ages.* Bp. BARRINGTON.

4. εἶναι ἡμᾶς ἀγίους—ἐν ἀγάπῃ.] Connect ἐν ἀγάπῃ with προορίσας ἡμᾶς which follows, &c. *Holy and without blemish,* are so expressed without any adjunct, v. 27, and joined with the following description of adoption, c. ii. 4. 3. 1 John iii. 1. Chrysost. Syriac, Theophylact, Budæus as quoted by Curcellæus, P. Junius, Bengelius in Gnomon. Vid. Mill. Prol. 1306.

8. ἐπερίσσευσεν—ἐν πάσῃ σοφίᾳ καὶ φρονήσει.] Connect ἐν πάσῃ σοφίᾳ—γνωρίσας. Hieron. And read, with the Bœrner. MS. and Vulg. γνωρίσαι, TO MAKE known unto us in all wisdom and prudence his will. Theophylact, P. Junius.

9. ἣν προέθετο ἐν αὐτῷ.] Connect this with the following verse, εἰς οἰκονομίαν, &c.: *which he hath purposed in himself according to the dispensation of the fulness of the times.* Hombergius.

10. καὶ τὰ ἐπὶ τῆς γῆς, ἐν αὐτῷ.] *That he would gather in one all things in Christ—even in him, in whom, &c.* By which means connect ἐν αὐτῷ with the next verse: *In him, I say, in whom we have obtained also an inheritance.* Piscator, Beza, Musculus, Hombergius, Bengelius, Wetstein.

9, 10. ἣν προέθετο ἐν αὐτῷ, εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν. I conceive that this should be included in a parenthesis, that ἀνακεφαλαιώσασθαι may be referred to and governed by τὴν εὐδοκίαν αὐτοῦ, viz. τοῦ ἀνακεφαλαιώσασθαι; which should be continued in the middle voice.

Bp. BARRINGTON.

11. The Syriac Version justly, in my opinion, unites ἐν αὐτῷ of the preceding verse with ἐν ᾧ in this. προορισθέντες should also be referred to εἶναι ἡμᾶς ver. 12. See a similar construction, and use of the same word, ver. 9. Bp. BARRINGTON.

12. εἰς τὸ εἶναι ἡμᾶς—τοὺς προσηλπικότητας] *That we, Jews &c.* 13. ἐν ᾧ καὶ ὑμεῖς, *in whom ye, Gentiles &c.* *Dr. OWEN.*

13. Ἐν ᾧ καὶ ὑμεῖς,] The ellipsis in this place is variously supplied by various Authors. Our *English* Translators, to make out the sense, borrowed ἡλπικότης from the preceding verse. *In whom ye also TRUSTED.* Other Interpreters supply ἐκληρώθητε from ver. 11. and consequently render it, *In whom ye also HAVE OBTAINED AN INHERITANCE.* Let the reader use his judgment. *Dr. OWEN.*

14. ὃς ἐστὶν ἀρραβὼν τῆς κληρονομίας ἡμῶν] Inclose this in a parenthesis, that εἰς ἀπολύτρωσιν τῆς περιποιήσεως may connect with ἐσφραγίσθητε, ver. 13. as chap. iv. 30. *In whom ye also having believed ARE SEALED, with the holy spirit of promise, FOR THE REDEMPTION of the Gentiles, his purchased possession.* So *Bos, Exerc. Philol. Hombergius, Bengelius.*—We have followed in this the *English Version*: but making the first ἐν ᾧ not to depend on προσηλπικότητας in the preceding verse, but on ἐσφραγίσθητε in this: *IN WHOM ye also, having heard the word of truth (the gospel of your salvation) and having believed in it, ARE SEALED with the Holy Spirit, who is the earnest of our inheritance, TILL the redemption of the purchased possession unto the praise of his glory.* So *Calmet.*

17. ἵνα ὁ Θεὸς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῆς δόξης] It would seem more natural if the words were transposed, ἵνα ὁ ΠΑΤΗΡ τοῦ Κυρίου ἡμῶν, ὁ ΘΕΟΣ τῆς δόξης, as *Acts vii. 2. 1 Cor. ii. 8. Piscator.*

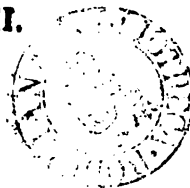
17, 18. δαψή ὑμῶν πνεῦμα σοφίας—πεφωτισμένους τοὺς ὀφθαλμοὺς] Read, as the construction requires, ΠΕΦΩΤΙΣΜΕΝΟΙΣ, referring to ὑμῶν. *Piscator, P. Junius.*—With an accusative, referring to δαψή, *det vobis spiritus sapientiae et illuminatos oculos, may give unto you the spirit of wisdom, and eyes of your understanding enlightened.* *Ambrosius, Tertullian, Schmidias, Grotius.*—But is not πεφωτισμένους τοὺς ὀφθαλμοὺς the accusative absolute? *illuminatis oculis, &c.* *Dr. OWEN.*

19. τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας κατὰ τὴν ἐνέργειαν] Place a comma after πιστεύοντας, not *to us believing according to his power*, as *Locke*; nor with *Castelio, excellens ejus in nos FIDENTES POTENTIAE magnitudo*; but *the exceeding greatness of his POWER—ACCORDING TO THE OPERATION of his might.* *Grotius, Whitby.*

19, 20, &c. The amazingly emphatical and energetic language which the Apostle uses in this place claims the reader's peculiar attention. *Dr. OWEN.*

22. καὶ ἰδωκε κεφαλὴν] These words may possibly serve as a comment to explain the meaning of ἀνακεφαλαιώσασθαι, ver. 10. *Bp. BARRINGTON.*

## CHAPTER II.



1. Καὶ ὑμᾶς ὄντας] Qu. the construction: why some are Accusatives. They seem to depend on συνεζωποίησε, ver. 5. The first verse should connect with the second, without any stop. MARKLAND.—The *verb* is suspended from ver. 1 to ver. 5. A similar suspension of the *verb*, through a much longer distance, occurs in that affecting speech of *Gobryas* on the murder of his son: τοῦτον ὁ νυκτὶ βασιλεὺς—ἀφείλετο. Xenoph. *Cyrop.* lib. iv. p. 236—238. ed. Hutch. 8vo. See also Acts i. 21, 22.—ii. 22, 23, 2 Cor. ix. 8, 11. Dr. OWEN.

Ibid. νεκρὸς τοῖς παραπτώμασι καὶ ταῖς ἀμαρτίαις] These words should, I conceive, be translated, *dead to*, not *IN*, *trespasses and sins*; (the rest, to ver. 4th, being read in a parenthesis,) *God—hath quickened*. My reason for preferring this interpretation is, that being dead and quickened carries an evident allusion to the two different parts of the institution of Baptism. In that rite the being dead to idolatry and vice is represented by immersion in water; the being quickened to the Christian life, by rising again from the immersion. See a similar phraseology, Rom. vi. 11. 1 Pet. iv. 6. In Col. ii. 13. indeed it is ἐν παραπτώμασι in the printed text; but ἐν is omitted in many good copies: and as the sense and context of that passage are similar to this, I am induced by the same reasons to think it should be there omitted. Bp. BARRINGTON.

2. κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου] According to the course of this world. F. ΔΑΙΜΟΝΑ τοῦ ἡμέμου τούτου, as vi. 12, according to the heathen notion of *Jupiter*. P. JUNIUS.—Let *Αἰῶνα* begin with a capital, as a proper name; and be rendered, according to the *Æon* (the supposed ruler) of this world. See Irenæus adv. Hæres. lib. i. c. 1. & alibi passim. Dr. OWEN.

Ibid. κατὰ τὸν ἀρχόντα τῆς ἐξουσίας τοῦ αἰῶνος, τοῦ πνεύματος &c.] For κατὰ τὸν ἀρχόντα, read with the Syriac, κατὰ (τὸ ΘΕΛΗΜΑ) τοῦ ἀρχόντος &c. according to the *WILL of the prince*, &c. Then will follow naturally in the genitive, τοῦ πνεύματος τοῦ νῦν ἐνεργούντος &c. Dr. OWEN.

3. ἐν οἷς] ἐν αἷς, referring to ἀμαρτίαις, as in the former verse. P. JUNIUS.—But ἐν οἷς, referring to οἰοῖς τῆς ἀπειθείας, is far preferable. OWEN.

Ibid. καὶ ἡμῖς πάντες] Among whom even all we (converted Jews) had our conversation &c. Καὶ ἡμεν, for we were by nature (in our unconverted state) the children of wrath, even as the Gentiles. Dr. OWEN.



4. 'Ο δὲ Θεός, πλούσιος ὦν &c.] F. 'Ο ΔΗ' Θεός, so connecting it with ver. 1, the intermediate verses being in a parenthesis, by which means the construction is easy: *And you who were dead in trespasses, and us, I say, dead in sins, God hath quickened.* Dr. MANGEX.

5. (χάριτι ἐστὶ σεσωσμένοι.)] The Vulgate and others, before χάριτι, supply οὐ. Perhaps it was Χριστῷ ἸΗΣΟΥ, ὅτι χάριτι, *has quickened us together with Christ Jesus, by whose grace.* R. D. Boullier, ap. Wetstein.—They do not seem to be the words of the Apostle. See ver. 8. MARKLAND.—The omission of these words (which manifestly disturb the sense) is countenanced by no MS.: yet St. Chrysostom read the passage without them; and Grotius and other Criticks approve his reading. I conceive that they were originally inserted in the margin, to denote in the words of the Apostle, taken from below, the head he was then upon; and by that means soon obtained their present place in the text. BARRINGTON.

7. ἵνα ἐνδείξηται ἐν τοῖς αἰῶσι τοῖς ἐπερχομένοις] ὑπερχομένοις, *IN the ages to come*, which sense ἐπερχομένοις scarce bears, Luke xxi. 26. James v. 1.

Curcellæus.

Ibid. ἐν χρηστότητι ἐφ' ἡμᾶς] Connect ἐφ' ἡμᾶς with ἐνδείξηται, *that he might shew towards us in Christ, in his goodness, the exceeding riches of his grace.* Hombergius.—F. τῇ ἐφ' ἡμᾶς. MARKLAND.

8. ἐστὶ σεσωσμένοι—ἐξ ὑμῶν] Better, perhaps, with some capital MSS. the Syriac, Coptic, and Æthiopic Versions, σεσωσμένοι ἴσμεν—ἐξ ἡμῶν: for then we get clear of the present confusion of *persons*; and reduce the whole to an exact conformity of language with the context. Dr. OWEN.

9. οὐκ ἐξ ἔργων—καυχῆσεται] This verse seems to be superfluous, and to break the connexion between ver. the 8th and 10th. I suspect it was originally a marginal gloss. Dr. OWEN.

Ibid. ἵνα μή τις καυχῆσεται] *i. e.* so that no man can boast, neither Jew nor Heathen. MARKLAND.

11. ὑμεῖς ποτὲ τὰ ἔθνη ἐν σαρκί, οἱ λεγόμενοι ἀκροβυστία] Read, τὰ ἔθνη, ἐν σαρκί οἱ λεγόμενοι, *Remember that ye being Gentiles, (who are called uncircumcision in the flesh) that ye, I say, were at that time without Christ, &c.* Theodoret, Wolfius, Curæ Philol.—But Bengelius with our Version and others join ἐν σαρκί with ἔθνη, because the Jews called the Gentiles simply *uncircumcision*, but never *uncircumcision in the flesh*.—We with Castelio supply a parenthesis, which the Edd. leave out: *Remember that ye were Gentiles in the flesh—that ye, I say, were without Christ.*—The phrase ἐν σαρκί (if it be genuine) means here, what is vulgarly expressed, *in a whole skin*; without the mark of adoption, who are called

called **UNCIRCUMCISION** by that *which is called CIRCUMCISION in the flesh made by hands*, and to which the *promises of God were annexed*: Remember, &c. *Dr. OWEN.*

12. ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας] Connect it, ξένοι τῶν διαθηκῶν, τῆς ἐπαγγελίας ἐλπίδα μὴ ἔχουσι, *strangers from the covenants, having no hope of the promise.* Ed. Compl. Genev. Livinejus in Nyssen. de Virgin.

4. MARKLAND.

Ibid. καὶ ἄθεοι ἐν τῷ κόσμῳ.] F. with a comma at ἄθεοι, *and atheists, wordlings*, for κοσμικοί. MARKLAND.

15. τὴν ἔχθραν—καταργήσας] Or read, with Erasmus and several MSS. τὴν ἔχθραν in apposition with μεσότοιχον, so connecting it with λύσας preceding: *hath removed the enmity, the middle wall of partition between us*; as ἔλυσε τὴν ἔχθραν, Plut. Themistoc. p. 123, E. and in many more places, cited by Wetstein.

Ibid. τὴν ἔχθραν—αὐτοῦ.] I have some doubt of these words. Were they not originally a marginal gloss to explain the words τὴν ἔχθραν ἐν αὐτῷ, or as others read, ἐαυτῷ? ver. 16. But at any rate, with a *comma* only at λύσας in ver. 14. *Dr. OWEN.*

16. διὰ τοῦ σταυροῦ, ἀποκτείνων τὴν ἔχθραν ἐν αὐτῷ.] Join διὰ τοῦ σταυροῦ with ἀποκτείνων, *having by the cross slain the enmity upon it.* The Syriac Version, Marcion.

Ibid. ἐν αὐτῷ.] Read, with several MSS. αὐτῷ, scil. σταυρῷ. Col. ii. 14. *προσηλώσας αὐτὸ τῷ σταυρῷ.* *Bp. BARRINGTON.*

17. εὐηγγελίσασθε—ὑμῖν τοῖς μακρὰν καὶ τοῖς ἐγγύς.] Leave out ὑμῖν, *preached peace to THOSE that were far off, and to those that were nigh.* P. Junius, apud Wetstein.—ὑμῖν to be retained, because specific. ὑμῖν τοῖς μακρὰν, *to you Gentiles, καὶ τοῖς ἐγγύς, and to the Jews.* See Is. lvii. 19. LXX. *Dr. OWEN.*

### CHAPTER III.

1. ἐγὼ Παῦλος ὁ δέσμιος] *For this cause I Paul am a prisoner, εἰμὶ* being understood: which takes away the necessity of a parenthesis, from ver. 2, to the end of ver. 7, and then of connecting ver. 1, ungrammatically, with ver. 8. *Grotius.*—Or, extend the parenthesis to the end of ver. 7, as some; or, as others, to the end of the chapter. *Pyle.*

2. Ἐγὼ &c.] Put a parenthesis here, which is continued to the end of the chapter; after which, in the beginning of the fourth chapter, he

resumes what he had begun here, *I therefore, the prisoner of the Lord, &c.* MARKLAND.

2. Εἶγε ἠκούσατε &c.] SEEING *ye have heard, or known the dispensation, &c.* So again iv. 21. *Dr. OWEN.*

*Ibid.* Some Criticks have, rather hastily, inferred that εἶγε necessarily must be rendered *if so be*; and therefore that this Epistle could not be addressed to the Ephesians, or any converts to whom St. Paul had preached the Gospel in person. But may not εἶγε here be considered as equivalent to ἐπειδὴ, which in the opinion of Eustathius it is in Homer, *Il. O. 458.*

Τεῦκρος δ' ἄλλον οἶστρον ἐφ' Ἐκτορι χαλκοκορυστῆν  
 Αἰνυτο, καί κεν ἔπαυσε μάχης ἐπὶ νηυσὶν Ἀχαιῶν,  
 Εἴ μιν ἀριστέοντα βαλῶν ἐξείλετο θυμὸν·  
 Ἄλλ' οὐ λῆθε Διὸς πυκινὸν νόον, ὅς ῥ' ἐφύλασσε  
 Ἐκτορ' κ. τ. λ.

On this passage Eustathius remarks, εἶδε ὁ Εἰ σύνδεσμος λήφθη ἀντὶ τοῦ ΕΠΕΙΔΗ, ὁρθῶς ἔχει. *Bp. BARRINGTON.*

5. οὐκ ἐγνωρίσθη—ὡς νῦν] It was manifested or revealed *before*, but not *ὡς νῦν, so clearly* as it is *now.* MARKLAND.

*Ibid.* προφήταις, not, *prophets, but teachers or preachers of the Gospel.*  
*Dr. OWEN.*

6. εἶναι τὰ ἔθνη] The construction requires that ἐγνωρίσατέ μοι should be brought down from ver. 3, and mentally inserted before εἶναι. *Dr. OWEN.*

9. τίς ἡ κοινωνία] τίς ἡ οἰκονομία is a better reading, and supported by no less than forty-four MSS. *Dr. OWEN.*

10. ἵνα γνωρίσθῃ νῦν &c.] Take away the stop at Θεοῦ in the end of the verse, and connect it with the next: *So that now the manifold wisdom (or skill) of God in the predisposition of the αἰῶνες (ages, or periods of time) hath been made known to the principalities and powers in heaven, by the church.* Heb. i. 2. MARKLAND.

14. Τούτου χάριν] This is a repetition of what he began with at ver. 1; the intermediate verses ought to be in a parenthesis. *Dr. MANGEY.*

16—18. ἵνα δώῃ ὑμῖν—κραταιωθῆναι—ἐν ἀγάπῃ ἐρριζωμένοι] To save the construction, read ἐρριζωμένων, absolute. *Musculus.*—Or, ἐρριζωμένοις, to agree with ὑμῖν. *P. Junius.*—Rather join ἐρριζωμένοι καὶ τεθεμελιωμένοι with ἵνα ἐξισχύσῃτε καταλαβέσθαι, which follows; ἵνα being transposed, as John xiii. 29. Rom. xi. 31. 1 Cor. ix. 15. 2 Cor. ii. 4. Gal. ii. 10. *Photius, Beza, Grotius, Stolberg, de Solæcismis, p. 30. Bengelius, and the English Version.*

18. ἐξισχύσει] This word, which does not frequently occur, is to be met with in the *Wisdom of Syrach*, chap. vii. 6. οὐκ ἐξισχύσεις ἐξάραι ἀδικίας. *Br. BARRINGTON.*

19. γινῶναι τε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην] 1. ὑπερβάλλουσαν is scarce used with a genitive. 2. How should they be able to know what is said, in terms, to *exceed all knowledge*? Let, therefore, τῆς γνώσεως be joined with ὕψος, to which a genitive is wanting; then will follow γινῶναι τε—ἀγάπην τοῦ Χριστοῦ. *Er. Duæ*, p. 25.—ὑπερβάλλουσα πᾶσα τῆς συμμετρίας, *Arist. de Rep.* l. iii. is cited by *Beza*, and other authorities are in *Stephens*.—*Cognoscere quam omnem cognitionem excedat amor Christi.* *Castelio.*

## CHAPTER IV.

1. τῆς κλήσεως ἧς ἐκλήθητε,] More natural to say εἰς ἣν or ἣ ἐκλήθητε: But it is the Attic construction, the relative in the same case as the antecedent. *MARKLAND.*

2. Μετὰ πάσης ταπεινοφροσύνης—ἀνεχόμενοι ἀλλήλων.] Read ἀνεχομένους, to agree with ἡμᾶς in the foregoing verse, and for the same reason for σπουδάζουτες read σπουδάζουτας, ver. 3. *P. Junius.*—There is no need of such a change. The text is perfectly right and grammatical, if we place a full stop at ἐκλήθητε; and suppose the imperative ἔστω to be understood before ἀνεχόμενοι. *With all lowliness and meekness, BE FORBEARING TOWARDS* (that is, *forbear*) *one another in love.* *Dr. OWEN.*

8. Διὸ λέγει.] Either ἡ γραφή is understood, or λέγει is put for λέγειαι. The same phrase occurs again chap. v. 14. *Jam.* iv. 6. *Dr. OWEN.*

9, 10. Τὸ δὲ, ἀνέβη, κ. τ. λ.] These two verses, being a kind of comment on the preceding quotation, should be included in a parenthesis.

*Dr. OWEN.*

15. ἀληθεύοντες δὲ ἐν ἀγάπῃ,] Some connect ἐν ἀγάπῃ αὐξήσωμεν. *Estius.*

16. συμβιβάζομενον διὰ πάσης ἀφ᾽ ἧς τῆς ἐπιχορηγίας] Placing a comma at συμβιβάζομενον, connect διὰ πάσης ἀφ᾽ ἧς with τὴν αὐξήσιν τοῦ σώματος ποιῶνται, *In whom the whole frame joined together and compacted, RECEIVES INCREASE of the body FROM EVERY connexion of supply by an operation proportionate to each part or member, for the building up of itself in love.* *Bengelius.*—Τοῦ σώματος is rejected as superfluous, by *S. Battier*, *Bibl. Brem.* c. viii.

20. Ὑμεῖς δὲ οὕτως ἐμάθετε τὸν Χριστὸν] F. with a stop at οὕτως. *But it is not so with you: ye have learnt Christ; for ye have heard him,* &c. Beza, Gataker, Adver. Sacr. l. i. c. 3. op. p. 183. and Cinnus, c. 17. op. p. 575.

21. εἶγε αὐτὸν ἠκούσατε] ΑΥΤΟΥ. Anonym. in Curcell.

22, &c. ἀποθέσθαι—ἀνανεῶσθαι—ἐνδύσασθαι] Some Interpreters consider these *infinitives* as *imperatives*; and refer to Rom. xii. 15. Others connect them with λέγω, καὶ μαρτύρομαι, ver. 17. which are to be here repeated. Others again suppose them to depend on the verb ἐδιδάχθητε, ver. 21. But as that construction would exclude the pronoun ὑμᾶς, I would rather refer them to ἐμάθετε, ver. 20. and supply thus: *Ye have not so learned Christ, seeing &c. but ye have learned, [δὲ] ἀποθέσθαι ὑμᾶς κ. τ. λ. that ye ought to put off the old man &c.* Raphelius thinks, that nothing more is wanting to make out the construction, but only supposing the particle ὡς to be understood before ἀποθέσθαι. Dr. OWEN.

26. Ὅργιζεσθε, καὶ μὴ ἀμαρτάνετε.] If ὀργιζεσθε was imperative, and a commendable anger was commanded, why is it added that the sun should not go down on it? Read then Ὅργιζεσθε, interrogatively: *Are ye angry? yet sin not.* Καὶ, tamen, as John i. 10. 1 Cor. v. 10. Philip. i. 18. Beza, Grotius.

Ibid. "Let not the sun go down upon your wrath." This precept is in Plutarch, and has been already quoted by Wetstein. See Homer, A. ver. 81.

Εἴπερ γὰρ τε χόλον γε καὶ αὐτῆμαρ καταπεψη. WESTON.

28. κοπιᾶτω, ἐργαζόμενος τὸ ἀγαθὸν ταῖς χερσίν, ἵνα ἔχη] Ἐργάζεσθαι τὸ ἀγαθὸν is *to do good, to be beneficent*, as Gal. vi. 10, ὡς καιρὸν ἔχομεν, ΕΡΓΑΖΟΜΕΘΑ ΤΟ ΑΓΑΘΟΝ πρὸς πάντας, *as we have opportunity, let us do good to all men*, which sense does not fully suit this place. Perhaps therefore we should read ἐργαζόμενος τὸν ΑΠΤΟΝ ταῖς χερσίν, *earning his BREAD with his hands*; as, ἐργάζεσθαι τὴν βρῶσιν, John vi. 27. ἵνα μετ' ἡσυχίας ΕΡΓΑΣΟΜΕΝΟΙ ΤΟΝ ΕΑΥΤῶΝ ΑΠΤΟΝ ἰσθιῶσι, 2 Thess. iii. 21. Tourp, Addenda in Theocritum, vol. II. p. 399.—D. Heinsius, by the way, says ἐργάζεσθαι βρῶσιν, alienum Græcis auribus videtur; but ἐργάζεσθαι βίον, and χρήματα, etiam elegantiores Græci dixerunt.

Ibid. ἐργαζόμενος τὸ ἀγαθὸν ταῖς χερσίν, ἵνα ἔχη μεταδιδόναι] F. Place τὸ ἀγαθὸν after χερσίν, *working with his hands, that he may have GOOD THINGS TO GIVE*; ἐργάζομαι neuter, as 1 Cor. iv. 12. 1 Thess. iv. 11. ἀγαθὸν, riches, as 2 Cor. ix. 8. ἵνα out of its place, as Eph. iii. 18, &c. Ep. Duac, p. 26.—But ἐργαζόμενος τὸ ἀγαθὸν, as βίον εἰργασάμενον—ταῖν χερσίν ταῖν ἱμαντοῦ. Andoc. Orat. i. p. 245, apud Wolfium.

29. ἀλλ' εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας] Our Version renders, *To the use of edifying*, which in Greek should be πρὸς χρείαν τῆς οἰκοδομῆς. Castelio: *sed si quæ bona est ad instructionem, quæ sit opus ut auditoribus beneficium conferat*: which sense can hardly be made out of the words. Read πρὸς οἰκοδομὴν ΤΗΣ ΧΡΙΣΤΟΥ ΕΚΚΛΗΣΙΑΣ, the common reading being corrupted from the contraction of the words. A friend of Mr. Fawkes, in his Bible.—Others understand it, *for the purpose of edification*, that it may be *beneficial* to the hearer.

Ibid. “To the use of edifying;” translate, “but whatsoever word shall be good for the edifying of the business, or matter.” Compare Acts vi. 4. χρείας, business. WESTON.

Ibid. ἀλλ' εἴ τις ἀγαθὸς κ. τ. λ.] Here ἀγαθὸς stands in opposition to σαπρὸς, as Matt. vii. 17, 18. Instead of πρὸς οἰκοδομὴν ΤΗΣ ΧΡΕΙΑΣ, we have in five of our principal MSS. ΤΗΣ ΠΙΣΤΕΩΣ; which reading several of the Fathers adopted; for no other reason, I believe, but that they could make no sense of the present text: and doubtless, as it now stands, it is no easy matter to make any thing of it. Let us try then, what may be done by a small variation. It is said of Pericles (see Plutar. vol. i. p. 156. C. ed. Francof.), that whenever he went to speak in public, he prayed to the gods, that no word, ῥῆμα μηδὲν, might slip from him, πρὸς τὴν προκειμένην χρείαν ἀνάρμοστον, *unsuitable to the point and occasion*. Now the principal point with a Christian must be, to speak to *edification*. Hence I am inclined to think, that St. Paul originally wrote ἀγαθὸς πρὸς τὴν χρείαν; which last word somebody explained in the margin by οἰκοδομὴν: and when this marginal reading was afterwards taken into the text, it caused the original χρείαν; for construction-sake, to pass from the *accusative* into the *genitive* case. Instances of such changes are often to be seen among the various lections. But I must not omit to observe, that for τῆς χρείας the Syriac Interpreter seems to have read εὐχρηστος, *ædificationi accommodatus*. Dr. OWEN.

## CHAPTER V.

4. ἢ εὐτραπέλεια, τὰ οὐκ ἀνήκουα] Remove the comma after εὐτραπέλεια, and understand κατὰ τὰ οὐκ ἀνήκουα. So that *jesting* is not forbidden, but restrained to its proper object. Luther, Schmidius.

9. καρπὸς τοῦ Πνεύματος] Several copies have τοῦ φωτός, *the fruit of the light*. A phrase, which, however approved, sounds odd, and is unparalleled.

unparalleled. I suspect, indeed, that this whole parenthetical verse was originally a marginal gloss. *Dr. OWEN.*

13. Τὰ δὲ πάντα ἐλεγχόμενα, ὑπὸ τοῦ φωτὸς φανεροῦται.] Without the comma: *all things reprov'd by the light are made manifest.* Piscator, Knatchbull.—And better if what follows ran in this order, τὸ γὰρ πᾶν φανερούμενον. *Dr. MANGY.*

14. Διὸ λέγει &c.] This verse from Isai. lx. 1, added by some one from the margin, as many other passages have been. *Scaligerana*, p. 136.—Cited out of an apocryphal piece of the prophet Jeremy, as we are told by G. Syncellus in Chron. p. 27. A. *Allix, Judgment of the Jewish Church against the Unitarians*, p. 17.

16. ἐξαγοραζόμενοι τὸν καιρὸν,] *purchasing the opportunity*, or getting time at the expence of wise circumspection and cautious forbearance. The following quotation from Plutarch will perhaps throw some light upon this passage: “When Sertorius, in his retreat to Spain, was stopped by the inhabitants of the mountains with a demand of toll for his passage, he readily gave them what they asked; and when his attendants expressed their indignation at the baseness of his compliance, he told them, That he paid little regard to what was only base in appearance; that *time* and *opportunity*, of all things the most precious to men in great pursuits, must be *purchased*; μικρὰ φροντίσας τοῦ δοκοῦντος αἰσχροῦ, καὶ καιρὸν ἀνεῖσθαι, φήσας, οὗ σπανιότερον οὐδὲν ἀνδρὶ μεγάλων ἐπιμεμένω.” Plutarchi Vitæ, p. 310. ed. 4to. *WESTON.*

19. λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις] Connect it, λαλοῦντες ἑαυτοῖς, ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς ᾄδοντες. *P. JUNIUS.*

22. γυναῖκες—ὑποτάσσεσθε, ὡς τῷ Κυρίῳ] Perhaps supply, as the context leads, ὡς [ἡ ἐκκλησία] τῷ Κυρίῳ. *Dr. MANGY.*

24. Place a comma after ἀνδράσιν, that ἐν παντὶ may apply to both parts of the sentence. *Dr. OWEN.*

30. ἐκ τῆς σαρκὸς αὐτοῦ, &c.] By what grammar, or in what sense, can we be said to be μέλη Ἐκ τῆς σαρκὸς αὐτοῦ &c.? Probably therefore a marginal addition from Gen. ii. 23. It is wanting in the Alex. and Colb. 7. MSS. as also in the Æthiopic and Coptic Versions. *Dr. OWEN.*

32. μυστήριον] *Secret design.* *MEDE.*

33. ἡ δὲ γυνή, supply ὁράτω, ἵνα &c. *Dr. OWEN.*

## CHAPTER VI.

2, 3. Τίμα τὸν πατέρα &c.] The reason, why children should obey their parents, the Apostle had given before: τοῦτο γάρ ἐστι δίκαιον. And as *obedience* is not in the Gospel so particularly enforced by *temporal* promises, I have some suspicion that this commandment, and the reflection embodied in it, may have been originally a marginal gloss. Compare Col. iii. 20, 21. *Dr. OWEN.*

2. πρώτη] Qu. ἡ πρώτη. But the Article is omitted before this word elsewhere. *MARKLAND.*

7. μετ' εὐνοίας δουλεύοντες τῷ Κυρίῳ] Or, connect ποιούνης τὸ θέλημα τοῦ Θεοῦ ἐκ ψυχῆς μετ' εὐνοίας. *Theophylact.*

12. οὐκ ἔστιν ἡμῖν ἡ μάχη] The Alexandrian and three other MSS. together with the Syriac, Arabic, and Æthiopic Versions, read ἡμῖν; which seems to be more conformable to the context. *Dr. OWEN.*

*Ibid.* πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις] *F.* πρὸς τὰ ΠΝΕΥΜΑΤΑ, as *Syr.* τῆς πονηρίας ἐν τοῖς ΥΠΟΥΡΑΝΙΟΙΣ, *against wicked spirits UNDER HEAVEN.* *Hieron. Augustin. Erasmus, Beza, Grotius, &c.*

13. ἀναλάβετε τὴν πανοπλίαν τοῦ Θεοῦ,] Polybius's description of the *Roman πανοπλία* (*lib. vi. c. 21.*), though not quite so full and particular as the account here given of the *divine πανοπλία*, may yet contribute not a little to the more clear illustration of it. *Dr. OWEN.*

14. See Homer, *Iliad* iii. 330, &c.

16. ἐπὶ πάντιν] *After all, besides all.* *Gosset.* — Add, *upon all these.* *DODDRIDGE.*

*Ibid.* δυνήσεσθε πάντα τὰ βέλη—σβέσαι.] Not unlike this is an expression of *Orpheus*:  
Ἔισεται ἡδ' ὄφρα ἰὼν σβέσαι.

*De Lapidibus Procem. ver. 49.* *Dr. OWEN.*

17. περικεφαλαίαν τοῦ σωτηρίου] Read, περικεφαλαίαν ΕΛΠΙΔΑ τοῦ σωτηρίου, as it is expressed 1 *Thess. v. 8.* *Dr. MANGEY.*

18. διὰ πάσης προσευχῆς] *F.* προσοχῆς, *with all ATTENTION and prayer.* *Dr. MANGEY.*

19. δοθείη] Better, with many MSS. δοθῆ. *MARKLAND.*

*Ibid.* τοῦ στόματός μου ἐν παρρησίᾳ] Connect ἐν παρρησίᾳ γνωρίζαι, *make known with confidence.* *Ed. Steph. & Estius, Bengelius.*

22. ἵνα γνῶτε τὰ περὶ ἡμῶν, καὶ παρακαλέση, κ. τ. λ.] *Aldus's MSS.* read ἵνα γνῶτε τὰ περὶ ὑμῶν. This lection is clearly more consonant to the purpose for which Tychicus was sent, and is confirmed by Col. iv. 8.

*Bp. BARRINGTON.*



## EPISTLE TO THE PHILIPPIANS.

## CHAPTER I.

2. "TO die is gain." Read this sentiment in the mouth of Antigone, who thought, that to die before the time was gain, when under the pressure of calamity. ver. 468, 470. WESTON.

3, 4. Εὐχαριστῶ τῷ Θεῷ μου ἐπὶ πάντῃ τῇ μνηίᾳ ὑμῶν, πάντοτε ἐν πάσῃ δεήσει—τὴν δεήσιν ποιούμενος] What language is this, ἐν πάσῃ δεήσει τὴν δεήσιν ποιούμενος? and μετὰ χαρᾶς δεήσιν ποιούμενος? and ἐπὶ πάντῃ τῇ μνηίᾳ ὑμῶν? I would read thus: Εὐχαριστῶ τῷ Θεῷ μου (ἐπὶ πάντῃ τῇ ΔΕΗΣΕΙ ΜΟΥ πάντοτε ὑπὲρ πάντων ὑμῶν μετὰ χαρᾶς τὴν ΜΝΗΙΑΝ ποιούμενος) ἐπὶ τῇ κοινωνίᾳ &c.—I give thanks to my God (always in every prayer for all men, mentioning with joy you in particular) for your liberality to the gospel. See 1 Thess. i. 2. and Eph. i. 16. *Ep. Duæ*, p. 28.—But ἐπὶ πάντῃ τῇ δεήσει μου is scarce conformable to St. Paul's style elsewhere, who uses ἐπὶ with a dative when it signifies *for*, or *on account of*, but with a genitive when it signifies *in*. See Rom. i. 10. 1 Thess. i. 2. *J. Peirce*, of Exon, in loc.

4. πάντοτε ἐν πάσῃ δεήσει] Leave out πάντοτε, as it needlessly abounds.

*Ep. LAW.*

7. διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς, ἔν τε τοῖς δεσμοῖς μου,—συγκοινωνούς μου τῆς χάριτος πάντας ὑμᾶς ὄντας.] Criticks and Commentators have considered με in this passage to be the Accusative governing ἔχειν; which I conceive to be ὑμᾶς. The sense is much improved by this construction. The collocation of the words, as they stand, arises from the following ones, συγκοινωνούς μου τῆς χάριτος agreeing with ὑμᾶς. See a similar construction Heb. x. 2. *Ep. BARRINGTON.*

11. πεπληρωμένοι καρπῶν δικαιοσύνης] Read with some MSS. καρπὸν, as in Col. i. 9, ἵνα πληρωθῆτε τὴν ἐπιγνώσιν. *Repleti fructu justitiæ.*

*Bengelius* in *Gnomon.*

13. Connect ἐν Χριστῷ, not, as in our Version, with δεσμοῖς μου, but, with φανεροὺς γενέσθαι. *So that my bonds appear, or are known, to be, not for any crime of my own, but for the gospel of Christ.* *Peirce* of Exon.

14. τοὺς πλείονας τῶν ἀδελφῶν ἐν Κυρίῳ, πεποιθότας τοῖς δεσμοῖς μου] Connect ἐν Κυρίῳ with πεποιθότας τοῖς δεσμοῖς μου, not *many of my brethren in the Lord*, but *taking courage in the Lord by my bonds*.

Bengelius in Gnomon.

Ibid. περισσοτέρως τολμᾶν ἀφόβως τὸν λόγον λαλεῖν.] Connect περισσοτέρως with what precedes: *waxing abundantly more confident by my bonds, durst to speak the word without fear*.

Dr. MANGEY, MARKLAND.

Ibid. τὸν λόγον λαλεῖν.] Several Copies, Versions, and Editions, read τὸν λόγον τοῦ Θεοῦ λαλεῖν. But see Gal. vi. 6. Ephes. vi. 19. 1 Tim. v. 17. 2 Tim. iv. 2. where λόγος alone stands for λόγος τοῦ Θεοῦ. Dr. OWEN.

16. Οἱ μὲν ἐξ ἐριθείας τὸν Χριστὸν καταγγέλλουσιν] Insert a comma at ἐριθείας, as there is at ἀγάπης in the next verse. *The one out of contention, preach Christ not sincerely—The other out of love, knowing &c.*

MARKLAND.

21. Ἐμοὶ γὰρ τὸ ζῆν, Χριστός· καὶ τὸ ἀποθανεῖν, κέρδος.] Distinguish so that Χριστός may be the subject of both members, and κέρδος the predicate of both: Ἐμοὶ γὰρ τὸ ζῆν, Χριστός, καὶ τὸ ἀποθανεῖν, κέρδος, *For Christ to me both in life and death is gain*; so understood by Pagninus, Beza, Calvin, Gomarus, and Gataker on Marcus Antoninus, ix. § ult.—But in this sense the Apostle would have written Ἐμοὶ γὰρ Χριστός, ΚΑΙ τὸ ζῆν ΚΑΙ τὸ ἀποθανεῖν, κέρδος, as is observed by Wolfius, Cur. Crit. See Gal. ii. 20.—For Χριστός, F. χρησθόν, *To me to live is good, and to die is gain*.

Dr. MANGEY.

22. Εἰ δὲ τὸ ζῆν ἐν σαρκί, τοῦτό μοι καρπὸς ἔργου· καὶ τί αἰρήσομαι οὐ γνωρίζω.] Refer οὐ γνωρίζω to both parts of the sentence: *Whether to live in the flesh is worth while, and what I should chuse, I know not*. Beza.—τί is *whether of the two*. MARKLAND.

23. τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι] It may be questioned, if ἐπιθυμίαν εἰς τὸ ἀναλῦσαι be Greek (see 2 Chron. viii. 6.); and as some MSS. leave out εἰς, I would read τὴν ἐπιθυμίαν ἔχων ΤΟΥ ἀναλῦσαι, especially as O is often written for ΟΥ in old MSS. *Ep. Duæ*, p. 28.—See before ver. 9, 10, πάση αἰσθήσει Εἰς τὸ δεξιμάζειν ὑμᾶς τὰ διαφέροντα, *in every sense to prove the things that differ*, as it should be pointed. Mark xiv. 55, ἐξήτουν μαρτυρίαν Εἰς τὸ θανατῶσαι. Luke v. 17, δύναμις Εἰς τὸ ἰᾶσθαι αὐτούς. MARKLAND.

Ibid. πολλῶ μᾶλλον κρεῖσσον] This should be closer connected with the foregoing clause: *having a desire to depart; and to be with Christ, which latter is far better*. Bengelius.

25. εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως.] Perhaps, εἰς τὴν ὑμῶν χαρὰν καὶ προκοπὴν τῆς πίστεως. For such is the order of the words in the *Syriac Version*; and we had before in this very chapter, ver. 12, εἰς προκοπὴν τοῦ εὐαγγελίου. *Dr. OWEN.*

28. καὶ μὴ πτορούμενοι ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων.] Include these words in a parenthesis: ἤτις refers to πίστει in the preceding verse. *GOSSET.*

28, 29. ἤτις—πάσχειν.] These words should be in a parenthesis.

*MARKLAND.*

29. ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ] F. ἐχαρίσθη ἸΗΣΟΥ Χριστοῦ, *it is given by Christ.* *Dr. MANGEY.*

30. τὸν αὐτὸν ἀγῶνα ἔχοντες,] This must be connected with μὴ πτορούμενοι ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων, ver. 28, the intermediate words being in a parenthesis. *And in nothing startled by your opposers—having the same conflict which ye saw in me &c.* *Bengelius in Gnomon.*

## CHAPTER II.

1. σπλάγχνα καὶ οἰκτιρμοί,] The *Reuchlin MS.* and the *Vulgate* read here σπλάγχνα οἰκτιρμοῦ, in conformity with the two preceding members of the sentence. And the like phrase occurs again below, Col. iii. 12.—But no change should be made. *Dr. OWEN.*

2. ἵνα τὸ αὐτὸ φρονῆτε,—σύμφυχοι, τὸ ἐν φρονοῦντες.] The *Alexandrian* and two other MSS. read αὐτὸ instead of ἐν: from whence, as well as from the internal evidence, a doubt has arisen in my mind, whether the whole expression, τὸ ἐν or τὸ αὐτὸ φρονοῦντες be not a marginal explanation.

*Br. BARRINGTON, MARKLAND.*

3. Μηδὲν κατὰ ἐρίθειαν, scil. ποιοῦντες; which seems to be so necessary, that I can scarce help thinking it was somehow dropt. *Dr. OWEN.*

4. Μὴ τὰ ἑαυτῶν &c.] Elliptically for μὴ μόνον τὰ ἑαυτῶν &c. So likewise John xiii. 10. Rom. iv. 9. 1 Tim. v. 23. and 1 John iii. 18. *Dr. OWEN.*

5. Τοῦτο γὰρ φροεῖσθαι &c.] Is not this a singular phrase? and, expressed at full, would it not have been τοῦτο γὰρ φρόνημα εἶδω ἐν ὑμῖν, ὁ καὶ, &c.? *Dr. OWEN.*

8. ἐταπείνωσεν ἑαυτὸν, γενόμενος ὑπήκοος, μέχρι θανάτου] Join μέχρι with ἐταπείνωσεν, not with ὑπήκοος. *Bengelius in Gnomon.*

11. Κύριος Ἰησοῦς Χριστός,] The article ὁ seems to have been dropt before Ἰησοῦς. *Dr. OWEN.*

12. μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε] Connect μετὰ φόβου with ὑπηκούσατε, which goes before: *As you have always obeyed me with humility and concern, I recommend to you to promote each other's welfare.* For this sense of σωτηρία, see Acts vii. 25. xxvii. 34. 2 Cor. i. 6. Phil. i. 19. And for μετὰ φόβου, see 1 Cor. ii. 3. Eph. vi. 5. and especially 2 Cor. vii. 25. *J. Peirce*, of Exon.—Though σωτηρία may, and sometimes does, signify *welfare*; yet here it is more natural to understand it in its common acceptation. *Dr. OWEN.*

13. ἐνεργῶν ἐν ὑμῖν—ὑπὲρ τῆς εὐδοκίας] Rather, ὄπιον τῆς εὐδοκίας, *worketh in you by his good pleasure.* *Dr. MANGEY.*

Ibid. ἐνεργῶν—καὶ τὸ θέλει καὶ τὸ ἐνεργεῖν] This repetition of the same verb the Apostle would hardly have used: Perhaps, καὶ τὸ ΕΠΙΤΕΛΕΙΝ, as the Vulgate, *qui operatur in vobis & velle & PERFICERE.* See 2 Cor. viii. 11. *Ep. Duæ*, p. 28, 29.—So ἐνέργειαν τὴν ἐνεργουμένην, Col. i. 29: and see Phil. i. 4. Matt. viii. 22. Gen. xxxix. 22.—But qu. if it should not be thus distinguished, ver. 13, καὶ τὸ θέλει καὶ τὸ ἐνεργεῖν. Ὑπὲρ τῆς εὐδοκίας πάντα ποιῆτε, χωρὶς &c. *that he may work in you both to will and to do: Out of good will do all things without murmuring, &c.* *MARKLAND.*

15. ἐν οἷς, scil. ἀνθρώποις, which, though not expressed, is virtually comprehended in the word γενῶς. *Dr. OWEN.*

17. ἀλλ' εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ &c.] Distinguish, ἀλλ' εἰ καὶ σπένδομαι, ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν χαίρω.—*In the sacrifice and ministry of your faith I joy and rejoice with you all.*

*P. Junius, apud Wetstein.*

19. ἵνα κἄγὼ εὐψυχῶ] F. With ed. Plantin. ἐμψυχῶ, *that I also may be refreshed.* Grotius. *Alexandrian MS. ἐκψυχῶ.*

Ibid. ἵνα κἄγὼ] The word κἄγὼ plainly shews, that to make out the sense, there is a large ellipsis to be previously supplied. The sentence, drawn out at full length, would run thus: ἵνα εὐψυχῆτε, γνώτες τὰ περὶ ἐμοῦ, κἄγὼ εὐψυχῶ, &c. Such contracted language is familiar to St. Paul; and the reader can never be too attentive to it. *Dr. OWEN.*

25. ὑμῶν δὲ ἀπόστολον, καὶ λειτουργὸν τῆς χρείας μου.] Vestrum autem apostolum, & mei muneris vicarium. *Castelio.*

## CHAPTER III.

1. τὰ αὐτὰ γράφειν] i. e. *It is not troublesome to me to write the SAME THINGS*, which I committed to Epaphroditus.—Or, perhaps, ταῦτα, *to write THESE things* which follow. *J. Peirce*, of Exon.—Ταῦτα is the reading of the *Augiens.* and *Bærner.* MSS. *Dr. OWEN.*

Ibid. γράφειν ὑμῖν] The pronoun ὑμῖν may well be spared here. It is wanting in five MSS. *Dr. OWEN.*

2. τὴν κατατομὴν—*the concision.* Spoken contemptuously, because they *rent* the church, Rom. xvi. 17. and in derogation of περιτομὴν, in which they gloried. *Dr. OWEN.*

5. περιτομῇ ὀκταήμερος,] *Under circumcision, when eight days old.* Piscator, Homberg.—The Thing is put for the Person, περιτομῇ for περιτμηθεὶς τῇ ὀγδόῃ ἡμέρᾳ. So πρεσβεύματ' for πρέσβεις, Eurip. Supplic. 173. See on Athen. l. ix. p. 30. παρθένους χεῖρας for παρθενικὰς, Eurip. Suppl. 270. See Markland in locis Euripid. citatis, & 870.

Ibid. Ἑβραῖος ἐξ Ἑβραίων] An Hebrew *born* of Hebrews. Lysias, Orat. 12. ὅτι δούλος, καὶ ἐκ δούλων ἐστίν.—Andocides, Orat. I. ἀγαθὸν ἐξ ἀγαθῶν ὄντες. *GOSSET.*

9. τὴν ἐκ Θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει.] Theodoret connects with what follows: ἐπὶ τῇ πίστει τοῦ γινῶναι αὐτὸν, *that by faith I may know him.*

10. Τοῦ γινῶναι αὐτὸν,] I take τοῦ γινῶναι to stand as a *gerund*, or verbal substantive of the genitive case after δικαιοσύνην in the preceding verse. Much such another construction we have ver. 21. κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν, *according to the working whereby he is able, &c.*

*Peirce*, of Exon.

14. ἐν δὲ—διώκω] *This one thing I pursue*,—the intermediate words parenthetical; better than Beza and our Version, *this one thing I do*, joining it with ver. 13.

