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ON  
THE GOSPEL ACCORDING TO MATTHEW







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*Vol. I.*  
*THE GOSPEL ACCORDING TO MATTHEW*



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1881

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## PREFACE.

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THIS VOLUME is meant to give the student of the Gospel according to Matthew an amount of illustration which he has hitherto been unable to gather except from many sources, and is meant at the same time, by the strictest avoidance of all expression or implication of any theological opinion, to make it deserving of acceptance to students of the most diverse views.

It will probably be thought by most that, while the latter aim is immeasurably the harder to achieve, such achievement, if attained, must be self-evident. And indeed I have no fear that any reader can suspect me either of covertly favouring or covertly opposing the doctrines of any church or sect. Churches and sects, however, are only fragments of two great religious parties—a Right which believes the accuracy of the New Testament narratives on all important points to be certain, and a Left which considers their accuracy on some important points to be uncertain—a large body of each party of course holding views much less qualified than these. And there are certain features in this commentary which, unless explained, might be interpreted by one party or the other as a violation of the writer's profession of neutrality.

It would, for instance, seem to most readers that some of my notes on the Flight into Egypt (ii. 13, 22) were written with the set design of showing the consistency of the details of the narrative with probability. The note (p. 35) on 'He shall be called a Nazarene'—that 'so the N. T. tells us that Jesus was called . . . in Galilee and Judaea, in his life and after his death, by disciples and strangers, Jews and Romans, daemons and angels'—with the accompanying references, might be con-

sidered the expression of a belief in the minutest verbal exactness of the New Testament. And it might be thought that I was assuming the part of an apologist in explaining a seeming discrepancy between xii. 40 and the narratives of the Resurrection. I can truly say that these notes, and any others of the kind which there may be, were written with no such objects, but only because they were important illustrations of the passages before me, illustrations whose omission would have been practically an assumption hostile to the credit of the narrative.

Again, this commentary abounds in close parallels to the sayings of Jesus drawn from the Talmud and Midrashim, and I might be suspected of intending to imply that his teaching was borrowed from Jewish Rabbis.

Now I have pointed out that a correct translation of the Greek in xiii. 24, xviii. 23, and xxii. 2, does imply that the three parables there introduced were quoted by Jesus and not composed by him. In vii. 1, 12, xxvi. 52, we also find sayings of his more or less paralleled (though only the second closely) by sayings of the famous Hillel, who died during the boyhood of Jesus. And I am even prepared to admit that, since so much of the teaching of the Rabbis consisted in perpetuating the sayings of their predecessors, any other parallel saying attributed to a Rabbi who did not live till after the death of Jesus might *possibly* have been first uttered by some other Rabbi who lived before him or at the same time with him. I know of no conceptions of Jesus to which such admissions should seem in the very least degree irreverent—no conceptions which should insist that every precept of his was by him for the first time uttered—no conceptions which should insist that, if any such precept had previously been inculcated by any Rabbi, he in his own delivery of it must studiously have avoided the words of that Rabbi.

But, on the other hand, it would be impossible to explain away, if I wished to do so, the fact that none but the merest possible fraction of such parallel sayings are attributed in the Talmud and Midrashim to Rabbis who taught before the death

of Jesus. And to show this I have been careful in each case to state the period at which the Rabbi in question lived. I do not indeed hesitate to avow my belief that the sayings of Jesus must have been largely perpetuated in Jewish tradition, although the authorship of those sayings might for various reasons be concealed by the Rabbis who adopted them, or ignored by their successors. Not only does it seem to me on *a priori* grounds almost certain that this must have been so, but I claim to have shown in my notes in vi. 30 and xv. 6 exceedingly strong ground for believing that one of the most distinguished Rabbis, Eliezer the Great, was distinctly influenced by the teaching of Jesus.

There is yet one question on which I desire to explain myself, the more especially as some words of mine on the subject in my work on the lost Gospel according to the Hebrews were misunderstood by a writer in one of the leading Reviews, and held up for evidence that I maintained a position which 'every critic' had agreed to be untenable. Let me say, then, that, in attributing certain characteristics from time to time to 'Matthew' or 'the evangelist,' I mean by those terms either this Gospel in its entirety or the writer of the particular passage under notice: which of these two the context will always show. I see no reason to disbelieve the very early evidence that Matthew did write a work relating to Jesus, or to disbelieve that part or all of that work is contained in this Gospel, attributed to Matthew from the latter half of the 2nd cent. downwards: whether or not there is good ground to suppose that other early hands had supplemented the original work of Matthew by adding 'the synoptic tradition' or other matter, is a question on which I have implied no opinion in the past and imply none now.