Ibid. After ἐν δὲ, supply πράττω, or ποιῶ, as chap. ii. 3. It makes the text clearer, and the sense more perfect. *Dr. OWEN.*

15. Ὅσοι οὖν τέλειοι, τοῦτο φρονῶμεν] F. τὸ αὐτὸ. Beza.—Or, connect τοῦτο φρονῶμεν with τῷ αὐτῷ σιτοιχεῖν κανόνι, in ver. 16, the intermediate words in a parenthesis: *As many as are perfect, let us be THUS minded—to walk by the same rule, and to think the same thing. If you differ from one another in any thing, except in such as you have been fully instructed in, God shall reveal it.* *J. Peirce*, of Exon.—Or, *As many of*  
us

us as are perfect, let us think of this one thing, mentioned ver. 24; and if any of you think otherwise than those that are perfect, even that God shall reveal to you. Bengelius.

15. καὶ εἴ τι ἑτέρως φρονεῖτε] F. καὶ εἰ ETI ἑτέρως—Let us, as many of us as are perfect, be thus minded; and if you are STILL otherwise minded, God shall teach you. D. Heinsius.

16. τῷ αὐτῷ σιτοιχεῖν κανόνι,] The Alexandrian and other MSS. omit κανόνι, and so the two clauses correspond, τῷ αὐτῷ σιτοιχεῖν, τὸ αὐτὸ φρονεῖν. It was inserted from Gal. vi. 16. Mill, Bengelius in Gnomon.—The Infinitives, σιτοιχεῖν and φρονεῖν, depend on δεῖ ἡμᾶς understood. Dr. OWEN.

18, 19, should be placed in a parenthesis. Dr. OWEN.

20. ἐξ ὧ] Two MSS. to avoid a supposed solecism, read ἐξ ὧν. But ἐξ ὧ, scil. τόπου, is perfectly right. We have the same construction, Matt. ii. 9. Luke xxiv. 28. Dr. OWEN.

20. "Conversation;" translate "citizenship." WESTON.

21. εἰς τὸ γενέσθαι αὐτὸ] These words, wanting in four capital MSS. are thought by some to have been originally a marginal supplement. But, in fact, the construction could never be right without them. Dr. OWEN.

#### CHAPTER IV.

1. ἀδελφοί μου, ἀγαπητοὶ καὶ ἐπιπόθητοι, χαρὰ καὶ στέφανός μου,—ἀγαπητοί.] What a multitude of endearing words has the Apostle here crowded together! Judge hence of the tenderness of his heart, and of the ardour of his affection. Dr. OWEN.

3. Καὶ ἔρωτῶ] Better perhaps, Ναὶ ἔρωτῶ καὶ σὲ, which is the reading of above thirty MSS. Dr. OWEN.

4. Χαίρεις ἐν Κυρίῳ πάντοτε· πάλιν ἔρω, χαίρεις.] That the sentence may rise stronger after πάλιν ἔρω, connect πάντοτε with the latter χαίρεις; Rejoice in the Lord; I say, ALWAYS rejoice. So Gal. i. 8, If an angel preach any other gospel than that which we have preached; I say AGAIN, any other gospel than that you have RECEIVED. Gal. v. 2, 3, I SAY unto YOU— I TESTIFY again to EVERY MAN, &c. I say, that if you be circumcised, Christ shall profit you nothing— I testify AGAIN, that ye are debtors to the WHOLE LAW. Bengelius.

5. Τὸ ἐπιεικῆς] I would rather translate equity than, as in our Version, moderation. Aristotle, in his Ethicks, affixes this sense to the term:

Τὸ

Τὸ ἐπιεικὲς, δίκαιον μὲν ἐστίν, οὐ τὸ κατὰ τὸν νόμον δὲ, ἀλλ' ἐπανόρθωμα νομίμου δικαίου, cap. ii. lib. 6. Acts i. 12, σαββάτου ἔχον ἰδόν. F. ἀπεχόν.  
Bp. BARRINGTON.

11. Οὐχ ὅτι καθ' ὑπόρησιν λέγω] F. οὐχ, ὅτι καθυπέρησα, λέγω, *I say not this, because I WAS IN WANT.* H. Steph. Præf. 1579.—For ὅτι, with the Vulgate, read ὡς, *non QUASI propter penuriam dico.* Piscator.

Ibid. ἔμαθον, ἐν οἷς εἰμι, &c.] The Atticks, for brevity or ornament sake, often leave out, before the subjunctive article, the word ἐκεῖνος, together with the substantive belonging to it. And so does the Apostle in this place; for the sentence completed would run thus: ἔμαθον, ἐν ἐκείναις, scil. κλίμασιν, ἐν οἷς εἰμι, αὐτάραχης εἶναι. See the like construction Heb. v. 8. The same is to be found in Xenophon: ἀπέχονται τε ἂν ἂν αὐτὰς ἀπειργασί— which drawn out at length would run in this manner: ἀπέχονται τε ἀπ' ἐκείνων χωρίων ἀφ' ὧν &c. Cyrop. lib. i. p. 2. ed. Hutch. 8vo. Dr. OWEN.

15. ὅτε ἐξῆλθον is put for ὅτε ἂν ἐξῆλθον, and that for ἂν ἐξέλθοιμι. *When I was departing from Macedonia.* Peirce, of Exon.

19. πληρώσει πάσαν χρείαν ὑμῶν κατὰ τὸν πλοῦτον αὐτοῦ ἐν δόξῃ ἐν Χριστῷ] ἐν δόξῃ between commas, not *in glory by Jesus Christ*, but *shall supply your need with glory, according to his riches in Jesus Christ*, or, *according to his riches shall GLORIOUSLY supply YOUR need BY Jesus Christ.* Castelio.

## EPISTLE

TO THE

## COLOSSIANS, OR COLASSIANS.

### CHAPTER I.

2. ΚΟΛΟΣΣΑΙΣ] Read Κολασσαῖς, as it is called in the old Geographers and in the Syriac Version, and the most ancient MSS. of the Greek Testament. The mistake of writing it *Colossæ*, which crept into the printed editions, might arise originally from hence, that some, who are taken notice of even by Erasmus, looked for this city in the isle of Rhodes; and derived the name from the celebrated *Colossus*. Michaelis, Introd. Lect. § cxxxvi. p. 349.

2. ἐν Κολοσσαῖς] So Wetstein, Mill, &c. But I would rather keep to the other reading (ἐν Κολοσσαῖς) as being more conformable to the orthography of the antient Greek writers, Herodotus, Xenophon, Strabo, &c. *Dr. OWEN.*

3. πάντοτε περὶ ὑμῶν προσευχόμενοι.] Connect πάντοτε with εὐχαριστοῦμεν, as Eph. i. 15, 16. 1 Thess. i. 2. 2 Thess. i. 3. *Piscator.*—Rather with προσευχόμενοι, as ver. 9. Rom. i. 10. Phil. i. 4. *Peirce, of Exon. Bengelius.*

9. ἵνα πληρωθῆτε τὴν ἐπίγνωσιν τοῦ θελήματος] F. Εἰς τὴν ἐπίγνωσιν, as ver. 10, αὐξανόμενοι εἰς τὴν ἐπίγνωσιν.—Οἱ, πληρώσθητε τὴν ἐπίγνωσιν.

*Dr. MANGEY.*

12. τῷ ἱκανώσαθι ἡμᾶς εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτί.] F. τῷ ΚΑΙΝΩΣΑΝΤΙ ἡμᾶς, who has RENEWED us to a participation, &c. R. Bentley, apud Wetstein.—By a comma at ἡμᾶς, and ἁγίων, connect ἱκανώσαθι with ἐν τῷ φωτί, has by the illumination made us to be partakers of the inheritance; ἐν, by, as 1 Cor. i. 30. 2 Cor. v. 19. 21. xiii. 19. Gal. i. 16. v. 25. Eph. iii. 21. *Dr. MANGEY.*

Ibid. εἰς τὴν μερίδα τοῦ κλήρου] This phrase has an obvious reference to the division of the land of Canaan, and to the portion which fell by lot to each tribe. *Dr. OWEN.*

14. Ἐν ᾧ ἔχομεν κ. τ. λ.] This verse should be read in a parenthesis. The mentioning our being translated or delivered out of the kingdom of darkness gave occasion to this thought of the Apostle. From thence in a parenthesis he is led to specify how that deliverance was effected. The allusion is manifest. As the children of Israel were delivered from Egyptian darkness or bondage by the blood of the paschal lamb, so are we Christians from present and future misery by the blood of Christ. *Bp. BARRINGTON.*

15. πρωτότοκος πάσης κτίσεως] F. Read in the sense St. Paul most probably meant πρωτοτόκος, the first producer of every creature. Isidore, iii. 31. Erasmus.—In the common acceptation of the words, the first-born of every creature, or of the whole creation, we seem to place Christ in the number of the creatures.—But with the best Interpreters understand this of the new creation by Christ's preaching the Gospel, when, in the dispensation of the fulness of times, God gathered together in one all the things in Christ, both which are in heaven, and which are on earth, even in him, Eph. i. 10. and see ii. 10. 15. iii. 9. iv. 24. It is not here said πάντα, as John i. 3. but ΤΑ πάντα, all the things now spoken of angels and men. *Wetstein.*

18. κεφαλή τοῦ σώματος τῆς ἐκκλησίας,] Place a comma after σώματος, that ἐκκλησίας may stand in apposition with it. See ver. 24. *Dr. OWEN.*



21. *νυνὶ δὲ ἀποκατήλλαξεν,*] *You being alienated, YET now he hath reconciled,* is scarce syntax. F. *νυνὶ ΔΗ ἀποκατήλλαξεν, you being alienated he hath now INDEED reconciled.* Dr. MANGEY.

22. *Ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ,*] *In the body of his flesh.* Qu. Is not this an uncommon expression? And would not the sense be equally complete if it were only said—*And you hath he now reconciled by his body through death?* And might not the words *τῆς σαρκὸς* come from the margin, where they had been inserted by some zealous annotator, in opposition to the heresy of Cerinthus, who denied that Christ suffered in the *flesh?* Iren. lib. i. c. 25. Or, did the Apostle mean to compact the two parallel phrases, *ἐν σαρκὶ* and *ἐν σώματι*, Ephes. ii. 15, 16. both together under this form? Dr. OWEN.

24. *Νῦν χαίρω ἐν τοῖς παθήμασι*] Syr. better, *Καὶ χαίρω*, without *Νῦν*, which is superfluous. *Piscator.*

28. *πάγια ἀνθρώπων,*] These words, repeated as they are in every member of the sentence, carry in them a peculiar emphasis. Dr. OWEN.

## CHAPTER II.

4. *Τοῦτο δὲ λέγω, ἵνα, &c.*] This refers to ver. 2, *That their hearts may be comforted—I mean, or that is, that no one may beguile you*, the third verse being in a parenthesis. Dr. MANGEY.

7, 8, 9. *ἐρριζωμένοι—σωματικῶς*] These verses L. Bos includes in a parenthesis, and begins the tenth imperatively, that it may continue on from ver. 6, *Walk in him rooted, &c.—and be ye complete in him.* Obs. Miscell. c. xxviii.—But then, instead of *ἵστε*, would it not have been *γίνεσθε ἐν αὐτῷ πεπληρωμένοι?* See 1 Cor. x. 32. xv. 58. Ephes. iv. 32. Coloss. iii. 15. Dr. OWEN.

11. *τῇ ἀπεκδύσει τοῦ σώματος τῶν ἁμαρτιῶν τῆς σαρκὸς*] The words are transposed: read, *τῶν ἁμαρτιῶν τοῦ σώματος τῆς σαρκὸς, in putting off the sins of the body of flesh;* or, without *ἁμαρτιῶν*, as some MSS. and the Vulgate. Dr. MANGEY.

12. *συνηγέρθητε διὰ τῆς πίστεως τῆς ἐνεργείας*] F. Τῆ ΕΝΕΡΓΕΙΑ, which was easily corrupted into *τῆς, raised through faith by the operation of God.* S. Battier, Mus. Brem. II. P. II. p. 181.

14. *ἐξαλείψας τὸ καθ' ἡμῶν χειρόγραφον—καὶ αὐτὸ ἤρκεν*] Removing *καὶ* back, place it before *ἐξαλείψας, AND blotting out the hand-writing—took it*

it out of the way. Deylingius, de Chirograph. abolitione, Lips. 1722.— And connect τοῖς δόγμασιν with ὑπεναλίον, which was ADVERSE to us in ordinances. Erasmus, Knotebull.

15. θριαμβεύσας αὐτοὺς ἐν αὐτῷ] F. ΑΥΤΟΣ ἐν αὐτῷ, himself triumphing over it, the cross, in his own person. P. Junius, apud Wetstein.

16. κρινέται ἐν βρώσει—ἢ ἐν μέρει ἑορτῆς] F. ἐν ΗΜΕΡΑ ἑορτῆς, in respect of an HOLIDAY. P. Junius.

17. σκιά τῶν μελλόντων] F. μενόντων, a shadow of things that are LASTING. MANGEY in Phil. Jud. vol. I. p. 107.

18. ἡμᾶς καταβραβεύει τῶν ἐν ταπεινοφροσύνῃ,] ΘΕΛΩΝ, SEDUCING: you with humility. Clericus.—Or, τῶν ἐν ταπεινοφροσύνῃ, pleasing himself in humility, as 2 Sam. xv. 26, οὐκ ἐθέλησα ἐν σοί, and 1 Sam. xvii. 22. 25. D. Heinsius.—Or, ΕΛΘΩΝ ἐν ταπεινοφροσύνῃ, COMING in humility, alluding to the words of Christ, Matt. xxiv. 5, Many shall come in my name—and shall DECEIVE many, Πολλοὶ ΕΛΕΥΣΟΝΤΑΙ ἐπὶ τῷ ὀνόματί μου. P. Junius, Toup, Emend. in Suidam, p. 63. Par. II.

Ibid. ἃ μὴ εἰσῆκεν ἐμβατεύων εἰκῆ] F. ΚΕΝεμβατεύων, the first syllable having been dropped after the word εἰσῆκεν.—Or, perhaps, ἐμβατεύων εἰκῆ should be connected, in the same sense with κενεμβατεύων, intruding in vain, &c. Curcellæus, Al. Morus.

19. ἐξ οὗ, masculine, to agree with Χριστὸν, included in the word κεφαλῆν. Demosthenes adv. Midiam, ed. Wolf. p. 141, C. has κεφαλῆ ἐξεκληυθῶς; seclarosum istud caput, egressus: meaning, by κεφαλῆ, Midias. Dr. OWEN.

22. ἃ ἐστὶ πάγια εἰς φθορὰν τῇ ἀποχρήσει, κατὰ τὰ ἐπιτάγματα—τῶν ἀνθρώπων] i. e. which tend to corruption, as the commandments and doctrines of men do. See Matt. xv. 9. Bengelius.—But the metaphor seems ill to suit with the commandments of men, which do not tend to be corrupted, εἰς φθορὰν τῇ ἀποχρήσει, as eatables do. Includes then ver. 21, Μὴ ἀφῆ—to ἀποχρήσει, in a parenthesis, that κατὰ τὰ ἐπιτάγματα may connect with δογματίζεσθε: Why, as living in the world, are you dogmatized to according to the commandments of men; such as Touch not, Taste not; viz. things which by being consumed tend to corruption, as the English Version and Grotius.

Ibid. ἀποχρήσει] The Greek Scholia make mention here of τοῦ ἀφ-εδρώνος, which probably read, ἀποκρίσει or ἀποχωρήσει, tend to corruption FOR THE DRAUGHT. Beza, Curcellæus, Grotius.—But ἀπόχρησις, and the Latin abusus, denotes the use of such things as are consumed in using, as wine, &c. in opposition to the use of such things as are not consumed,

as *houses, land, &c.* See Cic. in Topic. § 15. *Estius*, and before, on Rom. ii. 22.

23. οὐκ ἐν τιμῇ τινι πρὸς πλησμονὴν τῆς σαρκός] Few passages have occasioned more difficulty to Commentators than this. If however a parenthesis began at ἀτινά ἐσσι and ended at τινι, the whole would be clear, and may be thus paraphrased: "If ye then are dead with Christ from the rudiments of the world (the Jewish law), why do you, as living in obedience to that law, continue to teach a compliance with its ceremonies (*viz.* touch not, taste not, &c.), which are in no real estimation, and can serve no other purpose than filling men's minds with an high idea of those carnal ordinances, πρὸς πλησμονὴν τῆς σαρκός?" *Bp. BARRINGTON.*

### CHAPTER III.

4. ἡ ζωὴ ἡμῶν,] It was ὑμῶν before, ver. 3; and so it is here in several of our principal MSS. But St. Paul is frequent in such transitions; therefore no alteration should be made. *Dr. OWEN.*

8. ἐκ τοῦ σίματος ὑμῶν.] This phrase does not seem to accord well with what goes before it. It applies only to the two last instances, and that but rather uncouthly. The sense, I think, would be more complete without it: and the *Syriac* Version does not acknowledge it. *Dr. OWEN.*

14. τὴν ἀγάπην, scil. ἐνδύσασθε from ver. 12. The *Vulgate* Interpreters seem to have read ἔχετε, *charitatem habete.* *Dr. OWEN.*

16. ἐνοικαίτω ἐν ὑμῖν πλουσία, ἐν πάσῃ σοφίᾳ.] Connect ἐν πάσῃ σοφίᾳ διδασκαλίαις, *in all wisdom teaching and admonishing one another*, as chap. i. 28, the nominative διδασκαλίαις being absolute (see *Gatak.* on *Antoninus* iii. 4.); or connect with ἐνδύσασθε, ver. 12. *Beza, Schmidius, Bengelius, &c.*—Or with εὐχάριστοι γίνεσθε, ver. 15, the intermediate words being in a parenthesis: *and be ye thankful—teaching and admonishing one another.* *Grotius.*

*Ibid.* πνευματικαῖς] Here, and in *Ephes.* v. 19. this word is very emphatical. They had their *psalms, hymns, and odes* before: but they were far from being of a *spiritual* kind, and directed to a proper object. *Dr. OWEN.*

### CHAPTER IV.

1. Οἱ Κύριοι] This verse belongs to the former chapter: what follows relates to the whole Church. *Beza.*

3. δι' ὃ καὶ δέδομαι] These words may be placed in a parenthesis.

Dr. OWEN.

6. ἀλατι ἡρτυμένος,] *Seasoned with salt*—not with *wit*, but with *wisdom*.

Dr. OWEN.

Ibid. εἰδέναι] The *infinitive* is here put for the *gerund*, according to a common rule. Dr. OWEN.

8. γινῶ τὰ περὶ ὑμῶν] Read γινῶτε τὰ περὶ ἡμῶν, as the Alexandrian and other MSS. *Bengelius* in *Gnomon*.—And yet this reading seems to introduce a kind of tautology into the text. And is not this tautology avoided by the present reading? which, by shewing that the Colossians shared his concern, manifestly proved his affection for them? The other reading, in my apprehension, sets the Apostle in too selfish a light. Dr. OWEN.

9. τὰ ἄδε.] The *Augiens.* and *Bærnerian* MSS. add *πραττόμενα*, which our *English* Translators have judiciously adopted. Dr. OWEN.

10. Ἀρίστωρχος ὁ συναιχμαλώτός μου] Aristarchus and Epaphras are mentioned as saluters, in this epistle, and in that to Philemon, written at the same time. But he is here said to be a prisoner, and Epaphras not; in that to Philemon, Epaphras is called a prisoner, and Aristarchus not. One of them is wrong, but uncertain which, unless both were prisoners. *Wall*, *Crit. Not.*—The *Æthiopic* Version omits the words, *my fellow prisoner*, here, to which *Mill* accedes, *Proleg.* 1216.

Ibid. The words *περὶ οὗ* &c. to the end of the verse, should be inserted in a parenthesis. Dr. OWEN.

16. ἡ ἐπιστολή,] Four MSS. add αὐτή. But ἡ is here put for αὐτή. The like construction occurs *Rom.* xi. 29. Dr. OWEN.

Ibid. καὶ τὴν ἐκ Λαοδικείας ἵνα καὶ ἡμεῖς ἀναγινῶτε] Omitting ἐκ, with the *Vulgate*, ed. *Plant.* and *Genev.* read τὴν Λαοδικείας, and that ye read the epistle which belongs to *Laodicea*. *Grotius*.—And so, *Knatchbull* says, the words will signify, though ἐκ be retained: thus, οἱ ἐκ πίστεως, the faithful; οἱ ἐκ Στωϊκῶν, the Stoics; ἄνεμοι ἐκ νυκτῶν χαλεποὶ, night winds are noxious.—The *Æthiopic* Version runs thus: “Et quum legeritis hanc epistolam, mittite eam ad Laodiceam, ut perlegant eam in domo Christianorum, et etiam Laodicenses:” without any mention of an epistle from *Laodicea*.—Καὶ τὴν ἐκ Λαοδικείας are wanting in the *Leicester* MS.

Dr. OWEN.

18. Μνημονεύετέ μου τῶν δακρῶν] *Chrysostom* expressly, τῶν δακρῶν. Dr. MANGHEY.—But of such reading we have no vestige in the *Greek* MS. or *antient* Versions. Dr. OWEN.

## FIRST EPISTLE TO THE THESSALONIANS;

OR RATHER

## THESSALONIANS,

For so Θεσσαλονικεῖς should be rendered. MARKLAND.

## CHAPTER I.

1. ΠΑΥΛΟΣ καὶ Σιλουανός] Jerom ep. ad Damasum on Esa. vi. says *Silvanus* is corruptly read for *Silas*; *Silvanus* not being mentioned in the Acts, and is here only a Latin termination—An observation approved of by *Grotius*.

2, 3. μυσίαν ὑμῶν ποιούμενοι ἐπὶ τῶν προσευχῶν ἡμῶν ἀδιαλείπτως—] Read, ἐπὶ τῶν προσευχῶν ἡμῶν ἀδιαλείπτως—ἔμπροσθεν τοῦ Θεοῦ καὶ πατρὸς ἡμῶν—the intervening words *μνημονεύοντες* &c. being placed in a parenthesis. *We give thanks to God for you all, making mention of you without ceasing in our prayers—before God and our Father.* εὐχαριστοῦμεν ἀδιαλείπτως ii. 13. So Ignatius, Ep. ad Ephes. p. m. 48, ἀδιαλείπτως προσεύχεται. Polyc. ad Philipp. p. m. 6, ἐντυγχανούσας ἀδιαλείπτως περὶ πάντων. MARKLAND.

4. εἰδότες, ἀδελφοὶ ἠγαπημένοι, ὑπὸ Θεοῦ τὴν ἐκλογὴν ὑμῶν.] *Knowing your election of God.* Connect it: *Knowing your election, WE BELOVED OF GOD*, as 2 Thess. ii. 13. *Besa.*—That is, take away the comma at ἠγαπημένοι, and place it after Θεοῦ. *Dr. OWEN*

5. καλῶν τι.] scil. περὶ ὑμῶν: *ad commendandum vestram fidem.*

*Dr. OWEN.*

9. ἄλλοι] Either the *Macedonians* and *Achaians*, or the men in every place, ver. 8. MARKLAND.—Scil. οἱ ἐν παντὶ τόπῳ, *all the neighbouring Christians.* *Dr. OWEN.*

Ibid. ὁποῖαν εἰσοδὸν ἔχομεν πρὸς ὑμᾶς,] Read, ἔσχομεν ἢ εἶχομεν, *what kind of entrance we HAD among you.* Bengelius, Wetstein, MARKLAND.

9. πρὸς τὸν Θεὸν ἀπὸ τῶν εἰδώλων, δουλεύειν Θεῷ] Perhaps with a comma at τὸν Θεόν, then ἀπὸ τῶν εἰδώλων δουλεύειν Θεῷ—εἰς τὸ ὡςτε being understood. See Acts xiv. 15. MARKLAND.

Ibid. ζῶντι καὶ ἀληθινῷ.] These two epithets stand in opposition to the two branches of Gentile idolatry; *idol-worship*, and *hero-worship*.

Dr. OWEN.

10. ῥυθμίζον—ἐρχομένης.] The use of the *present* for the *future* tense is frequent elsewhere: but here it is peculiarly emphatical, denoting the certainty of the event. Dr. OWEN.

## CHAPTER II.

3. οὐκ ἐκ πλάνης, οὐδὲ ἐξ ἀκαθαρσίας] F. οὐδὲ ἐξ ἀνθρωπαρεσκείας, for our exhortation was not with deceit, nor with desire of PLEASING MAN: not of uncleanness, ill suits the sense. R. Bentley, apud Wetstein.

4. οὕτω λαλοῦμεν] F. ἐλαλοῦμεν, so we spake, as the context requires: our exhortation was not of deceit; but as we were allowed of God,—so we spake. R. Bentley, apud Wetstein.

5, 6. οὔτε (ἐγενήθημεν) ἐν προφάσει πλεονεξίας—δυνάμενοι &c.] The intermediate words in a parenthesis, says Theodoret: *Nor used we a pretext of covetousness—when we might have been burthensome.* Dr. MANGHEY.

7, 8. ἀλλ' ἐγενήθημεν ἥπιοι ἐν μέσῳ ὑμῶν] Qu. whether it can signify as an ordinary person, as one of the crowd? Theophylact interprets it so, ὡς ἐξ ὑμῶν ἐγενόμην, and it seems to have that meaning in Luke xxii. 27. ἐγὼ δὲ εἶμι ἐν μέσῳ ὑμῶν, ὡς ὁ διακονῶν. If so, a comma should be placed after ἥπιοι, and a colon or full stop after ὑμῶν and then ὡς ἄν—τέκνα, οὕτως ἡμειρόμενοι, even as a nursing mother cherisheth her children, so being fond of you, we would by our good will, &c. MARKLAND.

8. εὐδοκοῦμεν] For ἡδοκοῦμεν. The *present* for the *imperfect* tense, as used elsewhere, and by the best writers. Dr. OWEN.

Ibid. εὐαγγέλιον τοῦ Θεοῦ,] It is curious to observe how often the word Θεοῦ is, in the compass of six verses, changed, in some copy or other, into Χριστοῦ: nor is it difficult to assign the reason. Dr. OWEN.

10, 11. ὡς—ἀμώπιλος—ἐγενήθημεν. Καθάπερ εἶδατε ὡς ἕνα ἄκασιον ὑμῶν—παρακαλοῦντες &c.] To make the latter sentence complete, let παρακαλοῦντες depend on ἐγενήθημεν, in the preceding verse, not on ἦμεν, understood: *Ye are witnesses how holy and justly and unblameably we*

BEHAVED

BEHAVED ourselves; as ye likewise know, how COMFORTING and exhorting each in particular, as a father doth his children. Bengelius.

14. μιμηται—ἐκκλησιῶν—ὅτι ταῦτὰ ἐπάθει—καθὼς καὶ αὐτοὶ ὑπὸ τῶν Ἰουδαίων] F. καὶ αὐταὶ, scil. ἐκκλησίαι. Dr. MANGEY.

19. Τίς γὰρ ἡμῶν ἐλπίς—ἢ οὐχὶ καὶ ὑμεῖς] Read ἢ οὐχὶ καὶ ὑμεῖς; in a parenthesis: *What is our hope, or joy, or crown of rejoicing, at the coming of our Lord Jesus-Christ?—(Are not ye?)* 20. For in truth those titles belong to you. Grotius, Homberg.—*In what will be our hope, &c. will not ye too—at his coming? certainly; for ye are already our glory, &c.* MARKLAND.

### CHAPTER III.

1. μηκέτι στέγοντες] scil. τὸν πόθον ὑμῶν, *desiderium vestri*—implied in ver. 17, 18, of the foregoing chapter. Dr. OWEN.

3. Τῷ μηδένα] Should it not be τὸ? that is, completely expressed, εἰς τὸ? τὸ is the reading of twelve MSS. and of the Complut. Edition. See chap. iv. 6. below. Dr. OWEN.

Ibid. μηδένα σαίνεσθαι ἐν ταῖς θλίψεσι] *that no man should be moved by these afflictions.* Read μηδένα σαλεύεσθαι, as 2 Thess. ii. 2: σαίνεσθαι being scarce used in that sense. Beza, R. Bentley, apud Wetstein.

5. μήπως] Before μήπως some word seems to be understood; which, with Hen. Stephens, I take to be the participle φοβούμενος. Fearing lest by some means the tempter, &c. See Gal. iv. 11. Dr. OWEN.

13. ἐν τῇ παρουσίᾳ τοῦ Κυρίου—μετὰ πάντων τῶν ἁγίων αὐτοῦ.] F. Omit πάντων, at the coming of our Lord with his saints, as 2 Thess. i. 17. Dr. MANGEY.—Some copies for ἁγίων read ἀγγέλων, which is an interpretation from 2 Thess. i. 7. Matt. xvi. 27. xxv. 31. Grotius.

### CHAPTER IV.

4. εἶδεναι—τὸ ἑαυτοῦ σκεῦος κλᾶσθαι] F. σκεῦος κλᾶσθαι, *know how to possess his TABERNACLE*; so the body is styled by the Philosophers, by Peter 2 Ep. i. 13. by Paul 2 Cor. v. 1. Dr. MANGEY.

5. μὴ ἐν πάθει ἐπιθυμίας,] F. ἀτιμίας, *not in disgraceful, i. e. unnatural affections*, as Rom. i. 26. Hammond.

6. τὸ μὴ—πλεονεκτεῖν ἐν τῷ πράγματι.] Better ἐν τινὶ πράγματι, in ANY transaction, as 1 Cor. xv. 8. *Grotius*.—Or, to the same purpose, τῷ. C. Rittershusius, Lect. Sacr. p. 540.—The sixth and seventh verses should be transposed.

Ibid. ἐν τῷ πράγματι.] In any thing, says our Version: but surely far from saying right. The admonitions of the Apostle against impurity plainly out the true sense of πρᾶγμα in this passage. See 2 Cor. vii. 11.

Bp. BARRINGTON.

8. δόντα—εἰς ἡμᾶς.] Wetstein, supported indeed by several MSS. would read here εἰς ὑμᾶς. But I think the common reading far more conformable to the context, and the tenour of the Apostle's argument. After δόξα, εἰς ἡμᾶς should in common construction be ἡμῖν; but with a preposition in several authors. Thus Xenophon has θυγάτηρ παρ' ἀνδρὶ ἐκδεδομένη. Cyr. Exp. lib. iv. p. 258. Ed. Hutch. Cantab. 1777.

Dr. OWEN.

9. οὐ χρεῖαν ἔχειτε γράφειν ὑμῖν.] This scarcely seems to be grammar. Therefore read with six MSS. οὐ χρεῖαν ἔχομεν κ. τ. λ. If we retain ἔχειτε, γράφειν must be changed into γράφεσθαι. See chap. v. 1. Dr. OWEN.

13. οἱ λοιποὶ here, as in chap. v. 6. and other places of the New Testament, signifies the unconverted Gentiles. Bp. BARRINGTON.

14. Εἰ γὰρ πιστεύομεν &c.] Though the language of this verse is anomalous, and the reasoning inconsequential (see *Piscator*), yet the sense is clear and perspicuous. But it will appear perhaps still more so, by supplying thus—Εἰ γὰρ πιστεύομεν &c. οὕτω καὶ [πιστεύομεν ὅτι] ὁ Θεὸς τοὺς κοιμηθέντας &c. Even so [should we believe, that] them also who sleep in Jesus will God bring with him. Dr. OWEN.

Ibid. κοιμηθέντας διὰ τοῦ Ἰησοῦ, ἄξει.] Connect, with Basil Sel. Hom. and Oecumenius, διὰ τοῦ Ἰησοῦ ἄξει σὺν αὐτῷ, them which sleep God will bring through Jesus Christ to be with him, i. e. ἵνα ᾧσι πάντοτε σὺν αὐτῷ, Psal. lxxvii. 21. *Wetstein*.

## CHAPTER V.

8. Ἡμεῖς δὲ ἡμέρας ὄντες] ἡμέρας ὄντες TIOI. Ed. Comel. Plant. Genev. So some MSS. and the Syriac and Arabic Versions.

Ibid. θώρακα πίστεως καὶ ἀγάπης καὶ περικεφαλαίαν] Omitting the latter καὶ, read ἀγάπης περικεφαλαίαν, putting on the breast-plate of faith, and the helmet of love. For faith is scarce a proper helmet, which exposes



exposes to dangers. *S. Battier*, *Bibl. Brem.* el. viii. p. 953. But see *Ephes.* vi. 17.

10. εἴτε γρηγοροῦμεν, εἴτε καθευδόμεν, &c.] The reader will observe with what delicacy the Apostle bends these words to another sense from that which they bore in the preceding part of the context. Here they mean, *whether we live or die*. And the verse is exactly parallel to *Rom.* xiv. 8.

*Dr. OWEN.*

13. εἰρηνεύετε ἐν ἑαυτοῖς.] *F.* Connecting it with what precedes, read *εἰρηνεύειν τε ἐν ἑαυτοῖς*, *we beseech you to reverence them that labour amongst you*, and TO BE *at peace one with another*. *Dr. MANGHEY.*

21. Πάντα δοκιμάζει] *F.* Πνεύματα δοκιμάζει, *Try the spirits*, as the context seems to lead; and καλὸν κατέχει, *retain the good spirit*. See *1 John* iv. 1. *Dr. MANGHEY.*

## SECOND EPISTLE TO THE THESSALONIANS.

### CHAPTER I.

1. ΠΑΥΛΟΣ καὶ Σιλουανός] *F.* Σίλας, which was the Jewish name, and altered probably into Σιλουανός, the Roman name, in conformity to the other Epistle, written to the Gentiles, as this was to some Jewish converts, at Thessalonica. *Grotius.*

7. ἐν τῇ ἀποκαλύψει τοῦ Κυρίου—μετ' ἀγγέλων δυνάμεως αὐτοῦ, ἐν πυρὶ φλογός] *F.* Read jointly, without any distinction at αὐτοῦ, *not revealed from heaven in flaming fire*, but *with his angels who will make a flaming fire*, as *Psal.* civ. 3, 4. *Benson.*

9. ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ] *Better*, ἀπὸ τῆς ἰσχύος τῆς δόξης, *from the power of his glory*, or *glorious power*. *Dr. MANGHEY.*—*P* take ἀπὸ here in the sense of *separation*, as it is frequently used; as if he had said, *being excluded* from the presence of the Lord. *MARKLAND.*

10. οταν ἔλθῃ ἐνδοξασθῆναι—ἐν τοῖς πιστεύουσιν (ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς) ἐν τῇ ἡμέρᾳ ἐκείνῃ.] F. Ὡς ἐπιστεύθη, AS *our testimony was believed among you*. Wall, Crit. Notes, p. 154.—Omitting the parenthesis, connect ἐν τῇ ἡμέρᾳ ἐκείνῃ with ἐπιστεύθη, and *to be admired—because our testimony concerning you will be verified in that day*. Grotius, Elsner.—Connect ἐν τῇ ἡμέρᾳ ἐκείνῃ, with ὅταν ἔλθῃ, *when he shall come in that day*. Bengelius in Gnomon.—Instead of πιστεύουσιν, the MSS. have πιστεύσασι. By throwing out the parenthesis, changing εν into ω in ἐπιστεύθη, it is intelligible; thus: καὶ θαυμασθῆναι ἐν πάσι τοῖς πιστεύσασιν ὅτι ΕΠΙΣΤΩΘΗ τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς ἐν τῇ ἡμέρᾳ ἐκείνῃ. *When he cometh to be glorified in his saints, and to be admired in all those who have believed that our testimony to you [what I preached and testified to you] hath been CONFIRMED, that is, by all those among you who have believed the truth of the Gospel.* Ἐπιστάθη, as 2 Tim. iii. 14, which he calls ἐβεβαιώθη 1 Cor. i. 6, where the sentence is alike, τὸ μαρτύριον τοῦ Χριστοῦ ἐβεβαιώθη ἐν ὑμῖν.—I now find that one MS. has ἐπιστάθη. So Philo de Plantat. Noe, p. 155, ed. Turneb. instead of *πεπίστωται* is now read *πεπίστευται*.—Some perhaps may think that the whole parenthesis (ὅτι ἐπιστεύθη—ἐφ' ὑμᾶς) was written originally in the margin, to explain or give the reason why he said πιστεύσασι. Of which kind, I believe, there are several in these writings, beginning with an unintelligible Ὅτι. So Luke xvi. 8, ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου—εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσι, the reasoning of which I do not understand, or who with propriety can be the speaker. The words ἐν τῇ ἡμέρᾳ ἐκείνῃ, meaning *the day of judgment*, belong to what goes before. ἐνδοξασθῆναι ἐν τοῖς ἀγίοις perhaps is taken from Exod. xv. 11, in the Song of Moses, δεδοξασμένος ἐν ἀγίοις. MARKLAND.

## CHAPTER II.

1. ὑπὲρ τῆς παρουσίας] *De adventu*. To the instances brought by Dr. Whitby out of the Scriptures of this signification of ὑπὲρ, *concerning*, add Lucian, *Pseudol.* p. 432. *Apolog. pro Merc. Conduct.* p. 483. and p. 737-789. Priscian. lib. xviii. p. 211. This Article alone seems to have been the reason of St. Paul's writing this *second* Letter to the Thessalonians; for somebody had mistaken or misrepresented what he had said, either in  
4 A
conversation,

conversation, or in his *first* Letter, concerning *the day of Judgment* as being very *near*. This seems evident from ver. 3. *Μήτις ὑμᾶς ἐξαπατήσῃ*, *Let nobody deceive you*; for St. Paul, having heard that this notion was yet amongst them, appeals to their own memories, that he taught no such thing, repeats what he did teach, and advises them to hold fast all he had told them, whether in writing or conversation. MARKLAND.—Not, *BY the coming or appearance*, as an *adjuration*; but, *WITH RESPECT TO the coming or appearance of Jesus Christ*, as the *subject-matter* of the following discourse. Dr. OWEN.

2. *μήτε θροεῖσθαι, μήτε διὰ πνεύματος,*] F. *μήτε θροεῖσθαι ΑΠΟ πνεύματος*, *we beseech you, that ye be not shaken in mind, nor troubled in spirit*. P. JUNIUS.

3. *ἀποκαλυφθῆ ὁ ἄνθρωπος τῆς ἀμαρτίας,*] It would be a curious, and perhaps no useless work, to collect together all those different interpretations which have been made of this and the subsequent verses in different ages of the Church. Basil, Hom. vii. ill applies this to the devil himself; and for ὁ ἄνθρωπος reads ὁ ἄνομος, which occurs at ver. 8, but applied to Antichrist. The *man of sin* Dr. Lightfoot supposes to be, not the *Roman*, but *Jewish Antichrist*, or the body of *Jewish* apostates. And with him agrees Dr. Whitby. Others imagine, that the *man of sin* here meant, is the impostor *Mahomet*. But Mr. Mede, and the generality of our modern Commentators, apply the whole to the *Roman Pontiffs*, and the detestable practices of the *Romish Church*. Dr. OWEN.

4. *ὑπεραιρόμενος ἐπὶ πάντα*] F. ΥΠΕΡ πάντα. P. JUNIUS.—*ἐπὶ ΠΑΝΤΟ* λεγόμενον Θεόν, as Vulg. *super OMNE quod dicitur Deus*. Beza.—In which case the construction requires Θεός, says Wetstein, which I cannot see.

5, 6. *Οὐ μνημονεύεις &c.*] Read, in a parenthesis, (*οὐ μνημονεύεις—ὅτι ταῦτα ἔλεγον ὑμῖν; καὶ νῦν τὸ κατέχω οἶδάς*) so connecting *ὥστε αὐτὸν ὡς Θεὸν καλῆσαι—εἰς τὸ ἀποκαλυφθῆναι αὐτὸν &c.* D. HEINSIUS.

7. *μόνον ὁ κατέχων ἄρτι ἕως ἐκ μέσου γίνηται.*] Read, with a comma at ἄρτι, where the ellipsis is: *only he that now letteth, will let, until he be taken out of the way*. Beza, English Version.—Or, the comma and ellipsis rather at *μόνον*; *Only we must wait, till that which now letteth, &c.* GROTIUS.—A like ellipsis after *μόνον* is frequent, as 1 Cor. vii. 39. Gal. ii. 10. v. 13. Phil. i. 27. 2 Thess. ii. 7. Heb. ix. 10. See Markland, in Arnald on Wisdom, xvii. 6.—Or, without any ellipsis, *Ὁ κατέχων referring to μυστήριον, the mystery beginning to operate, if THAT only which*  
now

now letteth were taken away. Vales. in Ep. Casaub. p. 669, ed. Almeloveen.—Or, by transposing one word, μόνον ΕΩΣ ὁ κατέχων ἄρτι ἐκ μέσου γίνηται, *only TILL he which now hindereth, be taken away.* Vitringa Obs. Sacra, Diss. III. lib. i. c. vi. p. 220.

Ibid. ὁ κατέχων] *He that with-holdeth or restraineth, viz. the Ecclesiastical Power, is the Roman Emperor.* Dr. OWEN.

11. τῷ ψεύδει] *Qu. the false one, τῷ ψεύδει: or the false thing, which he uttereth.* MARKLAND.

## CHAPTER III.

6. σιέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ] *That you withdraw yourselves.* F. συσιέλλεσθαι. See 1 Cor. v. 11. 2 John 10. Dr. MANGEY.—Or, ὑποσιέλλεσθαι. Var. Lect. Bogardi.

14. εἰ δέ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν διὰ τῆς ἐπιστολῆς, τοῦτον σημειοῦσθε.] Connect it: δι' ἐπιστολῆς τοῦτον σημειοῦσθε, *signify him by your epistle to me.* Erasmus, Castelio, Grotius, Bengelius, &c.—And for τοῦτον σημειοῦσθε, read τοῦτο σημειοῦσθε, *signify IT to me.* D. Heinsius.—Codex Roe 2. reads τὸν τοιοῦτον σημειοῦσθε. Dr. OWEN.

16. ἐν παντὶ χρόνῳ] Four of our principal MSS. read τόπω, which agrees much better with the context, as it then respects *place* as well as *time.* Dr. OWEN.

## FIRST EPISTLE TO TIMOTHY.

## CHAPTER I.

1. ΤΗΣ ἐλπίδος ἡμῶν,] Qu. What do these words depend upon? In the form they now are, I know not, I confess, what to make of them. Perhaps αἰτίου, or some such word, is unluckily omitted after Χριστοῦ. Jesus Christ, *the AUTHOR of our hope*. But see 1 Cor. xiv. 33.

Dr OWEN.

3. Καθὼς παρεκάλεσά σε προσμεῖναι ἐν Ἐφέσῳ] Read πρὸςμειναι in the imperative; otherwise some verb is understood to make the sense determinate: *As I besought thee, ABIDE still at Ephesus*. Castelio, Knatchbull.—Or, with the Syriac, omit Καθὼς.—Or, after Καθὼς παρεκάλεσά σε, understand οὕτω παρακαλῶ. Bos, Ellips. Græc.

Ibid. ἵνα παραγγείλῃς] The sentence is imperfect: to render it complete, after καθὼς παρεκάλεσα &c. supply οὕτω καὶ νῦν παρακαλῶ, ἵνα &c. The like may often be observed elsewhere, and in the best classic Writers.

Dr. OWEN.

4. μύθοις καὶ γενεαλογίαις] F. γενεθλιαλογίαις. P. Junius.—Or, κενολογίαις, *vain talking*. R. Bentley, apud Wetstein.

Ibid. ἀπεράντοις] F. ἀπεράτοις, *genealogies unsearchable*, as Phavorinus in Lexic. and Schol. Aristoph. in Nub. ver. 3. *Obs. Select. Hallens.* tom. x. p. 360.

Ibid. οἰκοδομίαν,] Better οἰκονομίαν, which is the reading of Mill, and of above forty MSS. See D'Orville in Charit. Aphr.

BOWYER, Dr. OWEN, GOSSET.

11. κατὰ τὸ εὐαγγέλιον τῆς δόξης] F. ΚΑΙ Τῶ ΕΥΑΓΓΕΛΙῶ, *contrary to sound doctrine* AND TO THE GOSPEL, &c. *Pricæus*.—Better, perhaps, with the Clerm. MS. and Vulgate Version, τῇ κατὰ τὸ εὐαγγέλιον. See chap. vi. 3. Dr. OWEN.

18. κατὰ τὰς προαγούσας ἐπὶ σε προφητείας] F. ἐπὶ ΣΟΥ, *according to the predictions* CONCERNING thee. Dr. MANGEY.

CHAPTER

## CHAPTER II.

1, 2. By *δεήσεις*, I understand *petitions* for a supply of our wants; by *προσευχαί*, *vows* to the Almighty in return; by *ἐντεύξεις*, *meditations*, and that intercourse which passes between God and our own souls.

*Bp. BARRINGTON.*

2. ὑπὲρ—πάντων τῶν ἐν ὑπεροχῇ ὄντων ἵνα ἤρεμον—βίον διάγωμεν] F. Omit the point at ὄντων, *all placed in authority* for this end *that we may lead a peaceable life*. Beza.—ὑπὲρ βασιλείων, *particularly for kings*; otherwise there would have been no need to mention THEM, when he just before said ὑπὲρ πάντων ἀνθρώπων. MARKLAND.

Ibid. σεμνότητι.] Our Translation here renders *σεμνότης*, *honesty*; which seems not to reach its true and full meaning. Aristotle defines it, *μαλακὴ καὶ εὐσχήμων βαρύτης*. *Bp. BARRINGTON.*

5. Εἰς γὰρ Θεός, εἰς καὶ μεσίτης Θεοῦ καὶ ἀνθρώπων, ἀνθρωπος Χριστὸς Ἰησοῦς.] Distinguish at ἀνθρωπος, *There is one God, one man mediator between God and men, Christ Jesus*: it is not ὁ ἀνθρωπος, nor ὁ μεσίτης.

MARKLAND.

Ibid. εἰς καὶ μεσίτης—ἀνθρωπος Χριστὸς] Read, Ὁ ἀνθρωπος Χριστὸς Ἰησοῦς, *THE man Christ Jesus*. It is exegetical of the preceding εἰς. So 1 Cor. xi. 2. ἐνὶ ἀνδρὶ—τῷ Χριστῷ. Matt. xix. 17. οὐδεὶς ἀγαθὸς, εἰ μὴ εἰς, ὁ Θεός. And Matt. xxiii. 9, and 20. Mark xiv. 20. James iv. 12. John vi. 8. viii. 41. *Pricæus*.

6. ἀντίλυτρον ὑπὲρ πάντων, τὸ μαρτύριον καιροῖς ἰδίαις.] Read, ἀντίλυτρον ὑπὲρ πάντων τῶν ΜΑΡΤΥΡΩΝ. *P. Junius*.—Connect καιροῖς ἰδίαις with ἐτίθη in the following verse, *a gospel of which I was in due time appointed a preacher*. μαρτύριον, *a gospel*, as 1 Cor. i. 6. ii. 2. 2 Tim. i. 8. 10. *Knatchbull*.—Rather connect καιροῖς ἰδίαις with μαρτύριον, and that with what follows: *a doctrine to be borne witness to in due season, of which I am appointed a preacher*; μαρτύριον in the accusative, as ἐνδειγμα, 2 Thess. i. 5. *Castelio, Bengelius*.—The words τὸ μαρτύριον are wanting in the *Alexandrian MS*. And *Beza*, with *Steph. MS*. 17, would read τὸ μυστήριον. *Dr. OWEN*.

7. ἐν Χριστῷ.] These words are wanting in several MSS. and antient Versions. But as they occur, Rom. ix. 1. without any mark of reprobation, I see no reason why they should be thought commentitious here.

*Dr. OWEN.*

9. Ὡσαύτως καὶ τὰς γυναῖκας—κοσμεῖν ἑαυτὰς,] The same document is delivered to the women by Epictetus; and, which is somewhat remarkable, nearly in the same words. Προσέχειν οὖν ἄξιον, ἵνα αἰσθῶνται, διότι ἐπ' οὐδενὶ ἄλλῳ τιμῶνται, ἢ τῷ κόσμῳ φαίνεσθαι, καὶ αἰδήμονες ἐν σωφροσύνῃ. Enchir. Cap. lxii. Ed. Cantab. 1655. Dr. OWEN.

10. ἀλλ' (ὃ πρέπει γυναῖξιν ἐπαγελλομέναις θεοσέβειαν) δι' ἔργων ἀγαθῶν] Either, *I will that women adorn themselves—not with embroidered hair, but (which becomes women to do who profess godliness) with good works;* or, as κοσμεῖν ἑαυτὰς ΔΙ' ἔργων ἀγαθῶν can hardly be said, and the construction had been more naturally continued by ΕΝ ἔργοις ἀγαθοῖς, we had better connect δι' ἔργων ἀγαθῶν with ἐπαγελλομέναις, leaving out the parenthesis: *That women adorn themselves, not with embroidered hair (ὃ, i. e. καθ' ὃ) as it becomes women, who PROMISE godliness by their GOOD BEHAVIOUR.* Theodoret, H. Stephens, Estius, Knatchbull, &c.—For ὃ πρέπει, Pricæus would read ὡς πρέπει, as Coloss. iii. 8, ὡς ἀνῆκεν. Eph. v. 3, καθὼς πρέπει ἀγίοις. Eccles. xxxiii. 28, ὡς πρέπει αὐτῷ, which is needless, because ποιεῖν is understood.

15. Σωθήσεται δὲ—ἐὰν μείνωσιν κ.τ.λ.] Γυνή in this passage is a general term, and includes the *whole female sex*. Translate therefore, *The sex shall be saved in child-bearing;—especially those of them who continue in faith and charity, and in holiness with sobriety.* Dr. OWEN.

Ibid. διὰ τῆς τεκνογονίας,] Medea says,

ὡς τρεῖς ἂν παρ' ἄσπινδα

σῆναι θέλωμι' ἂν μᾶλλον ἢ τεκεῖν ἄπαξ. Eurip. Medea, 250.

Among the many difficulties attending this passage, the change of number from σωθήσεται to μείνωσιν is not one of the least. Br. BARRINGTON.

### CHAPTER III.

1. Πιστὸς ὁ λόγος] This should rather be joined to the foregoing assertion, which wants confirmation, as at ch. iv. 8, 9. 2 Tim. ii. 10, 11.

Piscator, MARKLAND.

4. τέκνα ἔχοντα ἐν ὑποταγῇ μετὰ πάσης σεμνότητος] Rather, with a *σοφισμὸς* at ὑποταγῇ, refer μετὰ πάσης σεμνότητος to ἰδίου οἴκου προϊστάμενον.

Homborgius.

15. ἐν οἴκῳ Θεοῦ ἀναστρέφεσθαι, ἥτις ἐστὶν ἐκκλησία Θεοῦ ζῶντος, σῖλος καὶ ἐσθλαίωμα—] To avoid the too close repetition of Θεοῦ, distinguish,

ἐν οἴκῳ Θεοῦ, ἧτις ἐσὶν ἐκκλησία, Θεοῦ ζώντος σίυλος, καὶ ἰδραῖωμα τῆς ἀληθείας. D. Heinsius.

Ibid. ἧτις ἐσὶν ἐκκλησία Θεοῦ ζώντος] Include these words in a parenthesis, σίυλος καὶ ἰδραῖωμα τῆς ἀληθείας refer to Timothy.—A new section should begin at σίυλος, and be continued on to παραίτου ver. 7, of the following chapter. Στύλος καὶ ἰδραῖωμα τῆς ἀληθείας, καὶ ὁμολογουμένως μέγα, ἐστὶ τὸ τῆς εὐσεβείας μυστήριον. J. Mede, p. 623. Schmidius, Camero, J. Capellus, Eph. iv. 12. Bengelius. See Gataker, Cinnus.

16. μυστήριον Θεὸς ἐφανερώθη] For Θεὸς ἐφανερώθη, perhaps Χριστὸς ἰθανατωῖθη; and for ἄφθη ἀγέλοις read ἄφθη ἀποσίλοις. R. Bentley, ap. Wetstein.—The word *mystery* is masculine in the Eastern Versions, and the relative used instead of the word GOD is so too, at least as probably Masculine as Neuter, especially in the Coptic, Æthiopic, and the Armenian. The Alexandrian has OC, which was the reading these Versions followed. All the Greek Versions are consentient in reading with a relative. So that the Translators plainly took it to be OC. And why not OC refer to μυστήριον, just as σπέρμα—αὐτὸς, Gen. iii. 15, and τῷ πνεύματι ὃς ἐστὶν ἀρραβὼν, Eph. i. 13, 14. Dr. Mauser's Lett. I. p. 6, 7. and Lett. III. p. 19, in answer to some Queries, &c. York, 1758.—To this it may be replied, that by Synthesis a *Person* is understood in the instances alleged; as in σπέρμα, *the male offspring*; ἐν πνεύματι [Θεῷ] ὃς. Can we say the like of μυστήριον?—But that Ὁ ἐφανερώθη was the reading of all the MSS. before the fifth century, Sir Isaac Newton hath shewn; Letter to *Le Clerc*.—And though *Berriman* has produced above fifty MSS. besides those commonly noted, which read Θεὸς, yet none of them are older than the tenth century.—Many Interpreters at first referred ὃ to μυστήριον, which precedes; but observing that a *mystery* could not be said to be *received into glory*, they made ὃ to be the subject of what follows: THAT WHICH was manifested in the flesh was justified by the spirit. Ὁ, as 1 John i. 3. John i. 4. 46. iii. 26. 34. Matt. xix. 29. Rom. ii. 2. — OC and ὄC are supposed to be interpretations of O, which cannot be said of O for OC or ὄC. Wetstein.—The different attestations of eye-witnesses concerning OC in the Alexandrian MS. (some affirming the former letter to be Θ, some O) was thought to be accounted for at last by Professor Wetstein, who discovered that the cross stroke in it, which was discerned by some, was no other than the middle stroke of the Ε in ἘΥΣΕΒΕΙΑΝ, 1 Tim. vi. 3, written on the back page, which appeared through the vellum as written on the O, when held up separately to the light; but was not visible when laid flat on the next leaf. See Prolegom. p. 21. But this



this observation proves to be not altogether true, as a learned friend informs me in the following words:

“Dear Sir,

August 1771.

“I examined that celebrated passage, 1 Tim. iii. 16, in the Alex. MS. with all the attention and accuracy I could: And have *this* to observe upon it, *viz.* that Mr. Professor *Wetstein's* account is true in general, though not exact in some few particulars, and those perhaps of no little moment.

“It is true, as he says, that the Theta in this MS. is a perfect Circle, (but *thicker* at the sides than at the top and bottom) and that the Transverse Line, which always runs through the Centre, is very *thin, fine, and slender.*

“It is also true, that the *new* Stroke or Line drawn in the Circle by some modern hand, lies above the Centre of it, and does not reach from one side to the other: so that the *old* Transverse Line might *formerly* have been seen (if there really was such a Line) after the Correction was made. I say *FORMERLY*, for *now* the MS. is so thumbed, that one can form no Judgment of it. Besides, it seems to me as if the Word in Question had been scraped with a Knife.

“As to the Representation which *Wetstein* has made of the Appearance of the *Letters*, when the Leaf is raised up, and exposed to the Light, it appears to me to be true only in part.

“The  $\ominus$  on the back Page does indeed cut the O in the front, but not in the *Straight* direction he would insinuate. It is *inclined* a little; so that the Top of one (*viz.* the  $\ominus$ ) comes below the Top of the other: and the same is to be observed of their Bottoms. Hence the middle Stroke of the  $\ominus$  falls *obliquely* on the O, and not directly through the Centre, as he says it does: neither does the Arc of the  $\ominus$  reach so far. Therefore this Line, supposing it to be visible through the Parchment, which it is not when the Leaf is down, would not make the evanescent Line he speaks of.

“The whole appears thus,  $\ominus$ .

“I should remark to you that all the Part of the O, included in the Arc of the inverted *Epsilon*, seems to have been scraped with a Penknife, except a little point just at the place where the middle Stroke of the  $\ominus$  cuts the Circle. There is a *recent* stroke drawn above the  $\overline{OC}$ , and supposed to cover the *old* one. But to me it appears to cover no such thing. It is *higher* above the Word, than the Strokes are elsewhere placed. It is very *thin* on the right hand, and such strokes are elsewhere very *thick*, especially at that End.

“Upon

“Upon the whole, there is no Affirming at present how this MS. read: that is, whether OC or  $\overline{\text{OC}}$ . But upon comparing  $\overline{\text{OC}}$  in the same Page with the word here written, I am firmly of Opinion that they were never the same. There are two Signs to discover  $\Theta\epsilon\omicron\varsigma$  by. The Line *through* the *Theta*, and the Line *above*. If they were *both* here originally, why should they be *inked* over again? Or if *one* of them, why should *that* be meddled with? If *neither* of them, the Reason of the Correction is plain. There is no Instance, I believe, to be found in the whole Book besides, of two such Omissions relative to this Word, and very few of one Omission. This deserves to be attended to.

“Such is the result of my own Inspection. Others, of better eyes, I confess, than mine, still insist that the *old* strokes are discernible through the *new* ones. But if the *old* strokes were so plain at first, as to continue visible to this time through the gross medium of the imposed coverings, I cannot possibly conceive what could induce any modern Corrector to re-touch them, or meddle with-them, Yours, &c. H. OWEN.”

I have repeatedly examined the place in question in the Alexandrian MS. with great attention; and can fully confirm the report of Dr. Owen. The recent stroke above the OC is of very modern date, and remains quite black. The O in the middle of it, which appears to have had a *dot* in it rather than a *stroke*, is almost vanished; and the middle of three lines, immediately under the doubtful passage, is almost obliterated by the fingers of inattentive examiners. J. NICHOLS. Sept. 5, 1781.

16.  $\omega\phi\theta\eta \acute{\alpha}\gamma\acute{\epsilon}\lambda\omicron\iota\varsigma$ ] *seen of angels*. Why not *seen of the apostles his messengers*? GOSSET.—To translate  $\acute{\alpha}\gamma\acute{\epsilon}\lambda\omicron\iota\varsigma$  *messengers*, will not seemingly help the *mystery*. Every proposition ought to be a mystery and paradox. 1 Cor. xv. 5. 7. The note of Beza is this: “Non potuit magnificentiùs prædicari augusta hujus mysterii majestas; nam proculdubio in ipsum Christum (id est visibilem Deum) intueri, quàm incredibilem voluptatem attulerit Angelis, ipsi luculenter declararunt illo nobili cantico quod recitatur Luc. ii. 14.” This would have been something, had he been seen by Angels *only*: but this  $\sigma\omega\tau\acute{\eta}\rho\iota\omicron\nu$  (Luc. ii. 30) was *visible omni carni* (Irenæus III. 9.) as well as to *Angels*. MARKLAND.

Ibid.  $\omega\phi\theta\eta \acute{\alpha}\gamma\acute{\epsilon}\lambda\omicron\iota\varsigma$ ] If a criticism I have heard of may be admitted, which, instead of  $\acute{\alpha}\gamma\acute{\epsilon}\lambda\omicron\iota\varsigma$ , angels, would put  $\acute{\alpha}\nu\theta\rho\acute{\omega}\pi\omicron\iota\varsigma$ , men, it seems very agreeable to the Apostle's climax, and scope of his reasoning. Bp. LAVINGTON, *Enthusiasm of Methodists and Papists compared*.

## CHAPTER IV.

3. ἀπέχεσθαι βρωμάτων] F. ἀντέχεσθαι, *to adhere to food*. Isid. Pelusiot. l. iv. ep. 112. See Mill, Prol. 917.—Some erroneously think that a verb may be understood of the opposite sense to the preceding verb: as after κωλύοντων γαμῆν, [κωλύοντων] ἀπέχεσθαι. But in οἶνον—καὶ σῖτον ἐδόντας, Odyss. II. 110, ἔδω denotes in general *to consume*, as Odyss. A. 250. Ἐπιτρέπειν 1 Cor. xiv. 34, is not only *to permit*, but *to enjoin*, as II. K. 421, whence ἐπίτροπος, a *steward*, Matt. xx. 8, and so of the rest. (2.) Oecumenius falsely imagines that as μὴ φαγεῖν βρώματα is ἀπέχεσθαι βρωμάτων, so κωλύω ἀπέχεσθαι is the same as κωλύω μὴ φαγεῖν. He did not consider that, in μὴ φαγεῖν independently, μὴ is negative; but that after verbs of *forbidding* it only seconds or enforces the prohibition, and is therefore indifferently expressed or understood. Μὴ φαγεῖν alone is *not to eat*, but κωλύω μὴ φαγεῖν is *I forbid eating*. So κωλύω γαμῆν, or μὴ γαμῆν, *I forbid marriage*; κωλύω ἀπέχεσθαι, or μὴ ἀπέχεσθαι βρωμάτων, *I forbid abstinence from food*, contrary to the sense required. Πρὶν ἀπαρνήσῃ μὴ εἶδέναι με, Luc. xxii. 34, *thrice deny that thou knowest me*, the μὴ is either omitted, or expressed, ἀντιλέγοντες ἀνάστασιν μὴ εἶναι, Luc. xx. 27. *who deny that there is a resurrection*. Kypke.—So ἀπέειπε μήτε πλάσσαν μήτε μιμητὴν τινα ποιήσασθαι τοῦ σώματος εἰκόνα. *interdixit ne quis pingeret vel fingeret corporis sui effigiem*, Plut. Vit. Agesil. And without μὴ, Κωλύειν Ἀντίγονον ἰσχυρὸν γίνεσθαι *prohibere ut crescat Antigoni potentia*. Diod. Sic. p. 742. D. ed. Steph.—Read then without the comma at γαμῆν, *forbidding to marry by abstaining from food*, the article τῷ being omitted, as περιάξει τὸν Θεὸν ἐπιθεῖναι, for τῷ ἐπιθεῖναι, *why tempt ye God by putting a yoke on the disciples*, Acts xv. 10. Schmid.—Or read ΑΠΟΔΕΧΕΣΘΑΙ βρωμάτων, *forbidding to marry, to partake of food, which, &c.*—Or, ΑΠΕΧΟΜΕΝΩΝ βρωμάτων, *removing, taking away food*; as Homer, Odyss. O. 33, Νῆα ἐκὰς νήσων ἀπέχειν, Ep. Duæ, p. 29. I answer, Ἀπέχω in the active so signifies; but never will it be found in the passive or middle voice in that sense.—Ἀπέχεσθαι may seem to need no alteration, from what *Laertius* says of *Pythagoras*, p. 507, τῶν δὲ κυάμων ἀπηγόρευεν ἔχεσθαι, which should be corrected ἀπηγόρευεν ἀπέχεσθαι, as appears from *Suidas*: Πυθαγόρα τὰ σύμβολα ἦν τάδε· Τῶν κυάμων ΑΠΕΧΕΣΘΑΙ.—But Mr. *Tour* says, κωλύειν ἀπέχεσθαι is not the same with ἀπαγορεύειν ἀπέχεσθαι. I think it is: read therefore,

therefore, says he, *καλούντων γαμῖν, ΚΕΛΕΥΟΝΤΩΝ ἀπέχεσθαι*. So Plut. in Coriolanus: *ΚΩΛΥΩΝ μὴν ἐπειωνίσαι τὴν ἀγορὰν, ἀφελέσθαι δὲ τὴν δημαρχίαν τοῦ δήμου ΚΕΛΕΥΩΝ*. See on Suidas, voc. Πυθαγόρα τὰ σύμβολα, Par. III. p. 96.—But, to make this prophecy plain, a clause is wanting in the second verse, which Epiphanius has happily preserved in his 78th Heresy, after the clear testimony against Saint-worship, &c. had been long before disguised. 2. [*Ἔσονται γὰρ νεκροῖς λατρεύοντες, ὡς καὶ ἐν τῷ Ἰσραὴλ ἐσεβάσθησαν*] ἐν ὑποκρίσει ψευδολόγων κεκαυτηρισμένων τὴν ἰδίαν συνείδησιν, 3. *καλούντων γαμῖν, ἀπέχεσθαι βρωμάτων, &c.* 2. [*For they will come to be worshipers of the dead, as in Israel also they worshiped them*] through the hypocrisy of men given to lying with seared consciences, 3. of men forbidding to marry, commanding to abstain from meats. Mr. Mann's Critical Notes on some Passages of Scripture, p. 93, & seq.

12. ἐν πνεύματι,] These words are wanting in several of our principal MSS. and of the antient Versions. Dr. OWEN.

14. διὰ προφητείας, μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου.] Connect διὰ προφητείας—τοῦ πρεσβυτερίου, the intermediate words between commas. Imposition of hands was properly made by one, and the worthiest person; consequently by St. Paul, 2 Tim. i. 6. Prophecy was made by many, and by equals, who wished Timothy success in his ministry. Bengelius.

15. Delete ἐν before πᾶσιν: that thy profiting may appear to all men, as English Version. Dr. OWEN.

16. ἐπίμενε αὐτοῖς.] Qu. what does the relative αὐτοῖς refer to? The whole, perhaps, a marginal gloss. It seems to disturb the sense: and it is not acknowledged by the Æthiopic Version. Dr. OWEN.

## CHAPTER V.

4. Εἰ δὲ τις χήρα τέκνα ἢ ἔκγονα ἔχει, μανθανέτωσαν πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν, καὶ ἀμοιβὰς ἀποδιδόναι τοῖς προγόνοις.] It has been doubted whether this is a precept given to the children, or the widows. We say to the widows, which would have been clearer, if in the latter clause it had been καὶ [διδασκέτωσαν] ἀμοιβὰς, &c. But μανθανέτωσαν is used here in the former clause to learn neutrally; in the latter to learn actively, as Hom. Odys. Z'. 233. Υ'. 72. Let them [her] learn first to shew piety at home, and learn her children to requite their parents. Misc. Observ. Sept. & Decem. 1738, p. 430. ed. Amstel.—After οἶκον, the verb οἰπεῖν has by mistake

mistake been omitted, as in a similar expression it is in *Schol. on Aristoph. Lysistr.* ver. 1037.—It is scarcely Greek without it: Read then, *μανθανέτωσαν πρώτον τὸν ἴδιον οἶκον ΟΙΚΕΙΝ, εὐσεβεῖν, καὶ δε.* *If a widow has children or GRAND-CHILDREN, let them learn first to govern their own house, to fear God, and to requite their parents.* οἶκον οἰκεῖν, is to govern a family, Xenoph. *Oeconom.* c. i. *Δοκεῖ γοῦν οἰκονόμου ἀγαθοῦ εἶναι εἶ ΟΙΚΕΙΝ ΤΟΝ ΕΑΥΤΟΥ ΟΙΚΟΝ, It is the part of a good economist to govern well his own family.* Toup. on Suidas, voc. Οὔτε σὺν πανωλέθορσιν, Par. II. p. 181.

9. *Χήρα*—*μη ἔλαττον ἐτῶν ἐξήκοῖα, γεγонуῖα ἐνὸς ἀνδρὸς γυνή*] Agreeably to the Basil Ed. of 1540, place the comma at *γεγонуῖα*, to connect the participle with what precedes, not, as the common Editions, with what follows. For though nouns, which denote duration of time, are joined to verbs sometimes in the ablative, yet, with verbs substantives, they are put in the genitive; as, *Ἀλέξανδρος ἀποθνήσκων δύο καὶ τριάκοῖα ἐτῶν ἐγένετο.* So Luke iii. 25, *ἦν ὡσεὶ ἐτῶν τριάκοῖα.* Besides, if *γεγонуῖα* was to be connected with what follows, it ought to be *ἐλάττων* (not *ἔλαττον*) *ἐτῶν ἐξήκοῖα.* Schmidius, Raphelius in Xenoph. and approved of by *Hutchinson* in Xenoph. *Cyrop.* l. i. p. 12. ed. 8vo.—The punctuation may be good, but the reason for it is ill founded. 1. Though *γεγонуῖα* were joined with the latter sentence, *οὔσα* or some equivalent participle must be understood in the former, as *Σάρρα ἐννεμήκοῖα ἐτῶν ΟΥΣΑ*, Gen. xvii. 17. ed. *Ald.* 2. The addition of the participle, whether *οὔσα* or *γεγонуῖα*, does not affect the comparative *ἔλαττον*, which is a neuter adjective agreeing with *χρῆμα* understood; as *πλεῖον Ἰωνᾶ ᾤδε*, Matt. xii. 41, and elsewhere. 3. The genitive *ἐτῶν* does not depend on the verb substantive or its participle. If, as Vossius observes, we can say *exercitus viginti millium*, we may say *exercitus paulo plus viginti millium*; the genitive being governed of *exercitus*, and *plus* agreeing with *negotium* understood. So here the sentence at length would be, *χήρα ἐτῶν ἐξήκοῖα ΧΡΗΜΑ μη ἔλαττον*; or, *χήρα, ΧΡΗΜΑ μη ἔλαττον Ἡ ΧΡΗΜΑ ἐτῶν ἐξήκοῖα*: or, *χήρα, ΧΡΗΜΑ ἐτῶν μη ἔλαττον Ἡ ἐξήκοῖα.* Strabo, l. ii. p. 80. *τοῦ δὲ πρὸς ἑὸν πλευροῦ τὸ μὲν οὐκ ἔλαττον εἶναι δοκεῖ τῶν ἐπὶ ἑξακισχιλίων [στανδίων], the side to the east does not seem to be less than VII thousand stadia*; and l. i. p. 57. *τόπους πλεον τῶν διαχιλίων στανδίων ἀπὸ θαλάττης διέχοντας.* Lastly, allowing Schmidius in his own language to say, that genitives of *time* are joined with *verbs substantive* or their participles; we must not suppose *only genitives* are so joined, as *γεγωναῖς ἐτῶν ἐβδομήκοῖα*, in Diog. Laërt. Vit. Socr. c. 44, but *accusatives*, as *δύο καὶ τριάκοῖα γεγωναῖς ἔτη*, Plut. Apophth.

Apophth. different prepositions in each construction being understood. See G. Voss. de Constructione, c. 15. Perizon. in Sanctii Minerva, l. iv. c. 2. and his Dissert. de Augustei Orbis Descript. § 24, and others.—Bengelius, perhaps aware of this, retains the common reading, joining *γεγονῶια* to the following clause. We, with Schmidius, to the preceding; not because the construction so requires, but because it makes the sense determinate, which otherwise might be ambiguous; not *a widow of sixty years*, i. e. so long in the state of widowhood, but with *γεγονῶια*, *a widow sixty years OLD*. See on Acts xxv. 6, where the critical spirit took another turn, and *πλείους* was objected to when used for *πλείον*; as here, on the contrary, *ἔλαττον*, unconnected with the participle, because it is *not ἐλάττων*. From the same reasoning, Pricæus would here correct the Vulgate, *non minus lx annorum* into *minor*; but as *plus uno perenne sæculo* is used by Catullus, and *mancipia minora annis viginti* by Livy, xxxix. 44, so, I presume we may say, with Pliny, Ep. l. x. *qui minores xxx annorum erant*, or, with the Vulg. *non minus annorum lx*. BOWYER.

9. "Wife of one man." See Saxa apud Fabretti, p. 324, n. 447, de *γύναιξ*; MONANΔΡΟΙΣ, and Hagenbuch ad Blauer, p. 150, quarto.

WESTON.

13. "Ἄμα δὲ καὶ ἀργαὶ μανθάνουσι περιερχόμεναι τὰς οἰκίας] *They learn TO BE idle*; for which we should read *ἀργεῖν μανθάνουσι*; or, perhaps, *ἀργαὶ ΛΑΝΘάνουσι περιερχόμεναι*, *idle as they are, they PRIVATELY RUN ABOUT houses*. Dr. MANGEY.—The emendation is right, but ill understood; the sense is, *And besides they fall INSENSIBLY INTO AN IDLE WAY, trotting about from house to house*. So Hippocrat. ad Damagetum: *διαλανθάνει νοσίων πᾶς ὁ κόσμος*, *The whole world is ill, and do not know it*. And the Apostle, Heb. xiii. 2, *διὰ ταύτης γὰρ ἔλαβον τινὲς ξενίσαντες ἀγέλους*, *have without knowing it entertained strangers*. Toup, Emend. in Suidam, Par. II. p. 125.—I should *submit* with deference to this Author's judgment; but as he joins *λανθάνουσι* with *ἀργαὶ*, not with *περιερχόμεναι*, I wish he had produced a similar instance, where *λανθάνουσι* is joined with an adjective, not with a participle. BOWYER.

Ibid. *οὐ μόνον δὲ ἀργαὶ, ἀλλὰ καὶ φλύαροι καὶ περιεργοί, λαλοῦσαι τὰ μὴ δέοντα]* F. ΛΑΛΗΣΑΙ, connecting it with *μανθάνουσι*, *being idle, they learn to go to and fro in families; and not only idle, but triflers and busy bodies, TO SAY things they ought not*. D. Heinsius.

21. *μηδὲν ποιᾶν κατὰ πρόσκλησιν]* So the Vulgate seems to have read. F. *πρόσκλησιν*, *through faction*, (as *προσεκληθη*, Acts v. 36), which is the reading

reading of several MSS. *Dr. MANGEY.*—Or, perhaps, ΠΡΟΚΛΗΣΙΝ; *through PROVOCATION. Erasmus.*

23. Μηκέτι ὑδροπότει, &c.] Sir N. Knatchbull would have this whole verse omitted.—But against the joint suffrage of all the MSS. and antient Versions. It ought perhaps to stand at the end of the chapter; for here it seems to disturb the sense. *Dr. OWEN.*

## CHAPTER VI.

3. μὴ προσέρχεται ὑγιαίνουσι λόγοις] As no example of this sense of προσέρχεται elsewhere has been given, perhaps we might read προσέχεται, or προσίσχεται, CLEAVE and ADHERE to the wholesome words; or rather προσέχει, GIVE HEED to the wholesome words, as 2 Pet. i. 19. Acts viii. 6. xvi. 14. 1 Tim. i. 4. Heb. i. 1. Tit. i. 14. &c. *R. Bentley*, Phil. Lipsiensis, ep. i. p. 75.—Προσέρχομαι is to follow, to approve, and embrace. Philo de Gigantibus, p. 289, ed. Francof. Discant vero hi omnes μηδεν προσέρχεσθαι γνώμη τῶν εἰρημίνων· τοῦτο δὲ ἐστὶ μὴ θαυμάζειν αὐτὰ καὶ ἀποδέχεσθαι πλεον τοῦ μετρίου, nullam ex his rebus animo sectari, id est, ultra quam par est magni facere, et approbare. Paulo post dicitur, sapientem non debere has felicitates, μακρὰν ἀφεσθηκείας προσέρχεσθαι, longius remotas sectari. *Kypke.*—Confer quoque Duas Epist. *Pearcii*, Lond. 1721. editas, p. 6, 7.

3, 4. Εἰ τις ἑτεροδιδασκαλεῖ—τετύφωται] Read, τετύφωται, is BLINDED knowing nothing. *Pricæus.*—Is he that teacheth another doctrine necessarily proud? may he not do so for want of better information? Is he always employed in strife about words? Perhaps ver. 4 should be a continuation of the subject begun ver. 3. *If any man teach otherwise, and attend not to salutary words, he is proud, &c.—from such withdraw thyself.* *Camp. Vitring. Obs. Sac. Diss. III. i. c. vii. p. 221. D. Heinsius.*

4. φθόνος, ἔρις, βλασφημίας] F. φθόνοι, ἔρεις, in the plural, as the Vulg. and some MSS. and all the following nouns are. *Pricæus.*

9. ἐπιθυμίας—ἀνοήτους] Nonnulli legunt ἀνοήτους, forte quod insolentius visum ἀνοήτους hic dici ἐπιθυμίας. But the affections are said to be ἀνοήτοι. As *Plutarch* discr. adul. et am. p. 61. ed. Francof. θυμὸν ἐντείνων ἀνόητον, inciting a senseless anger. And in *Sertorius*, p. 581, φθόνος ἤπιετο καὶ ζῆλος ἀνόητος, envy and a foolish emulation of his power.

*Kypke.*

17. Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι, παράγγελλε μὴ ὑψηλοφρονεῖν] Remove the comma to πλουσίοις; *Charge them that are rich, not to be high-minded in this world—but to trust in God:* Thus preserving the opposition between the two parts of the sentence. See 1 Cor. iii. 18. MANGEY.

19. ἀποθησαυρίζοντας—θεμέλιον] *Laying up in store a foundation* seems a discordant metaphor. Perhaps, κειμήλιον, *a treasure*. P. JUNIUS.—Οἱ, θεῖμα λίαν καλόν, *a very good depositum*. See Tob. iv. 9, 10. & Hesyeh. in voc. *Bos*, Exerc. Philol.

20. τὰς βεβήλους κεινοφωνίας] F. καινοφωνίας, *profane new-coined words*, as Vulg. *Vocum novitates*, Chrysostom, Tertullian, & al. in Wetstein.

Ibid. "That which is committed to thy trust." Τὴν παρακαταθήκην λαβὼν δικαίως ἀπόδος. Stobæus, p. 39. WESTON.

21. and 2 Tim. ii. 18. ἀσφαλῆ, *to miss, let slip, fail*, is rather uncommon. It occurs however Wisd. ch. vii. 20. and viii. 11. BARRINGTON.

## SECOND EPISTLE TO TIMOTHY.

### CHAPTER I.

3. ΧΑΡΙΝ ἔχω τῷ Θεῷ, ᾧ λατρεύω—ἐν καθαρᾷ συνειδήσει· ὡς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μνησίαν] Camerarius saw a difficulty in this expression of giving thanks for doing a voluntary act, *viz.* that he mentioned Timothy in his prayers. Different is this form elsewhere: Philem. Εὐχαριστῶ—πάντοτε μνησίαν σου ποιοῦμενος. Perhaps, therefore, changing συνειδήσει ὡς into συνειδήσεως, we should read thus: Χάριν ἔχω τῷ Θεῷ, ᾧ λατρεύω—ἐν ΚΑΘΑΡΟΤΗΤΙ ΣΤΗΝΕΙΔΗΣΕΩΣ ἀδιάλειπτον ΕΧΩΝ περὶ σοῦ μνησίαν. D. Heinsius.—Perhaps, after Θεῷ, we should supply from Rom. i. 8—11. [ὑπὲρ σοῦ· μάρτυς γὰρ μου ἐστὶν ὁ Θεός] ᾧ λατρεύω. κ. τ. λ. Piscator. Connect Χάριν ἔχω—συνειδήσει with ὑπόμνησιν λαμβάνων κ. τ. λ. ver. 5. the intermediate words being placed in a parenthesis; and then the reason of his giving thanks will be obvious and express. If there be still a difficulty



difficulty with respect to the particle *ὡς*, it may perhaps be removed by rendering the sentence with an admiration (*ὡς ἀδιάλειπτον! how incessantly mindful of thee am I! &c.* Or, *what incessant remembrance have I of thee! &c. &c.*) Dr. OWEN.

9, 10. Perhaps all from *οὐ κατὰ τὰ ἔργα*, ver. 9, to *ἀφθαρσίαν*, ver. 10, should be included in a parenthesis, and the words connected: *τοῦ σώσαντος ἡμᾶς, καὶ καλέσαντος—διὰ τοῦ εὐαγγελίου, Who hath saved us, and hath called us with a holy calling—through the Gospel; but that life and immortality were manifested by Christ, who abolished death.* Dr. Parry, Defence of the Lord Bishop of London, against the Author of *The Divine Legation*, 1760, p. 37, 38. ed. 2, and so Schætgenius.—But *διὰ τοῦ εὐαγγελίου*, may be connected with *φανερωθεῖσαν διὰ τῆς ἐπιφανείας τοῦ σωτῆρος [καὶ] διὰ τοῦ εὐαγγελίου, per apparitionem servatoris nostri Jesu Christi [et] per evangelium.* Bengelius.

12. *οἶδα γὰρ ὃ ἐπέστευκα*] sc. *ἐμαυτὸν.* I know to whom I have trusted or committed myself. See Luke xvi. 11. John ii. 24. GOSSET.

Ibid. *πέπεισμαι ὅτι δυνατὸς ἐστί]* F. *δυνατὸς ἔσθι*, that you will be able to keep what I delivered to you, until that day. R. Bentley, ap. Wetstein.

Ibid. “I am persuaded, that he is able to keep that which I have committed unto him against that day.”

The Jews called the life of man, God's deposit. “If any one,” says Josephus, “shall confound or ill-use what is committed to his trust, he is both infamous and perfidious; but should he separate the soul from the body which God has entrusted to his care, can he hope to escape the vengeance of the injured?” “If you receive a deposit,” says an author in Stobæus, “religiously return it.” *Natura dedit usuram vitæ, tanquam pecuniæ, nulla præstituta die.* Cicero. Stobæus, p. 39.

But what was it that St. Paul committed to him in whom he believed, and was persuaded, that he was able to keep against that day? It could not be the Gospel of Christ, for that was committed to Paul as well as Timothy. It could not be his life or his spirit, for that he had not resigned, but had in his own keeping. The life and soul of us all are most certainly in the hand of God, but not in the nature of a deposit, till they are given up, and the depositor dies, and uses his life or soul no longer. Thus Christ in his last moments says, “Unto thee, O Lord, I will commit my spirit.” *Παραθήσομαι.* Thus the Seventy translate the Hebrew of Ps. xxxi. 6. where the verb is future, *תָּשֶׁמָה*, “Into thy hand I will commit (as a deposit) my spirit,” that is, when I die. And thus in a more particular manner consonant to St. Paul are the words of St. Peter:

“Therefore,

“Therefore, let them that suffer according to the will of God, commit the keeping of their souls to him in well doing, (that is, suffering or dying,) as unto a faithful Creator.”

From all this I conclude that our present translation of the twelfth verse of the first chapter of the second Epistle to Timothy cannot be right; and I propose an alteration in the version, in order to preserve, as it appears to me, the consistence of the place.

“I know whom I have believed; and I am persuaded that he is able to keep that which I shall commit unto him unto that day.” *Μου παραθήκη* is not, in this passage, what I have already committed to the care of God, but what I shall in future deposit, when I suffer finally and die for the Gospel, and when I shall deliver over my soul into the hand of God. See Stobæus, Ecl. p. 600. WESTON.

13. *ἤκουσας ἐν πίστει*] Place a comma at *ἤκουσας*, and connect, *Ἐποτύπωσιν ἔχε—ἐν πίστει*, *Hold fast in faith the form, &c.* Bengelius.

18. *δι᾿ αὐτῶ ὁ Κύριος εὐρεῖν ἔλεος παρὰ Κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ*] This in a parenthesis. Bp. SHERLOCK.—For *παρὰ Κυρίου*, read with the *Clerm.* and *S. Germ.* MSS. *παρὰ Θεῶ*. But see the common reading supported, Gen. xix. 24. LXX. Dr. OWEN.

## CHAPTER II.

2. *ἤκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων*] *ἤκουσας διὰ πολλῶν*, *heard among many witnesses*, is scarcely agreeable to syntax; read, rather, *διὰ πολλῶν μαρτύρων ταῦτα παράθου*, *What you have heard of me, do you TESTIFYING by many things commit to faithful men.*

P. Junius, Knatchbull.

6. *Τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν καρπῶν μεταλαμβάνειν.*] The English Version ill connects *πρῶτον* with *μεταλαμβάνειν*: *the husbandman that laboureth must be FIRST partaker of the fruits.* The infinitive is governed of the participle, as Plat. Dial. Euthyphr. § 2. *Καί μοι λέγε τί καὶ ποιοῦντά σε φησὶ διαφθεῖρειν τοὺς νέους*, *Tell me what he says you DO TO CORRUPT the youth.* So here, *the husbandman MUST first LABOUR TO PARTAKE of the fruits.*

7. *δι᾿ ἧς γὰρ σοὶ ὁ Κύριος σύνεσι ἐν πᾶσι,*] Why should he pray that Timothy may have *understanding in ALL things?* Castelio renders, *INDUSTRY in all things*: Connect, *ἐν πᾶσι μνημόνευε Ἰησοῦν Χριστόν.* S. Battier, Mus. Brem. II. p. 188.

10. Διὰ τοῦτο πάντα ὑπομένω] F. Connect διὰ τοῦτο with the foregoing verse: *wherein I suffer unto bonds: but the word of God is not THEREFORE bound.* S. Battier, Mus. Brem. II. p. 158.

12. εἰ ὑπομένομεν, καὶ συμβασιλεύσομεν] Rather, εἰ ΣΤΝ ὑπομένομεν, as ver. 11. and see Rom. viii. 17. Sirach, ch. xxx. 10. *Pricæus.*

16. ἐπὶ πλείον γὰρ προκόψουσιν ἀσεβείας] ΠΡΟΣΚΟΨΟΥΣΙΝ.

*Curcellæus.*

16, 17. ἐπὶ πλείον γὰρ προκόψουσιν ἀσεβείας· καὶ ὁ λόγος αὐτῶν, &c.] As the text stands, the verb προκόψουσιν seems to want a nominative case, and the relative αὐτῶν an antecedent. The Syriac Version is to this purpose: *A sermonibus vanis recede: potius enim adaugebunt impietatem suam quam in illis occupantur.* Et sermo eorum, &c. *Wetstein* observes in his various Lections, that, instead of ἀσεβείας, the Clerm. MS. seems to have read at first ἀσεβεῖς, which has since been altered into ἀσεβεία. Such a nominative plural, properly authenticated, would set the whole right.

*Dr. OWEN.*

19. Ὁ μὲντι, &c.] This refers to ver. 16. The intermediate verses should be in a parenthesis. *Dr. MANGEY.*

Ibid. σπινθηρὸς θεμέλιος τοῦ Θεοῦ ἔσθηκεν, ἔχων τὴν σφραγίδα] Θεμέλιος, a foundation, ill agrees with the metaphor of a seal: Perhaps the true reading might be κειμήλιον, treasures laid up, and sealed with the mark of the owner. See 1 Tim. vi. 19. *Pyle.*

22. ἐπικαλουμένων τὸν Κύριον ἐκ καθαρῆς καρδίας.] Or, connect, δίακει—ἐξήρην—ἐκ καθαρῆς, &c. *follow peace out of a pure heart with those that call on the Lord.* *Dr. MANGEY.*—Read here, with eight capital MSS. μετὰ πάντων τῶν ἐπικαλουμένων, &c. See 1 Cor. i. 2. *Dr. OWEN.*

25. μήποτε seems to bear here the sense of εἴποτε, as it does also Luke iii. 15. *Dr. OWEN.*

26. ἐξαγρήμενοι ὑπ' αὐτοῦ εἰς τὸ ἐκεῖνου θέλημα.] *Taken captive by him at his will, as Beza, Castelio, English Version, &c.*—The Author of the Paraphrase after Mr. Locke's manner rightly connects: ἀνανήψουσιν—εἰς τὸ ἐκεῖνου θέλημα, *that being saved out of the snare of the devil by him, [i. e. by the servant of the Lord instructing in meekness], they may be awake and alert to do his [God's] will.*—In both these senses μήποτε, ver. 25, is rendered *IF peradventure*, as if it was εἴποτε, *ac si*, which, perhaps, it never signifies. With the least alteration, therefore, after *Piscator* and *Bengelius*, connect ἀνανήψουσιν—εἰς τὸ ἐκεῖνου θέλημα, and then the intermediate words together: *God peradventure will give them repentance, that they may RECOVER themselves to HIS will out of the snare*

σται : of the devil, having been taken captive by him; αὐτοῦ relating to διαβόλου, ἐκείνου τοῦ Θεοῦ. MARKLAND.

## CHAPTER III.

10. Σὺ δὲ παραηκολούθηκός μου τῇ διδασκαλίᾳ] If MSS. would permit, better imperative, παρακολούθει μου, agreeably to Philip. iv. 9.

*Pricæus.*

11. τοῖς διαγωμῶν, τοῖς παθήμασιν, ἵνα μοι ἐγένετο] Read, with a full stop at παθήμασιν, and what follows with an admiration: *Thou hast fully known my doctrine, persecutions, afflictions. What things befell me at Antioch!—what persecutions, &c.* Battier, Bibl. Brem. c. viii. p. 596.

15. Καὶ ὅτι &c.] These words depend on the participle εἰδώς ver. 14. εἰδώς—καὶ ὅτι—οἶδας. The like construction occurs John ii. 24, 25. and Acts xxii. 29. *Dr. OWEN.*

16. Πᾶσα γραφή, θεόπνευστος, καὶ ἀφελίμος] Either, *All scripture is given by inspiration*, as Chrysostom, and most of the Protestant Interpreters; or, omitting the comma at γραφή, *All scripture divinely inspired is also profitable*, as the Syriac, Vulgate, Isaac Casaubon in Casaubonianis, p. 97, Grofius, and most of the Popish Commentators. Whichever way it is pointed, the expression must not be understood to comprehend the books of the N. T. which were not as yet collected together; but the ἱερὰ γράμματα of the O. T. mentioned ver. 15, as Michaelis observes, *Introd. Lectures*, c. ii.

15, 16. ἱερὰ γράμματα οἶδας,—πᾶσα γραφή, θεόπνευστος, καὶ ἀφελίμος.] Πᾶσα γραφή must here refer to ἱερὰ γράμματα; otherwise the words are inexpedient. If the Apostle had intended to make θεόπνευστος a term of limitation, and not the predicate, he should have said πᾶσα θεόπνευστος γραφή, or πᾶσα γραφή ἢ θεόπνευστος. But the Writers of the New Testament always distinguish between γραφή and γραφαί. The former signifies some portion of Scripture; the latter, the Scripture in general. Every portion of Scripture, says the Apostle, therefore, inspired of God, is profitable, &c. even the historical parts, 1 Cor. x. 11. Rom. xv. 4. iv. 23.

*Bp. BARRINGTON.*

## CHAPTER IV.

3. ὅτε τῆς υγιαινούσης διδασκαλίας οὐκ ἀνέξονται] F. ἀνέξονται, as in Tit. i. 9. *do not hold fast sound doctrine.* So εὐδοξίας ἀντέχεσθαι, Jamblic. i. 9, of the Life of Pythagoras. φιλίας ἀντέχεσθαι, Hierocl. in Aurea Carmina. *Pricæus* in Titum, loc. cit.

Ibid. To avoid ambiguity in the translation, put κνηθόμενοι τὴν ἀκοήν after ἀλλά: *but, having itching ears, they will hear up to themselves teachers according to their own wishes, or liking.* MARKLAND.

5. νῆφε ἐν πᾶσι,] Connect, ἐν πᾶσι κακοπάθησον, as 2 Tim. ii. 9. *Battier*, Mus. Brem. II. P. II. p. 189.—But we find τὸ νῆφον ἐν πᾶσι, M. Antonin. i. 16. *Wolf*.

Ibid. τὴν διακονίαν σοῦ πληροφόρησον] Perhaps, πλήρωσον, as Luke xii. 25. Coloss. iv. 17. *Mangey*, on Phil. Jud. vol. II. p. 540.

7. "I have fought a good fight;" literally in the Syriac, præclarum illud certamen decertavi. See the same phrase in Plutarch's Life of Pompey concerning Cæsar. Ἀγωνιζομένου τοσούτους ἀγῶνας ὑπὲρ τῆς ἡγεμονίας, p. 485. WESTON.

13. Τὸν φαιλόνην] Corrupted from φαινόλην, *penulam*. Piscator, Beza. Ibid. "The cloak I left at Troas."

"De palla memento amabo."

Plaut. Asinar. 5—2.

WESTON.

19. Ἀσπασαι Πρίσκαν] *Salute Prisca*. In Acts xviii. 18. and Rom. xvi. 3. she is called *Priscilla*: and so is she *here*, according to the *reading* of several copies. Πρισκαν is an easy contraction for Πρίσκιλλαν.

Dr. OWEN.

20. Τρόφιμον δὲ ἀπέλιπον ἐν Μιλήτῳ] This Beza, Baronius, Grotius, and others, refer to the time when Paul was shipwrecked in his first voyage to Rome, Acts xxvii. and therefore would read ἐν Μελίτῃ.—But see this abundantly confuted by Lud. Cappellus, Append. Hist. Apost. c. i. Pearson, Opp. Posth. Diss. I. c. ix. § 8.

## EPISTLE TO TITUS.

## CHAPTER I.

1. **ΚΑΤΑ** πίστιν &c.] Not, according to, but, for the promoting of, the faith &c. And so κατ' εὐσέβειαν, "which tends to promote godliness." With a comma only at εὐσέβειαν, place the remainder ἐπ' ἐλπίδι—Θεοῦ, in a parenthesis; that the salutation, Τίτῳ γνησίῳ τέκνῳ &c. ver. 4, may depend on ἀπόστολος δὲ Ἰησοῦ Χριστοῦ &c. ver. 1, according to the form in other Epistles. *Dr. OWEN.*

3. Ἐφάνηρωσε δὲ καιροῖς ἰδίῳ] This join to the foregoing verse: *In hope of eternal life, which God promised before the world began, but has in due time manifested, 3. viz. his word to be preached, &c.*

*Castelio, Beza.*

9. κατὰ τὴν διδαχὴν πιστοῦ λόγου] F. διδαχὴν ΜΟΥ πιστοῦ λόγου, according to MY doctrine, as 2 Tim. i. 13. and ii. 2. *Pricæus.*

10. καὶ ἀνπότακτοι, ματαιολόγοι καὶ φρεναπάται] Rather, both vain talkers and deceivers, ungovernable; that ungovernable may be the epithet of the other two nouns. *Bengelius.*—Some MSS. omit the first καί, for want of understanding that syntax.

12. Εἶπέ τις ἐξ αὐτῶν ἴδιος αὐτῶν προφήτης] The person here referred to is generally supposed to be *Epimenides*: and if so, the propriety of the epithet προφήτης, rather than ποιήτης, may easily be discovered from *Diog. Laërtius*, in *Vitâ Epimenidis*. Of the verse here quoted, *Callimachus* (*Hymn. in Jovem*, ver. 8.) recites the first part—Κρήτες ἀεὶ ψεύσται. They were always noted. *Polybius* often mentions the *Cretans*, but scarcely ever without reproach. *Dr. OWEN.*

## CHAPTER II.

2. Πρεσβύτας &c.] After πρεσβύτας, some such word as παρακάλει seems to be understood: and so again after δούλους, ver. 9. In the sixth verse it is expressly inserted. *Dr. OWEN.*

3. Πρεσβύτιδας ὡσαύτως ἐν κατασήματι ἱεροπρεπεῖς,] F. ἱεροπρεπεῖ, to agree with κατασήματι, in an exterior behaviour such as becometh holiness. *Dr. MANGEX.*—For κατασήματι the *Augiens. MS.* reads κατασχήματι. *Dr. OWEN.*

5. οἰκουροῦς, ἀγαθὰς] Read jointly, the latter an epithet of the former, which is otherwise not enough determinate, *good keepers at home*. H. Steph. Præf.—Or, perhaps, φιλαγάθους *lovers of good*, and so disjointly. *Pricæus*.—Read, with six capital MSS. οἰκουροῦς. See also *Clem. Epist. ad Corinth. Cap. I. in fine*. Dr. OWEN.

7. περὶ πάντα σεαυτὸν παρεχόμενος] Theod. περὶ πάντας. F. περὶ πάντων, *in all things &c.* Dr. MANGEY.

Ibid. ἐν τῇ διδασκαλίᾳ ἀδιαφορίαν.] The sense would be more emphatical, if it were δι' ἀφορίαν, *In all things—a pattern of good works; in doctrine, by integrity, gravity, sincerity*. Camerarius.—Or, perhaps, δι' ἀδιαφορίαν, *by indifference*; i. e. without respect of persons. *Pricæus*.

8. ἵνα ὁ ἐξ ἐναντίας ἐντραπῆ,] Supply σε, *may REVERENCE you*; for why should the adversaries *blush*, if they have nothing to object? *Pricæus*.

Ibid. μηδὲν ἔχων περὶ ὑμῶν] Several copies have περὶ ἡμῶν, which seems to be the better reading—*having no evil to say of us*, the preachers of the Gospel. Dr. OWEN.

11. Ἐπιφάνη γὰρ ἡ χάρις] In Glossar. Ἐπιφάνη, *exorta est, apparuit*, and so perhaps it was written here. *Pricæus*.

Ibid. ἡ χάρις τοῦ Θεοῦ ἡ σωτήριος πᾶσιν ἀνθρώποις] Either, *hath appeared to all men*, as Theophylact; or, with others, *that bringeth salvation to all men*. Estius, Robert. Gell. Reliq. Angl. tom. II. p. 408.

11—14. “For the grace of God,” &c. These words, from the 11th to the 14th verse, afforded more solid comfort to the great Selden than all the books he had ever read. WESTON.

### CHAPTER III.

5. ἃν ἐποιήσαμεν] Some copies read here ἃ ἐποιήσαμεν. But ἃν in apposition with ἔργων, according to the Attic form. In like manner οὗ (not ὃ) ἐξέχεεν, ver. 6. Dr. OWEN.

6. οὗ ἐξέχεεν—διὰ Ἰησοῦ—τοῦ σωτήρος ἡμῶν] Include this in a parenthesis, that ἵνα, ver. 7, may connect with ἔσωσεν, ver. 5.—*Bengelius*; who makes likewise διὰ Ἰησοῦ to depend on the same verb, which seems overloaded, when διὰ λουτροῦ and διὰ Ἰησοῦ are both governed of it.

7. κατ' ἐλπίδα] Between commas, to connect κληρονόμοι with ζωῆς, which would otherwise want a genitive. *Piscator, Knatchbull, Grotius*.—The words κατ' ἐλπίδα seem to disturb the sense; and may therefore be omitted. They are wanting in Codex Rœe 2. Dr. OWEN.

12. πρὸς με εἰς Νικόπολιν.] εἰς Νεάπολιν, P. Allix, in the margin of his Book.

EPISTLE

## EPISTLE TO PHILEMON.

4. **ΕΥΧΑΡΙΣΤΩ** τῷ Θεῷ μου, πάντῃς μνείαν σου ποιούμενος] Or, connect πάντῃς with εὐχαριστῶ, *I always thank God, when I mention you in my prayers.* Pyle.

6. ὅπως ἡ κοινωνία.] Some such word as προσευχόμενος seems to be understood before ὅπως. Dr. OWEN.

Ibid. ἐνεργῆς γίνηται ἐν ἐπιγνώσει] Rather, **ΕΝΑΡΤΗΣ** γίνηται—εἰς Χριστὸν, *that the participation of thy faith may become EVIDENT—TOWARDS or TO the glory of Christ Jesus.* Bengelius.—Ver. 5, would be clearer in a parenthesis, that ὅπως ἐνεργῆς γίνηται may connect with ver. 4.

Dr. MANGHEY.

7. Χάρην γὰρ ἔχομεν,] Χαράν is a better reading, and supported by twelve capital MSS. Dr. OWEN.

9. ὡς Παῦλος πρεσβύτης, νυνὶ δὲ καὶ δέσμιος] I read πρεσβυτής, *as Paul an ambassador.* So Ephes. vi. 20, ὑπὲρ οὗ πρεσβεύω ἐν ἀλύσει, *for which I am an AMBASSADOR in bonds.* And 2 Cor. v. 20, ὑπὲρ Χριστοῦ πρεσβεύομεν. Paul was a young man, νεανίας, at Stephen's martyrdom, A. D. 35. and this Epistle was written A. D. 62. How then could he now be a very old man? Correct further, ὡς ΠΑΛΑΙ πρεσβυτής, νυνὶ δὲ, &c. R. Bentley, MS. in loc. preserved in Dr. *Ward's* Dissertation on several Passages of the Sacred Scriptures, p. 265, referred to likewise by *Pyle*, and *R. Wetstein*; the latter of whom objects to the emendation, because in this Epistle St. Paul says nothing *assuming*, but *beseeches by love*, and omits the mention of his *apostleship*, which he nowhere else does, except in his Epistle to the Philippians, and the two Epistles to the Thessalonians. But is it nothing *assuming*, when he says, ver. 19, *Thou owest to me even thy own self?* The adversative particle δὲ implies an antithesis to what went before. But what antithesis is it to say, *Paul advanced in years, BUT now even a prisoner?* If this latter was added as an *accumulative* circumstance, he would have said, νυνὶ ΚΑΙ δέσμιος, *an old man AND now [moreover] a prisoner.* As it is νυνὶ ΔΕ καὶ δέσμιος, we want something



something *opposite* as well as *accumulative*, which Dr. *Bentley's* emendation well supplies; and by reading *πάλαι*, we have as clear an opposition to *νυν*, as *πρεσβευτής* is to *καὶ δέσμιος*.—It should further be observed, that they, who make Paul to be an *old* man at the writing of this Epistle, do so chiefly on the evidence of this place, and draw forth the chronology of his life to answer this supposition, That at Stephen's martyrdom, A. D. 33, he was a *young* man, 35 years old. What is the period of a *young* man, none can define. But they suppose at the writing this Epistle, A. D. 62, he was 64.—Mr. *Man* computes that he was put to death at 68 years old; that he was born, U. C. 752; was present at Stephen's martyrdom, A. D. vulg. 28. ætat. 29. When he wrote this Epistle, he does not say.

10. *ὃν ἐγέννησα*] The relative *ὃν* agrees with its antecedent here, not in *gender*, but in *sense*; as if *τέκνον* stood for *υἱοῦ*. Instances of the like construction have occurred often before; see particularly Gal. iv. 18, 19. Nor are they less frequent in the profane *Classicks*. Dr. OWEN.

15. *αἰώνιον*] *for ever*; i. e. for life. So Horace,

Serviet æternum, parvo quia nesciet uti. Epist. lib. I. x. 41.

Dr. OWEN.

17. *ὡς ἐμέ*] The Syriac reads *ὡς ἐμὸν*, and, in my opinion, better.

Beza.

19. *ἵνα μὴ λέγω σοι ὅτι &c.*] *ἵνα μὴ λέγω (ἀπορίσω), ΣΟΙ ὅτι &c.* that *I may not say*, I will repay it TO THEE: *because &c.* i. e. there will be no necessity of saying, I will repay it TO THEE; because thou knowest that thou art a greater debtor to me, even for thyself. MARKLAND.

24. *Ἀρτίσταρχος*] He was at this time *fellow-prisoner*; but why not here so described, as well as Epaphras, is uncertain. See before, Ep. to Coloss. v. 10.

## EPISTLE TO THE HEBREWS.

THIS is one of the most argumentative Epistles that ever was written: and therefore should be closely studied, especially as it shews the superiority of the *Gospel* above the *Law*. Dr. OWEN.

## CHAPTER I.

1. ΠΟΛΥΜΕΡΩΣ καὶ πολυτρόπως] The learned *Bos* remarks, Obs. Critic. c. xxv. that these are terms borrowed from *Musick*, and express the variety of parts, sounds, and modulations that make harmony; and therefore, let me add, are most justly applicable to the various harmonizing parts of the one great evangelical dispensation of Providence. See also Clem. Alexandr. Admon. ad Gentes, p. 7. A. B. ed. Colon. 1688.

Dr. OWEN.

Ibid. λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις] F. ἐν τοῖς ΑΓΓΕΛΟΙΣ. For the design of the Writer here is to shew how much Christ is superior to the angels, not to Moses and Aaron, which he afterwards more fully illustrates. Compare ii. 2, 3. *Crellius*, Evang. S. Joan. restit. P. I. c. 43.

3. τῷ ῥήματι τῆς δυνάμεως αὐτοῦ] Read αὐτοῦ, *upholding all things by the word of HIS [the Father's] power*, as before, ὑποστάσεως αὐτοῦ. What follows, δι' ἑαυτοῦ, is in distinction to it. *J. Peirce*, of Exon.

6. Ὅταν δὲ πάλιν εἰσαγάγῃ] Our Version, after *Beza*, supposes πάλιν should be transposed. *And again, when he bringeth &c.* But the order of the words, and the adversative particle δὲ, lead us to connect πάλιν with εἰσαγάγῃ: Christ has a more excellent name than the angels. *To which of them said he at any time, Thou art my Son.—But when he again, at his resurrection, bringeth the first begotten into the world, he saith &c.* *Peirce*, of Exon.

7. Καὶ πρὸς μὲν τοὺς ἀγγέλους λέγει.] *And of the angels, not, he saith, but the Scripture saith.* The nominative case is, not Θεός, but γραφὴ understood. So again, ver. 8. *But of the Son the Scripture saith.*

Dr. OWEN.

Ibid. Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα] Perhaps, *Who makes a flame of fire* to be his angels, spirits, and ministers. *D. Heinsius*.

9. ἔχριστέ σε ὁ Θεός, ὁ Θεός σου] The first Θεός should be inclosed between commas, being the Attic vocative, as in the preceding verse: *Therefore, O God, thy God hath anointed thee*, &c. not, as our Version, *therefore God, even thy God*. Dr. MANGEY. — ὁ Θεός, i. e. ὁ Θεὸς, as ver. 8. MARKLAND.

11. σὺ δὲ διαμένεις] Read, διαμενεῖς, in the future, with some MSS. the Vulgate, and the Psalm, תָּוֹנִי. Bengelius, Wetstein.

12. ὡσεὶ περιβόλαιον ἐλίξεις αὐτούς] The Vulgate, Irenæus, Tertullian, all read *mutabis*; therefore we should read ἀλλάξεις. — In the Hebrew it is twice הָלַח, by the LXX translated by ἀλλάσσω, never by ἐλίσσω. Drus. Par. Sacra. Bengelius in Gnomon. — But ἐλίξεις is the reading of the LXX: so that when Dr. Grabe inserted ἀλλάξεις in the text of his edition, he unwarrantably falsified his copy. Dr. OWEN.

## CHAPTER II.

1. μὴ ποτε παραρῥυῶμεν] F. παρασυρῶμεν, *lest we should PERVERT them*. P. Junius

3. εἰς ἡμᾶς ἐθεβαιώθη] F. εἰς ἡμᾶς. Beza. — The common reading is far better. Dr. OWEN.

5. After περὶ ἧς λαλοῦμεν, there is a long ellipsis to be supplied thus: Ἄλλ' ἀνθρώπων ὑπέταξε αὐτήν· καθὼς διεμαρτύρω &c. Dr. OWEN.

7. καὶ κατέστησας — χειρῶν σου] Though this clause is wanting in several MSS. and marked for omission by Wetstein, yet, as it makes a part of the quotation in the Septuagint, and a strong part too of the Apostle's argument in this place, it ought, I think, by all means to be retained.

Dr. OWEN.

9. Τὸν δὲ βραχύ τι παρ' ἀγγέλους ἡλαττωμένον βλέπομεν Ἰησοῦν] This begins the Apostle's answer to the objections cited in ver. 6. MARKLAND. — If the article Τὸν was to be connected with Ἰησοῦν, it would have been placed at the beginning of the sentence τὸν Ἰησοῦν δὲ, or τὸν δὲ Ἰησοῦν, as Matt. xxvii. 26. Distinguish then thus, with a stop at βλέπομεν: *But we see all things not yet subject to him [man]: yet we behold him little lower than the angels; Ἰησοῦν (for Ἰησοῦν δὲ) but Jesus we behold, by suffering death crowned with glory, &c.* Thus the Apostle magnifies the prerogative of man, as the Psalmist does, and of Christ above all.

D. Heinsius.

9. ἡλαττωμένον βλέπομεν Ἰησοῦν διὰ τὸ πάθημα] Connect διὰ τὸ πάθημα with what follows: *by suffering death crowned with glory*. See Phil. ii. 9. as Chrysostom, Syriac, Peirce of Exon, Wetstein, & al.

Ibid. διὰ τὸ πάθημα—ἐσπεφανωμένον.] Place these words in a parenthesis, that ὅπως may join with the former part of the sentence. OWEN.

Ibid. ὅπως χάριτι Θεοῦ ὑπὲρ πάντος γεύσεται θανάτου] F. ὑπὲρ πάντος GENHTAI θανάτου, *crowned with glory, that by the favour of God he MIGHT BE ABOVE all death*. J. J. Reiske, ap. Wetstein.—Point this verse, Τὸν δὲ, βραχύ τι παρ' ἀγγέλους ἡλαττωμένον, βλέπομεν Ἰησοῦν, διὰ τὸ πάθημα τοῦ θανάτου, δόξῃ καὶ τιμῇ ἐσπεφανωμένον, ὅπως—γεύσεται θανάτου, so that these last words may connect with ἡλαττωμένον.

11. ἐξ ἐνός, scil. ἐκ Θεοῦ. Dr. OWEN.

13. Καὶ πάλιν Ἰδοὺ ἐγὼ] In Isai. viii. 17, 18, both these clauses stand together in the LXX. So that I guess the second καὶ πάλιν has been put in here by the scribes, and that the Apostle made but one sentence of them. The first words alone are not to his purpose. Wall, Crit.

14. τῶν αὐτῶν, scil. σαρκὸς καὶ αἵματος, and not παθημάτων, as some MSS. have it, and some of the Fathers explain it. Dr. OWEN

15. ἔνοχοι ἦσαν δουλείας] F. δειλίας, *who through fear of death were subject to FEAR all their lives*. P. Junius, ap. Wetstein.

17. τὰ πρὸς τὸν Θεόν, elliptically written for κατὰ τὰ &c. Dr. OWEN.

18. δύναται] This word should be rendered here, not, *he is able*, but, *he is ready and willing*, answering to ἐλεήμων ver. 17. And so ch. iv. 15.

Dr. OWEN.

### CHAPTER III.

2. αἷς καὶ Μωσῆς &c.] It is God's testimony of him, Numb. xii. 7. ἐν ὄλῳ τῷ οἴκῳ μου πιστός ἐστίν. Dr. OWEN.

3, 4. Πλείονος γὰρ &c.] These two verses should be in a parenthesis, that ver. 5, Καὶ Μωσῆς μὲν πιστός may connect with ver. 2, αἷς καὶ Μωσῆς ἐν ὄλῳ τῷ οἴκῳ αὐτοῦ.

5. τῶν λαληθησομένων] scil. ὑπὸ τοῦ Χριστοῦ. Dr. OWEN.

6. υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ] Read αὐτοῦ, *his own house*. Ed. Plant. Genev. Beza, English Version.—But see ver. 4. and 1 Tim. iii. 15. 1 Cor. iii. 9. Pyle.

Ibid. οὗ οἴκος ἔσμεν ἡμεῖς] Beza's copy reads ὅς, which Bengelius in Gnomon accepts: The question here is not, *Whose is the house*, which is

declared in αὐτοῦ; but *what* it is, different from that which was allotted to Moses.

6. βεβαίαν] Beza, for the sake of Grammar, would read βέβαιον or βέβαια. But the whole will be right if we admit of this transposition: *ἰὰν βεβαίαν κατάσχωμεν μέχρι τέλους τὴν παρρησίαν καὶ* &c. Dr. OWEN.

7. Διὸ καθὼς λέγει τὸ Πνεῦμα] F. Διὸ ΚΑΛΩΣ λέγει. Dr. MANGHEY.—Rather connect Διὸ with βλέπετε, ver. 12, the intermediate citation being in a parenthesis. *Wherefore—take heed, brethren.* Grotius, Peirce of Exon, Wetstein, Markland.

9. τεσσαράκοις ἔτη] The LXX, Ps. xciv. 8, omit διὸ, and connect this with what follows. Drusius, Par. Sacra.

10. Ἄσι πλανῶνται τῇ καρδίᾳ] So likewise the LXX, in Psal. xciv. 10. But, perhaps, ἀσι crept in by some unskilful hand for λαοί. Drusius, Par. Sacra.

11. Εἰ εἰσελεύσονται] The sense is, Οὐ μὴ ἐλεύσονται, as Mark viii. Something is understood, as, *Ne vivam, Ne sim Deus, or, Hoc or illud eveniat mihi si*—Drusius, Par. Sacra.

14. Μέτοχοι γὰρ γεγόναμεν—] This verse should be in a parenthesis, that ver. 13 and 14 may connect together, *Exhort one another, while it is called To-day—15. and from its being said, To-day—harden not your hearts.*

15. ἐν τῷ λέγεσθαι· Σήμερον] F. Read, ΕΥ ΤΟ λέγεσθαι, *Well is that saying, TO-DAY, &c.* MANGHEY, in Phil. Jud. tom. II. p. 47.—None of the antient or modern translations have made good sense of the place. I take the fourteenth verse to be a parenthesis, and the fifteenth to be joined with the thirteenth: *Exhort one another daily, while it is called TO-DAY.* Exhort one another, I say, FROM *its being said, &c.* Bengelius, Peirce of Exon.

Ibid. ἐν τῷ λέγεσθαι] Translate, *seeing it is said, &c.* And join this verse (the rest being included in a parenthesis) with the first verse of the following chapter. Dr. OWEN.

16. Τίνας γὰρ ἀκούσαντες παρεπίκραναν, ἀλλ' οὐ πάντες] Read Τίνας interrogatively, and the whole verse with one continued question, as in the following verses: Τίνας—εἰ μὴ, *Who, when they had heard the word of God, provoked him to anger but all those who came with Moses out of Egypt?* So τίς—ἀλλ' οὐχί, Luke xvii. 8, *who is there—but will rather say, Make ready wherewith I may sup?* as the Syriac, Chrysostom, Theodoret, Bengelius.

19. οὐκ ἠδυνήθησαν εἰσελθεῖν δι' ἀπιστίαν] F. δι' ἀπειθείαν, *because of disobedience.* P. Junius.

CHAPTER IV.

1. ἐξ ὑμῶν] Two MSS. read ἡμῶν, which seems to accord well with the context. But the common reading may be right, as more emphatical, and it is better supported. *Dr. OWEN.*

2. καὶ γὰρ ἔσμεν ἐνηγγελισμένοι, &c.] Translate, *For to us were glad tidings of rest vouchsafed, as well as to them.* *Dr. OWEN.*

3. The phrase εἰς τὴν κατάπαυσίν μου, *into my* (that is, God's) *rest*, is very emphatical: being that, on which the whole force of the Apostle's argument is founded. Now, the expression, *God's rest*, may be taken in three different senses: two of which the Apostle here excludes, and adopts the third. 1. He proves it cannot mean the *sabbatical* rest enjoined at the creation of the world, ver. 4, 5. Nor, 2. the rest promised to the Jews in the land of *Canaan*, ver. 7, 8. Therefore, 3. it must mean the *eternal* rest in heaven promised to the faithful, ver. 9, of which the sabbath is an emblem. *Dr. OWEN.*

5. Καὶ ἐν τούτῳ] F. Καὶ εὖ τοῦτο. Mangey in Phil. Jud. tom. I. p. 721.

6. Ἐπεὶ οὖν ἀπολείπεται &c.] Distinguish thus: ἐπεὶ οὖν, &c. *Seeing then it is so, it remains that some must enter into it, καὶ οἱ, &c. though they, to whom it was first preached, entered not in because of unbelief.*

*Taylor on Romans, p. 81.*

12. Ζῶν γὰρ ὁ λόγος τοῦ Θεοῦ, &c.] The same actions are here attributed to the *word of God*, as to *God himself*. See *Raphelius* in loc. And hence it appears, that the sudden transition in the sequel, ver. 13, from his *word to himself*, is neither harsh nor unnatural. *Dr. OWEN.*

Ibid. ἀρμῶν τε καὶ μυελῶν] F. ΜΕΛΩΝ, *to the dividing the joints and LIMBS*, as one MS. cited by Erasmus. Or, ΜΤΩΝΩΝ, *joints and MUSCLES.* *Dr. MANGEY.*

Ibid. καὶ κριτικὸς ἐνθυμήσεων] F. ΔΙΑ κριτικὸς ἐνθυμήσεων, *DISSECTING the thoughts of the heart*, as Philo, tom. I. p. 491. τομεῖ τῶν συμπάντων λόγων. *MANGEY*, *ibid.*—Hesychius confirms the vulgar reading, voc. Κριτικὸς ἐνθυμήσεων.

13. ἐνώπιον αὐτοῦ—πρὸς ἐν ἡμῖν ὁ λόγος] The like construction occurred before, ch. ii. 10. ἔπρεπε γὰρ αὐτῷ δι' ἐν τὰ πάντα &c. *Dr. OWEN.*

15. πεπειρασμένοι δὲ κατὰ πάντα καθ' ὁμοιότητά] F. πεπλασμένοι, *in all things FORMED like as we are.* P. Junius.

Ibid. καθ' ὁμοιότητα, scil. ἡμῶν. *Dr. OWEN.*

## CHAPTER V.

5. Υἱός μου εἶ σὺ, &c.] This is not introduced to prove that Christ is an *high priest* (that is done by the next quotation): but that he is *the son of God*. And the two quotations joined together are meant to prove, that he is, what the Apostle calls him, ch. iv. 14. ἀρχιερέα μέγαν, A GREAT HIGH PRIEST. Dr. OWEN.

7. δεήσεις τε καὶ ἰκετηρίας, &c.] This seems to refer to his prayers and agonies in the garden, when an *angel came from heaven, and strengthened him*, Matt. xxvi. 36—45. Luke xxii. 39—45. Hence, then, I would translate the following words, καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας, and was *relieved from his fear*. And St. Matthew represents him afterwards as dauntless, and ready to meet his doom; *Come, let us be going*. Dr. OWEN.

Ibid. εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας,] Read with a stop at εἰσακουσθεὶς, and connect ἀπὸ τῆς εὐλαβείας—ἤμαθεν, and was *heard; though he were a son, yet through his piety he learnt obedience from what he suffered*. Syriac Version.—Or with the received pointing, was *heard* because of the *deference* he bore his father.

Ibid. εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας,] scil. αὐτοῦ, *having been delivered from his fear*. Hence, probably, we learn what was the *cup* (Matt. xxvi. 34.) and the *ἄρα* which our Saviour, in his agony in the garden, prayed might be removed from him (Matt. xiv. 35, 36.) if it was God's will: viz. the *fear and dejection of mind* with which his Human Nature was attacked, perhaps by the Devil, after the *Godhead* had been as it were *suspended*, and the *Man* left to itself. That it was not *death* he prayed to be delivered from is certain, because we are sure that he was not delivered from *that*; and we are as sure, from his own declaration (John xi. 42.), that *God always heard him*; and from Luke xxii. 43, and from this passage, that he *was* delivered from this *fear*. To pray against *death*, and to pray against *the fear of death*, are very different things. The former our Saviour never could do; for *how then shall the Scriptures be fulfilled, that thus it must be?* and he knew full well that the Redemption and Salvation of Mankind depended upon this *death*. The latter, *the fear of death*, as it does not appear to have been necessary to the Redemption of Mankind, our Saviour might very innocently pray to be delivered from, submitting his own will however to the will of God, as he did; and accordingly he was delivered from this *fear*, by the Angel's strengthening him,

him, Luke xxii. 43. If this *fear*, whatever was the *cause*, be not the *cup* which our Saviour prayed might *pass from him*, I do not know any other place of Scripture of equal probability; and therefore should think it the most prudent, at least the most modest part, not to enquire any further into what God seems not to have thought proper to reveal. Ἀκουσθεῖς is *having been heard*: εἰσακουσθεῖς is *having been heard with effect*; that is, *delivered*: frequently in the LXX. See however John xviii. 11. whence perhaps may be gathered what this *cup* was. It seems to be the exceeding ill usage he met with *previous* to his crucifixion; to be delivered from which (crucifixion) it is certain he never did or could pray; from the other he might. MARKLAND.

8. ἔμαθεν ἀφ' ὧν ἔπαθε &c.] *Yet learned he obedience*, that is, the difficulties of obedience, or how hard it is sometimes to obey, *by the things which he suffered*. Dr. OWEN.

11. καὶ δυσερμήνευτος λέγειν] λέγειν, says Grotius, for ἐν τῷ λέγειν and when said, *hard to be explained to you, seeing*, &c. Dr. OWEN.

12. πάλιν χρείαν ἔχει τοῦ διδάσκειν ὑμᾶς, τίνα τὰ στοιχεῖα] Read, without the comma, and τινὰ an indefinite: τοῦ διδάσκειν ὑμᾶς τινὰ, *You have again need that SOME ONE should teach you the first elements*, &c.

J. Gronovius, apud Wetstein, Peirce of Exon.

## CHAPTER VI.

1. τον τῆς ἀρχῆς τοῦ Χριστοῦ λόγον,] By an *Hypallage*, for τὴν τοῦ λόγου τοῦ Χριστοῦ ἀρχήν—which seem to carry the same sense with τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ, ch. v. 12. Dr. OWEN.

1, 2. μὴ πάλιν θεμέλιον—καὶ κτίματος αἰωνίου.] All this must be in a parenthesis, that so we may connect, *Therefore laying aside—and this let us do, if God shall permit*. And at ver. 3, we should read ποιήσωμεν, not ποιήσομεν, as φεράμεθα, ver. 1. MARKLAND.

4. Ἀδύνατον γὰρ, &c.] To connect this with the preceding verse, something to this purpose must be supposed to intervene: “I speak particularly to *you* who are disposed to go on to perfection. To *apostates* I have nothing to say.” *For it is impossible*, &c. Dr. OWEN.

5. καλὸν γευσασμένους Θεοῦ ῥήμα] F. more agreeable to the Greek construction, observed in ver. 4, καλοῦ—ῥήματος. P. Junius.—But it is also used with an Accusative, John ii. 9. Dr. OWEN.



5. Qu. if γευσάμενος be right; and for τε μέλλοντος, perhaps τε τοῦ μέλλοντος. MARKLAND.

6. πάλιν ἀνακαινίζειν] *To renew them AGAIN*, seems redundant. Connect, therefore, with the Syriac, *παραπεσόντας*—πάλιν. ERASMUS, Peirce of Exon, & al.—For ἀνακαινίζειν, F. ἀνακομίζειν, *TO RECOVER THEMSELVES again to repentance*. J. J. Reiske, apud Wetstein.

10. καὶ τοῦ κόπου τῆς ἀγάπης] Some think καὶ κόπου should be omitted. But *that work of charity of yours* is put for *that charitable work of yours*, as in Eusebius, Hist. v. c. 11. εἰς γῆρας λήθης φάρμακον, *is a cure for forgetful old age*. Toup, in Suidam, Par. II, p. 130.

11. πρὸς τὴν πληροφορίαν τῆς ἐλπίδος ἄχρι τέλους] Better connect ἐνδείκνυσθαι σπουδῆν—ἄχρι τέλους. Bengelius.

14. Ἡ μὴν εὐλογῶν &c.] Four of our principal MSS. and two of inferior note, read εἰ μὴν &c. But the common reading is right; as appears from several places in Xenophon's Cyrop. and Exp. Cyri, quoted by Raphelius.

Dr. OWEN.

18. ἰσχυρὰν παράκλησιν ἔχομεν οἱ καταφυγόντες κρατήσαι] F. κατὰ φυγὴν ὄντες, *that we, IN OUR FLIGHT, might have the strong consolation of laying hold on the hope, &c.* J. J. Reiske, apud Wetstein.

## CHAPTER VII.

1. Οὗτος γὰρ ὁ Μελχισεδέκ] Some verb must be understood in the sentence. Either, Οὗτος γὰρ, ὁ Μελχισεδέκ, *This person, Christ, is the Melchisedec King of Salem, as Erasmus.*—Or, *This Melchisedec was king of Salem, as Beza.*—Or, as others, *first being interpreted this Melchisedec is king of righteousness, ver. 3.* But the most natural construction is, to connect it with the last verb in the period, ver. 3. *viz. ABIDETH a priest continually*, which no one would have hesitated upon, if they could have digested it that those words should be applied to Melchisedec. See *Whitby*.—We include then in a parenthesis whatever is not predicated of the first Nominative; (ὃ καὶ δεκάτην Ἀβραάμ) and (ὃ ἐστὶ βασιλεὺς εἰρήνης). So that all the rest may connect with μένει.

5. ἀποδεκατοῦν τὸν λαόν] *to take tithe of the people*. F. ἐπιδουκατοῦν; for ἐποδεκατοῦν is used *to pay tithe*. Dr. MANGHEY.

11. Εἰ μὲν οὖν τελειώσις διὰ τῆς Λευϊτικῆς κεραιῶν ἦν] F. Ἐπεὶ μὲν. Isidorus.

11. ἐπ' αὐτῇ] scil. ἱερασύνη—pro περὶ αὐτῆς for concerning it (viz. the Levitical priesthood) *the people received a law.* Observe *νενομοδέτησθαι* without the augment: several MSS. read *νενομοδέτηται.* Dr. OWEN.

Ibid. καὶ οὐ κατὰ—λέγεσθαι;] This is wanting in the *Æthiopic* Version. And Dr. Mill supposes it to be a marginal gloss; but evidently without reason. Dr. OWEN.

13. Ἐφ' ὧν for περὶ οὗ. At full, the sentence would run—ὁ ἱερεὺς ἐφ' ὧν λέγεται ταῦτα, &c. of whom these things are spoken, viz. the things mentioned ch. v. 6. "Thou art a priest for ever after the order of Melchisedec."

Dr. OWEN.

14, 15. The Substantive to *πρόδηλον* appears to me the preceding verse; and not, according to the general opinion, the following sentence. *ὅτι* strengthens this opinion, by assigning the reason why it is evident. *πρόδηλον* ver. 14, and *κατάδηλον* ver. 15, must relate to one and the same thing. Bp. BARRINGTON.

15. εἰ is here put for *ὅτι*, as it often is in the sacred as well as profane Writers. See Acts xxvi. 23. and particularly 1 Tim. v. 10. where it occurs *five* times in that sense. Dr. OWEN.

16. To complete the sense, after *γένονεν* supply *ἱερεὺς*; *who is made priest*, &c. Dr. OWEN.

19. οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος, ἐπεισαγωγή δὲ κρείττονος ἐλπίδος,] The opposition is ill supposed to lie between these two propositions: The former (οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος) should be read in a parenthesis: What follows is in opposition to the foregoing verse, *γίνεται* being understood: *There is an abrogation of the former commandment concerning the Levitical priesthood (for the law made nothing perfect) but there is the bringing in of a better hope.*

Estius, Peirce of Exon, Bengelius, MARKLAND.

20. Καὶ καθ' ὅσον &c.] Here our Translators have judiciously supplied, *he was made priest.* But this verse should be joined to the seventeenth, and the two intermediate ones included in a parenthesis: and then the text will stand clear of all obscurity. Dr. OWEN.

27. τοῦτο γὰρ ἐποίησεν ἐφάπαξ, ἑαυτὸν ἀνετέγκας.] This in a parenthesis, because ὁ νόμος γὰρ ἀνθρώπους καθίστησιν, ver. 28, is a proof that *he needeth not to offer up sacrifice.* Peirce of Exon.

## CHAPTER VIII.

1. Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις, τοιοῦτον ἔχομεν ἀρχιερέα,] Place the comma after τοιοῦτον, *having SUCH AN ONE for the sum of what has been said, we have an high priest.*

J. WALKER, of Trin. Coll. Cambr. apud Wetstein.

3. Πᾶς γὰρ ἀρχιερεὺς] This verse should be in a parenthesis, that the next may connect with 1, 2: *who is set on the right hand of the Majesty in the heavens, a minister of the sanctuary, &c.—4. for if he were on earth, he should not be a priest.* Dr. MANGEY.

7. οὐκ ἂν δευτέρας ἐζητεῖτο τύπος] F. τύπος, *then should not a PATTERN have been sought for a second covenant.* See ver. 5. P. Junius.

8. Μεμφόμενος γὰρ αὐτοῖς λέγει] Place a comma at γὰρ, *For finding fault, i. e. with the first covenant, he saith to them.* He is not here proving that the Jews were defective, but that the covenant was.

Peirce of Exon, Raphelius.

10. διδοὺς νόμους μου εἰς τὴν διάνοιαν αὐτῶν] F. διδοὺς ΔΩΣΩ νόμους, as it is in the LXX, and as it follows here ΚΑΙ—ἐπιγράψω. Piscator.

Ibid. διδοὺς νόμους μου.] Place a comma at μου, so as to connect εἰς τὴν διάνοιαν with ἐπιγράψω. Br. BARRINGTON.

12. καὶ τῶν ἀνομιῶν αὐτῶν,] These words seem to be a marginal gloss. They are wanting in the Septuagint, two MSS. the *Vulgate, Syriac, and Coptic Versions.* Dr. OWEN.

## CHAPTER IX.

1. Εἶχε μὲν οὖν καὶ ἡ πρώτη σκηνὴ] Read, ἡ πρώτη ἐκείνη, viz. διαθήκη, mentioned viii. 7. *If the first covenant had been faultless, then should no place have been sought for a second.* From whence, to the end of the chapter, he proves that a *place was sought for a second covenant.* Then he begins this chapter with proving his first proposition, that the first covenant was not faultless, for *THAT first had ordinances, &c.* MARKLAND, on Lysias ii. p. 436, since confirmed by MS. Leicestr. in Wetstein.—To the same purpose, many MSS. and Editors omit σκηνὴ, as *Erasmus, Aldus, Colinæus, Beza, Bogardus, Bengelius, Wetstein.*

2. Σκηνή γὰρ κατασκευάσθη ἡ πρώτη, ἐν ᾗ &c.] Place the distinction at *κατασκευάσθη*: *For there was a tabernacle made: the FIRST, wherein was the candlestick—and after the second vail, the tabernacle which*, ver. 3. *Beza, Schmidius, and English Version.*—Let a comma be placed after *κατασκευάσθη*, as well as after *πρώτη*, to mark the division ver. 6, 7, into *σκήνη πρώτη καὶ δευτέρα*. *Br. BARRINGTON.*

*Ibid.* ἥτις λέγεται ἅγια] Rather ἅγια, in the plural, as ἅγια ἁγίων, in the next verse, in distinction to this; unless, perhaps, ἅγιον in both.

*Piscator, Curcellæus, Bengelius.*

4. χρυσοῦν ἔχουσα θυμιατήριον] This cannot be understood of the altar of incense, which was placed behind the first vail; but of the censer of incense, which the high-priest, on the day of atonement, carried into the Holy of Holies, Lev. xvi. 12. But that was of brass till the time of Solomon, 2 Chron. iv. 22. χρυσοῦν, therefore, has been added here. *MANGHEY*, in *Phil. Jud.* vol. II. p. 149.—It does not appear elsewhere what metal it was made of; why may we not conclude therefore, from this place, that it was made of gold, as the LXX and Philo assert? and though the modern Jews deny this, yet it is affirmed by the Samaritans. *Allix, Judgement of the Jewish Church against the Unitarians*, p. 14.

9, 10. μὴ δυνάμεναι—τελειῶσαι] Read here μὴ δυνάμενα, or at the end of the next verse ἐπικείμεναι. *Beza.*—And connect μόνον ἐπὶ βρώμασι with this verse: *those sacrifices could not make perfect those that WORSHIPPED ONLY with meat offerings and drink offerings.* *Olear. Analys.* p. 28. *Peirce of Exon.*—The participles, δυνάμεναι and ἐπικείμενα, though differing in gender, are not to be altered. Instances of such varied construction are to be found in the best authors. Thus ἔθνη ἰσχυρὰ, καὶ συνεσθηκότα—πεποιημένοι. *Xenoph. Cyrop. lib. i. p. 45. ed. Hutchinson, 8vo.* But perhaps δυνάμεναι refers to θυσίαι, and ἐπικείμενα to δῶρα, or to both δῶρα and θυσίαι conjointly. *Dr. OWEN.*

11. ἀρχιερεὺς τῶν μελλόντων ἀγαθῶν] *F. μερόντων ἀγαθῶν, a high-priest of good things which are TO CONTINUE*, in opposition to δικαιοματία; *the ordinances*, which were temporary. See *Col. ii. 17.* *MANGHEY, Phil. Jud. tom. I. p. 107.*

12. εὐράμενος] This should be read εὐερόμενος, as some MSS, and *Edd.* of *Erasmus, Aldus, Bogard, Colinæus, Oecumenius, Theophylact*, read; if *Mr. Dawes's* observation is true, that the Aor. 1. of the Active or Middle Voice of this verb is never to be found. *Miscell. Crit. p. 259.*—But see, to the contrary, *D'Orville on Chariton, p. 335.*

14. διὰ Πνεύματος αἰωνίου] F. for πνεύματος read ἀγνεύματος, *who through everlasting SANCTIFICATION offered himself.* J. J. Reiske, apud Wetstein.—If there be any need of receding from the text, for αἰωνίου read, with several MSS. ἁγίου. Dr. OWEN.

17. ἵπαι μὴ ποτε ἰσχύει, &c.] The Greek Scholia, as is observed by Is. Casaubon, D. Heinsius, and Bengelius, read this interrogatively: *For is it of any force, while the testator lives?* Dr. MANGEY.

19. λαβὼν τὸ αἷμα—αὐτό τε τὸ βιβλίον καὶ πάντα τὸν λαὸν ἐρράντισε] Place a comma at βιβλίον, that it may connect, not, as the Vulgate, with ἐρράντισε, but with λαβὼν, as Exod. xxiv. 7. *And taking the blood of calves—and the book, he sprinkled all the people.* If the Writer had intended to say that Moses sprinkled the book, he would have mentioned it ver. 21, with *the tabernacle and the vessels of the ministry.* That the conjunctive τε does not always relate to καὶ which follows, see Acts xxi. 11. John ii. 15. Kidder, *Demonstration of the Messiah*, Part II. p. 144. Bengelius.

Ibid. τὸ αἷμα—μετὰ ὕδατος. This prefigured the *blood and water* which came out of our Saviour's side after he was dead, John xix. 34.—ἐρίου κοκκίνου was a type of the *χλαμὺς κοκκίνου*, which they put on our Saviour in mockery, after his condemnation, Matt. xxvii. 28.—ὑσσώπου represented the stalk of the *hyssop*, on which was put the sponge with the vinegar, and lifted up to Jesus's mouth, as he hung on the cross, John xix. 29.—These were manifest tokens of the Messiah given by Moses. It is not much to be wondered that the Jews, at the time of our Saviour's crucifixion, did not see them; but it is much to be wondered, that neither they nor the Christians since that time should perceive them, if they have not perceived them, as I do not know that they have. MARKLAND.

25. οὐδ' ἵνα πολλάκις &c.] To complete the sense, bring down ἀνάγκη from ver. 23, and insert it after οὐδ'—Οὐδ' ἀνάγκη ἵνα &c. *nor was it necessary that, &c.* Dr. OWEN.

27. Here καθ' ἑσόν stands for καθὼς, as plainly appears from its correspondent οὕτως, ver. 28. Dr. OWEN.

28. εἰς τὸ πολλαῖν ἀνεγκεῖν ἁμαρτίας] Read, εἰς τὸ ΤΩΝ πολλαῖν, which is the same as πάντων, as Luke vii. 47. Rom. v. 15. xii. 5. 2 Cor. ii. 17. Apoc. xvii. 1. R. Bentley, *Concio* in Nov. 5.

Ibid. ἐκ δευτέρου χωρὶς ἁμαρτίας ὀφθήσεται τοῖς αὐτὸν ἀπεκδεχομένοις] *He shall appear a second time to them that look for him WITHOUT SIN.* Clarke's *Sermons*, vol. VI. 8vo. p. 122.—A transposition too hard, as Mr.

Mr. Pyle observes; *χωρὶς ἁμαρτίας, without offering for sin, he shall appear to them that look for him to salvation; or rather with a comma at ἀπεκδεχομένοις, he shall appear—to salvation.*

28. *ἐν δευτέρου χωρὶς ἁμαρτίας ὀφθήσεται.] He shall appear the second time without sin.* Did he not appear without sin at first? Did he not continue so ever afterwards? Can this, or any such version, be right, that seems to convey so harsh an insinuation respecting our Saviour? It is said, I know, “that the phrase *without sin*, means in this place, *without* that abasement and suffering which he underwent for *sin* at his first appearance; and consequently implies that he shall appear the second time with the utmost magnificence, splendour, and glory.” But if this had been the Apostle’s meaning, it is most probable he would have plainly said, *ἐν δοξῇ ὀφθήσεται.* It seems to me, from the circumstances here alluded to, that the words *χωρὶς ἁμαρτίας* stand for *χωρισθείσης ἁμαρτίας* (*semoto peccato, sin being put away or abolished*); and should be inserted between commas, as in some editions of our Bible the *English* is judiciously placed. Christ is represented ver. 24, as entered into heaven, like the Jewish high-priest into the holy place, to make intercession for us. And here again, ver. 28, he is farther represented as coming down from heaven, like the Jewish high-priest from the holy of holies (when he had *removed, or atoned for, sin*), to pronounce peace and salvation to the faithful. To this interpretation the following word, *ἀπεκδεχομένοις*, gives additional weight; for it alludes to the congregation *waiting* in the Temple, at the close of the service, for the benediction of the high, or indeed of any inferior, priest then officiating. See Luke i. 21, where, for *προσδοκῶν*, one MS. has *προσδεχόμενος*, and another *ἐκδεχόμενος*. There is a similar phrase in JOHN xv. 5. *χωρὶς ἐμοῦ*, which is to be interpreted *χωρισθέντες ἀπ’ ἐμοῦ.*

Dr. OWEN.

## CHAPTER X.

1. *Σκίαν—τῶν μελλόντων ἀγαθῶν] F. μεόντων ἀγαθῶν, here and Col. ii. 17, of good things which are PERMANENT. MANGEY, Phil. Jud. vol. I. p. 107.*

2. *ἐπεὶ οὐκ ἂν ἐπαύσατο προσφερόμεναι,] Some copies ἐπεὶ καὶ ἐπαύσατο, for then at LEAST they would have ceased to be offered. The sense will be the same if we read it interrogatively, though then it would be better if we read, ἐπεὶ οὐκ ἐπαύσατο ἂν; For then would not they have ceased to be offered? H. Steph. Præf. 1576.*

5. ἀπερχόμενος εἰς τὸν κόσμον] F. εἰς τὸ ἅγιον, *into the sanctuary*, meaning heaven. *Crellius*, Init. Ev. Joan. restitut. p. 411: *Observator Hallensis*, T. VII. obs. xvi.

Ibid. σῶμα δὲ κἀτηρίσω μοι] According to the Hebrew it should be ΩΤΙΑ δὲ—But the LXX agree with the Apostle, Ps. xl. 6, in reading ΣΩΜΑ, which yet was probably a corruption, and from the words being joined together ΗΘΕΛΗCΑCΩΤΙΑ came ΗΘΕΛΗCΑCΩΜΑ, whence it was propagated into the N. T. *L. Bos*, Prolegomena to the LXX.—But as *Mede* observes, B. v. c. 4, the words *A BODY hast thou prepared me* are brought by the Apostle to prove our Saviour's incarnation, whereunto the words of the present Hebrew *MINE EARS hast thou bored*, will in no wise suit. The letters are very similar in אָזְנוֹ *aures*, and בָּנִיתָ לִּי תַנְּחָא *tuanc corpus*, and the latter is probably the true reading of the Hebrew, before it was corrupted, which the LXX and the Apostle have followed. *Peirce* of Exon, and *Kennicott's* Serm. at Oxon. 1765, p. 58.

11. πᾶς μὲν ἰσραὴλ] Several MSS. read ἀρχιερεὺς, which seems to suit better with the comparison that is here drawn between our Saviour and the Jewish high-priest. *Dr. OWEN*.

12. εἰς τὸ διηνεκὲς ἐκάθισεν] Connect εἰς τὸ διηνεκὲς with what precedes: *After he had offered one sacrifice for ever*, not *sat down for ever*; for then it would have been σιτήσῃ *down for ever*. *Thom. Aq. apud Estium*, *Piscator*, *Bos*, *Exercit.* p. 245. *Bengelius*, *English Version*.

14. Μία γὰρ προσφορὰ] Perhaps, *Μία γὰρ προσφορὰ*, in the nominative: *For one offering hath perfected for ever*, &c. The discourse before turns on things, not persons, ver. 11, and is accompanied likewise with the verb τελειῶν, c. vii. 11. ix. 9. x. 1. *Bengelius*.

17. καὶ τῶν ἁμαρτιῶν] Place a comma after καὶ, to shew it is not part of the citation out of the Prophet, but is from the Writer of the Epistle; προσθήσῃ may be understood after it, *he adds also*. For the proof of what he advanced in the fourteenth verse depends on the words τῶν ἁμαρτιῶν &c. *MARKLAND*.

Ibid. The argument lies thus: *For after he had first said*, Jer. xxxi. 33, *this is the covenant that I will make with them*, &c. he then subjoins (ὄσπερον λέγει) at the close of ver. 34, *And their sins &c. will I remember no more: Now where remission of these is &c.* The Septuagint, from whence the quotation is taken, has διδοὺς δάσω; and wants the words καὶ τῶν ἁνομιῶν αὐτῶν, which afterwards follow. *Dr. OWEN*.

20. Should be included in a parenthesis, that ἐπέα μέγα may connect with ἔχοντας, ver. 19, upon which it depends. *Dr. OWEN*.

24. καὶ κατανοῶμεν] F. κατανοθεῶμεν, οὐ κατανόσσωμεν, οὐ παρακαλοῦμεν. P. Junius, apud Wetstein.—According to the metaphor which follows, κατακονῶμεν, *acuamus*, *let us stimulate one another to provoke unto love and good works.* Dr. MANGEY.—From whence παραξυσμὸν, Theophyl. Philo de Agricult. p. 140. 338. l. 23. & p. 339. l. 9.

MARKLAND.

27. πυρὸς ζῆλος] F. πυρὸς ζᾶλος, a STORM of fire. P. Junius.

30. λέγει Κύριος] This should be left out, as in Deut. xxxii. 35. (the Hebrew should be read כִּי לֹא אֶחָד יִשְׁכַּח מִיָּדִי וְיִשְׁכַּח מִיָּדִי *retribuam*) taken from Rom. xii. 19.

BOWYER.

33. κωνωνὶ τῶν οὐτως ἀναστρεφομένων] F. ἀνατρεφομένων. P. Junius.

34. For ἐν ἑαυτοῖς read, with four MSS. and some of the old Versions, ἑαυτους. “Knowing that you yourselves have in heaven a better, and an enduring substance.” Dr. OWEN.

39. οὐκ ἐσμὲν ὑποσπληῆς εἰς ἀπώλειαν] F. ΑΠΟΣΤΑΣΕΩΣ εἰς ἀπώλειαν, *for we are not of them who APOSTATISE unto perdition.* P. Junius.

## CHAPTER XI.

1. ἔστι δὲ πίστις ἐλπίζομένων ὑπόσπασις,] *πίστις* is used sometimes for a full conviction, from persuasion, certain proof, as it is here defined. When Chrysothemis tells Electra, that she believes Orestes to be alive, because she has seen what she considers as certain and infallible traces of him, Σαφῆ σημεῖα, Electra asks her, Τίν' ᾧ τάλαιν' ἰδοῦσα πίστιν, “Alas! what clear signs of conviction hast thou seen!” Sophoc. p. 293. and ver. 736, 7. WESTON.

Ibid. ἐλπίζομένων ὑπόσπασις, πραγμάτων ἔλεγχος οὐ βλεπομένων] It is more natural to connect ἐλπίζομένων ὑπόσπασις πραγμάτων, and to understand the substantive in the second proposition: *Faith is the assured expectation of things hoped for, the evidence of those that are not seen.* P. Junius, Al. Morus.—ἔλεγχος, a conviction. MARKLAND.

2. By the term πρεσβύτεροι in this passage is evidently meant the ancestors of the Hebrews. This and some other texts, in which the term occurs, induce me to be of opinion, that πρεσβύτερος in the New Testament frequently signifies, not an office, but a character of age, of standing in the Christian Church, and particularly the first fruits of conversion to the Gospel in a nation, province, or congregation. Bp. BARRINGTON.



3. Πίσίσι νοούμεν κατηγρίσθαι &c.] As the Apostle's design in this place is to celebrate, and set before the Jews, the faith of their *ancestors*, the *Patriarchs* before and after the Flood; how comes he to descend in the first instance to men of *lower times*? Πίσίσι NOOTMEN. Now, whether the verb νοούμεν be rendered we *understand*, meaning the Apostle and his contemporaries; or more indefinitely, *men in general understand* &c.; how does that answer the point intended? and what particular reference can it have to the antient *Patriarchs*? It should seem from the following series, that the Apostle, in every instance, meant to specify some *particular person*. If then we suppose *this* to be predicated of *Adam* (and no instance could be more applicable to him), the reasoning will appear sound and good, and the series complete and perfect. Upon this footing, I would humbly propose to the consideration of the Learned, whether it may not be reasonably conjectured, that, instead of πίσίσι νοούμεν, the original text was πίσίσι ἐνόησεν Ἀδάμ. Dr. OWEN.

3. εἰς τὸ μὴ ἐκ φαινομένων] F. εἰς τὸ ἐκ μὴ φαινομένων. Vers. Syriac, Vulgate, Chrysostom, J. Walker apud Wetstein, Wisdom of Solomon, ἐξ ἀμόρφου ὕλης.

4. πλείονα θυσίαν Ἄβελ παρὰ Κάιν προσήνεγκε] F. ΠΙΟΝΑ θυσίαν. It is said, Gen. iv. 4. Ἄβελ ἤνεγκε ἀπὸ τῶν πρωτοτόκων—καὶ ἀπὸ τῶν ΣΤΕΑΤΩΝ ΑΥΤΩΝ. P. Junius.

7. χρηματισθεῖς—περὶ τῶν μηδέπω βλεπομένων, εὐλαβηθεῖς] Perhaps, περὶ τῶν μηδέπω βλεπομένων εὐλαβηθεῖς, moved with the fear of things not yet seen. Grotius.

11. δύναμιν εἰς καταβολὴν σπέρματος ἔλαβε,] Read, εἰς σύλληψιν σπέρματος, was enabled to conceive or receive seed. P. Junius.

12. καὶ ταῦτα νενεκρωμένου] The *Valesian* Lectures read τοῦτου: and so the *Vulgate* seems to have read. But ταῦτα (i. e. κατὰ ταῦτα) is very right. Dr. OWEN.

19. ὅθεν αὐτὸν καὶ ἐν παραβολῇ ἐκομίσατο] ἐν παραβολῇ in a parenthesis (*ut ita dicam*). The English expression (*comparatively speaking*) answers the Greek. MARKLAND.

21. Ἰακὼβ ἀποθνήσκων ἕκαστον τῶν υἱῶν Ἰωσήφ εὐλόγησε] F. omitting Joseph, Jacob dying blessed each of his sons. Dr. MANGEY.

Ibid. ἐπὶ τὸ ἄκρων τῆς βέβδου] The *Vulgate*, as *Aquila*, Gen. xlvii. 31, τὴν κεφαλὴν τῆς κλίνης, the Hebrew with different vowels signifying either a *bed* or a *staff*.—The *Septuagint* agrees with the Apostle: and yet I think the other Version to be the truest. Compare Gen. xlviii. 2. and xlix. 33. with 1 Kings i. 47. Dr. OWEN.

23. καὶ οὐκ ἐφοβήθησαν τὸ διάταγμα τοῦ βασιλέως.] F. without the negative; the hiding of Moses was more owing to a *fear* of executing the command of the king, than in defiance of it. And so Philo describes it, Vit. Mos. vol. II. p. 83, γνοῦσαν δ' ὅτι τῶν Ἑβραίων ΚΑΤΑΔΕΙΣΑΝΤΩΝ τοῦ βασιλέως τὸ πρόσταγμα. MANGEY in loc.

27. τὸν γὰρ ἀόρατον ὡς ὄραν ἐκαρτέρησε.] F. ὡς ΟΡΩΝΤΑ ΕΜΑΡΤΥΡΗΣΕ, *he bore TESTIMONY to him who SEES, though invisible himself.*

Dr. MANGEY.

35. Ἐλαβον γυναῖκες &c.] This sentence is wrongly detached from the former, on which it evidently depends. The construction is oblique and elliptical: completed it would stand thus; δι' ὧν, scil. προφητῶν ver. 32. ἔλαβον γυναῖκες &c. The Syriac Interpreter plainly understood it in this sense; for he translates to this effect—Et reddiderunt mulieribus filios ipsarum ex resurrectione mortuorum. Dr. OWEN.

Ibid. "Tortured;" that is, according to Athenæus, Eustathius, and Casaubon, had their heads cut off. See Athenæus, p. 154. Malefactors were put to death with wooden instruments before iron and steel were used for that purpose. WESTON.

37. ἐπειράσθησαν] Amidst the enumeration of tortures, it is of little moment to say they were *tempted*. As this word, therefore, is wanting in the Syriac and some MSS. *Tomp*, (Ep. Critica ad Ep. Glocestriensem, p. 182.) *Erasmus*, *Calvin*, *Beza*, *Grotius*, *Hammond*, *Whitby*, and *Eusebius*, &c. would omit it.—Perhaps, read, ἐπυράσθησαν, *Beza*, in Ed. 3, 4.—Or, ἐπιράσθησαν, Fr. Junius, in Paral. l. iii. and Piscator.—Or, ἐπρήσθησαν, Gataker.—All which words denote, *they were burned*.—Connect, ἐπειράσθησαν ἐν φόνω μαχαίρας, ἀπέθανον, *they went through the trial of slaughter by the sword, they died*. D. Heinsius.—ἐπάσθησαν, *they were lifted up on crosses*. *Beza*, Annot. Ed. 1, 2. *Knatchbull*.—Or read: ἐπράσθησαν, *they were sold for slaves*. *Steph. le Moyne*. Ep. de Dodone, in Gron. Gr. Ant. tom. VII.—Or, ἐπηράσθησαν, *they were maimed*. Tan. Fab. Ep. vol. II. 14.—Or as Hesychius, referring to this place, Ἐτυμπανίσθησαν, ἐκεμαίσθησαν, ΕΣΦΑΙΡΙΣΘΗΣΑΝ, *they were racked ON THE WHEEL*. See *Miscell. Obs.* vol. II. p. 28. for March 1723.—Or, ἐπηρειάσθησαν, *they were ill treated*. J. J. Reiske, apud Wetstein.—Or, ἐσπειράσθησαν, *were strangled*, from σπείρα, *a wheel*, J. Alberti *Observ. Philol.* which is confirmed by *Hesychius*.—Or, ἐπέσθησαν, *were pierced through*. Kypke.

Ibid. ἐπειράσθησαν] *They were tempted*. As this does not agree with the process of the Apostle's argument, may we not suppose that the original

was *ἐπεράθησαν* from *περάω*? *they were pierced through with darts and spears; (or, they were impaled:)*

Thus Homer,

βέλος δ' ἴθυσεν Ἀθήνη

Ἴβινά παρ' ὀφθαλμῶν, λευκοῦς δ' ἐπέτησεν ὀδόντας. *Iliad*, E. 290.

Mr. BRYANT.

*Ibid.* ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν] *and seems wanting: they wandered in sheep skins AND goat skins, as the English Version. Dr. MANGHEY.—Or, the latter a gloss on the former. Kuster, Præf. ad N. T. p. v. Hemsterhusius in J. Pollux.—F. ἐν μαλλωταῖς, in coarse rugs. Hasæus, Bibl. Brem. cl. ii. p. 1044.*

## CHAPTER XII.

1. ἔγμον ἀποθέμενοι] F. ὄκνον, *laying aside all SLOTHFULNESS—let us run, &c. P. Junius.*

*Ibid.* καὶ τὴν ἐνπερίστατον ἀμαρτίαν] F. ΑΠΑΡΤΙΑΝ, *laying aside the BURTHEN which surrounds us. Exod. xl. 33, ἀνεξεύγησεν ἐν τῇ ΑΠΑΡΤΙΑ ἁυτῶν. Judith ii. 13, καμῆλους καὶ ὄνους εἰς τὴν ΑΠΑΡΤΙΑΝ ἁυτῶν. MARKLAND, BENTLEY.*

3. ἵνα μὴ κάμητε, ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι.] *Read, κάμητε ταῖς ψυχαῖς ὑμῶν, as κάμνω ἐν τῇ ψυχῇ μου, Job x. 1. Without such restriction, κάμνω is usually applied to the body. Ἐκλυόμενοι, without a case, as ver. 5. Hombergius, Bengelius.*

4. μέχρις αἵματος ἀντικατέστητε, πρὸς τὴν ἀμαρτίαν ἀνταγωνιζόμενοι.] *Striving against sin.—But connect πρὸς τὴν ἀμαρτίαν with ἀντικατέστητε, Ye have not resisted unto blood against sin, in withstanding it. So Deut. xxix. 21, καὶ ἀντικαταστήσεται ἡ ψῆχὸς αὐτῆ ΚΑΤΑ πρόσωπον αὐτῶν, μαρτυροῦσα: this song shall testify against them, as a witness. Bengelius.*

5. καὶ ἐκλήθησθε τῆς παρακλήσεως &c.] *Read interrogatively, not affirmatively as an accusation: Ye have not resisted unto blood; and have ye forgotten the exhortation &c.? Hallet, Pyle.*

6. Ὁν γὰρ ἀγαπᾷ Κύριος, παιδεύει: μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται.] *As μαστιγοῖ δὲ with the adversative particle seems to be opposed to παιδεύει, one would think ΟΥ should be inserted before παραδέχεται, For whom the Lord loveth he chasteneth; BUT scourgeth the son whom he doth not receive. Beza.—This, Prov. iii. 12, the LXX translate as here:*

but

but in the Hebrew it is, *For whom the Lord loveth he correcteth, and as a father the son in whom he delighteth*; is *μασίγοι* a Scholion added? as some verb seems to be wanting. *Drusius*, Par. Sacra.—The Hebrew word *אב* may signify *and as a father*, or *and grieveth*. The LXX, the Apostle and Arabic Version follow the latter sense; the Targum, Syriac, and the Vulgar, the former. *Sykes*, Paraphrase on Hebrews.

7. *Εἰ παιδείαν ὑπομένετε, ὡς υἱοῖς ὑμῶν προσφέρεται*] F. *ὡς ΥἱΟΥΣ ΥΜΑΣ ΤΡΟΠΟΦΟΡΕΙ*. P. Junius.—But see this use of *προσφέρεται* in Grotius and Raphelius, Xenophon, and Wetstein in locum.

9. *Εἶτα τοὺς μὲν—πατέρας εἶχομεν*] The Syriac read *Εἰ δὲ*, which is better. *Beza*; and so Curcellæus and Fell.—Perhaps, read interrogatively: *Itane vero—Have we fathers in the flesh, and we gave them reverence, shall we not &c.* Steph. 1576. Præf. J. Alberti Obs. Sacra.—If so, there wants *δὲ* in the second member of the sentence, which should answer to *μὲν* in the first; which should run *τῷ πατρὶ ΔΕ τῶν πνευμάτων οὐ πολλῶ μᾶλλον ὑποταγησόμεθα*. See Raphelius, Annot. Polyb.—But *εἰ* is to be introduced into this verse from the preceding: *IF further we have had fathers, shall we not rather &c.* *Wetstein*.

Ibid. *Εἶτα &c.*] Read, interrogatively, *Have we fathers &c.* and insert *δὲ* in the second member; for the *Clar. MS.* had it at first.

Dr. OWEN.

13. *τραχιάς ὁρθὰς ποιεῖσαι*] F. *τραχιάς [τραχείας]*, *make the rough paths smooth for your feet*; why else are *feet* mentioned? Ed. Complut. Plant.

Ibid. *ἵνα μὴ τὸ χαλὸν ἐκτραπῆ*] *lest that which is LAME be turned out of the way, but let it rather be healed*: The opposition seems not natural in any part of it. F. *τὸ ΚΩΛΟΝ*, *that a LIMB may not be put out, but rather healed*. S. Battier; and for *ἐκτραπῆ*, read *ἐκσῆραφῆ*, *luxetur*, *Beza*. Ed. 3. but in no subsequent edition.

15. *μήτις ρίζα πικρίας ἄνω φύουσα ἐνοχλή,*] F. *ἐν χολῆ*, as it is in Deut. *xxix. 18*, *lest any root of bitterness be springing up in WRATH, and many be thereby defiled*; H, or some other verb, wanting in both parts of the sentence. *Estius*, Grotius, P. Junius, Mill, Prol. 495, *Whitby*.

17. *μετανοίας γὰρ*] *Μετανοία* does not signify here, *repentance*; but, *change of sentiment*. *He found no way to change his father's mind*.

Dr. OWEN.

18. *Οὐ γὰρ προσεληλύθατε ψηλαφωμένῳ ὄρει.*] Read, *μὴ οὐ ψηλαφωμένῳ*, *For ye are not come unto the mountain which might NOT to be touched,—unto blackness, and darkness, and tempest*. See Exod. *xix.*

Deut. iv. 11. v. 15.—Bp. Montague, citing this text in his *Apparatus*, has it so, *That it might not be touched*. Whether he had any copy, or cited by memory, I know not. But any one that reads or remembers the description of this mountain burning with fire, and the tempest, sound of trumpet, &c. and the charge given that it should not be touched, will be apt to have that conception. *P. Junius, Wall, Critical Notes*.

Ibid. ψηλαφωμένῳ ὄρει, καὶ κεκαυμένῳ πυρὶ,] The comma should be taken out at ὄρει, that πυρὶ may be construed with ψηλαφωμένῳ as well as κεκαυμένῳ. So the Greeks, Plut. Sympos. l. iv. qu. 2. of a thunderbolt, οὔτε τῆς ἐσθῆτος ἔθιγε, *hominem dormientem prætervolans, neque ipsum læsit, neque vestem attigit*. The Latins often, *fulmine tactum*. Kypke.

Ibid. ψηλαφωμένῳ ὄρει] As the Apostle's argument strictly requires that mount *Sinai* should stand opposed to mount *Sion*, I cannot but wonder why Dr. *Mill* should labour to destroy that necessary opposition, as he plainly does, *Proleg.* 1071. by contending for the omission of the word ὄρει. In his note, indeed, on this place he is willing to preserve it; but the *Prolegomena* contain his second thoughts. *Dr. OWEN*.

20. ἢ βολίδι κατατοξευθήσεται.] These words were probably at first a marginal insertion: and as they are wanting in above *thirty* MSS. and several of the antient Versions, they may well be left out. This and the following verse should be inclosed in a parenthesis. *Dr. OWEN*.

21. Ἐκφοβός εἰμι καὶ ἔντρομος] Alluding probably to Deut. ix. 19. LXX.  
*Dr. OWEN*.

23. πανηγύρει καὶ ἐκκλησίᾳ πρωτοτόκων] Or, connect this with the former verse, in apposition with καὶ μυριάσιν ἀγγέλων, the conjunctions being prefixed to the several enumerations; καὶ πόλει—καὶ μυριάσιν—καὶ κριτῇ—καὶ πνεύμασι. *Erasmus, Luther, Raphelius* in Herodot. &c.—F. καὶ μυρίαν vel μυριάδων ἀγγέλων πανηγύρει, καὶ &c. *Dr. OWEN*.

24. κρείττονα λαλοῦντι παρὰ τὸν Ἄβελ.] Read, παρὰ ΤΟ ΤΟΥ Ἄβελ, than *THE blood of Abel*. Bp. *LAW*.—But the like construction occurred before, ch. xi. 4, where we read παρὰ Κάϊν for παρὰ τὴν τοῦ Κάϊν. *Dr. OWEN*.

26. σείω] Rather, with the *Septuagint* from whence it is quoted, σείσω. The context seems to require it, and some noted MSS. support it.  
*Dr. OWEN*.

27. δηλοῖ τῶν σαλευομένων τὴν μετάθεσιν ὡς πεποιημένων] F. πεπονημένων,—*signifieth the removing of things shaken, as LABOURING WITH DECAY*. L. *Bos*, *Exercit.* p. 259, which see illustrated in *Wetstein*.

## CHAPTER XIII.

3. *ὡς καὶ αὐτοὶ ὄντες ἐν σάμασι.*] F. *ὄντες* ΕΝΣΩΜΑΤΟΙ, *Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves* CORPOREAL. P. Junius.

4. *Τίμιος ὁ γάμος &c.*] scil. *τίμιος ἔστω.* For the sentence is not *declarative*, but *exhortatory*. And afterwards for *δὲ* read *γὰρ*. Dr. OWEN.

5. *Οὐ μὴ σε ἀνῶ, οὐδ' οὐ μὴ σε ἐγκαταλίπω.*] It has often been observed, that there are no less than *five* negatives in this declaration; "which are designed, it is said, to express the doctrine contained in the words in the fullest and most comfortable manner; and to give good men an entire dependence on the veracity and gracious promise of God, and the strongest assurance that he will never, upon any occasion, leave or forsake them." As the words are adopted by the Apostle, the observation may perhaps be right. But then it should be farther observed, that this *energetic* force of the sentence is chiefly derived from the genius of the *Greek* language. For the original *Hebræw*, Deut. xxxi. 6, 8, whence this quotation is taken, has only the simple *נ* twice inserted. *גבתי נ* *נ* *גבתי נ*. Dr. OWEN.

10, 11. Something seems wanting between these two verses, to make the connexion. Dr. MANGHEY.—There is, I apprehend, in the tenth verse, an ellipsis, which, properly supplied, will render the connexion clear. At full it would run, I think, in some such manner as this: *Ἐχομεν θυσιαστήριον, [ἐκείνῳ ὁμοιον,] ἐξ οὗ φαγεῖν &c.* That *θυσιαστήριον*, *altar*, signifies here the *sacrifice* offered upon it, needs no proof. This however being observed, I would translate as follows: *We have an altar, correspondent to that on which the propitiatory sacrifice is offered, of which (sacrifice) they have no right to eat who serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the High Priest FOR SIN, are (not eaten, but) burnt without the camp.* Lev. xvi. 27. *Wherefore Jesus also &c.* In this view the whole is plain, pertinent, and well connected. Dr. OWEN.

18. *πειθόμεθα γὰρ*] *For we trust we have a good conscience.* F. *πειθόμεθα γὰρ, we are* PERSUADED &c. Dr. MANGHEY.—*Alexandrian* and other MSS. *πειθόμεθα.*

22. *ἀνέχεσθε τοῦ λόγου*] F. *ἀντέχεσθε τοῦ λόγου*, as Tit. i. 9, *ἀντεχόμενον τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου.* Pricæus.—But 2 Tim. iv. 3, *τῆς ὑγιαινούσης διδασκαλίας οὐκ ἀνέχονται.*

GENERAL.

## GENERAL EPISTLE OF JAMES.

THIS Epistle, in the original, abounds with *Hebraisms*—and, perhaps, because it was written to Hebrew Converts. Dr. OWEN.

## CHAPTER I.

2. ΠΑΣΑΝ χαρὰν ἠγήσασθε, &c.] The true account of the seeming difference between what is here said, and what is related by St. Matthew, xxvi. 41, *pray that ye enter not into temptation*, perhaps may be taken from the different times. When our Saviour spake these words to the Apostles, they were in a very weak and imperfect state of faith. But after the mission of the Holy Ghost, when St. James wrote this Epistle, even the weakest of them was enabled to withstand afflictions, persecution, hunger, nakedness, &c. As, therefore, it was then a matter of the greatest danger to fall into temptation, and a thing to be prayed against; so now it was a matter of the greatest joy, their strength being increased, and the promise of a reward being made in proportion to their sufferings for righteousness, or their duty. MARKLAND.

3. ὅτι τὸ δοκίμιον ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονήν.] F. ὑπομονή, in the nominative: *knowing that PATIENCE draweth after it the trial of your faith: and let that patience render its work perfect.* P. Faber, *Agonist.* l. iii. e. 13. Crellius, from Rom. v. 4.

10. Ὁ δὲ πλούσιος, ἐν τῇ ταπεινώσει αὐτοῦ.] Understand φοβείσθω the opposite to καυχάσθω, ver. 9, for the reason which follows gives the *rich man* very little encouragement for *boasting*.—So Gal. i. 10. 1 Tim. iv. 3. Hor. I. Sat. i. 10. and elsewhere. MARKLAND.

11. Ἀνέτειλε γὰρ—ἀπαίθη.] Inclose this sentence in a parenthesis, that the things compared (αἷς ἄνθος &c. and οὕτω καὶ ὁ πλούσιος &c.) may become more obviously connected. Dr. OWEN.

Ibid. ἐν ταῖς πορείαις αὐτοῦ μαρτυρήσεται.] F. ἐν ταῖς ΠΟΡΙΑΙΣ, *shall fade away in his ABUNDANCE.* Ed. Colinaei, Erasmus, Luther, &c.—But as the Greek tongue has no such word [see Steph. in *Theo.* tom. III. p. 181.] read, to the same sense, ἐμπορίας, with Castelio, P. Junius, and

and Hammond. — Or, ἐν ταῖς ψευδοπροφητείαις. P. Junius. — Or, ὑπο-  
φαισίαις. Dr. MANGEY.

12. ὃς ὑπομένει ψευδοπροφησίαν] Read, ὑπομανεῖ, from the authority of ver.  
3, 4. 1 Pet. ii. 20. Bengelius in Gnomon.

17. πατὴρ τῶν φάτων] Read, πνευμάτων, the father of SPIRITS, as it  
is Heb. xii. 9, taken from Numb. xxvii. 7. and in Rev. xxii. 6, ὁ Θεὸς  
τῶν πνευμάτων τῶν αἰγίων, as in MSS. for which the Edd. read, τῶν ἀγίων  
προφητῶν. MANGEY, in Phil. Jud. II. p. 385. — But the father of lights  
is here used agreeably to the astronomical metaphor which follows: with  
whom there is no deviation or tropical shadow; light invariable without  
any interposing shade, which is lengthened or shortened by the different  
inclination of the sun. See Estius. — Or, understand, The Creator of the  
luminaries, viz. the sun, moon, and stars (alluding to Gen. i. 16), Τοῦ  
πατρὸς being used for the maker or creator, Job xxxviii. 28. MARK-  
LAND, in Arnald on Wisdom, c. vii. 16.

25. παρακύψας εἰς νόμον—καὶ παραμείνας οὗτος] Or, rather παραμείνας  
ΟΥΤΩΣ, and continuing so. Erasmus: for οὗτος follows, οὗτος μακάριος  
ἐν τῇ ποιήσει αὐτοῦ ἔσται. Beza.

26. Εἴ τις δοκεῖ, κ. τ. λ.] Understand it as if it was written, εἴ τις  
δοκῶν—μὴ χαλιναγωγῆι—ἀλλ' ἀπατῆ, &c. MARKLAND.

## CHAPTER II.

1. μὴ ἐν προσωποληψίαις ἔχητε τὴν πίστιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ  
τῆς δόξης] What is τῆς δόξης? Our Version says: of the Lord Jesus  
Christ the Lord of glory, adding the Lord, not in the text. — Perhaps ἐν  
προσωποληψίαις—τῆς δόξης, have not the faith of our Lord Jesus Christ  
with regard to honourable appearances. If so, there should be a comma  
at προσωποληψίαις, and at Χριστοῦ. MARKLAND. — The words τῆς δόξης  
are so foreign, and so strangely placed, that I cannot but concur in the  
reading of a MS. which wants them. See Wetstein. Bp. BARRINGTON.

4. Καὶ οὐ διεκρίθητε ἐν ἑαυτοῖς, καὶ ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν;]  
Read without an interrogation: If there come a rich man into your as-  
semblies, and a poor man in sordid apparel enter also to implead one an-  
other, and ye doubt not within yourselves, and become judges of [with]  
evil thoughts, let me ask you, Has not God chosen the poor? Ham-  
mond, Wetstein.



6. Ὑμεῖς δὲ ἠτιμάσατε τὸν πτωχόν.] At πτωχόν should be only a colon: it follows, *do not the rich exercise lordship over you?* an instance how the poor are despised. MARKLAND.

8. νόμον—βασιλικόν] To this is opposed νόμος ἐλευθερίας, ver. 12. The Two Covenants are intimated. MARKLAND.

10. γέγονε πάντων ἔνοχος] F. γέγονε πάντως, *is ALTOGETHER guilty.* Beaulacre, apud Wetstein.—The whole duty of man, in the second table of the law, being comprehended under that of loving his neighbour, whoever transgresses any branch of that law violates what is called the *royal law, and is guilty of all.* For, ver. 11, THAT law [not HE] *which said, Do not commit adultery, said also, Do not kill.* Bp. Sherlock, Sermons, vol. I. Disc. xiii. And see on Rom. xiii. 10.

Ibid. "He is guilty of all." A meque ipso sæpe disputatum sit, qui unam haberet, omnes habere virtutes. Cic. de Offic. lib. ii. c. 6.

WESTON.

15. "Destitute," λειπόμνοι. Thus in an inscription in Hagenbuch, p. 48, we read

Χαρίζετο λειπομένοισι.

WESTON.

18. τὴν πίστιν σου ἐκ τῶν ἔργων σου] The Vulgate, both Syriacs, Æthiopic, Coptic, Armenian, and the best Editors, as Colinæus, Beza, 3, 4, 5. Castelio, Grotius, J. Cleric. J. Drusius, L. Cappellus, Hammond, Whitby, Bengelius, as the sense requires, read, *without works:* English Version. And many MSS. instead of ἐκ read χωρίς. Perhaps, it should be ΕΞΩ or ΕΚΤΟΣ τῶν ἔργων. See Estius, &c.

24. Ὁρᾶτε—μόνον;] This should not be interrogatively. Piscator, Castelio, &c. *English Version.*

24, 25. It should seem that, by a regular mode of reasoning, the two instances here specified should immediately succeed each other; and consequently that ver. 25 should precede the 24th: which, being joined to ver. 26, would render the argument compact, whereas now it is evidently broken. For the illative γὰρ, ver. 26, plainly refers to what is said ver. 24, which should doubtless be read without an interrogation.

Dr. OWEN.

### CHAPTER III.

1. μὴ πολλοὶ διδάσκαλοι] F. μὴ πολυλάλοι διδάσκαλοι, *be not PRATING masters.* P. Junius.

3. ἰδοῦ] Most MSS. ἰδὲ, which is used more for a matter of consideration; ἰδοῦ for application to the passions. *Bengelius*.

5. μεγαλαυχεῖ] F. μέγαλα ὄχεϊ, magna movet.

Dr. Baron, ap. Bp. Law.

Ibid. ἰδοῦ, ὀλίγον πῦρ—6. Καὶ ἡ γλῶσσα πῦρ, ὁ κόσμος τῆς ἀδικίας.] The former part, introducing the observation that the tongue is a fire, should be connected with what goes before, as Piscator observes. Then ver. 6, read, with the Syriac, καὶ ἡ γλῶσσα, πῦρ ΤΩ ΚΟΣΜΩ τῆς ἀδικίας καθίσταται ἐν τοῖς μέλεσιν, *And the tongue is placed among the members, a fire of iniquity TO THE WORLD.* Grotius, Hammond.—Leave out the whole, ἡ γλῶσσα πῦρ, ὁ κόσμος τῆς ἀδικίας as a marginal observation. *Le Clerc, Dr. OWEN*.—Rather understand it, *the tongue is a varnisher of iniquity; τὸ σὸν κακὸν κοσμοῦσα, μὴ πείσῃ σεφοῦς, Eurip. Troad. 982. tuum peccatum ornans.* See more in Wetstein.

6. ὁ κόσμος τῆς ἀδικίας, *a world of iniquity*] I do not understand it. *MARKLAND*.—Does not κόσμος, in this energetic phrase, stand for the superlative of μεγάλη? and the whole phrase itself for ἡ μεγίστη ἀδικία? *The tongue is an instrument of the greatest iniquity.* Thus, when we say in *English*, “He did me a world of mischief,” we mean “the greatest, or most signal, mischief.” Euripides, using a superlative epithet, calls an *unruly tongue αἰσχίστην νόσον, turpissimum morbum, Orestes, ver. 10. Dr. OWEN.*

Ibid. οὕτως ἡ γλῶσσα καθίσταται] This οὕτως, not read in the Alexandrian MS. the Vulgate, and the older Syriac, is inserted from the beginning of ver. 5. There are three comparisons, ἴδα, ἰδοῦ, ἰδοῦ, ver. 3, 4, 5. The third begins at ver. 5, *Behold how great a matter a little fire kindleth.* This shewn in two instances: *It is a world of iniquity: It is placed among the members, defiling the whole body.* οὕτως has no place here. *Bengelius.*

Ibid. Was the conjecture supported by the authority of MSS. I should omit the second ἡ γλῶσσα, which interrupts the sense. How it obtained its present place in the text is easily accounted for, from the well-known frequent mistake of copyists in inserting a repetition of the preceding word. *Bp. BARRINGTON.*

Ibid. φλογίζουσα τὸν τροχὸν τῆς γενέσεως] Rather, τρέχον, *setting on fire the course of nature.* D. Heinsius, Grotius.

9. Θεὸν καὶ Πατέρα] The Alexandrian, Ephrem. Corsendon. MSS. and the Syriac and Old Italic Versions, read Κύριον καὶ Πατέρα, and so the

two words are usually joined in Latin, *Dominus & Pater*, not *Deus & Pater*. Bengelius.

10. Ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται &c.] This should be with an interrogation: *Doth blessing and cursing proceed out of the same mouth?*

MARKLAND.

12. οὕτως οὐδεμία πηγή ἀλυκὸν καὶ γλυκὸν ποιῆσαι ὕδωρ] Read οὕτως οὐδὲ ἀλυκὸν γλυκὸν ποιῆσαι ὕδωρ, according to the best MSS. *So neither can a salt fountain give fresh water.* πηγή ἀλυκή, as some MSS. was a gloss for ἀλυκὸν. L. Brugensis, Grotius, Mill, 1208, Bengelius, Beza, ed. 3, 4, 5.

13. σοφίας] i. e. σοφῶ. MARKLAND.

14. Εἰ δὲ ζῆλον πικρὸν ἔχεις—μὴ κατακαυχᾶσθε] Read interrogatively, *If ye have a bitter zeal and a spirit of controversy—do you not glory and lie against the truth?* P. Junius, Knatchbull.

15. ἐν εἰρήνῃ,] i. e. εἰρημικῆς. MARKLAND.

#### CHAPTER IV.

2. φονεύετε καὶ ζηλοῦτε] F. φθονεῖτε, *ye ENVY, and covet, and are not able to obtain;* φθόνος and ζῆλος are often used together. So ed. Erasm. 2. Colin. Bogard. Schm. &c.—Or, perhaps, φονεῖτε. Grotius.—But φονεύετε is used, Psal. lxi. 3. *Septuagint.*

4. Μοιχοὶ καὶ μοιχαλίδες, οὐκ οἶδάς] This the Greek Scholia annex to the former verse, *Ye ask amiss, that ye may consume it upon your lusts, ye adulterers and adulteresses,* as is observed by Beza.—But καὶ μοιχαλίδες seems to have been originally a marginal addition, and afterwards taken into the text. See the *Vulgate, Syriac, Coptic, and Æthiopic Versions.* Dr. OWEN.

Ibid. ἡ φιλία τοῦ κόσμου, ἔχθρα τοῦ Θεοῦ] Vulgate, *amicitia hujus mundi inimica est,* reading ἔχθρα, as one MS. likewise. *Wetstein.*

5. Ἡ δοκεῖτε ὅτι κενῶς ἡ γραφή λέγει· Πρὸς φθόνον ἐπιποθεῖ &c.] Read, ἡ γραφή λέγει πρὸς φθόνον· Ἐπιποθεῖ τὸ πνεῦμα &c. in the imperative: *Do you think the Scripture saith in vain to, or against, Envy: Covet that spirit, or wisdom, which dwelleth in us;* alluding to Wisdom i. 4, 5, 6. vi. 11. vii. 22, 23, to which book this Epistle often alludes. *Oecumenius, Wetstein.*—Some one, in *Wetstein's Quarto Proposals*, would read: Πρὸς

ΘΕΟΝ

ΘΕΟΝ ἐπιποθεῖ.—The citation, according to Clement of Alexandria, l. iv. p. 376, are the words of Moses, meaning in all likelihood the *Analepsis of Moses*, a book known in antient times: and this citation is probably from thence likewise. *Allix*, Judgment of the Jewish Church against the Unitarians, p. 17, 18.—In this verse place two interrogations, *Do you think the Scripture speaks in vain?* or, *does the spirit that dwelleth in us excite to envy?* Worsley's New Testament, 1770.

11. οὐκ εἶ ποιητῆς νόμου, ἀλλὰ κριτῆς.] Place the stop at νόμου, and connect: Ἀλλὰ κριτῆς εἰς ἰσὶν, ὁ νομοθέτης &c. *He that judgeth his brother, judgeth the law: but if thou judge the law, thou art not a doer of the law. But THERE IS ONE judge, the law-giver.* R. Bentley, apud Wetstein.—I think the common reading (if, on the authority of near twenty MSS. we add καὶ κριτῆς after νομοθετῆς) far preferable to that which is here proposed. *Dr. OWEN.*

12. ὅς κρίνεις τὸν ἕτερον;] Vulgate, *proximum*, which probably read ἑταῖρον. Alberti Obs. Phil.—It followed the MSS. which read τὸν πλησίον, as Bengelius would read.

13. Ἄγε νῦν οἱ λέγοντες, Σήμερον &c. 15. Ἀπὸ τοῦ λέγειν ὑμᾶς, ΕΑΝ Ο ΚΥΡΙΟΣ ΘΕΛΗΣῃ &c.] How similar is Plato! Σ. οὐ καλῶς λέγεις, ᾧ Ἄλλ. Α. ἀλλὰ πῶς χρὴ λέγειν; Σ. ὅτι ΕΑΝ ΘΕΟΣ ΕΘΕΛῃ. Alcibiad. in fine. *Dr. OWEN.*

13. πορευσώμεθα εἰς τήνδε τὴν πόλιν.] F. εἰς τήνδε [ἢ τήνδε] τὴν πόλιν, *to-morrow we will go into such [or such] a city:* the usual mode of speech. *MARKLAND.*

14. ἀτιμὴς γὰρ ἰσὶν] Many MSS. read ἴσται, which is more agreeable to αὔριον, and the futures in ver. 13, 14. *Bengelius* in Gnomon.—Place this whole verse in a parenthesis; that ver. 15 may be connected, as it ought, with the 13th. *Dr. OWEN.*

## CHAPTER V.

3. φάγεται τὰς σάρκας ὑμῶν ὡς πῦρ· ἰθησαυρίσατε &c.] Connect, ὡς πῦρ ἰθησαυρίσατε, *ye have treasured it up as fire until the last days.* Ed. Complut. Syriac, Beza, Hammond, D. Heinsius.—Some MSS. leave out ὡς: Read, ΤΟ πῦρ, ὅ ἰθησαυρίσατε, *a fire which you have treasured up until the last days.* P. Junius.—ἐν ἰσχαταῖς, i. e. ΕΙΣ ἰσχάτας. *MARKLAND.*

4. ὁ ἀπεσπληρημένος ἀφ' ὑμῶν] F. ἀφυσπληρημένος, *the hire which is of you* WITHDRAWN. See Philo, Vit. Mos. lib. i. Dr. MANGEY.

6. οὐκ ἀντιτάσσεται ὑμῖν] *Ye have condemned, killed the just, he doth not resist you.* A nominative seems wanting. For ΟΥΚ, originally was written ΟΚΣ, that is, ὁ Κύριος ἀντιτάσσεται. R. Bentley, Phil. Lips. I. 34.—Read, ἀντιτάσσεται ὑμῖν, or ἀντιτάσσεται; with an interrogation: *Shall not he, the just one, oppose you?* See iv. 6. 1 Pet. v. 5. P. Junius, Ep. Duæ, p. 9.

7. ἕως ἂν λάβῃ] ἕως ἀναλάβῃ, ed. Raphelius, to the same sense.

9. Μὴ σιναγάξῃ] F. σιγγνάξῃ, *Be not GRIEVED one with another.*

P. Junius.

11. καὶ τὸ τέλος Κυρίου εἰδέῃ] Perhaps, εἰδαῖ, which is the more usual expression. Beza.—Let ἡκούσαῖ be rendered, as it often signifies, *ye have read of;* (see Palaiet in loc.) and then εἰδέῃ will appear to be the more proper word. Dr. OWEN.

13. Κακοπαθεῖ τις] Vulgate, *Tristatur quis.* Perhaps, therefore, we should read, Κακοθυμεῖ, which is confirmed by the opposite εὐθυμεῖ, which follows. J. Pricæus.

16. πολὺ ἰσχύει] *The fervent prayer of a righteous man IS VERY PREVALENT* with God. Then follows the example. Dr. OWEN.

17. πάλιν προσηύξατο, scil. ἕνεκα τοῦ βρέξαι. *And he prayed, πάλιν, on the contrary, viz. that it might rain; and the heaven gave rain, &c.*

Dr. OWEN.

20. γνωσκίτω] I doubt if it should not be γνωσκίει, *KNOW YE, that he which converteth a sinner.* J. Calvin.

## FIRST EPISTLE GENERAL OF PETER.

### CHAPTER I.

1. ΠΟΝΤΟΥ, Γαλατίας] Jointly, *those who inhabit Galatia of Pontus*, according to Oecumenius. But Galatia is nowhere else so called; nor is it a country of Pontus, but has Pontus on the North adjoining to it. Estius.

1, 2. ἐκλεκτοῖς—κατὰ πρόγνωσιν Θεοῦ—ἐν ἁγιασμῷ Πνεύματος, εἰς ὑπακοήν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ] It would scarce be said that the Saints are *elected to the sprinkling of the blood of Christ*. Read, καὶ ΠΑΝΤΙΣΜῶ αἵματος, *elected by the sanctification of the spirit unto obedience, and by the aspersion of the blood of Christ*; and so the Æthiopic Version reads. *Ep. Duæ*, p. 30.—But taking *sprinkling* in the passive sense, the Saints seem as much elected to it as to obedience; *ut obedient, & Jesu Christi sanguine CONSPERGANTUR*, as Castelio renders the passage.—Observe how distinctly the three persons in the Trinity are here mentioned. *Dr. OWEN.*

4, 5. For ἡμᾶς τοὺς read ὑμᾶς τοὺς. Compare with ver. 20, 21, below.

*Dr. OWEN.*

6. Εἰ δέον ἐστίν] Read, εἰ δέον without ἐστίν, or εἰ δέον ETI. P. JUNIUS.

7. πολὺ τιμιώτερον χρυσοῦ τοῦ ἀπολλυμένου, διὰ πυρός δὲ δοκιμαζομένου] F. χρυσοῦ τοῦ ΑΠΟΑΕΛΟΥΜΕΝΟΥ, which enhances the value of gold, but ἀπολλυμένου is nothing to the purpose. That it was customary to purify gold by washing, see Casaub. in Capitolin. c. 8. Hippocrat. de Diæta, l. i. p. 193. *Ph. D'Orville*, Animadv. in Chariton. Aphrod. l. viii. c. 6. p. 705.—Or, read, χρυσοῦ ἢ ΑΡΓΥΡΙΟΥ διὰ πυρός ΔΕΔΟΚΙΜΑΣΜΕΝΟΥ, *That the trial of your faith being more precious than gold AND SILVER, which HAD BEEN TRIED in the fire*. So the Syriac Versions leave out δὲ. But ver. 18, οὐ ΦΘΑΡΤΟΙΣ, ἀργυρίῳ &c. *Wetstein.*

8. χαρᾷ ἀνεκκαλήτῳ καὶ δεδοξασμένῳ] *With joy unspeakable and FULL OF GLORY*, says our Version. Perhaps it should be δεδοκιμασμένη, *with true sterling joy*, such as will bear the touch. *Philo*, p. 37, ed. Turneb.

*MARKLAND.*

11. ἐρευνῶντες εἰς τίνα ἢ ποῖον καιρὸν ἐδήλου] Perhaps for τίνα we should read τίνας, because of ἑαυτοῖς and ἡμῖν or ὑμῖν: and because τίνα and ποῖον frequently mean the same thing, *searching what PERSONS and what manner of time the spirit of Christ did testify*. *MARKLAND.*—But see Mark iv. 30. *Dr. OWEN.*

Ibid. καὶ τὰς μετὰ ταῦτα δόξας] F. καὶ τὴν μετὰ ταῦτα δόξαν. For this is the only place where δόξα, referred to God or Christ, is used in the plural number. Or is the plural number here purposely used, to denote the several stages of glory through which our Saviour passed? *viz.* his resurrection, ascension, &c. *Dr. OWEN.*

12. οὐκ ἑαυτοῖς,] Supply μόνον, which is often omitted, especially when one member of the sentence stands in opposition to the other.

*Dr. OWEN.*

13. νήφοντες, τελείως ἐλπίσαιε] The Syriac, Oecumenius, νήφοντες τελείως, ἐλπίσαιε, *being sober to the end, place your hope on the grace, &c.* 1 Cor. xv. 34. For ἐλπίσαιε, f. ἐλπίζέιε. P. JUNIUS.

Ibid. ἐπὶ τὴν φερομένην ὑμῖν χάριν] F. δεδομένην ὑμῖν. P. JUNIUS.—Or, which is nearer, φρουρουμένην, used in the same sense. *Wall*, Crit. Notes.

23. διὰ λόγου ζῶντος Θεοῦ καὶ μένοντος] F. λόγου ζῶντος ΤΟΥ καὶ μένοντος, *by the living word, and which abideth for ever.* Dr. MANGEY.—The word Θεοῦ is wanting in the *Huntington MS.*; and whether it be not rightly wanting see ver. 25. whence it plainly appears, that ζῶντος and μένοντος refer to λόγου, and not to Θεοῦ. Dr. OWEN.

24. πᾶσα σὰρξ ὡς χόρτος, &c.] Under this figure, the Apostle seems to insinuate that those *carnal* ordinances, in which the Jews *gloried*, would shortly come to an end; but that the Gospel-Institution would continue for ever. Dr. OWEN.

## CHAPTER II.

2. γάλα ἐπιποθήσαιε] F. ἐπιποτίξέιε, or ἐπιποτίσαιε, *as new-born babes DRINK the sincere milk.* Grotius, Hammond.—ἄδολον γάλα, *merum lac*, Lucret. II. MARKLAND.

Ibid. αὐξηθήτε] *Wetstein*, in his edition of the N. T. directs the words εἰς σωτηρίαν to be here added; which seem, in my opinion, not so well adapted to the context as to merit such regard. If it be said, that they are adopted by no less than 25 MSS. let it also be remembered that they are rejected by nearly twice that number. Dr. OWEN.

6. περιέχει ἐν τῇ γραφῇ] Grotius understands it, περιέχει ἢ περιουχῆ, *legitur locus.* But perhaps it should be περιέχεται. P. JUNIUS.—Or, περιέχει ἢ γραφῆ, which is the reading of seven MSS. Dr. OWEN.

Ibid. οὐ μὴ κατασχυνθῇ] So the LXX, Isa. xxviii. 16, who read therefore in the Hebrew, שׁוֹרֵי לֹא, instead of what is now, with less sense, read שׁוֹרֵי לֹא, *he shall not hasten.* Grotius in Isaiah.

7. Ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν ἀπειθοῦσι δὲ, λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας, καὶ λίθος προσκόμματος, καὶ πέτρα σκανδάλου] To make the construction uniform, Junius and some MSS. read λίθον προσκόμματος καὶ πέτραν σκανδάλου. The Syriac reads ἀπειθοῦσι δὲ—λίθος προσκόμματος, omitting all the intervening words, which were added in the margin from Psal. cxviii. 22, as a parallel passage

passage to λίθος προσκόμματος, and from thence got into the text; which is approved of by *D. Heinsius, Grotius, and Pfuffius*.

7. Ὑμῖν οὖν ἡ τιμὴ] *F. ἔντιμος, to you then, who believe, that stone is honourable. P. Junius, Flacius.*—I would read ἔντιμον. *Dr. OWEN.*

*Ibid.* τιμὴ τοῖς πιστεύουσιν, ἀπειθοῦσι δὲ—] The Vulgate, *non creditibus*, whence *Corn. à Lapide* would read ἀπιστοῦσι.—But so the *Vulg. John iii. 36, incredulus. Rom. xi. 30, ἠπειθήσατε, non credidistis. Stolbergius.*

8. οἱ προσκόπλουσι τῷ λόγῳ, ἀπειθοῦντες] Connect, τῷ λόγῳ ἀπειθοῦντες, *which stumble, as being disobedient to the word. See ch. iii. 1. iv. 17.* And προσκόπλουσι absolute, as *John xi. 9. Vers. Syr. Oecumenius, Bengelius.*—But *Sextus Empiricus, Rhet. 74, προσκόπλουσι δὲ οἱ πολλοὶ τῇ τοῦ λόγου περιεργίᾳ. Wetstein.*—Perhaps it should be οἷς [scil. λίθῳ καὶ πέτρᾳ] προσκόπλουσι, *against which the disobedient to the word stumble.*

MARKLAND.

*Ibid.* ἀπειθοῦντες, εἰς ὃ καὶ ἐτέθησαν.] *Which stumble through disbelief of the word, which (disbelief) they were even set (or resolved) upon. See Two Grammatical Essays, 1768. GOSSET.*—εἰς ὃ καὶ ἐτέθησαν, *though for that they were purposely elected. Dr. OWEN.*

*Ibid.* εἰς ὃ καὶ ἐτέθησαν] *F. εἰς ὃν καὶ ἐτέθησαν, for which word they were BORN. P. Junius.*

9. βασιλεῖον ἱεράτευμα, ἔθνος ἅγιον] In *Exod. xix. 6*, it is βασιλεῖον ἔθνος, ἱεράτευμα ἅγιον. *Dr. MANGEY.*—The Annotator is mistaken. *Dr. OWEN.*

12. ἐκ τῶν καλῶν ἔργων ἐποπτεύσαντες,] As ἐκ καλῶν ἔργων cannot be connected with ἐποπτεύσαντες, which governs an Accusative, *ch. iii. 2*, perhaps, we should read ὑποπτεύσαντες, *REVERING you from your good works. Hammond.*—Or, ἐποπτευθέντες, *INITIATED in holiness by your good works. P. Junius.*—At least, remove the comma at ἐποπτεύσαντες, *they may, from your good which they shall behold, glorify God.*

13. Ὑποτάγητε οὖν πάσῃ ἀνθρώπινῃ κλίσει] *F. κρίσει, submit to every human judgment. P. Junius.*

14. εἴτε ἡγεμόσιν] This term includes all the different ranks of Provincial Magistrates, Proconsuls, Prætors, Quæstors, and others. The tumultuous disposition of the Jews at this period, and their reluctance to obey heathen officers, rendered this caution to the Christian converts absolutely necessary. *Bp. BARRINGTON.*

17. Πάντας τιμήσατε] *F. Connect this with the foregoing verse: ἀλλ' ὡς δοῦλοι Θεοῦ πάντας τιμήσατε. P. Junius.*—If we are obliged to honour *all men*, why should it be particularly added, *honour the King?* Besides,

in





in another place, (Rom. xii. 7.) we are commanded to *render to all their due*,—*honour to whom honour is due*. Therefore it is not due to *all*. These reasons make me think that *τιμῆσαί* is faulty. It cannot surely be the word by which our duty towards *all men* is expressed, as *love and charity* to our fellow Christians, *fear* to God, and *honour* to the King.

MARKLAND.

18. ἀλλὰ καὶ τοῖς σκολιοῖς] Vulgate, *Sed etiam dyscolius*; accordingly we should read *δυσκολιοῖς*, as Jerem. xlix. 8.—Or, as the Syriac, *σκολιοῖς καὶ δυσκολιοῖς*. Grotius, Mill.

20. τοῦτο χάρις παρὰ Θεῶ. 21. Εἰς τοῦτο γὰρ &c.] The beginning of ver. 21, connect with ver. 20. *This is acceptable with God, for hereunto were ye called.* 21. *For Christ also suffered.* Dr. MANGEY.

21. Qu. ἡμῖν. Dr. OWEN.

23. παρεδίδου δὲ τῷ κρίνοσι δικαίως.] After *παρεδίδου δὲ* the Syriac supplies *τὴν κρίσιν αὐτοῦ*: certainly something seems wanting, as *αἰτίαν αὐτοῦ* or *ἑαυτόν*. Beza.—For *παρεδίδου*, read *παρεδίδολο*, or *παρεδόθη*. P. Junius.—And for *δικαίως* read *ἀδίκως*, *committed himself*, or *was delivered, to him that judgeth UNJUSTLY*, viz. Pilate. So the Vulgate and Cyprian. P. Junius, Dr. Mangey.—But with the like ellipsis and same sentiment, Jos. Ant. vii. 9. 2. *περὶ πάντων ἐπιτρέψας κριτῇ τῷ Θεῶ*. Wetstein.

24. ἵνα ταῖς] Probably a marginal note. Dr. OWEN.

Ibid. οὐ τῷ μάλωπι αὐτοῦ ἰάθη[ε.] From the apparent redundancy of *αὐτοῦ*, many MSS. have omitted it. The latter Syriac in the margin reads *ἡμεῖς πάντες ἰάθημεν*. I must confess, I am inclined to think *αὐτοῦ* should be *αὐτοί*. Bp. BARRINGTON.—It should be omitted; or rather *οὐ* should be left out, to make the quotation agree with the Septuagint. Though, after all, it may be only an Hebraism, of which we have various other examples. Dr. OWEN,

### CHAPTER III.

1. διὰ τῆς τῶν γυναικῶν ἀναστροφῆς ἀνευ λόγου κερδηθῆσονται] F. Οἱ ἀνεὺ λόγου, *that if any obey not the word, THEY WHO ARE without the word may be won*, &c. Dr. MANGEY.

2. ἀναστροφήν ὑμῶν] F. αὐτῶν, the sentence being in the third person before. P. Junius.—*ὑμῶν* is the true reading: *αἱ γυναῖκες* being the *vocative case*, and consequently the sentence in the *second person*. See chap. ii. 18. Dr. OWEN.

3. Ὡν ἔστω οὐχ ὁ ἔξωθεν ἐμπλοκῆς τριχῶν] At ἔξωθεν add a comma, because ἐμπλοκῆς is not governed of it: *Whose adorning let it not be that outward one, viz. of plaiting the hair, &c.* Dr. MANGEY.

4. ὁ κρυπτός τῆς καρδίας ἀνθρώπου] F. καρδίας ΚΟΣΜΟΣ, *Let it be the hidden ORNAMENT of the heart*, which is the word at ver. 3, and which our Version is forced to supply afterwards. MANGEY, in Phil. Jud. de mercede Meretricum, vol. II. p. 267.—How much easier, if we read ΑΝΘΡΩΠΟΙΣ, scil. κρυπτός, *the ornament of the heart, hidden to men*; to which is opposed, ὁ ἔξωθεν (κόσμος) ver. 3, and ἐνώπιον τοῦ Θεοῦ, ver. 4.

MARKLAND.

7. συνοικοῦντες κατὰ γνώσιν, ὡς ἀσθενεστέρω σκεύει τῷ γυναικείῳ, ἀπονέμοντες τιμὴν, ὡς καὶ συγκληρονόμοι χάριτος ζωῆς,] We should take out the comma at γνώσιν, *cohabiting according to knowledge as with the weaker female vessel.* Then we should read ΣΥΓΚΛΗΡΟΝΟΜΟΙΣ, the reason why the husband should give them honour, as they are fellow heirs of the favour of life. MARKLAND, as the Vulgate, &c.

10. Θέλων ζωὴν ἀγαπᾶν, καὶ ἰδεῖν] F. θέλων ζωὴν, ΑΓΑΠΩΝ ἰδεῖν ἡμέρας, for so. Ps. xxxiv. 12, θέλων ζωὴν, ἀγαπᾶν ἡμέρας ἰδεῖν. Some one, offended at the sentence running without a copulative, changed it into ἀγαπᾶν καὶ.

Piscator.

11. ποιησάτω ἀγαθόν· ζητησάτω εἰρήνην καὶ διωξάτω αὐτήν] Ed. Steph. 3, reads ποιησάτω—εἰρήνην, omitting what comes between, and the latter Syriac omits εἰρήνην.

14. "And be not afraid of their terror;" translate, "And be not greatly, or over fearful of them." Compare Matt. ii. 10. WESTON.

15. ἔτοιμοι δὲ] F. ἔτοιμοι ΔΗ, *ready INDEED always to give an answer, &c.* this being a consequence of the foregoing precept, not in distinction to it. Dr. MANGEY.

Ibid. ἔτοιμοι δὲ αἰεὶ πρὸς ἀπολογίαὺν παντὶ τῷ αἰτούσι ὑμᾶς λόγον—μετὰ πραύτητος] The last clause μετὰ πραύτητος connect with αἰτούσι ὑμᾶς, *if he asks with gentleness and a real solicitude after truth.* Twells, Crit. Examin. Part I. p. 125.—But the *scoffers*, mentioned 2 Pet. iii. 3, would be long enough before they could have an answer, if asking with *gentleness* were to be the condition of it. That virtue was to be the Christian believer's: *Be ready to shew, with modesty and respect, to every one that asks it, what ground there is for the expectation you have; with a comma at ἀπολογίαὺν, and another at λόγον.* Bengelius.—Begin the next verse with μετὰ πραύτητος καὶ φόβου συνείδησιν ἔχοντες ἀγαθὴν, ἢ ἀγνήν, *With meekness and fear, having a good conscience.* Schmidius.

19. ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασι πορευθεὶς ἐκήρυξεν.] F. ENOX καὶ.—See Jud. 14. S.

20. διεσωθήσαν δι' ὕδατος, *were saved by water*. Better perhaps, *were carried safe through the water*. So Xenophon, Cyr. Exp. lib. v. p. 380. διὰ πολλῶν—πραγμάτων σισωσμένοι πάρεσθε, quod per multa incommoda huc incolumes venistis. Dr. OWEN.

21. ὁ ἀντίτυπον νῦν] I think it should be corrected ᾧ, *the antitype to which, baptism, doth now save us*. Erasmus, Salmasius, Junius.

Ibid. συνειδήσεως ἀγαθῆς ἐπερώτημα] F. ἐπιρράντισμα, *not the putting away the filth of the flesh, but the SPRINKLING of a good conscience*. Heb. x. 22, ἐρράντισμένοι ἀπὸ συνειδήσεως πονηρᾶς. Dr. MANGEY.—The parenthesis, usually put before οὐ σαρκός—Θεὸν, should be left out.

## CHAPTER IV.

1. ὅτι ὁ παθὼν ἐν σαρκί, πέπαυται ἁμαρτίας] It was natural for Erasmus to think that these words relate to Christ, just before spoken of in the same terms, Ἰησοῦ παθόντος—ἐν σαρκί: but then what follows in v. 2, cannot be applied to him. All is clear, if we read ὁ παθὼν ἐν σαρκί ΑΠΙΘΑΝΕΝ ΑΜΑΡΤΙΑΙΣ, *As Christ hath suffered for us in the flesh, arm yourselves with the same mind; for he that suffered in the flesh, hath DIED FOR OUR SINS, that we should no longer live in the flesh to the lusts of men*. R. Bentley, apud Wetstein.—The same sense will be produced, if we include in a parenthesis, (ὅτι ὁ παθὼν ἐν σαρκί, πέπαυται ἁμαρτίας) (*for he that hath suffered in the flesh, hath ceased from sin*) that ye may arm yourselves with the same mind: that ye may no longer live the rest of your time in the flesh, to the lusts of men, but to the will of God. WESLEY, MARKLAND, Dr. OWEN.—Or, with a comma at ὁπίσασθε, let ὅτι be understood, not causal, but explicative: *Since Christ hath suffered for us in the flesh, arm yourselves with the same thought, ἔνοιαν, viz. THAT whoever [ὁ παθὼν ἐν σαρκί] has suffered, is dead as to carnal concupiscence, is washed from sin*. See Rom. vi. 6—11. Estius, Bengelius.

3. ἡμῖν should be omitted. MARKLAND.—It should be changed into ὁμῖν: for that is the reading of nine MSS. the Coptic, Æthiopic, and Arabic Versions. Dr. OWEN.

Ibid. πεπορευμένοις] Perhaps better πεπορευμένοις, in construction with ἡμῖν, or rather ὁμῖν, in the beginning of the verse. This reading is supported by one MS. viz. Cod. Regius, 1886. Dr. OWEN.

4. μὴ συντραχόντων (understand νῦν) ὑμῶν] *that you run not STILL with them &c. speaking evil of you on that account.* Dr. OWEN.

6. νεκροῖς εὐηγγελίσθη] F. νεκροὶ εὐηγγελίσθησαν, which is a more natural construction. S. Battier.

Ibid. "Preached to them that are dead." For this cause was the Gospel preached unto those who were dead when Christ came. Thus 1 Cor. xv. What shall they do who are baptised for the dead, &c.? that is, for those who lived before Christ. The Gospel was preached to those that are dead, that they might be judged according to men in the flesh; that is, as St. Paul says, that they might be judged as men, who not knowing the law, were a law unto themselves. For all such was the Gospel preached. WESTON.

8. ὅτι ἡ ἀγάπη καλύψει πλῆθος ἁμαρτιῶν.] What Plutarch has said of the temper and disposition of Pompey, will perhaps prove no bad comment on this passage, and may do something towards fixing the meaning of the Apostle: "For the reputation of his power was great, but not superior to the fame of his virtue and mildness, with which he covered the greatest part of the offences of his friends and acquaintance." μέγα μὲν γὰρ ἦν ὄνομα τῆς δυνάμεως, οὐκ ἔλαττον δὲ τῆς ἀρετῆς καὶ πραότητος ἢ καὶ τὰ πλεῖστα περὶ αὐτὸν ἁμαρτήματα φίλων καὶ συνήθων ΑΠΕΚΡΥΨΙΤΕ. Plutarchi Vit. 4to. p. 464. See Sherlock's sixth Discourse, vol. iii. and Benson's Note. WESTON.

11. ὡς λόγια Θεοῦ.] Supply λαλεῖτω. And so again ὡς ἐξ ἰσχύος— διακονεῖτω. The like elliptical construction occurred before, Rom. xii. 6—8. Dr. OWEN.

12. τῇ ἐν ὑμῖν πυρώσει] F. ἐν τῇ ΥΜΩΝ πυρώσει, *concerning YOUR fiery trial.* P. Junius.

14. ὅτι τὸ τῆς δόξης καὶ τὸ τοῦ Θεοῦ πνεῦμα] Read, καὶ τὸ being omitted, ὅτι τὸ τῆς δόξης τοῦ Θεοῦ πνεῦμα, as in Isai. xi. 2, and agreeably to the Syriac, *because the glorious Spirit of God resteth on you.* Beza, Grotius, Wall, Critical Notes.

Ibid. κατὰ μὲν αὐτοὺς &c.] If this part of the verse be retained (for it is wanting in several MSS. and antient Versions), the article δ is to be understood as prefixed before κατὰ. Dr. OWEN.

15. ὡς ἄλλοτριεπίσκοπος] *Suffer as a murderer, as an evil-doer—as a busy body.* A strange disparity in the characters: With the Syriac leave it out; or read, ὡς ἄλλοτριεπίκλοπος, *as a purloiner of another man's property.* Dr. MANGEY.

Ibid. ὡς ἄλλοτριεπίσκοπος.] This caution to the heathen proselytes probably owed its origin to the temper and conduct of the Jews at this

period. They were peculiarly fond of intermeddling in the public councils and concerns of other bodies of men. Josephus, de Bell. Jud. lib. ii. 18. § 7, 8. gives an excellent comment on this apostolical prohibition. He relates that his countrymen, needlessly mixing with the Greeks assembled at Alexandria on their own affairs, and acting the part of spies, suffered greatly for it, A. D. 66. *Bp. BARRINGTON.*

16. Εἰ δὲ ὡς Χριστιανός,] Supply τὶς πᾶσχει. *Dr. OWEN.*

17. The Apostle here refers to Ezek. ix. 5, 6. *Dr. OWEN.*

## CHAPTER V.

4. ἀμαράντινον τῆς δόξης στέφανον] Vulgate, *immarcescibilem*, reading, perhaps, ἀμάραντων, as chap. i. 4. *H. Steph.*

8. ὅτι ὁ ἐντίδικος ὑμῶν διάβολος,] This seems to be meant of the Jews: it is not said ὁ Διάβολος. *MARKLAND.*

9. τὰ αὐτὰ τῶν παθημάτων τῇ ἐν κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι.] Read, changing one word, and inverting the order of the rest: ἐν κόσμῳ τὰ αὐτὰ τῶν παθημάτων τῇ ὑμῶν ἀδελφότητι ΕΠΙΤΕΛΕΙΣΘΕ, *Knowing that ye accomplish the same sufferings in the world with your brotherhood.* *P. Junius.*

13. ἢ ἐν Βαβυλῶνι,] If any credit be due to the subscription, ἐγγράφη ἀπὸ Βάβυλης, extant in four MSS. *Babylon* must here mean *Rome*, as it does Rev. xvii. 5. xviii. 2, &c. *Dr. OWEN.*

## SECOND EPISTLE GENERAL OF PETER.

### CHAPTER I.

1. ΣΥΜΕΩΝ Πέτρος] Read, as James and Jude write: Συμεὼν δοῦλος Ἰησοῦ Χριστοῦ, omitting Πέτρος καὶ Ἀπόστολος. Grotius.—But why should these important words be omitted? They are extant in ALL the Greek copies and antient versions. But this it is to salve an hypothesis. See chap. iii. 15. *Dr. OWEN.*

3, 4, 5. Erasmus, Castelio, Grotius, and others, connect ver. 2, with what follows: *May grace and peace be so multiplied to you, as the Divine Power has given you all things.*—We follow Estius and Bengelius, who make the sense in ver. 3, suspended till the 5th: *As his Divine Power hath given us all things which pertain to life and knowledge, through the knowledge of him that hath called us by his glory and virtue—5. do you likewise accordingly, giving all diligence, add to your faith, &c. αὐτὸ τοῦτο, for κατ' αὐτὸ τοῦτο, 'according to that very thing.* See the reasons for this reading in Estius.—It had been clearer ΑΤΤΟΙ Δὲ ΤΟΥΤΩ. MARKLAND.

5. καὶ αὐτὸ τοῦτο δὲ σπουδῆν—παρσιενέγκαντες] As εἰς or κατὰ must be understood, if not expressed, καὶ has probably been substituted instead of the latter. *Piscator, Beza.*

9. καθαρισμοῦ τῶν πάλαι αὐτοῦ ἁμαρτιῶν, seems to be a paraphractical expression for *baptism*, and the *condition* on which it becomes beneficial to us. I would therefore translate: *and hath forgotten his baptismal engagements.* Or, to keep closer to the original: *hath forgotten, that his purification by baptism from his old sins, laid him under a strong obligation not to contract new ones; "but daily to proceed in all virtue, and godliness of living."* Dr. OWEN.

10. After the verb σπουδάσατε several MSS. add, ἵνα διὰ τῶν καλῶν ἔργων βεβαίαν &c. and for ποιῆσθαι read ποιῆσθε; which seems to be a necessary supplement, and a better reading than that which occupies the common Editions. Dr. OWEN.

11. Οὕτω γὰρ—ἐπιχορηγηθήσεται ὑμῖν ἡ εἴσοδος] F. ἐπιχορηγηθῆ, for so an entrance may be administered. R. Bentley, apud Wetstein.

15. Σπουδάσω δὲ] Δὲ, not moreover. It carries here, as often elsewhere, the sense of οὖν *I will endeavour therefore &c.* Dr. OWEN.

17. φωνῆς ἐνεχθείσης] F. φωνῆς ΕΝΗΧΗΘΕΙΣΗΣ, when a voice was sounded from the excellent glory. P. Junius.

19. ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον] *And we have the writings of the Prophets more strongly confirmed;* that is, This is a great confirmation to us of the truth of the writings of the Prophets; since what Isaiah spoke and foretold so many years before, we ourselves heard directed and applied to Jesus Christ. Τὸν προφητικὸν λόγον, to express a word of prophecy, is not Greek, nor can any modern authority make it such, and I am sure it can have no antient one. It is more frequently put in the plural, τοὺς προφητικούς λόγους, *the sayings or writings* of the Prophets: viz. in the Old Testament. βεβαιότερον is by some translated *more lasting,*

*lasting*, which is another mistake; for βέβαιος is not used (at least in the New Testament) to express *duration*, or the *continuance* of any thing, but its *steadfastness*, and the firmness of its foundation. MARKLAND.— In the former edition I had restrained *the word of prophecy*, too narrowly, to the passage of Isaiah just before cited, *This is my beloved son &c.* Bp. Warburton confines it, on the other hand, to some late prophecies of St. Paul and St. John. *The more sure word of prophecy CAN AGREE TO NO OTHER than that of St. Paul and St. John, concerning Antichrist (who was to come before the final judgment) to be found in the second Epistle to the Thessalonians of the one, and in the Apocalypse of the other: both of which had been composed before the writing of this Epistle.* Sermons, vol. III. p. 260. For this he refers to Sir Isaac Newton on Prophecy. I accept with all thankfulness these as the principal objects of the Apostle's observation; yet I would beg leave to extend it to prophecy in general. "By the awful display of his glory, in the transfiguration, we have a sanction given, not only to the prophecy of his future coming, but to all other prophecy in general; that it is the word of God, and the effect of his power, of which I have been a witness." Λόγος is in this extended sense used throughout the N. T. λόγος Θεοῦ, Acts xii. 24. λόγος Κυρίου, ib. xv. 35, 36. *the doctrine of the Gospel, τὸν λόγον τῆς βασιλείας*, Matt. xiii. 19. *διὰ τε τῶν γραφῶν προφητικῶν, by the prophetic writings*, Philo, vol. I. p. 347. ed. London. Περὶ Φυτουγίας. Τὸν τέσσαρα ἀριθμὸν πολλαχού μὲν νομοθεσίας, μάλιστα δὲ ἐν τῷ καταλόγῳ τῆς παντὸς γενέσεως ἀποσεμνύειν ἴοικεν ὁ προφητικὸς λόγος, *The writings of the prophet [Moses] seem to signalize the number FOUR; as in many places of the law, so more particularly in his enumeration of the creation of all things.* I am confirmed in this interpretation by the late Lord Viscount Barrington, who interprets it, *not a revelation of a particular future event, but the revelation of the scheme of the Gospel, or a series of events that should follow it, made [known] to the Apostles, and by them to the world; which in another place is called the word of wisdom, and the word of knowledge.* Miscellanea Sacra, vol. I. Postscript, p. lxviii.

But this is not the main point, on which I have the unhappiness to differ from the Bishop; who maintains that St. Peter draws a comparison between the evidence of prophecy and miracles; whereas I humbly conceive he points out the advantage which prophecy receives from them; and that it should be translated, *and we have the prophetic word more fully confirmed, or on a better foundation.* Sir Isaac Newton is at a loss  
for

for the object of the comparison over which prophecy has the advantage, and sinks it, as others have done, into the sense of a positive. *St. Peter*, says he, *proceeds to describe, out of this SURE word of Prophecy, &c. p. 241.* What he wants, his Lordship supplies, telling us, *Prophecy is here preferred to miracles, whose demonstrative evidence is confined to that age in which the power of them was bestowed on the Church; whereas the prophecies here meant, concerning the great apostacy, are always fulfilling to the last consummation of all things.* Div. Leg. lib. iii. § 6. I dissent, for these plain reasons:

1. Because *miracles* are not so much as mentioned, though his Lordship makes them the ground of the comparison. Take the whole clause: *We have not followed cunningly devised fables, when we made known to you the coming of the Lord Jesus Christ; but were eye-witnesses of his majesty, for he received from God the Father honour and glory: This is my beloved Son, in whom I am well pleased. And this we heard, when we were with him on the mount. And we have also a more sure word of prophecy.* More sure, than what? than *miracles!* One extraordinary fact is, indeed, referred to without any denomination: To substitute a new name, a genus for an individual, is pressing in a substantive without grammatical warrant. 2. Further, *Prophecy unfulfilled* is no evidence at all, but a presumption, unless it be supported by miracles performed by the prophet, or in testimony of him: and when it is fulfilled, is no longer prophecy, but takes on it the nature of a miracle. These two never vied with each other before, but were designed by Providence to conspire to each other's assistance. *What God has joined together, let no man put asunder.* 3. His Lordship's general proposition, that *Prophecy unfulfilled will preserve its entire force much longer than the traditional evidence of miracles*, Sermons, vol. III. p. 259, is, methinks, self-evident; and yet seems too subtle to be the reasoning of the Apostle to his converts; and should induce him to seek some other sense of the words. 4. His Lordship should have brought some collateral proof of *βεβαιότερον* signifying *more durable and lasting*, in distinction to *μᾶλλον* or *πλέον* *βεβαιωμένον*, *better established*; especially after two passages for the latter sense were cited: one from Isocr. *de Permutatione*, vol. II. p. 387; ed. Battie, τοὺς δὲ τοιοῦτον εἶναι με νομίζοντας οἷός περ εἰμι, BEBAIOTEPON ἔτι ταύτην ΕΞΕΙΝ τὴν διάνοιαν: *but I hope that those who know me to be what I really am, will be more confirmed in this opinion.* The other from Josephus, Ant. lib. v. c. 10. 4, ταυτα βιασάμενος ὄρκοις εἰπεῖν αὐτῷ τὸν προφήτην ἦλπι—ἔτι μᾶλλον BEBAIOTEPAN EIXE τὴν προσδοκίαν τῆς τέκνων



τίκτων ἀπωλείας, *When Eli had extorted these things by oath from the prophet, he had the expectation of his sons' destruction more fully confirmed.* Let the Bishop produce a like instance of his interpretation.

5. I find this *construction* is agreed to by several Commentators, and the very same sense given by some of them.

Oecumenius, p. 135. "He [St. Peter] says that the glory of the only begotten Son was shewn them on the holy mount; and they heard the voice which came from the Father: and since we know by experience what was delivered by the Prophets, we judge thence that their prophecies are the more confirmed."

Grotius: "Sermo propheticus habuit quidem semper apud nos auctoritatem: at nunc multo majorem habet, ex quo videmus eventus tam pulchrè congruere dictis de Messia."

Wetstein says: "Had *more sure* referred to cunningly devised fables, or to the transfiguration [I may add, or to miracles, wherever they are mentioned], St. Peter would have wrote ἔχομεν ΔΕ, or EXETE ΔΕ. But it is ΚΑΙ ἔχομεν." I add further, in his Lordship's sense, the words should have stood in another *order*: τὸν βεβαιότερον λόγον προφητικὸν: but in that in which they now appear, they naturally bear the sense which Mr. Markland gives them.

The late Dr. Ashton, with the greatest precision, Justini Apolog. p. 225. "Petrus hoc tantum vult, prophetiam per se obscuram, ex iis quæ Apostoli viderant & audierant, confirmatiorem esse factam."

Lastly, Dr. Benson, in his Notes on the Epistles, cites the very passage from Isocrates in confirmation of this interpretation, which Mr. Markland had done, without the knowledge of each other.

These, it must be owned, are indeterminate in pointing out what Prophecies the Apostle alluded to; but all agree in the construction, that, whatever they were, they were *confirmed* by what had been seen and heard.

If I have said any thing under this head unbecoming his Lordship's character or my own, be it unsaid; I humbly beg pardon for it. But above all things, let Mr. Markland be spared; *In me convertite ferrum:—sit mea fraus omnis.* W. BOWYER.

19. ἐν ἀσχηρῶ τόπῳ] Which is scarce used for *dark*: read, ΑΜΑΤΡΩ.

R. Bentley, apud Wetstein.

20. ἰδίας ἐπιλύσεως] Read, ἐπηλύσεως, from ἐπιέρχομαι, *no prophecy is of private impulse.* Calvin, H. Steph. Præf. Grotius.—Οἱ, ἐμπνεύσεως, *of private inspiration,* P. Junius.—*Any prophecy of Scripture is not*

of

of a man's mere explication.—Locus vexatissimus. Pro voce ἐπιλευσις, quæ vehementer torsit Theologos, lege ἐπιλεύσις, et plana fient omnia, et sibi maximè congruentia. Vide Xen. Mem. edit. *Edwards*.

21. Οὐ γὰρ θελήματι ἀνθρώπου ἐνέχθη ποτὲ προφητεία] F. ἐνηχῆθη, *prophesy was not TAUGHT by the will of man.* P. Junius.

## CHAPTER II.

2. ἀπωλείαις] Most MSS; have ἀσελγείαις: *shall follow their luxurious ways*; and ἀσελγείαι, but not ἀπώλειαι, is used in the plural by Peter and others. Besides, it is the *luxury* which they see practised, and not *perdition*, which leads men to *speak evil of the way of truth*.

Bengelius, Wetstein.

4. Εἰ γὰρ ὁ Θεὸς] Perhaps ΚΑΙ γὰρ, the sentence being otherwise left suspended: though so it is Rom. ix. 22, and elsewhere. *Piscator*.—At the close of this verse, the suppressed inference must be supplied thus—*οὐδ' ἰκεῖνων φείσεται.* For *if God spared not the angels that sinned—“neither will he spare these false teachers.”* And I think the particle εἰ should be transferred to the other instances (Εἰ καὶ ver. 5, 6.), and the proper *conclusions* supplied from the texture of the sentences.

Dr. OWEN.

Ibid. ἀλλὰ σιραιῖς ζόφου ταρταρώσας παρέδωκεν εἰς κρίσιν τηρουμένους.] Place ταρταρώσας between commas, that σιραιῖς ζόφου may connect with τηρουμένους, whether we understand it acquisitively, as Jos. Mede does, Disc. ix. p. 23, or not: *KEPT FOR chains of darkness, or IN chains.* See Jude 6.

8. Βλέμματι γὰρ καὶ ἀκοῇ ὁ δίκαιος ἐγκατοικῶν] Connect, either with the Vulgate, *aspectu & auditu justus*;—or, with D. Heinsius, *cum visus & auditu inter eos versaretur*;—or, with Beza and Grotius, *videndo & audiendo excruciat animam*.

10. τολμηταί.] This character exactly answers that of the Jews in the apostolical times, antecedent to the subversion of their polity. They not only scorned legal subjection, and affected independence, but fancied they should obtain dominion over the rest of the world. Their history at this period is replete with tumults, seditions, and conspiracies; till they were worked up to that rebellion which terminated in the most signal destruction recorded in the annals of mankind. *Bp. BARRINGTON.*

13. ἡδονὴν ἡγούμενοι τὴν ἐν ἡμέρᾳ τρυφῆν,] *As they that count it pleasure to riot in the day-time.* Perhaps we should read τρυφῆν, *voluptati ducunt SAGINARI in diem.* Grotius.

Ibid. ἐντρυφᾶντες ἐν ταῖς ἀπάταις αὐτῶν, συνσυχούμενοι ὑμῖν] Rather place the comma at ἐντρυφᾶντες, *rioting, partaking of your feasts with their own deceits.* Erasmus, Castelio, Schmidius.—Read, ἐν ταῖς ἀγάκαις ὑμῶν, from Jude 12, as the Alexandrian MS. and others, the Vulgate and both Syriac Versions, followed by Erasmus, Luther, Camerarius, Grotius, Schmidius, Pfaffius, Hammond, Vitringa, Bos, &c. but rejected by Wetstein.

14. γεγυμνασμένην πλεονεξίαις] It is hard to say a heart EXERCISED with covetous practices in the athletic sense of the word. Read γεγυμισμένην, *filled with covetousness.* R. Bentley, apud Wetstein.—Render the word πλεονεξίαις, as it ought to be rendered, *in crafty tricks, or deceitful practices,* and the language is the most *apposite* that can be conceived.

Dr. OWEN.

15. τοῦ Βεῶρ] Should it not be, τοῦ Βεῶρ? so one Greek MS. and the Syriac Version. See Num. xxii. 5. Dr. OWEN.

16. ἔλεγξιν δὲ ἴσχαν ἰδίας παρανομίας] Vulgate, *sua vesania.* Read, therefore, ἰδίας ΠΑΡΑΦΡΟΝΙΑΣ, or ΠΑΡΑΝΟΙΑΣ. Erasmus, Grotius, Mangey in Phil. vol. II. p. 123.

Ibid. ἐπόξυιον—ἐκόλυσε τὴν τοῦ προφήτου παραφροσίαν] F. ἐκόλασε, or ἐκόλυσε, CUT SHORT *the madness of the prophet.*

R. Bentley, apud Wetstein.

18. δελεάζουσιν—τοὺς ὄντως ἀποφυγόντας τοὺς ἐν πλάνῃ ἀναστρεφόμενους.] How can they be said to be CLEAN escaped, who are allured over by the lusts of the flesh? Some MSS. read ὀλίγως, and τοὺς ὀλίγον. For which, rather τοὺς ΟΛΙΓΟΥ ἀποφυγόντας, *who allure those who had ALMOST escaped.* D. Heinsius.—Or, τοὺς ΟΙΝΟΦΛΥΓΟΤΝΤΑΣ, *who allure the DRUNKARDS who live in error.* R. Bentley.—The true reading is, probably, that of the MSS. τοὺς ὀλίγον, as 1 Pet. i. 6.—*those who for a LITTLE WHILE had avoided, or escaped from, the livers in error.*

MARKLAND.

Ibid. τοὺς ἐν πλάνῃ ἀναστρεφόμενους] Read, ἀναστρεφόμενους, *those that are subverted in error.* P. Junius.

20. Εἰ γὰρ ἀποφυγόντας] Read, with two MSS. Οἱ γὰρ. Grotius.

CHAPTER III.

2. μνησθῆναι—τῆς τῶν ἀποστόλων ἡμῶν ἐντολῆς, τοῦ Κυρίου καὶ σωτῆρος] i. e. τῆς ἐντολῆς ἡμῶν τῶν ἀποστόλων τοῦ Κυρίου καὶ σωτῆρος, a construction which the present arrangement of the words renders very obscure. Perhaps, therefore, read, τῆς τῶν ἀποστόλων ἡμῶν ΚΑΙ τοῦ Κυρίου καὶ σωτῆρος, *that ye may be mindful of the words of the prophets, and of the commandment of us the apostles, AND of our Lord and Saviour.*—Τῶν ἀποστόλων ἡμῶν is an order of words which nowhere else occurs in the N. T. Ἐγὼ Παῦλος, not Παῦλος ἐγὼ, Eph. iii. 2. 1 Cor. iv. 9. Place therefore ἡμῶν ἐντολῆς at the end of the verse: καὶ τῆς τῶν ἀποστόλων τοῦ Κυρίου καὶ σωτῆρος ἡμῶν ἐντολῆς, *of the commandment of the apostles of our Lord and Saviour*; for which we have the authority of Jude 17, *ῥημάτων προειρημένων ἀπὸ τῶν ἀποστόλων ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ*. St. Peter and St. Paul both seem to allude to some meeting of the Apostles on occasion of the new false teachers, when by common consent they laid down precepts to be communicated to all churches. Bp. *Sherlock*, Use &c. of Prophecy, Disc. I. p. 195, ed. 2.—Wetstein objects that the *precepts of Christ* are never in the N. T. called *the commandments of the Apostles*. Both Syriac Versions read, *προειρημένων ῥημάτων ὑπὸ τῶν ἁγίων προφητῶν, καὶ τῆς τῶν ἀποστόλων ἡμῶν ἐντολῆς τοῦ Κυρίου ἡμῶν καὶ σωτῆρος*, which Junius and Tremellius render, *quæ prædicta sunt à sanctis prophetis, & DOCTRINÆ illius nostræ qui sumus Apostoli Domini & Salvatoris*. BOWYER.

4. After οὕτω διαμένει mentally supply *ὡς ἦν ἀπ' ἀρχῆς κτίσεως*.

Dr. OWEN.

5. Λανθάνει γὰρ αὐτοὺς τοῦτο θελοντας] F. τοῦτο ΛΕΓΟΝΤΑΣ, *For in saying this they are ignorant*. Dr. MANGEY.

Ibid. ὅτι οὐρανοὶ ἦσαν ἔκκαλοι, καὶ γῆ ἐξ ὕδατος—*συνεσιῶσα*,] Take out the comma at ἔκκαλοι, *that the heavens and the earth were made of old out of the water*. MARKLAND.—Alluding to Gen. i. 2. Tillotson, vol. I. Serm. I.

6. δι' ὧν, ὅ] *Quibus ita existentibus; which things being so*.

MARKLAND.

Ibid. δι' ὧν] *Not whereby, but wherefore, quamobrem*. Dr. OWEN.

7. πύρι τηρούμενοι] Connect rather, *τηθησαυρισμένοι εἰς πύρι*, *are treasured up for fire, reserved against the day of judgment*.

P. Junius, Knatchbull.

9. Οὐ βραδύνει—τῆς ἐπαγγελίας] F. with an Accusative, τὰς ἐπαγγελίας, or τὴν ἐπαγγελίαν, as Isai. xlv. 13. *Grotius, Th. Smith.*—Or, understand ἕνεκα, *quod non tardus est quod ad promissum attinet.* See Mr. Markland's Remarks on the Epistles to Brutus, p. 113.

11. λυομένων,] The *present* for the *future* participle. See also ch. ii. 9. above. *Dr. OWEN.*

12. σπεύδοντας τὴν παρουσίαν τῆς τοῦ Θεοῦ ἡμέρας] F. σπεύδοντας ΙΔΕΙΝ τῆς παρουσίας τὴν τοῦ Θεοῦ ἡμέραν, *hastening to SEE the day of God's appearance.* *Dr. MANGEY.*

15. ὁ ἀγαπητὸς ἡμῶν ἀδελφὸς] Added, probably, by the copyists, to give an apostolical sanction to this epistle. *Grotius.*—The opinion of *Grotius*, who attributes this epistle not to Simon Peter the Apostle, but to Simon Bishop of Jerusalem, and successor of St. James, is one of the most groundless conceits that ever entered into a wise man's head; and the several conjectures founded upon it are no less injurious to the apostolical authority of this epistle, than inconsistent with the readings of all the copies which we now have of it. *Dr. OWEN.*

16. ἐν οἷς] *in which things.* I could not but wonder to see in the very beginning of *Peirce's* Preface (p. iv.) this passage, *in which are some things hard to be understood*, by him interpreted as belonging to *St. Paul's Epistles*; as if in St. Peter's time there were heretical and perverse explications of passages in St. Paul's Epistles; or as if, at that time, St. Paul's Epistles were numbered among the Γραφαί, as it there follows, οἷς καὶ τὰς λοιπὰς γραφάς. *MARKLAND.*

## FIRST EPISTLE GENERAL OF JOHN.

## CHAPTER I.

1. Ο Ἦν ἀπ' ἀρχῆς &c.] The reader will observe the peculiarity of *language*, as well as of *grammar*, that occurs in this place. *Dr. OWEN.*

3. Καὶ ἡ κοινωνία δὲ] F. δὴ, *and TRULY our fellowship is with the Father.* *Dr. MANGEY.*—The place should be pointed and understood thus: *ἵνα καὶ (i. e. καὶ ἵνα) ἡ κοινωνία ἡ ἡμετέρα [ἡ] μετὰ τοῦ πατρὸς &c. and that we all may be partakers of, and united to, the Father, &c.*

*MARKLAND.*

5. καὶ αὕτη ἐστὶν ἡ ἐπαγγελία] But *ἐπαγγελία* signifies a *promise*, which sense ill agrees with this place. *Dr. Taylor*, in *Lycurgus* c. *Leocratem*, for *ἐπαγγελίαν* reads *ἀπαγγελίαν*, as *H. Steph.* *Præf.* would read here, *nunciatio*, denoting *nuncius*.—But adopting *ἀγγελία*, which is the reading of the best MSS. the conjecture is needless.

7. Ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν—κοινωνίαν ἔχομεν μετ' ἀλλήλων] F. μετ' ΑΥΤΟΥ. *Var. Lect. Curcellæi*, and so *Clem. Alex. Str. III. p. 525.*—*Μετ' ἀλλήλων* comes to the same thing: *HE with us, and WE with HIM.*

## CHAPTER II.

1. Ἰησοῦν Χριστὸν δίκαιον,] F. Χριστὸν, ΤΟΝ δίκαιον. *MARKLAND.*

2. περὶ ὅλου] *sc. ἀμαρτιῶν.* *MARKLAND.* F. περὶ τῶν ὅλου &c.

*Dr. OWEN.*

3. καὶ ἐν τούτῳ γινώσκομεν] F. εὖ τοῦτο γινώσκομεν, *And THIS we WELL know, that we know him.* *Dr. MANGEY.*

8. ἡ σκοτία παράγεται] Perhaps, here and at *ver. 17*, ΠΑΡΑΓΕΙ, as it is *1 Cor. vii. 31*, this verb being nowhere used in the passive voice.

*H. Steph. Præf.*

10. ἐν τῷ φωτὶ μένει, &c.] *i. e. he does not stumble,* *St. John xi. 10.* *φῶς οὐκ ἐστὶν ἐν αὐτῷ, he hath not light.* *MARKLAND.*

13. ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς] F. ΑΥΤΟΝ ἀπ' ἀρχῆς, *I have written to you children, because ye have known the Father: To you fathers; because ye have known HIM from the beginning.* *Dr. MANGEY.*

13. By reading ἔγραψα, with one of Stephens's and one of Colbert's MSS. instead of γράφω, by concluding this verse at *φωνηρόν*, and by pointing each clause of the next with an interrogation, a tautology will be avoided which cannot be imputed to St. John, consistency will be given to the whole passage, and the omission of the verse in the Complut. Plant. and Gen. Editions, founded on a supposition of its being a comment on the preceding, will be rendered superfluous. *Bp. BARRINGTON.*

14. Ἐγραψα ὑμῖν] Ed. Complut. Plant. Gen. and Wall, Crit. Notes, leave out this verse, as being a comment on the former.

19. ἀλλ' ἵνα φανερωθῶσιν,] Elliptically, for ἀλλ' ἐξῆλθον ἐξ ἡμῶν ἵνα &c. *Dr. OWEN.*

27. Καὶ ὑμεῖς,] The *nominative absolute*. *But with respect to you, the unction, &c.* *Dr. OWEN.*

28. μὴ αἰσχυρθῶμεν ἀπ' αὐτοῦ] F. ἐπ' αὐτοῦ, and not be ashamed BEFORE him. *Dr. MANGEY.*

### CHAPTER III.

9. σπέρμα αὐτοῦ] Fortasse, πνεῦμα αὐτοῦ. *Dr. OWEN.*

20. ὅτι μείζων ἐστὶν ὁ Θεὸς &c.] F. ἔτι, as the Syriac: *If our heart condemn us, God is STILL greater than our heart.* H. Stephens, Beza, Piscator, Pricæus.—Or, connect the beginning of this verse, ὅτι ἰάν, with what precedes: *πειθομεν τὰς καρδίας ἡμῶν, ὅτι ἰάν καταγινώσκει ἡμῶν ἡ καρδία, We shall assure our hearts before him, IF AT ANY TIME our hearts condemn us, FOR God is greater than our hearts.* ἔτι ἰάν for ὅτι ἰάν, Matt. v. 31. Acts xv. 1. Rom. x. 9. *S. Andreas*, Diss. in Thes. Philol. nov. Disputat. tom. II. p. 990.—But ἔτι ἰάν, signifies *whatsoever*, as in Col. iii. 23, the same with ὁ ἰάν τι, Eph. vi. 8. *We shall assure our hearts before him, IN WHATSOEVER our heart condemns us.*—But if ὅτι the conjunction is disjoined from ἰάν, as it may, then it is to be understood, *Hereby we know that, if our heart condemn us, that, I say, God is greater than our hearts.* Either way, this verse is dependent on the foregoing. *Bengelius.*—The Alexandrian and Coyell. MSS. leave out the particle ὅτι; nor is there any thing that answers to it in the *Vulgate* and *Coptic Versions.* *Dr. OWEN.*

Ibid. Ὅτι ἰάν καταγινώσκει—ὅτι μείζων ἐστὶν] Instead of ὅτι twice, for the latter H. Stephens, Beza, Piscator, and Pricæus, read ἔτι. But needlessly, for so the best Authors wrote; as Cic. de Acad. lib. ii. c. 15. 46, *ut, quoniam*

*quoniam Aristippus,—ut Calliphontem sequar.* Divin. i. 57. Liv. xxviii. 9. Gell. iii. 9. Apul. Apoll. p. 548. Flor. ii. 6. *Th. Wopkins*, Lection. Tull. l. i. c. 6.

## CHAPTER IV.

3. τοῦτό ἐστι τὸ τοῦ ἀντιχριστοῦ, ὃ ἀκηκόατε ὅτι ἔρχεται] F. ὄΝ ἀκηκόατε. H. Steph. Præf. Estius, Pricæus.

18. ὁ φόβος κόλασιν ἔχει] Read, ΚΟΛΟΥΣΙΝ ἔχει, *perfect love casteth out fear, for fear is an INFRINGEMENT, or MUTILATION, of it.* So for ὁ δὲ φοβούμενος, read κολουόμενος, *but he that is MUTILATED, or INFRINGED, is not made perfect in love.* Gloss. Vet. κολούω, ἀτελεῖ ποιῶ. Grotius.—If any change were necessary, we might read ΚΩΛΥΣΙΝ, *for fear hath HINDRANCE of it, it stops and encumbers love.* Hammond.

Ibid. ὁ δὲ φοβούμενος οὐ τετελείωται] As the words stand, δὲ before φοβούμενος is superfluous: omitting it, connect, ὅτι ὁ φόβος κόλασιν ἔχει, ὁ φοβούμενος οὐ τετελείωται, &c. *because fear hath torment, he that feareth is not made perfect in love.* Pricæus.

## CHAPTER V.

2. Ἐν τούτῳ γινώσκουμεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ Θεοῦ, ὅταν] These words would be reconciled to what goes before and follows, if transposed thus: γινώσκουμεν ὅτι ΤΟΝ ΘΕΟΝ ἀγαπῶμεν, ὅταν τὰ ΤΕΚΝΑ ΤΟΥ ΘΕΟΥ ἀγαπῶμεν. Grotius—Or, with less alteration, let only ὅτι and ὅταν change places: *By this we know, WHEN we love the children of God, THAT we love God.* Dr. MANGEY.

4. Ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ Θεοῦ νικᾷ] F. ΕΤΙ πᾶν—MOREOVER every thing born of God, *overcometh the world.* R. Bentley, apud Wetstein.—Or, connect this verse with ver. 2, the third being in a parenthesis: *By this we know that we love the children of God—BECAUSE whatsoever is born of God overcometh the world.* D. Heinsius.

6. Ἰησοῦς ὁ Χριστός.] In the *Vatican MS.* there is no article between Ἰησοῦς and Χριστός: but there is *in* repeated between καὶ and τῷ αἵματι. From an accurate collation communicated by Dr. *Strachey*.

Ibid. ὅτι τὸ πνεῦμά ἐστιν ἡ ἀλήθεια] Omit *ἡ* with the Syriac, *that the spirit is truth.* Grotius.



7. Ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες [ἐν τῷ οὐρανῷ, ὁ Πατήρ, καὶ ὁ Λόγος, καὶ τὸ ἅγιον Πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἓν εἰσι. 8. Καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῆ] τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν]. This is the reading of most editions of the Greek Testament, and yet the words included in crotchets are in no Greek MS. except one at Berlin, transcribed from the Bibl. Compl. even to the very Errata; and another at Dublin, corrected from the Vulgar Latin, as Mr. Casley observes, Preface to his Catalogue of MSS. in the King's Library, p. 21. "St. Cyprian," says he, "has the words of the seventh verse [in Latin] in his works: and it is no wonder, if they were transcribed thence into the margin or between the lines of the eighth verse of a book of some one, who had a great veneration for that Father, as a gloss.—Next, a Copyist, finding the words so inserted, imagined that the former copyist by mistake had omitted them, and therefore put them into the text." And yet, How is it done? Not, *totidem verbis*, as the text is now read: though Bishop Pearson, *Not. ad Cyprian. de Unitate Ecclesiæ*, p. 109, in answer to a charge brought against Jerom for being a falsary, and the first author of this interpolation, rather too *strongly* asserts, "Cyprianum CITASSE (nempe triplex testimonium *Patris, VERBI, & Spiritus sancti* in cælo testantium) ante Hieronymi tempora, &c." The words of Cyprian are "Dicit Dominus, *Ego & Pater UNUM* sumus. Et iterum, de Patre, & Filio, & Spiritu sancto SCRIPTUM EST: *Et hi tres UNUM sunt*." And in another place, *Cypr. Ep. ad P. Jubainum*, p. 223, ed. Pearson, "Quæro cujus Dei? Si *Creatoris*, non potuit qui eum non credit: Si *Christi*, nec hujus fieri potest templum, qui negat *Deum Christum*: Si *Spiritus Sancti*, cum *TRES UNUM* sint, quomodo Spiritus Sanctus placatus ei esse potest, qui aut *Patris* aut *Filii inimicus* est." It is certain, St. Cyprian does not cite it in terms from the text, nor yet in both places agreeably to himself. He does not say in either, *the Father, the word, and the Holy Ghost*, as the Text now has it; but in the former, *the Father, the son, and the Holy Ghost*; and the latter, *the CREATOR, CHRIST, and the Holy Ghost*, and in both no more of the text than *these three are one, καὶ οὗτοι οἱ τρεῖς ἓν εἰσι*.

The Montanists, it seems, soon after this time generally interpreted these words, *the spirit, the water, and the blood*, to denote in their mystical sense *the Father, Son, and Holy Ghost*. And if so, it will be no hard thing to suppose Cyprian to do the same. St. Austin makes not the least mention in any part of his writings of *the three witnesses in heaven*, any otherwise than as signified in the mysterious sense of the words

words Spirit, Water, Blood. And whenever he names them, it is not so as we find it in our present books, *The Father, Word, and Holy Ghost*. Nor indeed is it to be imagined that St. Austin, or any other Father who gave such an interpretation, could have read in his copies the testimony of *the three in heaven*; but it was by degrees fraudulently inserted into the text, for proving the Trinity, or else to note it in the margin of a book by way of interpretation.

The first upon record that inserted it is Jerom, if the Preface to the Canonical Epistle which goes under his name be his. And yet the Latins received it not, till many years after his death; and the Greeks not till the present age, when the Venetians sent it among them in printed books. It must be owned, in the African Church, that Eugenius Bishop of Carthage, in the seventh year of Hunneric, King of the Vandals, A. D. 484, cites it the first of any man, in the summary of his faith exhibited to the King. It is wanting in the MSS. of all other languages but the Latin.

It first appeared to the publick in Greek in the Complutensian Edition A. D. 1521, upon the authority of Thomas Aquinas, whose note is printed in the margin of the Greek, with a design to justify the Greek by the Latin, though the former was only a translation of the latter. Erasmus, finding the Spaniards and some others of the Romish Church hot against him, printed this testimony in his third edition, A. D. 1522, upon the authority of one MS. which he was told was found in England, *for avoiding* (as he says) *calumnies raised against him*. Robert Stephens reprinted Erasmus's edition with some few alterations in 1550, and preserved the insertion, which has been continued ever since. But it is against the received meaning of the text as it stood at first. Ver. 5. "Who is he that overcometh the world, but he that believeth that Jesus is the son of God? 6. This is he that came first in a mortal body, *by baptism of Water*; and then in an immortal one by shedding his *Blood*; being the Son of God, as well by his resurrection from the dead, as by his supernatural birth of the Virgin. *And it is the Spirit also*, that, together with the Water and Blood, *beareth witness* of the truth of his coming; *because the Spirit is truth*. 7. *For there are three that bear record* of his coming; *the Spirit*, which he promised to send; *the baptism with water*, wherein God testified *This is my beloved Son*; and *the Shedding of his blood*. *And these three*, the Spirit, the Baptism, and Passion of Christ, *agree in witnessing one* and the same thing, *viz.* that the Son of God is come." The testimony of the *three in heaven* makes nothing to the purpose.

I should observe that the Britannic or Dublin MS. as published in the third edition of Erasmus, differs in some particulars from the Complutensian Version, and has left out the Articles before *πατήρ, λόγος,* and *πνεῦμα ἅγιον,* according to the mode of the Latins; for *οἱ τρεῖς* reads *οὗτοι οἱ τρεῖς,* and too unskilfully renders *τρεῖς εἰσιν μαρτυροῦντες ἐν τῇ γῆ,* for *τρεῖς εἰσιν Οἱ μαρτυροῦντες Εἰς τῆς γῆς.* Erasmus, in his fourth and fifth editions, added the Articles, but let *ἐν τῇ γῆ* stand, as it does now in the common editions, as a memorial of its original. The Complutensian MS. is the best, but it never was seen; the British is a forgery, since the invention of printing. *Two Letters of Sir Isaac Newton, 1754. Wetstein.*

13. *ταῖς πιστεύουσιν εἰς—τοῦ Θεοῦ,*] Several MSS. and Versions leave out these words; and for *καὶ ἵνα πιστεύῃτε* read *οἱ πιστεύοιτες,* which makes clear sense, and disburthens the verse of a seemingly needless repetition.

Dr. OWEN.

16. *αὐτῷ—τοῖς ἁμαρτάνουσι*] So 1 Cor. vii. 36. *οὐχ ἁμαρτάνει γαμίσωσαν* 1 Tim. ii. 15. *σωθήσεται—ἐὰν μείνωσιν.* MARKLAND.

*Ibid. ἁμαρτία πρὸς θάνατον*] *Peccatum lethale.* So *ἀσθένεια πρὸς θάνατον, infirmitas vel morbus lethalis,* Noster, xi. 4. MARKLAND.—The sin unto death is *apostacy*; and its attendant, *blasphemy.* Compare Matt. xii. 32. Heb. vi. 4—6. x. 26, &c. Dr. OWEN.

*Ibid. τοῖς ἁμαρτάνουσι μὴ πρὸς θάνατον.*] F. *τῷ ἁμαρτάνουσι,* to agree with *αὐτῷ* preceding. But in either construction the words seem to be a marginal explanation. Dr. OWEN.

19. *ἐν τῷ πονηρῷ*] i. e. *εἰς τὸν πονηρὸν.* MARKLAND.

20. *ὅτι ὁ υἱὸς τοῦ Θεοῦ ἦκε, καὶ δέδωκεν*] F. *ἦκε,* is *came, and hath given,* the sound of the vowel and diphthong being nearly the same. *Piscator.*

*Ibid. οὗτός ἐστιν ὁ ἀληθινὸς Θεὸς, καὶ ἡ ζωὴ αἰώνιος*] Or, ὁ Ἀληθινὸς, with a comma, as before *τὸν Ἀληθινὸν*: then connect, *Θεὸς καὶ ἡ ζωὴ αἰώνιος, This is the true one, God and eternal life.* Ch. Heumannus, *Parerg. Crit.* p. 180.

21. *φυλάξαιε ἑαυτοὺς*] No less than *ten* MSS. read *ἑαυτὰ*; but hypercritically: for the purest Greek Writers express themselves in the same manner as the Apostle does. Dr. OWEN.

## SECOND EPISTLE GENERAL OF JOHN.

1. **ΕΚΛΕΚΤΗ κυρία]** Read *ἐκλεκτῆ*, not a proper name, because it would then have been *κυρία Εκλεκτῆ*. Beza. — *κυρία]* F. *ἡ Κυρίω*. P. Junius. — Read *Κυρία*, a proper name given often to slaves, which, as an epithet, at this time was scarce attributed to persons of the highest rank. *Bengelius*; from *Heumannus*, in his *Pœcile*, tom. ii. lib. iii. art. 13, and tom. iii. lib. iii. art. 2.

2. *διὰ τὴν ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν, καὶ μεθ' ἡμῶν ἔσται]* F. *καὶ ἡ μεθ' ἡμῶν*, for the truth's sake, which dwelleth in us, and which shall be with us for ever. *Dr. MANGHEY.*

3. *Ἔσται μεθ' ὑμῶν χάρις]* F. *ἔστω*, as the Vulgate, *SIT vobiscum*. Beza. *Ibid. ἐν ἀληθείᾳ καὶ ἀγάπῃ.]* This may be connected with the following verse: *In truth and love I rejoiced greatly.* *Dr. MANGHEY.*

5. *ἔρωτῶ σε, κυρία]* F. *ἐν Κυρίω*. P. Junius.

7. *οὗτός ἐστιν ὁ πλάνος]* Before *οὗτός* the *Basil* and *Colbertine* MSS. read, *εἰ τις οὐχ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐρχόμενον ἐν σαρκί*; which completes both the sense and grammar. *Dr. OWEN.*

8. *ἀπολέσωμεν ἃ ἐργασάμεθα—ἀπολάβωμεν.]* Better in the second person, *ἀπολέσῃς ἃ ἐργάσασθε—ἀπόλαβῇς*; which reading is supported by fourteen MSS. and four antient Versions. *Dr. OWEN.*

12. *διὰ χάρτου καὶ μέλανος]* F. *διὰ χάρτου καὶ καλάμου*, as 3 Ep. 13.

*Pricæus.*

*Ibid. διὰ—μέλανος.]* Supply *ὑμῖν γράψαι*, as 3 John 13. *Dr. OWEN.*

*Ibid. χαρὰ ἡμῶν]* Rather, *ὑμῶν*; which is the reading of ten MSS. the Vulgate, Coptic, and Æthiopic Versions. *Dr. OWEN.*

13. *τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς.]* Some copies read *ἐκλεκτῆς*, without the article; the true reading is *Εὐδέκτης*, a proper name, in Hebrew *עֲדֵכֶת*. *Grotius.*

## THIRD EPISTLE GENERAL OF JOHN.

2. ΠΕΡΙ πάντων εὐχομαι] F. πρὸ πάντων, *imprimis opto*. Piscator.  
 4. Μειζότεραν τούτων οὐκ ἔχω χαρὰν, ἵνα] F. Ἡ ἵνα. See John xv. 13.  
 6. οὓς καλῶς ποιήσεις προπέμψας] F. ΕΠΟΙΗΣΑΣ προπέμψας, *whom thou HAST DONE well to set forward*, as appears from what follows.  
*Grotius, and Luther's Version.*

7. ὀνόματος αὐτοῦ] Though several MSS. and Editions leave out the relative αὐτοῦ, yet so necessary is it to determine the sense, that I cannot help preferring those in which I find it retained. *Dr. OWEN.*

Ibid. ἐξῆλθον, μηδὲν λαμβάνοντες ἀπὸ τῶν ἐθνῶν.] Distinguish: ἐξῆλθον, μηδὲν λαμβάνοντες, ἀπὸ τῶν ἐθνῶν, *they WENT OUT FROM the Gentiles, taking nothing*. In the other construction, it should be λαμβάνοντες ΠΑΡΑ. We no where find λαμβάνειν ἀπὸ, except Rev. vi. 4, where it is used in a sense of *taking away*. Beza, Schmidius, J. Ch. Wolfius, Bengelius.—This renders Dr. Bentley's emendation in Wetstein at least unnecessary, who, joining ἀπὸ τῶν ἐθνῶν with λαμβάνοντες, would change τῶν ἐθνῶν into τῶν ἐκκλησιῶν, *taking nothing from the CHURCHES*.—Beza and Wolfius are under a mistake. See λαμβάνειν ἀπὸ four times repeated, Matt. xvii. 25, 26. It occurs also 3 John 7. Three MSS. read λαμβάνοντες παρὰ; the Copyists, I suppose, looking on ἀπὸ as improper. *Dr. OWEN.*

10. ὑπομνήσω αὐτοῦ τὰ ἔργα ἃ ποιεῖ] Perhaps better αὐτὸν, in the Accusative, as John xiv. 26. and in Suidas, who mentions this and many other verbs with two Accusatives. *Pricæus.*

## GENERAL EPISTLE OF JUDE.

1. **ΑΔΕΛΦΟΣ** δὲ Ἰακώβου] Added by the Copyists, that this Epistle might be thought to belong to the Apostle of this name, which was written by him who was Bishop of Jerusalem under Hadrian. *Grotius*.—Another groundless hypothesis, advanced in defiance of all the manuscript copies and versions. *Dr. OWEN*.

*Ibid.* καὶ Ἰησοῦ Χριστοῦ τετηρημένοις,] *F.* καὶ **ΕΝ** Ἰησοῦ Χριστῷ τετηρημένοις, as the more usual construction: So John xvii. 11. 1 Pet. i. 5; though it is with a Dative, 2 Cor. xi. 9. 2 Pet. ii. 17. *Pricæus*.—Add perhaps Jud. 6, and τοῖς ἀσεβέσι τηρούμενον πῦρ, Polycarp, apud Euseb. Eccl. Hist. iv. 15.

3. Place the comma at the first ὑμῖν, that περὶ τῆς κοινῆς σωτηρίας may join what follows. *Dr. OWEN*.

4. ἄνθρωποι οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα, ἀσεβεῖς] Connect, ἄνθρωποι—ἀσεβεῖς, the intermediate words being in a parenthesis, and οἱ omitted which arose from the termination in ἄνθρωποι: *For there are certain ungodly men crept in,—of old ordained, &c.* *Pricæus*.

*Ibid.* τὸν μόνον δεσπότην Θεόν, καὶ Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι] A comma is necessary at Θεόν, which Mill omits, to distinguish God the Father from the Son, who is never styled δεσπότης. See *Dr. Clarke*, Script. Doctr.—Several MSS. leave out Θεόν. And perhaps Κύριον is a marginal gloss to explain δεσπότην. Compare with 2 Pet. ii. 1.

*Dr. OWEN*.

5. εἰδότες ὑμᾶς ἅπαξ τοῦτο] Read, in a different order: εἰδότες ὑμᾶς τοῦτο, ὅτι ἅπαξ ὁ Κύριος—*that the Lord having ONCE saved the people, AFTERWARDS destroyed them.* *Pricæus*.—Keep to the present order; and render ἅπαξ, as it often signifies, by *omnino, perfectly. Though ye WELL know this.* See *Bos* and *Albertus*. *Dr. OWEN*.

7. ἀπελθοῦσαι ὀπίσω σαρκὸς ἑτέρας, πρόκεινται δεῖγμα, πυρὸς αἰωνίου δίκην ὑπέχουσαι] *F.* **ΤΕΦΡΑΣ** πρόκεινται δεῖγμα—*are set forth as an example of the ASHES of eternal fire.* *Lucifer*, approved by *Colomesius*.—Or, **ΕΤΕΡΟΙΣ** πρόκεινται, *are set forth TO OTHERS.* *S. Battier*, Brem. tom. II. p. 198.—It does not appear that these cities suffered the punishment of *eternal fire*, and in that particular could not be set forth as an example to

to others, as the Edd. and our Version read.—Distinguish therefore, with Estius and the Mons Testament: *πρόκεινται δείγμα πυρός αιώνιου, δίκην υπέχουσαι*, are set forth an example of eternal fire, in suffering their punishment. But the cities themselves are not an example of eternal fire, but their punishment.—Rather therefore, with Bengelius, put *δείγμα* in apposition with *δίκην*, thus: *πρόκεινται, δείγμα πυρός αιώνιου, δίκην υπέχουσαι*, Are set forth suffering punishment, an example of eternal fire. In the former construction, if any with Wolfius will deny that *δίκην υπέχειν* can be said without the genitive of the crime, or nature of the punishment, as *δίκην ἀδικημάτων*, or *θανάτου*, instances enough may be seen in Wetstein. In the latter construction, *πρόκεινται* stands neutrally, without any case.—After all, *the vengeance of eternal fire* may mean only their final overthrow, as Num. xxiv. 20. xiii. 16, and as Dr. Clarke understands it, in Serm. on Rev. i. 8. BOWYER.—But 2 Pet. ii. 6, strongly supports the common pointing. Dr. OWEN.

8. *ἐνυπνιαζόμενοι*] Omitted in Vulgate. Dr. OWEN.

9. *περὶ τοῦ Μωσέως σώματος*] A like rebuke given to Satan is mentioned Zech. iii. 2, 3, not indeed concerning the dead body of Moses, but concerning the filthy garment with which the body of Joshua was clothed: not by Michael the Archangel, but in a vision by Jehovah, who is called *the Angel of the Lord*, ver. 6, and may be denoted by the name of Michael. Perhaps, therefore, we should here read *περὶ τοῦ ἸΗΣΟΥ σώματος*. Beza, Vitringa apud Wetstein.

*Ibid. Μωσέως σώματος*,] What does *the body of Moses* mean? Hesychius calls the *Iliad* τὸ Ὀμήρου σωματίον, Homeri corpusculum. Hence then it may be taken perhaps either for his *real body*, or the *BODY of his law*. Dr. OWEN.

11. *καὶ τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν*] From Rom. i. 27, perhaps it should here be *ἐξεκαύθησαν*, *by way of reward*, or punishment, FELL INTO *libidinous BURNING*. Hammond.

12. *Οὗτοι εἰσιν, ἐν ταῖς ἀγάκαις ὑμῶν, σπιλάδες, συνευωχούμενοι*] Connect *ὑμῶν σπιλάδες*, *these are in the agaræ your rocks* which you split upon; not *SPOTS in your feasts of charity*. It is *ἐν ταῖς ἀγάκαις ΑΥΤΩΝ*, 2 Pet. ii. 13. Hesychius, *σπιλάδες, αἱ περιεχόμεναι τῇ θαλάσῃ πέτραι*: and *σπιλάδες ὄξείαι*, in Diod. Sic. p. 124. C. ed. Rhothomag. are *pointed rocks*. Schmidius, Munthe, Observ. Phil.—But Hesychius in another place has *Σπιλάδες, μωμιάσμενοι*, which perhaps should be *μιασμοί*, and so refers to this place of Jude: and *σπίλοι* seems the more true reading, as in 2 Pet. ii. 13. Pricæus.

12. *συνευωχούμενοι, ἀφόβως—ποιμαίνοντες*] Better, ἀφόβως ΠΟΙΜΑΙΝΟΥΣΙ. Pricæus.—Connect ἀφόβως with *συνευωχούμενοι*, and before, 2 Pet. ii. 13. Vulgate. *In conviviiis suis LUXURIANTES VOBISCUM.* Tobit. ix. 9, apud Vulg. *Cum timore Domini nuptiarum convivium exercebant.*

Estius, Calmet, Bengelius.

15. *ποιῆσαι κρίσιν κατὰ πάντων.*] Read, META πάντων, as Rev. xi. 7. *ποιήσῃ MET' αὐτῶν πόλεμον:* and see Matt. xxv. 19. 1 Sam. xx. 8. Isai. iii. 14. Pricæus.—But Dion. Halic. A. R. lib. viii. p. 519. τὴν οὐ δικαίαν ΚΑΤΑ σου κρίσιν ἐξήνεγκεν, and lib. ix. p. 589, ἐπ' οἷς αἱ ΚΑΤΑ τῶν ἄλλων στρατηγῶν γίνονται κρίσεις. Palairett, Obs. Phil. in loc.

Ibid. *ἀσεβεῖς αὐτῶν*] Here αὐτῶν seems to be redundant, and is accordingly wanting in several MSS. and also in the *Vulgate*, *Syriac*, and *Coptic* Versions. Dr. OWEN.

Ibid. *τῶν σκληρῶν*] Several MSS. add λόγων, which our *English* Interpreters have, in a degree, adopted; but in the neuter gender, as in the next verse, without the noun, 1 Kings ii. 3. *Septuagint.* Dr. OWEN.

Ibid. *ἀμάρτωλοι ἀσεβεῖς;*] *In homines Deumque injurii*, as Grotius expounds it; and perhaps καὶ should be inserted, as in 1 Tim. i. 9. and in Prov. xi. 31. Pricæus.

18. *κατὰ τὰς ἑαυτῶν ἐπιθυμίας—τῶν ἀσεβείων.*] F. ἀσελγειῶν, as 1 Pet. iv. 3. 2 Pet. ii. 18. R. Bentley, Phil. Lips. ep. i. p. 73.—Or, rather omit it, as it is omitted 2 Pet. ii. 3, and in the *Coptic* Version. Ep. Duæ, p. 9.

19. *πνεῦμα*] What this πνεῦμα is, by which Christians are distinguished from others, will not be known, I believe, till the Great Day, when it will appear who are sealed with the πνεῦμα. They will consist of three parts, πνεῦμα, ψυχὴ, and σῶμα, 1 Thess. v. 23. The persons here spoken of are said to have no πνεῦμα. MARKLAND.

22, 23. *Καὶ οὓς μὲν ἐλεεῖτε &c.*] Of the many various readings that occur in this place, the truest seems to be this: *καὶ οὓς μὲν ἐλέγχετε, διακρινόμενοι οὓς δὲ σώζετε, ἐκ πυρὸς ἀρπάζοντες οὓς δὲ ἐλεεῖτε ἐν φόβῳ, μισοῦντες &c.* Some rebuke, making a difference; others save, snatching them out of the fire; and on others have compassion with fear, hating even the garment spotted by the flesh. Dr. OWEN.



THE  
REVELATION OF ST. JOHN THE DIVINE.

Ne curiosus quære causas omnium,  
Quæcunque libris vis prophetarum indidit  
Affata cœlo, plena veraci Deo:  
Nec operta sacri supparo silentii  
Irrumpere aude, sed prudenter præteri.  
Nescire velle quæ magister optimus  
Docere non vult, erudita inscitia est.

*Jo. Scaliger.*

WESTON.

CHAPTER I.

3. **ΚΑΙ** οἱ ἀκούοντες &c.] Elliptically for *καὶ μακάριοι οἱ ἀκούοντες &c.*  
*Dr OWEN.*

5. καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστὸς] Better let 'Ο μάρτυς ὁ πιστὸς begin a new period; and the doxology, *τῷ ἀγαπήσαντι &c.* another, ending with *εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.* Where *καὶ ἐποίησεν* for *τῷ ποιήσαντι*, by a like construction with 1 Pet. ii. 13. *D. Heinsius, Stolbergius de Solæcismis Græcis N. F. dictioni attributis, p. 19.*

*Ibid. καὶ λούσαντι ἡμᾶς]* F. *λύσαντι, delivered us from our sins.*

*Bp. LAW.*

6. ἡμᾶς βασιλεῖς καὶ ἱερεῖς] Mill, Bengelius, and Wetstein, direct us to read *ἡμᾶς βασιλείαν, ἱερεῖς &c.* which, in my opinion, utterly destroys the analogy. I think the common reading far preferable; especially as it is confirmed ch. v. 10. It answers exactly to *βασιλείον ἱεράτευμα*, 1 Pet. ii. 9. and Exod. xix. 6. LXX. *Dr. OWEN.*

7. κόψονται ἐπ' αὐτὸν] F. *ὑπ' αὐτοῦ*, as Job xxx. 25. *Pricæus, on Luke xix. 41.*

8. ἀρχὴ καὶ τέλος,] - Qu. Is not this a marginal exposition of the two Greek letters, Α and Ω? It is wanting in near *twenty* MSS. See xxi. 6. *Dr. OWEN.*

9. ὁ καὶ ἀδελφὸς ὑμῶν — Ἰησοῦ Χριστοῦ,] All this should be placed in a parenthesis, that ἐγὼ Ἰωάννης may appear more closely connected with ἐγενόμην. *Dr. OWEN.*

13. ὁμοιον ὑπὸ ἀνθρώπου] Wetstein would read ὑπὸν, but why I cannot conceive. It is true, *fifteen* MSS. make for him; but it is as true, that the *analogy* of *Grammar*, and *sixteen* MSS. make against him.

*Dr. OWEN.*

15. ὅμοιοι χαλκοκλιβάνῳ] F. χαλκοκλιβάνῳ, like a furnace of brass. Salmasius apud Wetstein.

18. ζῶν εἰμι τοὺς αἰῶνας τῶν αἰώνων ἁμήν.] Read, ζῶν εἰμι—ὁ Ἀμήν, I who am *Amen* *an* alive for evermore, as ch. iii. 14. τὰδε λέγει ὁ Ἀμήν. Schmidius.—Dele Ἀμήν. It interrupts the sense and connexion of the sentence; and is wanting in two of our principal MSS. *Dr. OWEN.*

## CHAPTER II.

5. ἔρχομαι σοι ταχὺ] *in* τάχει. Schmidius.

8. καὶ ἔζησεν] F. ἀνέζησεν, which was dead, and is alive *AGAIN.*

*Dr. MANGEY.*

10. βαλεῖν ἐξ ὑμῶν] Supply τινὰς; and so again ch. iii. 9. *Dr. OWEN.*

16. ἔρχομαι σοι ταχὺ,] The *present* tense for the *future*, to shew the speediness and certainty of the event. The like may be observed in various places throughout this book. *Dr. OWEN.*

22. βάλλω αὐτήν εἰς κλίνην, καὶ τοὺς μοιχεύοντας μετ' αὐτῆς, εἰς θλίψιν μεγάλην] The comma at κλίνην transpose to αὐτήν: I will cast her, and those that commit adultery with her in bed, into affliction. Knatchbull; who often refers to this passage, in support of a like transposition. See Acts xiii. 4. 1 Cor. xi. 21. But he will never convince that καὶ is here transposed, or that it is ever so in prose, at least throughout the Scriptures.

26. ὁ νικῶν &c.] The nominative case absolute: as for him that overcometh, &c. And so again ch. iii. 12. 21. vi. 8. *Dr. OWEN.*

27. καὶ ποιμανεῖ αὐτοὺς ῥάβδῳ σιδηρᾷ] F. ΠΗΜΑΝΕΙ, he shall HURT them with a rod of iron. In the Hebrew, Ps. ii. 9, confringes eos. W. Trillerus.—And inclose the verse to συντριβήσεται in a parenthesis, that ὡς καὶ ἐγὼ may connect with ver. 26, δάσω αὐτῶ ἐξουσίαν ἐπὶ τῶν ἰθνηῶν—ὡς καὶ ἐγὼ εἴληφα παρὰ τοῦ πατρός μου. *Dr. MANGEY,* and English Version.

## CHAPTER III.

2. στήριξον τὰ λοιπὰ ἃ μέλλει ἀποθανεῖν] F. μέλλει ΑΠΟΘΑΙΝΕΙΝ, *things which are about to PASS AWAY.* P. Junius.—'Αποβάλλειν is the reading of fifteen MSS. Dr. OWEN.

3. ποίαν ἄραν ἤξω] This is not Greek: read, ποία ἄρα. Pricæus.—It is quite right, if we suppose κατὰ to be understood. Dr. OWEN.

7. ὁ ἔχων τὴν κλεῖδα τοῦ Δαβὶδ] F. τὴν κλεῖδα ΟΙΚΟΥ Δαβὶδ, as Isai. xxii. 22, which place is here explained allegorically: *Bexa.*—Δαβὶδ, as more known, has crept in for ΤΑΦΕΘ, or, ΤΩΦΕΘ, which is used for *hell*, Isai. xxx. 33. This refers to κλεῖς τοῦ ἄδου καὶ τοῦ θανάτου, as ch. i. 18, which hath no relation to David. Trillerus.—Or, read, τῆς ἀβύσσου, as in the Coptic. Wilkins, Proleg. ad N. T. Copticum, p. 38, too great an advocate for that version.

8. ὅτι μικρὰν ἔχεις δύναμιν] F. ὅτι ΟΥ μικρὰν, *for thou hast NOT a little strength, and hast not denied my name.* Dr. MANGEY.

9. ἰδοὺ, ποιήσω, αὐτοῖς,] αὐτοῖς is the accusative absolute, *eos quod attinet.* The like has often occurred before. Dr. OWEN.

Ibid. ἵνα ἤξωσι καὶ προσκυνήσουσιν &c.]: What could induce the learned Wetstein to adopt the words ἤξωσι καὶ προσκυνήσουσι, in opposition to a plain rule of grammar, and in contradiction to almost all his MSS. I cannot divine. Dr. OWEN.

## CHAPTER IV.

1. λέγουσα] Better, I think, by far, with *Covel.* 2. and *Uffenbach.* 1. καὶ λεγούσης. Λέγων is anomalous; nor can I conceive why it should have been so particularly adopted, unless it was from an invidious design of filling the book with solecisms. See Mill, Prol. 1489. Dr. OWEN.

2. καὶ ἐπὶ τοῦ θρόνου καθήμενος] F. τοῦ θρόνου Ὁ καθήμενος. Dr. MANGEY.—Here is an uncommon ellipsis. Supply τίς. *Et QUIDAM throno insidebat.* Dr. OWEN.

6. καὶ ἐν ὄπιον τοῦ θρόνου θάλασσα ἰαλίνη, ὁμοία κρυστάλλῳ καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσαρα ζῶα] By this one would think that the four animals were in the *middle* of the throne, and *round about* the throne. But if we remove the point at κρυστάλλῳ, and place it after the

the latter *θρόνου*, the crystalline *sea* will properly be said to be before the throne, and in the midst of it, as a river is said to *proceed out of the throne of God, and of the Lamb*, ch. xxii. 1. *Twells*, Crit. Exam. of the late new Text and Version, Part I. p. 143.—But the body of the four beasts being under the throne to support it, seemed to be in the *midst* of it; and their heads without, seemed to be round about the throne, as 1 Kings xvi. 19, ἐν μέσῳ τοῦ θρόνου ἕσωθεν, signifies only *within*; and Ps. ci. 7, ἐν μέσῳ οἰκίας, *within my house*. *Daubuz*, in loc.

*Ibid.* τέσσαρα ζῶα] The word ζῶα should not, in my opinion, have been rendered here in *Latin*, *animalia*, but *entia*: much less should it have been rendered in *English*, *beasts*, but *beings*. *Dr. OWEN*.

9, 10. δάσουσι—ωσοῦνται &c.] The frequent and unusual exchange of tenses throughout this book requires the reader's perpetual attention.

*Dr. OWEN*.

## CHAPTER V.

1. βιβλίον γεγραμμένον ἕσωθεν καὶ ὀπισθεν, κατεσφραγισμένον] Read, γεγραμμένον ἕσωθεν, καὶ ὀπισθεν ἐσφραγισμένον, *written within, and sealed on the back side*. *Grotius*, English Version, &c.—But the book, Ezek. ii. 9, was written, ἔμπροσθεν καὶ ὀπίσω. Parchments, which were written on both sides, were called ὀπισθόγραφα, from the peculiarity of their being written on the *back*; but it was no extraordinary circumstance to say they were *written within, and sealed without*. *Salmasius*, de subscribend. & signand. Testam. p. 109. & 119.

8. αἱ εἰσιν αἱ προσηχαλ] Anomalistically for αἱ εἰσιν, scil. θυμιάματα. The like anomaly occurs below, ch. xx. 14. *Dr. OWEN*.

12. λέγοντες] F. λεγόντων, in apposition with ἀγγέλων πολλῶν, ver. 11: the number of them (καὶ ἦν ὁ ἀριθμὸς—χιλιᾶδων) being inclosed in a parenthesis. *Dr. OWEN*.

13. ἤκουσα λέγοντας] Grammar requires λέγοντα; which is the reading of the *Alex.* and *Petau.* 3 MSS. Λέγοντας, however, is very defensible; as referring, not to the *words* of the representation, but to the *beings* or *persons* represented. *Dr. OWEN*.

## CHAPTER VI.

10. ἔκραζον (scil. αἱ ψυχαὶ—λέγοντες; which, grammatically speaking, should be λέγουσαι. But *souls* (ψυχαὶ) have often in Scripture a kind of *personality* attributed to them; that is, they are spoken of as of the *persons* themselves, in the *masculine* gender. This is evident from the parable of the rich man and Lazarus, Luke xvi. 22, 23, &c. Profane Authors write exactly in the same manner. See Grotius on the last-cited place: or, perhaps, αἱ ψυχαὶ τῶν ἐσφαγμένων is equivalent to οἱ μάρτυρες; which, being mentally introduced here, will render ἐκάστοις, αὐτοῖς, and αὐτοὶ, ver. 11, strictly grammatical. Dr. OWEN.

## CHAPTER VII.

6. ἐκ φυλῆς Μανασσῆ] For Μανασσῆ, should probably be read ΔΑΝ, which was at first mistaken for the contraction ΜΑΝ. 1. Because otherwise the tribe of Dan is omitted, and yet some of ALL the tribes were sealed, ver. 4. 2. Because, Ephraim and Manasseh being included in the tribe of Joseph, ver. 8, the mentioning one of them here would be redundant. Besides, one of the sons of Joseph would scarce have been mentioned at such a distance from the other. Gomarus, on Matt. xxvii. 9, 10. Part I. p. 185.—As the land of Canaan was divided among XII tribes, the two sons of Joseph, Ephraim and Manasseh, being taken into the number, and Levi otherwise provided for, Numb. xviii. 14. Josh. iv. 3, so the kingdom of the Messiah is here divided among the XII tribes, Levi being taken in, and Dan omitted, who was prophesied of under the character of a *serpent*, Gen. xlix. 17. which he verified in drawing the children of Israel into idolatry, from the death almost of Joshua to the Captivity, Judges xviii. 30, 31. He is therefore here excluded from the book of life. See Daubuz, in loc. p. 321. and Bp. Sherlock, Appendix to Disc. II. p. 296.—Yet in Ezek. xlvii. 32, long after the seduction of the children of Israel, both Levi and Dan keep their place among the XII tribes, Ephraim and Manasseh being omitted.

## CHAPTER

## CHAPTER VIII.

3. λιβανωτὸν] Here, and at ver. 5, read λιβανωτὶν, which, in the Glossaries, is a *censer*; but λιβανωτὸς is the *incense* itself, 1 Chron. ix. 29.

Grotius.

Ibid. θυμιάματα πολλὰ, ἵνα δώσῃ ταῖς προσευχαῖς τῶν ἁγίων] Read, with the Vulgate, τὰς προσευχὰς, *there was given him incense, that he might offer the prayers of all the saints*. Castelio, Grotius. — An ellipsis of σύν, *that he might offer it WITH the prayers &c.* as Αὐταῖς ληϊάδεσσιν—ἴκοντο, *CUM ipsis captivis feminis venirent*, Apoll. Rhod. Argonaut. lib. i. 823. πολλοὺς γὰρ ἦδη αὐτοῖς τοῖς ἵπποις κατακρημμισθῆναι, *multos enim aliquando una cum ipsis equis per prærupta loca præcipites corruisse*, Xenoph. Cyrop. i. p. 29. ed. 8vo. Dr. OWEN.

7. καὶ ἐγένετο χάλαζα—ἐν αἵματι,] This representation has a manifest reference to Exod. ix. 24. *Septuagint*; whence I conclude, that the true reading in this place must be, καὶ ἐγένετο χάλαζα καὶ πῦρ μεμιγμένον ἐν ΑΥΤῇ· viz. χαλάζῃ· *There followed hail, and fire mingled with the hail*: and by these two was all the mischief executed. Dr. OWEN.

Ibid. χάλαζα καὶ πῦρ μεμιγμένα αἵματι] F. μεμιγμένα ἌΜΑ, *there followed hail and fire mingled TOGETHER*. Dr. MANGEY.

## CHAPTER IX.

5. Καὶ εἶδόν τῃ αὐταῖς] Supply ἐντολή, correspondent to the *Æthiopic Version*. Dr. OWEN.

Ibid. ἀλλ' ἵνα βασανισθῶσι μῆνας πέντε] The judgments denoted here are supposed to be the miseries brought on the Eastern and Western Empire by Mahomet and the Saracens. As that prophet began his preaching A. D. 608, or 609, and the first great downfall of his empire was by the rise of the Turkish, after the taking of Bagdat, A. D. 1057, or 1058: how can it be said to continue only five months, or 150 years, when in reality it continued xv months, or 450 years? I suspect therefore that John wrote ΙΕ, or δακαπένη, instead of Ε, or πέντε. W. Whiston, Essay on the Revelation, p. 196. 2d ed.

12. ἰδοὺ ἔρχονται ἑτι δύο οὐαὶ] This is grammatical, and right: but Wetstein, by adopting ἔρχεται, would introduce a solecism into the text.

Dr. OWEN.

CHAPTER

## CHAPTER X.

7. *ὡς εὐηγήσει*] The particle *ὡς* stands here for the relative *ὅ*: which is indeed the reading of two MSS. and some Editions. See *ὡς* for *οἷαν*, ch. ix. 3. *Dr. OWEN.*

11. *Καὶ λέγει μοι*] If for *λέγει* we should read, as Wetstein directs, *λέγουσι*, I would fain know what is to be the *nominative* case to it. How fond some Criticks are of debasing the language of this book! *Dr. OWEN.*

## CHAPTER XI.

1. *καὶ ὁ ἄγγελος εἰσήλθει*] These words, though omitted in several MSS. Versions, and Editions, seem to me to be absolutely necessary to make out the sense, and to preserve the analogy of grammar. See Beza and Schmidius in loc. They are supported by the authority of *fifteen* MSS. and the *Syriac* Version. The Vulg. Interpreter, instead of *λέγων*, seems to have read *καὶ ἐλέχθη μοι*, in which case the foregoing words might well be spared. *Dr. OWEN.*

7. *τὸ θηρίον τὸ ἀναβαῖνον*] In some MSS. *τὸ θηρίον τέταρτον*.—Perhaps, for *τεράσιον*, the *MONSTROUS beast which ascendeth*. Grotius.—*τέταρτον* is a gloss, intimating that this beast is the *fourth* beast in *Daniel's* vision.

*Dr. OWEN.*

18. *τὰ ἔθνη ἀργίσθησαν*] F. *ἀρύθησαν*, and the nations were *OVER-THROWN*, and thy wrath is come. J. Gronovius apud Wetstein.

19. *καὶ φωναί, βρονταί*] F. the latter added as an explication of the former. *Beza*.—They were joined together before, ch. viii. 5. and why not here? *Dr. OWEN.*

## CHAPTER XII.

2. *καὶ ἐν γαστρὶ ἔχουσα, ἔκραξεν ἀδίνουσα, καὶ βασανισμένη τεκεῖν*] in pain to be delivered.—Rather a comma at *βασανισμένη*, *cried in sorrow and travail, having a child to bring forth*. *Dr. MANGHEY.*

8. *οὐκ ἴσχυσαν*] Better, *οὐ κατίσχυσαν*. Pricæus.—*ἐν τῷ οὐρανῷ*. i. e. *ἐν τῇ ἐκκλησίᾳ*. *Dr. OWEN.*

9. καλούμενος Διάβολος, και ὁ Σατανᾶς,] The Baroccian MS. and some others omit the Article. With it, I think, it is not Greek. τὸ ὄνομα αὐτοῦ, Ὁ λόγος τοῦ Θεοῦ, xix. 13, is different, where Ὁ λόγος &c. is only one proper name, as Σωκράτης or Πλάτων but it would be improper to say, ὁ καλούμενος ὁ Σωκράτης, or ὁ Πλάτων. MARKLAND.

10. ὁ κατήγορος] For the Greek word κατήγορος, Bengelius in Gnomon, Wetstein and Griesbach in loc. would read, on the sole authority of the *Alexandrian* MS. the *Hebrew* or *Syriac* word κατήγορ, i. e. קטִיגֹר. But what a strange construction does this heterogeneous reading (ὁ קטִיגֹר τῶν ἀδελφῶν) produce? And where is there such another barbarous instance to be found again in any author of value, where the *genitive* in *Greek* is made to depend on a preceding *nominative* in *Hebrew*? Till this is produced, let us keep to the plain and common reading, which is supported by no less than *thirty* MSS. Dr. OWEN.

CHAPTER XIII.

3. ὀπίσω τοῦ θηρίου.] Elliptically, for πορευομένη ὀπίσω τοῦ θηρίου. A similar ellipsis occurred before, Acts xv. 23. Dr. OWEN.

8. γέγραπται τὰ ὀνόματα ἐν τῇ βίβλῳ τῆς ζωῆς τοῦ ἀρνίου ἐσφαγμένου ἀπὸ καταβολῆς κόσμου.] So Vulgate, Beza, Schmidius, English Version, &c. But connect, γέγραπται τὰ ὀνόματα—ἀπὸ καταβολῆς κόσμου, as it is chap. xvii. 8. *whose names were not written, from the foundation of the world, in the book of life.* Castelio, Piscator, Grotius, Perizon. on Ælian, V. H. i. 15. *Homborgius, Bengelius.*

10. Εἴ τις αἰχμαλωσίαν συνάγει] *he that leadeth into captivity.* Read therefore with some MSS. Εἴ τις Εἰς αἰχμαλωσίαν συνάγει. H. Steph. Præf. Beza.

18. ὁ ἀριθμὸς αὐτοῦ &c.] *His number* is different in different copies. Some read χξς'. viz. 666. Others χις'. viz. 616. Wetstein supposes *both* to be true; and yet prefers the *latter*. Dr. OWEN.

CHAPTER XIV.

13. Μακάριοι οἱ νεκροὶ οἱ ἐν Κυρίῳ ἀποθνήσκοντες ἀπάρτι. Ναί, λέγει] Read, Ἀπάρτι ναί, λέγει, *Yes, by all means, saith the spirit.* Bos, Beza.



13. ἵνα ἀναπαύσωνται] Here ἵνα stands for ἔτι, which renders the sense perfectly complete, and supersedes the necessity of filling up a supposed ellipsis. *Dr. OWEN.*

20. αἷμα ἐκ τῆς ληνοῦ ἄχρι τῶν χαλιῶν τῶν ἵππων] F. XHΛΩΝ τῶν ἵππων, *blood came out even to the HOOFS of the horses.* *Dr. MANGEY.*—But *Silius Ital. lib. iii. sub fin.*

— — — *multoque fluentia sanguine LORA.*

## CHAPTER XV.

2. τοὺς νικῶντας ἐκ τοῦ θηρίου—ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος] *καὶ* seems wanting: *that had gotten the victory over the beast—AND over the number of his name.* *Dr. MANGEY.*—*Καὶ* is extant in two MSS. if not in more. *Dr. OWEN.*

*Ibid. ἐκ τοῦ χαράγματος αὐτοῦ.]* These words are wanting in several MSS. and are marked for omission by *Wetstein.* But compare with ch. xiii. 17. *Dr. OWEN.*

3. ὁ βασιλεὺς τῶν ἁγίων,] Several MSS. have τῶν ἰθῶν. Perhaps better, with others, τῶν αἰώνων. See *Daubuz* in loc. *Dr. OWEN.*

## CHAPTER XVI.

10. ἱμασσῶντο] *scil. οἱ ἄνθρωποι,* to be deduced from the preceding verse. *Dr. OWEN.*

13. Καὶ εἶδον ἐκ τοῦ στόματος τοῦ δράκοντος &c.] Place this verse and the two following in a parenthesis, that *καὶ συνήγαγεν*, ver. 16, may connect with ver. 12, and apply to the *sixth* angel, gathering together the *kings* of the *East.* *Dr. OWEN.*

16. Καὶ συνήγαγεν] This relates to *συναγαγεῖν αὐτοὺς*, ver. 14, the intermediate verse in a parenthesis. *Dr. MANGEY.*

## CHAPTER XVII.

4. καὶ ἀκαθάρτητος] Several MSS. read, *exegetically*, τὰ ἀκάθαρα τῆς, which is rather harsh. Therefore read, with *Arethas*, in easy construction, τῶν ἀκαθάρτων τῆς πορνείας αὐτῆς. *Dr. OWEN.*

8. βλέποντες] Several MSS. read *βλεπόντων.* But if *ὃν οὐ γέγραπται—κόσμου* be inclosed in a parenthesis, the common reading is, in my opinion, far preferable. *Dr. OWEN.*

## CHAPTER

## CHAPTER XVIII.

13. καὶ ἵππων, καὶ ῥιπιδῶν, καὶ σαμάτων,] To avoid the sudden change of construction, read, in the accusative, ἵππους, καὶ ῥιπιδᾶς, καὶ σάματα.

P. Junius.

14. Καὶ ἡ ὀπώρα τῆς ἐπιθυμίας τῆς ψυχῆς.] If we place this verse after ver. 23, the second person would there come in uniformly, and the third person would here be continued at ver. 15. *Beza, Vitringa.*—But the like change is in ver. 22, *Babylon shall be thrown down—and the voice of harpers be heard no more in THEE.* *Bengelius.*

*Ibid.* καὶ οὐκ ἔτι οὐ μὴ εὐφήσῃς αὐτά.] How emphatical is the Greek by this introduction of three negatives! *Dr. OWEN.*

17. καὶ πᾶς ἐπὶ τῶν πλοίων ὁ ὄμιλος,] Various are the readings in this place. Some Editions have πᾶς ὁ ἐπὶ τῶν πλοίων πλέων. Others, πᾶς ὁ ἐπὶ τόπον πλέων. But, if I might be allowed to indulge a conjecture, I would suppose that St. John wrote, καὶ πᾶς τῶν πλεόντων ὄμιλος, which was afterwards explained by καὶ ναῦται in the margin; from whence it was taken very early into the text. *Dr. OWEN.*

## CHAPTER XIX.

3. Καὶ δεύτερον—'Αλληλούϊα.] Place these words in a parenthesis, that καὶ ὁ καπνὸς &c. may stand connected with the foregoing verse.

*Dr. OWEN.*

5. Αἰνεῖτε τὸν Θεὸν] And so with an *accusative* throughout the New Testament. But *Wetstein* would read here in the *dative*, τῷ Θεῷ, for reasons which I cannot perceive. This reading, we grant, is supported by *six MSS.* but the common reading is supported by no less than *twenty-five.* *Dr. OWEN.*

9. Καὶ λέγει μοι.] scil. ὁ ἄγγελος; which I suspect to have been somehow left out very early. *Dr. OWEN.*

10. Ὅρα μὴ σύνδουλός σου εἶμι] Distinguish: Ὅρα, μὴ συνδουλός σου εἶμι. See, if I am NOT thy fellow-servant? as *Arrian*, *Epict.* lib. i. c. 28. p. 157. edit. Lond. Ὅρα, μὴ τῷ παρακολουθεῖν οἷς ποιεῖ, *Vide num differat intelligentia suarum actionum.* *Oederus*, *Syntagm. Obs. Sacra*, p. 734.

*Ibid.* ἔστι τὸ πνεῦμα τῆς προφητείας.] *The spirit*, i. e. the main drift and end, of prophecy. *Dr. OWEN.*

12. Οἱ δὲ ὀφθαλμοὶ—πολλά.] Insert these words, for the sake of grammar, in a parenthesis, that ἔχων ὄνομα &c. may connect with the preceding verse. *Dr. OWEN.*

Note, ver. 14. στρατεύματα — ἐνδεδυμένοι and ver. 15. ἔθνη — αὐτούς where the construction, as in many other places, refers to the *sense*, and not to the *words*. *Dr. OWEN.*

## CHAPTER XX.

4. καὶ ἐκάθισαν] *Qu.* What is the *nominative* case to this verb, ἐκάθισαν? Before τὰς ψυχὰς understand the word εἶδον: and again, before οἱ τινες supply καὶ [τὰς ψυχὰς ἐκείνων] οἱ τινες οὐ προσεκύνησαν &c. *Dr. OWEN.*

*Ibid.* In *Wetstein's Greek Testament*, p. 836, there is a note of insertion, (*viz.* + αὐτῶν) under this text, which it is not easy either to account for, or to refer to its intended place. But whether it came by mistake from p. 838; or is a various reading for ἐπ' αὐτούς, which stands above it; or was meant to be introduced after μέταπον, in opposition to the several MSS. that want it: whatever we suppose to be at first intended by it, it is to be taken at present for no better than if it was actually marked in the *Errata* with a *dele.* *Cæsar de Missy.*

12. ἐνώπιον τοῦ Θεοῦ,] It appears, from the preceding verse, that τοῦ θρόνου is a far better reading; and it is supported by sixteen MSS.

*Dr. OWEN.*

## CHAPTER XXI.

2. ἐγὼ Ἰωάννης] A manifest interpolation, wanting in several MSS. Versions, and Editions. *Dr. OWEN.*

19. ὁ τρίτος, χαλκηδῶν] *F.* χαρκεθῶν. *Lamy.*—χαρκεθῶν, *Vers. Copt.*

27. εἰ μὴ οἱ γεγραμμένοι] Elliptically written. Supply, by repetition from the beginning of the verse, [οὐ μὴ εἰσέλθωσιν εἰς αὐτήν,] εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ &c. See *Arabic Version*. A similar ellipsis occurred before, ch. ix. 4. *Dr. OWEN.*

## CHAPTER XXII.

1. Καὶ ἔδειξε &c.] Let the five first verses of this chapter be joined to what precedes in the last. *Wetstein.*

2.

2. Ἐν μέσῳ τῆς πλατείας αὐτῆς, καὶ τοῦ ποταμοῦ, ἐντεῦθεν καὶ ἐντεῦθεν, ξύλον ζωῆς,] Translated commonly thus: *In the midst of the street of it, and on EITHER side* (i. e. *on the ONE side and the OTHER*) *of the river, was the tree of life.* But can *this* translation possibly be *right*? How could the *single* tree of life, as here represented, possibly stand on *BOTH* sides of the river? The difficulty, in my apprehension, is somewhat considerable; nor can I think at present of any other way to solve it, but by inclosing the words, καὶ τοῦ ποταμοῦ ἐντεῦθεν καὶ ἐντεῦθεν, scil. πορευομένου, in a parenthesis; and rendering the passage as follows: *In the midst of the street, (and consequently of the river that flowed around) stood the tree of life, which bare &c.* The Greek, ἐντεῦθεν καὶ ἐντεῦθεν (alii ἐκείθεν); as the Latin *hinc illinc*, means not *on the one side and the other, but on every side, or all around.* Dr. OWEN.

12. Καὶ ἰδοὺ,] First transpose ver. 13, before ver. 12. Then place them both after ver. 16. so that 13, 12, will be ver. 15, 16, and will properly come in as the words of Christ, not of the Angel sent by him. Beza, ed. 3, 4, 5.

20. καὶ ἔρχου, Κύριε] F. KAI ἔρχου, i. e. οὖν ἔρχου. Beza.

THE Romish Writers heretofore depreciated the Hebrew Scriptures, that they might throw an additional weight to their Vulgate; and *Hebræa veritas* was on the contrary the characteristic doctrine of the Protestants. The voice of the latter is now changed; and the general opinion is, that there are errors both in the Hebrew and the LXX, some by the negligence of transcribers, and some by the wilful corruptions of the Jews. Bishop Walton, who maintained in the main the genuineness of the Hebrew in the last century, pleaded, "that if the Jews had wilfully corrupted the Hebrew, they would have done so in those places which relate to the circumstances of our Saviour's life, or the mysteries of the religion he established<sup>1</sup>." Dr. Owen, in his incomparable treatise, *An Enquiry into the present State of the LXX Version*, joins issue upon this test, and has produced abundance of instances on both heads. I would mention another, from the late Mr. Clarke's *Connexion of Roman, Saxon, and English Coins*, p. 216; in which the Jews, for the honour of their Patriarch Abraham, and to exempt him from reproof, have softened the

<sup>1</sup> Bibl. Polygl. c. vii. 4.

Hebrew into nonsense, and the LXX have preserved the genuine censure of him, Gen. xx. 16. A like zeal, no doubt, would tempt them to alter the Hebrew or the LXX, for the establishment of their religion. The Fathers, and particularly Justin Martyr<sup>2</sup>, charge it upon them; and, what with different versions into Greek, and jumbling them together, prophecies were eluded and perverted.

But our modern Commentators have been so offended at the frequent variations of the LXX from the Hebrew, that they have conceived a very unfavourable opinion of it; and Beza<sup>3</sup>, Sanctes Pagninus<sup>4</sup>, Bellarmin<sup>5</sup>, Petrus Possinus<sup>6</sup>, Salmasius<sup>7</sup>, and others, thought we had not now the antient LXX; and Usher<sup>8</sup> wrote a book to prove it. Is. Vossius, on the contrary, thought it inspired; and Lud. Capellus endeavoured very laudably to compare them together, and to fix the true reading to both. But Dr. Bois says, that the Apostles, in their citations from the LXX, *ne latum quidem unguem ab illorum verbis et vestigiis discesserunt*<sup>9</sup>.

I had proposed to have inserted, A Table of all the Citations in the New Testament from the Old, according to the Vatican and Alexandrian Copies; by which the Reader would see, that though the variations were numerous before we were possessed of the Alexandrian MS. they are now reduced by means of it to about a dozen; and probably would be fewer, were more MSS. duly collated. But what would it avail, since the Criticks now agree, "In versione LXXvirali plerumque ea lectio est sequior, quæ cum textu N. T. propius congruit, quippe ad eum conformata"<sup>10</sup>.

IV. BOWYER.

<sup>1</sup> Dial. cum Tryph.

<sup>4</sup> Isagog. c. ix.

<sup>6</sup> De Christi Genealogia Diallectici, c. v.

<sup>8</sup> De Græc. LXX Int. Versione.

<sup>9</sup> Vet. Interpr. cum Beza Collatio, in John vii. 25.

<sup>10</sup> Bengel. in Gnom. ad Eph. iv. 8.

<sup>2</sup> On Matt. xxvii. 9. Luc. i. 7. & alibi.

<sup>5</sup> Lib. ii. de Verbo Dei, c. vi.

<sup>7</sup> De Lingua Hellen. p. 243.

## A P P E N D I X.

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From Sir JOHN-DAVID MICHAELIS'S Introduction  
to the Sacred Writings of the New Testament.  
The Third Edition, Quarto, 1777.

[COMMUNICATED BY DR. WOIDE.]

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### SECTION CIII.

#### INSTANCES OF CONJECTURES.

*Matthew* x. 10. I VENTURED a conjecture upon this passage, as quoted by Bowyer; but have retracted it in the second Edition of my Introduction.

*Mark* xiv. 69. ἡ παιδίσκη means the same maid who told him before, ver. 67, that he was a follower of Jesus. This manifestly contradicts *Matt.* xxvi. 71, εἶδεν αὐτὸν ἄλλη. Is there no MS. where the article is wanting? I will not quote the Æthiopic and Coptic Versions, which have *another maid*, as they may have translated in this manner to avoid the difficulty. The English Version doth it really also; which was made, without doubt, from an edition where the article was expressed, and which translates, however, εἶδεν αὐτὸν ἄλλη. The question is, what is to be found in the MSS.? and do they confirm my conjecture?

*Mark* xvi. 14. ἀνακειμένοις αὐτοῖς τοῖς ἑνδεκα. Is there any MS. which reads ἀνακειμένοις αὐτοῖς ΚΑΙ τοῖς ἑνδεκα? To them, to the Disciples of Emmaus, and to the Eleven. This would perfectly agree with *Luke* xxiv. 36.

*Luke*

*Luke vi. 29.* ἀπὸ τοῦ αἵροντός σου τὸ ἱμάτιον, καὶ τὸν χιτῶνα μὴ καλύσης. Should this not be the reverse, according to Matt. v. 40, ἀπὸ τοῦ αἵροντός σου τὸν χιτῶνα, καὶ τὸ ἱμάτιον μὴ καλύσης? You may see, by my Mosaical Laws (§ 148, n. 3), the great difference, and that the order of St. Matthew is more easily explained according to the Jewish Laws than that of St. Luke. But I confess that this change is not absolutely necessary; as Christ may have made use of both expressions, and St. Matthew retained that which is more intelligible for a Jew, and St. Luke that for a foreigner.

*Luke ix. 10.* Is not ἀντικρὺ left out after the words εἰς τόπον ἔρημον? to the wilderness *opposite* a place called Bethania? See Mark vi. 45.

*Luke xi. 36.* This verse would get a great deal of light by the insertion of the single word τὸ. Should we not read εἰ οὖν τὸ σαῦμά σου ὅλον φωτεινόν, μὴ ἔχον τι μέρος σκοτεινόν, ἔσθαι φωτεινόν ΤΟ ὅλον? The sense is, if by a sound eye the whole body groweth light, and can see, take care also that *the whole* of you, the whole Man, Body and Soul, may be light. The eye gives light to the whole body; but the whole man must be illuminated by that which Jesus has before called the light within thee, which is true knowledge.

*Luke xii. 15.* ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἢ ζωῇ αὐτοῦ ἐσθιν ἐκ τῶν ὑπαρχόντων αὐτοῦ. May not St. Luke have written, ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἢ ζωῇ αὐτοῦ ἐσθιν: ἀλλ' ἐκ τῶν ὑπαρχόντων αὐτοῦ? We do not live upon what we have superfluous, but upon what we are possessed of; *viz.* upon the little we make use of, and can spend in eating, drinking, and cloathing. Horace, Lib. I. Serm. Sat. I. 45—64.

*Luke xiii. 15.* The word ὄνος, which we have in place of υἱός in our printed Copies, is not taken from MSS. but is a critical conjecture of the Editor. If this is approved of, it is a confirmation of the particular right I think we have to make critical conjectures in St. Luke. MICHAELIS, MS.

*Luke xxiv. 12.* I have a suspicion relating to this verse which I cannot overcome; and think that after this verse something is wanting, an account of the apparition made to St. Paul according to 1 Cor. xv. 5, and even Luke xxiv. 34. The reasons of my suspicions are:

1. It is impossible to account why this narrative stands here, especially as the principal person, St. John, is left out, who did more than St. Peter in visiting the empty grave. This would be very proper if it was the beginning of an account of an apparition to Peter, in this manner: *Peter saw*

*saw in the beginning nothing but the empty grave, and went with astonishment home; but a short time after, &c.*

2. It is inconceivable how St. Luke makes the Disciples say, ver. 34, that Jesus has appeared to Peter, without mentioning it before-hand \*, but having expressly observed that Peter has seen the empty grave, and leaving out what was the principal thing.

I cannot help believing that after γεγονός there was an account, beginning perhaps with the words και ιδού, which was left out very early from the copy from which all other copies flowed; and perhaps for this reason, because the thirteenth verse began also with και ιδού.

*John vi. 21. ἦθελον οὖν λαβεῖν αὐτόν, they would receive him into the ship,* but immediately the ship was at the land. I cannot tell how to reconcile this with the account of the other Evangelists, according to which, the Disciples actually received Jesus into the ship; however others have been more lucky in explaining this difficulty. But all the difficulties disappear if we suppose that St. John has written ἦλθον: *now they came near to receive him, and immediately after* [when they had received him into the ship] *the ship was at the land.* In every Profane Author this critical conjecture would be admitted, when eye-witnesses, giving an account of the same subject, seem to contradict one another.

*Acts ix. 16. ὑποδείξω αὐτῷ.* Before the Conjectures of Bowyer were published, a conjecture forced itself upon my mind much similar to that mentioned in Bowyer under the signature of R. † I put it here, as it is not quite the same, and as it seems to bear the seal of probability when two persons have similar conjectures. I attempted ὑπεδείξα αὐτῷ, and translated it in my Lectures thus: “non tam vexavit ecclesiam meam, quam, me ita rem moderante, alios vexans vidit, quid debeat ipse aliquando pro me pati. Non nova illi erunt, quorum exemplum in aliis præivit.”

*Acts xxvii. 16. τῆς σκάφης.* Here I suspect much the Article. According to it, it is supposed that they threw the boat into the sea, and got it out with a great deal of difficulty. This is not probable: 1. What reason had they to throw the boat into the sea during the storm? It would beat the ship if it was left swimming, as commonly is supposed for want of knowledge of things belonging to the sea. 2. Why should they not have been able to get it again? They had not left it quite loose in the sea. 3. What could their being near the shore contribute to get again their

\* I cannot convince myself that Peter was one of the Disciples going to Emmaus.

† Mr. Markland; see p. 31.



own boat?—I had a mind to leave out τῆς: the sense will then be, when we were near an island we looked for assistance, but could scarce get a boat sent to our relief, &c.

Rom. i. 4. In this very difficult passage I suspect that KAI is perhaps wanting, and that it should be κατὰ Πνεῦμα ἁγιωσύνης KAI ἐξ ἀναστήσεως νεκρῶν: so that Christ in two accounts is called the Son of God; 1. for his eternal divine nature; 2. for his resurrection from the dead. But I see that this conjecture is not necessary, and that by another interpunctuation the passage may be explained. See below, § 112. Besides, it is supposed, without proof, that Πνεῦμα ἁγιωσύνης signifies the eternal Divinity.

Rom. vii. 24. ἐκ τοῦ σώματος τοῦ θανάτου τούτου. Is there no MS. which reads, with a transposition, ἐκ τοῦ θανάτου τοῦ σώματος τούτου?

Rom. vii. 25. εὐχαριστῶ τῷ Θεῷ. Might not St. Paul have written εὐχάριστος τοῦ Θεοῦ? Euge! gratia Dei me à morte hujus corporis liberavit per J. Ch. Dominum nostrum.

Rom. viii. 2. I never read this passage without thinking St. Paul might have written ὁ γὰρ νόμος τοῦ πνεύματος KAI τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ, ἠλευθέρωσέ με ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου, because the apodosis of this verse would perfectly agree, and give a sense required by the connexion.

Rom. ix. 11. καλοῦντος. Is it not to be λαλοῦντος? One sees no reason why one should be called but that God should promise something (ἐλάλησεν). MICHAELIS, MS.

Rom. ix. 22. εἰ δὲ: perhaps ἴδε. MICHAELIS, MS.

Rom. xv. 12. ἄρχειν ἐθνῶν: perhaps λάων.

1 Cor. iv. 1. Οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος. It seems ἄνθρωπος is not here well placed. A man for every body sounds not well in the Greek. The phrase would go on better, and the sense would be more beautiful, if we read οὕτως λογιζέσθω ἡμᾶς ἄνθρωπος ἀνθρώπους. The meaning would then be, *we are men, like you, not masters of the Church. Let a man look upon us as men, as equals, the only prerogative of whom is, that they are Servants of Christ.*

1 Cor. viii. 10. οἰκοδομηθήσεται. The expression, *the conscience is edified to eat against the conscience those things which are offered to idols*, is so particular, that others have already suspected this to be a fault. I am of the same opinion, and venture a new conjecture, which changes only a single letter, and such an one as is often changed by the Transcribers, Δ and N. Might not St. Paul have written οἰκονομηθήσεται, or, *his conscience will be seduced to eat things offered to the idols; or, his conscience*

conscience will follow yours, and he will eat by complaisance toward you (*κατ' οἰκονομίαν*, as the Fathers are used to say) *things offered to the idols*; or, *he will conceal his true meaning* [which may be also called *συνείδησις*] *and eat things offered to the idols by hypocrisy*. I should prefer the last. The Fathers make use frequently of *οἰκονομία* in this sense; for instance, St. Chrysostom, Acts xxi. 20, 21, says of St. Paul, *ἐκεῖνος τοίνυν συγκαταβῆναι ἀναγκαζομένος Ἰουδαίσειν. Ἄλλ' οὐχὶ τῆς γνωμῆς, ἀλλὰ τῆς οἰκονομίας τὸ γενομένον ἦν*. But the question is, if this signification, admitted by the Fathers, is so old? Something similar we find in the LXX, Ps. cxi. (or cxii.) 6, *οἰκονομήσει τοὺς λόγους αὐτοῦ ἐν κρίσει*.

1 Cor. xiv. 10. *γένη φωνῶν*. Might not St. Paul have written *γένη ἐθνῶν*? *As there are so many nations in the world, none of them is speechless*: but if I know not the meaning of the voice.

1 Cor. xv. 1. *γνωρίζω*. Reads there no MS. *γνωρίσω*? This I would take to be a question: *opusne est, ut evangelium meum vobis narrem?*

1 Cor. xv. 27. *ὁῦλον ὅτι ἐκός*. What St. Paul here says is true; but it doth not appear why he says it. Was there any danger that somebody might believe that the *Father* should be also comprehended under *all things* which are put under him? One would rather expect something similar: *it is clear, that it is not prejudicial to the rights of him who put all things under him, and that it is not put under the Son, in an exclusive manner, without the Father*. This would be the sense, if we should read *ὅτι ΜΗ ἐκός*, or *ὅτι ἐκ τοῦ ὑποτάξαντος*.

2 Cor. i. 17. *ἵνα ἢ παρ' ἐμοὶ τὸ ναὶ καὶ, καὶ τὸ οὐ οὐ*. The correction mentioned by Bowyer under the signature *R\**, *ἵνα ἢ παρ' ἐμοὶ τὸ ναὶ οὐ, καὶ τὸ οὐ ναί*, has not only come also into my mind, but seems to me to be very necessary. *Yea is yea, and nay is nay*, is the description of a man who loveth truth. (See Matt. v. 37, Jam. v. 12, and Wetstein, upon those passages). On the contrary, *his yea is nay*, and *his nay is yea*, is a description of a man whom you cannot trust. Mr. Treschow, according to his letter dated July the 17th 1771, in answer to the questions I recommended to him, has actually found a correction in this passage, but which could not be distinguished.

2 Cor. i. 24. *ὅτι κυριεύομεν ὑμῶν τῆς πίστεως*. I have some suspicion against the last word: 1. How can what St. Paul wrote before, *that to spare you*, be looked upon as a dominion over their faith? 2. A dominion over the faith can be nothing, but when my mere word is a rule of faith to others; and it was really the infallible word of the Apostle. Every thing would be easy, if we should read, without this troublesome word,

\* Mr. Markland; see p. 491.

ὅτι κυριεύομεν ὑμῶν, *that we have dominion over you*. Who has dominion can, as St. Paul has done, speak of *sparing*. MICHAELIS, *MS*.

2 Cor. v. 10. τὰ διὰ τοῦ σώματος. Every body will see the difficulty of these words. The Vulgate read *idēa*, ut referat unusquisque propria corporis. I have thought that both readings might be true, and combined in this manner: ἵνα κομισῆται ἕκαστος τὰ ἰδία διὰ τοῦ σώματος, πρὸς ἃ ἔπραξεν—*that every body might receive what is his own* [what he deserves, the reward of his works], *even in his body, according to what he has done*. If St. Paul did write TA ΙΔΙΑ ΔΙΑ ΤΟΥ, nothing was easier than that one, with overlooking some letter, did write TA ΔΙΑ ΤΟΥ, and the other TA ΙΔΙΑ ΤΟΥ; and both had but a fragment of the true reading. If all our MSS. were copies from two MSS. (not from one MS. as I supposed in St. Luke), one of which had made this, the other the other omission, our text would be the same as it is now. The true reading of St. Paul would then be found, not in any copy, but the fragments only, which were afterwards corrected by the Transcribers; so that more various readings hence originated.

2 Cor. v. 18. τοῦ καταλλάξαντος ἡμᾶς—who has reconciled us (the Apostles)? Have the MSS. in this passage been exactly collated? Do none of them read ὑμᾶς? *reconciled you, and given to us the ministry of reconciliation, or the preaching of the reconciliation*. This is perfectly agreeable to ver. 20, *we beseech you, as ambassadors of God and of Christ, accept the reconciliation with God*. The same construction I suspect to have been here, we find ver. 19.

1. Reconciling the world to Himself, ἦν ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῷ:

2. and has committed unto us the word of reconciliation, καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς.

It is true, that even the Apostles have been reconciled; but this was not connected with the subject St. Paul was speaking about, nor with the preaching of the word of reconciliation committed to them.

2 Cor. vi. 1. I am in general very little inclined to Conjectures; but I suspect here very much the word *συνεργοῦντες*, as I cannot make of it any sense in which it is not superfluous. I have thought about *συνείργοιτες*, *coarctantes*, *cogentes*, *hortamur*, *we exhort you in the most pressing manner*. MICHAELIS, *MS*.

Galat. iii. 20. Is this verse from St. Paul's hand? It seems to be an objection, which somebody had marked on the margin, and which may have crept into the text. It might very well be omitted.

*Phil.*

*Phil.* ii. 13. ἐνεργεῖν. Bowyer has already collected Conjectures on this passage. I see the difficulty of the common reading, but an easier correction occurs to me, εὐεργεῖν. However, I do not think this change necessary; but I point out an easier correction in the place of a more difficult one.

*James* i. 19. Ὡσαύτως, or, according to a various reading, ἴσαί. Should not ἴσαί be the true reading, which is the intermedium, but has not been proved from any MS.? ἴσαί ἀδελφοί μου ἀγαπητοί, ἴσαί πᾶς ἄνθρωπος, would be intelligible: *Be you dear brethren, even let every man be swift to hear, &c.*

*1 Peter* i. 6, 8. ἀγαλλιᾶσθε. Is ἀγαλλιᾶσθε not to be found in any MS.?

*Revel.* xiv. 18. ἔχων ἐξουσίαν ἐπὶ τοῦ πυρός. I do not see what the power over the fire has to do with the business of the Angel; nor why the Angel of fire should give orders to gather the clusters of the vine. If the Angel was the subject who, ver. 15, 16, ordered the harvest, I would be bold, and without the least enquiry correct, ἐπὶ τοῦ πυροῦ, *over wheat*. But this I cannot do, as this Angel orders the vintage, and the pressing of the vine. But I may be permitted to ask, could we not read ὀπάρας in place of πυρός, or even πυρρόυ, which is very probable to me, but in a new signification, agreeable to the Hebrew idiom? Πύρρον, *red*, would be literally the Hebrew רָמַח, and have the same derivation, or the dark red vine, which flows in the press (the blood, ver. 20), or the quite ripe red grapes. The new and rough word, introduced from the Hebrew idiom, agrees very well with the style of the Revelation: and even if I should find in one MS. πυρρός with a double ρ, it would be enough for me, as it would be a construction peculiar to the Revelation, according to which, the Nominative is placed for any other case.

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## SECTION CXII.

### INSTANCES OF NEW INTERPUNCTUATIONS.

*Matt.* v. 34. ἐγὼ δὲ λέγω ὑμῖν, μὴ ὀμοσαι ὅλως· μήτε ἐν τῷ οὐρανῷ, &c. If we put a colon after ὅλως, oaths in general are forbidden. And this is the sense which so many erroneous consciences have adopted, but which is against the moral of the Bible, and would introduce a system of morals which, if generally adopted, is incompatible with the public good.

The learned man whose Conjectures are quoted by Bôwyer under the signature of R.\* omits the colon entirely. I would rather change it into a comma, *μη̄ ὀμόσαι ὀλων, μήτε* &c. and translate it thus: *But I say unto you, you shall not at all neither swear by heaven, for it is God's throne, neither by earth, &c.* But I agree with R. that it is permitted to swear by the name of God; and that the oaths, by Heaven, by the Earth, the Temple, Jerusalem, our Heads, are entirely forbidden, which by the Pharisaical doctrines were subject to so many abuses. We must not swear at all, if we shun swearing by the name of God.

Frequent instances are to be found in Bôwyer. I will only add some instances of changes in the interpunctuation which occurred to me, and which Bôwyer has not. How difficult, how insurmountable, has been hitherto the passage Rom. i. 1, 2, 3, 4. I have already mentioned (§ 103), that I was tempted to change this reading according to a critical Conjecture; but this is not at all necessary, if you make a better interpunctuation. To be more clear, I will not only make the interpunctuation, but also certain sections. What do you think? Could we not divide those verses thus?

Κλητὸς ἀπόστολος, ἀφορισμένος εἰς εὐαγγέλιον

ΘΕΟΥ, ὃ προεπηγγείλατο διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἀγίαις.

Περὶ τοῦ ΥἱΟΥ αὐτοῦ, τοῦ γενομένου ἐκ σπέρματος Δαβὶδ κατὰ σάρκα, τοῦ ὀρισθέντος υἱοῦ Θεοῦ ἐν δυνάμει·

· Κατὰ ΠΝΕΥΜΑ ΑΓΙΩΣΤΥΝΗΣ, ἐξ ἀναστάσεως νεκρῶν τοῦ κυριοῦ ἡμῶν Ἰησοῦ Χριστοῦ.

The sense would be:

Paul, a called Apostle, separated into the Gospel

*Of God*, which he had promised before by his Prophets in the Holy Scriptures; which Gospel treats

*Of his Son*, who was made of the seed of David, according to the flesh; but in the same time declared the Son of God in the true meaning of the word:

According *or* by the inspiration *of the Holy Spirit*, who has been poured out since the resurrection of Jesus Christ from the dead.

Another instance, but not of so great consequence, I find 2 Cor. v. 17. I am inclined to leave out the comma after the word Χριστῶ, and to interpunctuate thus: *εἷτις ἐν Χριστῶ καινὴ κτίσις, τὰ ἀρχαῖα παρῆλθεν* &c. If any man is by Christ a new creature, old things are passed away, and all things are become new.

\* Mr. Markland; see p. 65.

The passage 1 Tim. iii. 16. might be perhaps interpunctuated thus: Θεός, or ὁς [at present I do not mean this various reading] ἐφανερώθη, ἐν σαρκὶ ἐδικαιώθη, ἐν πνεύματι ὤφθη ἀγγέλοις, &c. The sense would be, if we read Θεός, God is revealed [has shewn himself to the mortals in the human nature he assumed]: he was punished [for our sins] in the flesh [in the human body he assumed]: in the spirit [in his soul] he appeared to the Angels. Or, if you prefer ὁς: He, who has been revealed upon earth, has been punished in his body, and suffered death, in his soul he appeared to the Angels. Remember what has been said § 189—191, that δικαιοῦν is used of punishments, principally capital punishments, where St. Paul alludes to Rom. vi. 7; and that σὰρξ and πνεῦμα, being opposed one to the other, occur quite in the same manner 1 Pet. iii. 18, Christ being put to death in the flesh, but preserved alive in his soul. Perhaps my interpunctuation will not meet with the approbation of several of my Readers; but I put it here as a specimen, of which I am myself doubtful, and only as an essay.

Luc. i. 78. ἀνατολὴ ἐξ ὕψους: a stop very awkwardly combined. Neither the Plants, nor even the rising Sun, are *from on high*; but this is on the horizon, and those in the ground. Hence we have so many particular explanations and conjectures for changing the text. If you change the stop in this manner, ἐπισκέψατο ἡμᾶς ἀνατολὴ, ἐξ ὕψους ἐπιφᾶναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις, every thing is easy: *adspexit nos ortus; i. e. sol oriens; ut ex summo cœli (ex Zenith) illustret in tenebris, et umbra mortis sedentes.* De solis ortu sermo esse videtur, qui semper ad altiora cœli fastigia gradum facit, donec meridianus fuit, summumque cœli obtineat. Vide similem imaginem Prov. iv. 18; ubi via justorum à sole illuminari dicitur, primùm ex oriente, deinde altius scandente.

MICHAELIS, MS.

Sometimes the text may be explained by dividing the letters of the words otherwise: for example, the phrase ὁ λόγος ὁ ἐμὸς οἱ χωρεῖ ἐν ὑμῖν, John viii. 37, remains dark, even after all that the Commentators have said upon this passage. Might I not divide the words in this manner? οὐκ ὤρεῖ, *non manet, non permanet in vobis*, from ὤρεω, which is explained in the Greek Dictionaries χρορίζω. MICHAELIS, MS Note on Sect. CXIII.

A SPECIMEN OF NOTES

ON THE

OLD TESTAMENT.

BY STEPHEN WESTON, B. D. F. R. S. S. A.

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GENESIS.

ii. 5. "AND every plant of the field before it was in the earth, and every herb before it grew;" translate, "And every plant of the field before it appeared upon the earth, or above ground." The meaning is, that every plant, in seed, or root, was in the earth before it rained: it existed in the earth, but could not appear on the earth, till the rain had brought it up, ἐπὶ τῆς γῆς. LXX.

iii. 14. "Upon thy belly shalt thou go." Hence the serpent is so called in Greek, Σὺργαστρος ἐκδύτης. See Salmasius's Notes ad Aram Secundam. The word has been found in an antient inscription: DIIS PATERNIS SURGASTEO MAGNO; read SURGASTRO.

NUMBERS.

xxv. 8. "And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly." Here the Paronomasia, in which the Oriental languages so much delight, is entirely lost. קבה and קבתה meant the chamber of the tent, and the chamber of the woman, or her private parts. From the root קבב, through the Arabic Al Kobba, comes Alcoba in Spanish, and Alcove in our own language.

JUDGES.

"Of the armed men." החמושים, translate "unto the outside of the fifties in the camp of the Midianites, who were drawn up in fifties, ἀπὸ πεντήκοντα of St. Mark, vi. 39. Consult Michaelis in lex. Thus perhaps Exodus xiii. 18. is to be understood.

## 1 SAMUEL.

·xxv. 22. "Any that pisseth against the wall," οὐρέουσιν αἱ μὲν γυναῖκες ὀρθαί, οἱ δὲ ἄνδρες κατήμενοι. Canes autem ad parietem. See Herod. p. 101. edit. Gronov. lib. ii.

## 2 SAMUEL.

vi. 14. "And David danced with all his might before the Lord." Dancing round altars was always a religious ceremony. See Callim. Hymn. Del. ver. 306, and Philo, who says, God delights in altars, ἀπύροις, without fire, round which the Virtues dance, p. 155. Par. 1552.

viii. 17. "And Seraiah was the scribe." The scribe was the state-secretary, and keeper of the records. The Nisæans call Tiberius their scribe, or γραμματέως, on one of their coins. See Hunter and Pinkerton, vol. II. p. 209.

## 2 KINGS.

v. 26. "Is it a time to receive money, and to receive garments, and olive-yards and vine-yards, and sheep, and oxen, and men-servants, and maid-servants?" Consult Lucian in Toxar, where all these presents are enumerated. Τὰ μὲν γὰρ δῶρα οὐ κατὰ μῆλα, καὶ στεφάνους ἀντεδίδωλο αὐτῆ· ἀλλὰ συνοικίαι ὄλαι, καὶ ἄγροι, καὶ Θεραπαῖναι, καὶ ἐσθῆτες εὐάνθει, καὶ χρέυσον ὅποσον ἐθελήσεις.

ix. 30. "She painted her face;" restore, "put her eyes in paint." This is the literal, and the true translation. The custom still prevails in the East of making a ring round the eyes, and inclosing them in paint. See Ray's Travels, vol. I. part i. p. 81.

xix. 3. "For the children are come to the birth, and there is not strength to bring forth." The chorus in the Œdipus Tyrannus attributes the unfruitfulness of the land, and the inability of the women to support the pangs of childbirth; to the anger of the Deity.

Οὔτε τόκοισιν

Ἰητῶν καμάτων ἀμέχουσι γυναῖκες.

Œd. Tyr. ver. 170.

## JOB.

ii. 9. "Then said his wife unto him, dost thou still retain thine integrity? Curse God and die." Curse God means give up, bid farewell to God. Bless and curse have but one representative in Hebrew, which is בָּרַךְ. But ch. i. ver. 5. may be also rendered renounced, instead of cursed. The first sense of בָּרַךְ is of bending the body, or the knee, as those do who salute, or take leave. To bless God, therefore, that is to say, bless, when we mean to give God up, and withdraw our faith entirely from him, is speaking



speaking per ὑποκορισμὸν, which pro duris dat mollia verba, as when we say recte for nihil. "Tum quod dem ei, recte est: nam nihil esse mihi religio est dicere." Terent. 4to, Hare, p. 141.

v. 6. "Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground; yet man is born to trouble as the sparks fly upwards." Eliphaz is here talking of the mischiefs attached to the unwise and the improvident, and their posterity. "I have seen the foolish taking root, but suddenly I cursed his habitation; whose harvest the hungry eateth up, and taketh it even out of the thorns," &c. The meaning is, that the harvest of the improvident is not worth reaping, but is left to the plunderer, who taketh it from among the thorns and briars with which it is over-run. Then follows the verse in question, which gives the reason why the foolish, the careless, and improvident lose their substance, and are devoured by robbers.

Because [כִּי] iniquity cometh not forth from the dust, that is, sterility or barrenness is not in the earth, when cultivated: nor does labour [עֲמַל] grow out of the ground; because [כִּי] man is born to labour, as the sparks fly upwards. If the ground be not worked, it will not bring forth, it will not cultivate itself; it remains for man to do that part, and defeat the curse of sterility, which will send up the thistle for the rose.

Pro molli viola, pro purpureo hyacintho,  
Carduus & spinis surget paliurus acutis.

What is it that God says to Adam? Does he not tell him, that in the "sweat of his face he shall eat bread?" That by labour only he should be maintained. I flatter myself Dr. Roberts would not have thought that this passage thus explained was any longer a contradiction to the reasoning of Eliphaz, but the contrary. See Dr. Roberts's Corrections, &c. p. 102.

xix. 22. "Why do ye persecute me as God?" Job had said, in the preceding verse, "Have pity on me, O ye my friends, for the hand of God hath touched me. Why do ye persecute me, not as God, but as if ye were my enemies." The original is כִּמוֹ אֱלֹהִים, sicut Deus; but it seems to me, that instead of two words we should read but one, thus כִּמוֹ אֱלֹהִים, sicut exadverso. "Why do ye persecute me, O ye my friends, as if you were in opposition to me." See Taylor, and the Concordances. There is a passage in Micah, ii. 8. in which the word מִבְּרִי, ex adverso, is left untranslated in our Version. "Even of late my people is risen up as an enemy, ye pull off the robe with the garment." Between enemy, and ye pull off, is מִבְּרִי followed by שְׁלֵמָה, and should be rendered, "Even of late my people is risen up as an enemy, contrary to our peace (of the house of Jacob).

Jacob). Ye pull off the garment from them that pass by securely, as men averse to war." In confirmation of this translation we have three versions. The Seventy, the Syriac, and the Arabic. Κατέναντι τῆς εἰρήνης αὐτοῦ. Populus meus resistebat paci suæ—contra pacem suam. Another explanation is that שלמה is vestis interior, and ררן, which follows, vestis superior, cui toga subjacebat: therefore, if you render ממו, desuper, the meaning will be "from the under garment ye pull off the upper;" but this is to give a sense to מו which it never had, and for which Noldius produces no authority. See his Note. 1638.

## PSALMS.

ii. 12. "Kiss the Son;" that is, reverence, adore, be obedient unto the son. This version maintains its ground, with the aid of the Syriac alone, against all the Versions, which seem to have understood ר to mean purity or instruction, Καταφιλήσατε ἐκλεκτῶς. Προσκυνήσατε καθαρῶς. Δέξασθε παιδείας. Δράξασθε παιδείας. But our Version agrees best both with the previous and subsequent, and should be retained. The question is of an illustrious person raised to the throne in despite of his enemies by the immediate agency of God, from whence God is said to have begot him, and he is called his son; "osculamini ergo filium ne irascatur pater."

iv. 4. Heb. "Stand in awe, and sin not; commune with your own hearts, upon your bed, and be still." Houbigant corrects this passage; Hare fills it up, because he is sure something has dropped out; and Lowth cannot explain it as it stands. It is objected, that although the expression, "Say in your hearts," may mean, think, meditate, and such like; yet it is always added, what is to be thought or meditated upon. But, with submission, the subject is fully expressed in the place before us in an exact translation, or, as I understand the original, and the Septuagint.

Hebrew.

"Say in your hearts, stand in awe and sin not, upon your bed, and be still."

Septuagint.

"Stand in awe and sin not—which say in your hearts."

"Stand in awe," &c. is a precept: ἃ λέγετε, which repeat in your hearts; that is, muse upon in your hearts, and in your chamber in silence. See also David Kimchi, p. 68. on the Psalms. Relandi Analecta Rabbinica.

viii. 1. "O Lord our God,  
How excellent is thy name in all the earth!  
Who hast set thy glory above the heavens."

There are considerable difficulties in the words "hast set," of which those who have access to the original, and the versions, with the commentators, may be easily convinced. See Lowth, Houbigant, Hare, Schultens, &c. I omit the various surmises upon the word תַּנַּךְ, from the obscurity of whose origin proceed the doubts of the learned. The case I suspect to be, a corruption of the text, which, if it be really so, will render all endeavours to account for the word, as it stands, ineffectual. The various reading of Kennicott is תַּנִּי, from which, if you suppose a final Nun to have dropped, you will get תַּנִּךְ, read תַּנַּךְ. Thou shalt multiply, or cause to be increased. Then the version will be,

"O Lord our God,

How excellent is thy name in all the earth?

Which (name) thou shalt cause to be multiplied;

Thy glory is above the heavens."

תַּנַּךְ is from נָ, *augescere*. See Psalm lxxii. 17.

"His name shall endure for ever,

Whilst the sun and moon remains shall he propagate his name."

Dr. Durell was of opinion, that we ought to have read a word of a very different signification, by the change of a Nun into a Lamed, because the word quoted from Psalm lxxii. 17. occurs but once. See his note on the place. But this I humbly conceive to be a dangerous precedent in a language where the terms once mentioned are so common. Upon the strength, however, of Kennicott's various reading in the place before us, I flatter myself there can be no reason left to suppose that תַּנִּי belongs to the list of *ἀπαξ λεγόμενα* in Hebrew. See Psalm lxxii. 17.

x. 3. "If the foundations be destroyed, what can the righteous do?" Dr. Lowth, says Merrick, finds no satisfactory interpretation of this verse. Houbigant's corrections afford no assistance; and Hare has nothing to offer. He allows that *Ci hassatot* is rightly rendered "When the foundations" are destroyed, &c. But the sense, he says, is uncertain. So much is certain, that the difficulty lies where it has never been looked for, in the next verse.

"If the foundations are destroyed,

What shall the righteous do?"

In the word קִרְיֹת, the righteous, is an inveterate corruption, owing originally to the transcriber, who, being misled by his ear, wrote a Coph for a Cheth. It should be קִרְיֹת, *arx, turris, propugnaculum*.

"If the foundations are destroyed,

How can the superstructure stand?"

This

This is the argument that David's friends used to persuade him to fly from his insidious enemies, who bend the bow, and make ready the arrow to shoot privily at the upright in heart, who use no disguise. If the foundations, say they, if the head of the party be cut off, what shall they do whom he supports? The tower that is undermined must fall. See the Psalm.

xxx. 17. "An horse is a vain thing for safety; neither shall he deliver any by his great strength." Thus Xenophanes apud Athenæum, p. 414. lib. x.

Οὐκ ἂν ἀξίος ἄσπερ ἐγὼ, ράιμης γὰρ ἀμείνων  
Ἄνδρῶν ἢ δ' ἵππων ἡμετέρη σοφίη.

xxxv. 14. "I went heavily, as one that mourneth." The step of grief is slow and heavy.

Ὡς φίλου  
Προκηδομένα βαρῆαν  
Ἄψοφον φέρει βάσιν. Trachin. Sophoc. ver. 981.

xxxix. 2. "I held my peace even from good;" that is, I said nothing. Thus Philoctetes:

Τί δὴ πῶδ' ᾧδ' ἐξ' οὐδενος  
Λόγου σιωπᾶς.

xlv. 5. "Thine arrows are very sharp,  
The people under thee shall fall,  
In the heart of the king's enemies."

See the transpositions of these words in all the comments, and the attempts to make sense of them as they stand. The confusion that is visible in this passage, I have not the least doubt, is owing to the word rendered "under thee, or subject to thee." The second line wants emendation, and, if I am not very much mistaken, instead of the present text,

עמים תחתך

"The people under thee." It should be written thus:

עמי מחוץ יפלו

"Thy archers shall make the people to fall;" or, thy archers shall overthrow the people, in the midst of the king's enemies.

We find the word archers in Gen. xxi. 16. than which none seems to be more wanted to restore order and sense to the place in question. There is no great violence done to the text in the exchange of a Thau for a Teth, and the rasure of half a letter. Nevertheless I should be much prouder of my emendation if I could support it by an old manuscript or an antient version.

xlv. 8. "All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad."

Perhaps it is better to translate,

"Myrrh, and aloes, and cassia from all thy garments, out of the ivory boxes of Armenia, refresh thee."

It is very easy to establish this translation from the present modes of the East. See Hasselquist, and the authors quoted by Harmer in his *Observations*, vol. ii. p. 78. The original will also permit this version, according to Lowth and Hare. The word (from) is in the Septuagint; but, if any objection be made, we may say, "Myrrh, and aloes, and cassia, in all thy garments;" or rather, "The myrrh, and aloes, and cassia, of all thy garments."

Boxes, or vessels of ivory, or alabaster, in which perfumes were wont to be kept, belong much better to myrrh, &c. than garments, especially since there is manuscript authority for Houbigant's conjecture of vessels for palaces. See 2 Kings ix. 3. See Merrick's *Annotations*, p. 97.

xlix. 14. "Like sheep they are laid in the grave; Death shall feed on them; and the upright shall have dominion over him in the morning." There has been little or no variation from this translation since the Seventy to this day. See Bp. Wilson's Bible, and Street's Version, and Roberts's *Corrections*, who have one and the same conjecture about it. The Hebrew words are nevertheless clear enough, and unaltered, if you except the division of one word into two.

וירדו במ ישרים לבקר

mane recti in eos Et dominabuntur

If you join the second and third words together, you will bring out a very different meaning, but most probably the true one.

וירדו במישרים לבקר

"And they shall be held in subjection equally with the oxen."

This is the sense we are in want of, and corresponds most accurately with the previous clause, "Like sheep they are laid in the grave, Death shall feed on them, and they shall be slain like oxen." See 2 Chron. xii. 35. and Psalms ix. 8. xcvi. 10.

lv. 6. "O that I had wings like a dove." We read this wish in Eurip. *Suppl.* ver. 620.

Ποτανὰν εἰ σὲ τις Θεῶν κίλισαι.

lxv. 13. "They (the valleys) shout for joy, they also."

Λείμανες γελῶσιν ἀνοιγόμενοι ῥόδοιο. Meleager.

lxviii.

lxviii. 13. אִם תִּשְׁכַּח בֵּין שִׁמְרִים

Tripodes inter dormieritis Si

“Though ye have lien among the Pots.”

It is hardly necessary to say that no interpretation of this passage, amidst the variety of explanations already given of it, has hitherto afforded sufficient satisfaction to the learned, as to enable any one to pronounce decisively upon its meaning. See Lowth, Merrick, Houbigant, and the Sacred Criticks. The only method to be taken, as it appears to me, is to consider the history, to which the allusion in the 7th verse seems to be neither obscure, nor doubtful.

“O God, when thou wentest forth before thy people, when thou didst march through the wilderness.”

This is an evident reference to God's leading his people from Mount Seir in Edom to give them possession of the land of Sihon king of the Amorites, and of Og the king of Bashan, when God conducted Israel by a pillar of cloud by day, and of fire by night. We have the same account in the Song of Deborah, and in Habakkuk iii. 6. This preliminary being adjusted, we may proceed: but first I must premise, that, as I deem the place totally unintelligible as it stands, I have availed myself of a various reading in Kennicott, to propose an emendation, which will give an entire new turn to the sense, at once clear and perspicuous, and perfectly consonant and analogous to the history to which I suppose the reference to be most obvious. It is remarkable, that the Iod of the word בֵּין (among) is wanting in two manuscripts in the King of France's library, in which case the text would stand thus,

בְּנִשְׁפָּרִים

That is, the first four letters would form a word בְּנִשְׁפָּ, and the remaining letters would be פָּרִים, from which, if you suppose a Nun to have dropped out on account of the following word beginning with a Nun, and in manuscript, number 67, the word immediately following does begin with that letter: If on this account you supply a Nun, you will make נִשְׁפָּרִים, and the whole will run thus:

בְּנִשְׁפָּ תִימָן

“Though ye have lien in the dusk of Timan.”

Now Timan, or Teman, is Mount Seir, from whence God is said to have proceeded. Hab. iii. 3. “God came from Teman.” Then the dusk or obscurity in which they lay in Teman before God led them to victory, is beautifully contrasted by their being made white like the snow in Salmon after the Almighty had scattered kings for their sake.

lxviii.

lxviii. 13, 14. "The wings of a dove covered with silver," &c. The letter of similitude or comparison having been dropped, ought to be restored in this place, and then we shall have, "Though ye have lien," &c. "As the wings of a dove," כננפי, sicut alæ, covered with silver, when the Almighty scattereth kings, so shalt thou, or shall ye be white, or shining in Salmon. In order to produce this connected translation, and restore sense and meaning to this unintelligible passage, nothing more is required than to allow that one letter has been lost, which might easily happen in a word where two of the same sort follow one another; and that הָ has been written for הַ. "Though ye have lien in the dusk, or obscurity of Timan, as the wings of a dove covered with silver, when the Almighty scattereth kings, so shall ye be white, or shining in Salmon."

32. "Ethiopia shall soon stretch out her hands unto God;" literally, יָרַח יָדַי, shall make her hands run to God, that is, shall stretch out her hands to implore God's protection. The hands are said to run together when they applaud violently,

Cum stetit in scena, concurrat dextera lævæ.

Hor. Lib. II. Ep. i. ver. 205.

lxxx. 11. "She sent out her boughs unto the sea, and her branches unto the river."

See an account of the vines in the island of Lesbos, and Naxos, how they trailed on the ground like ivy. Longus, lib. II. p. 1. and Pococke of the Jewish Vines. See Chardin.

xcii. 10. "I shall be anointed with fresh oil." The finest oil or perfume of the East has a greenish cast, the otter of roses. Homer knew the use of perfumes,

Τῶν μύρων, καὶ ἔλαια καλεῖ μετ' ἐπιθέτων.

See Theophrast. apud Casaub. not. ad Athenæ, p. 974, and β. 339.

ἄλλης τ' εὐώδης ἔλαιον.

civ. 15. "Oil to make his face shine." The princes of the East delight in washing their whole bodies with the most costly perfumes.

"Postquam oleo gravisa cutis." Theb. vi. 846.

cix. 18. "He clothed himself with cursing as with a garment." Plato calls τὴν κενοδοξίαν χιτῶνα τῆς ψυχῆς. See Job xxix. 14.

cxix. 109. "My soul is continually in my hand." This strong Eastern expression of danger and distress occurs in that great magazine of ancient literary curiosities, Athenæus. See the 13th book.

Ἄει δὲ τετραμαίνοια, καὶ φοβούμενον,  
Δεδιέτα, ἐν τῇ χειρὶ τὴν ψυχὴν ἔχον-  
τα — — —

cxxi. 4. "Behold he that keepeth Israel shall neither slumber nor sleep." Thus Æschylus,

"Ὅστις φυλάσσει πρᾶγος ἐν πρύμνῃ πόλεως

Οἶακα ναυμῶν βλέφαρα μὴ κοιμᾶν ὕπνῳ.

Sept. Theb. ver. 2.

#### ECCLESIASTES.

i. 7. "All the rivers run into the sea, yet the sea is not full." Thus Plautus:

— — — Meretricem, ego item esse reor

Mare ut est, quod des devorat, nec unquam abundat —

Trucul. A. ii. sc. vii. lin. 17.

#### ISAIAH.

xiv. 18. "All the kings of the earth lie in glory, every one in his own house. But thou art cast out of thy grave, like an abominable branch, and as the raiment of those that are slain." **לְבַשׁ הַרְגִים**, occisorum indumentum, that is, the garment, or covering of the slain; but thou thyself shalt not be covered, or "joined with them in burial." It is clear, from the Prophet's own words, that **לְבַשׁ** is a substantive, and not a participle, as Simon in Lexicon, and Lowth have supposed; for were it vestitus, and not vestis, the King of Babylon would have been covered with slain, whom he himself, in pursuance of his sentence, was to cover. *Sepultis aliis tu insepultus jacebis*, says the Prophet. Æschylus calls the grave *τὴν κάτω χθονὸς χλαῖναν*; and Homer, speaking of the sepulchre, says,

*Λαῖνον ἕσσο χιτῶνα.*

See Agam. ver. 880. Il. γ. 56.

xliv. 16. "Aha, I am warm, I have seen the fire." There is mention made in Athenæus of a sort of fish called *ἀφύη*, of which this expression is used, "*ἴδε πῦρ ἀφύη.*" lib. vii. cap. viii. p. 285.

#### JEREMIAH.

xxii. 19. "With the burial of an ass." Asses retire into ditches to die. See Ovid. *Metam.* xi. ver. 170, and Persii *Sat.* i. sub finem. "*Nec clam nec cum Scrobe*"—ubi asini jacent.

#### JOEL.

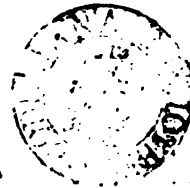
ii. 4. "The appearance of them is as the appearance of horses." Locusts in Italian are called *cavallette*. See Bochart, quoted by Michaelis in his Bible of 1720.



## CORRIGENDA.

- P. 131, l. 30, *read on account.*  
 209, l. 22, *read in.*  
 299, l. penult. *read 1 John v. 7.*  
 366, l. 18, *read Jungeu.*  
 379, l. 17, *read Wetstein.*  
 398, l. 11, *read Corsendoncensis.*  
 407, l. 17, *read xix. 33.*  
 411, l. 14, *read John i. 9.*  
 455, l. 33, *read Polyhymnia.*

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