I call this a *new* commentary because it seems to me to differ from all general commentaries known to me in one or more of three points—(1) its principle, above explained, of absolute theological neutrality; (2) its scope; (3) the method of its compilation.

The particular features included in its scope are the prominence given to illustration from Jewish sources, and the endeavour to set before the reader the most important corrections of the text adopted by modern editors with a summary of the chief evidence for and against them.

As regards the illustrations from Jewish sources, they will speak for their own importance. It would have been easy to multiply them almost indefinitely by inserting all the vaguer parallels and more recondite information which my authorities offered me: but I have excluded all that did not seem really relevant to the purpose of this commentary.

In stating the chief corrections of the text adopted by modern editors, and the grounds for them, I have aimed not only to satisfy the intelligent general reader, but to save the theological student from having to keep referring to some critical edition of the Greek text. At the same time I have tried to give in the preliminary section entitled 'The Chief Authorities for the Text' a clear outline of the first elements of textual criticism. In any future edition I may find it well merely to state the various readings in the footnotes, and to throw the collation of authorities into an appendix.

As for my method of compilation, I have gone very little indeed to commentaries, and have read through none on this Gospel except Alford's, upon the Greek text, and the Speaker's. It is nine years since last I read through Alford, and, though I certainly owe something to him, it is probably not now very much: my debt to the Speaker's Commentary is limited to thirteen notes or additions to notes, each of which I separately acknowledge, in the last five chapters. I do not suppose that I have lost nothing by this neglect of commentaries: I may have lost much. But, with no leisure to read everything, I felt it wiser to spend the time which would have been occupied by reading more commentaries in reading the books to which commentators have gone, or should go, for materials. Thus, as a single instance, apart from the ordinary consultation of Smith's *Dictionary of the Bible* and 'Kitto's' *Cyclopaedia of*



*Biblical Literature*, I have run my eye over every one of the 12,000 columns contained in those two works, and have examined every single reference to this Gospel which I have detected: it is surprising how much important illustration has thus been obtained from articles where I should never have thought of looking for it, and it is much to be regretted that the publishers of these works do not issue indexes of the Biblical texts referred to in them.

A list of all the books which from first to last I have used, were I able to recollect them all, would fill some pages, and would after all be no guarantee to the reader of the attention bestowed on each. The following list of the books which have been of most use to me contains very few which are not well known to the critic, and not many which are unknown to the student. Many less familiar but most valuable books are not mentioned because the bulk of the illustration they contain had before I consulted them been drawn already from these more familiar sources.

*For general illustration.* Next to the works named above, Dr. W. M. Thomson's *The Land and the Book* has been the most useful.

*For Jewish illustration.* Lightfoot's *Horae Hebraicae et Talmudicae* (the English version), Schoettgen's book with the same title (Latin, 1733-42), Wünsche's *Neue Beiträge zur Erläuterung der Evangelien aus Talmud und Midrasch* (Göttingen, 1878—a book which ought to have been translated into English before this): these three are regular commentaries. Edersheim's admirable books, *Sketches of Jewish Social Life in the Days of Christ* and *The Temple, its Ministry and Services, at the Time of Jesus Christ*: I look with much interest for this writer's forthcoming 'Life and Times of Jesus the Messiah.' Dr. Ginsburg's articles in 'Kitto's' *Cyclopaedia*, which far surpass anything of their kind which I have read in English. And the *Talmud*—for the Mishnah generally, Surenhusius's Hebrew and Latin edition, 1698-1703, De Sola and Raphall's selections in English, 1843, and Barclay's

selections: for the single treatise Pirque Aboth, Taylor's *Sayings of the Jewish Fathers*; for the Jerusalem Gemara (and the Babylonian of Berachoth) Schwab's French translation as far as published; for Abodah Zarah (Mishnah and Gemaras), Ewald's German translation. My references to the folios of the Gemaras follow the practice of the authority from whom I quote. Thus 'Shabbath, fol. 10. 1,' would be a quotation probably derived by me from Lightfoot or Schoettgen; 'Shabbath, fol. 10 a,' a quotation probably derived by me from Wünsche.

*For various readings.* The apparatus criticus of Tischendorf is the basis of my collation, reference, where he is ambiguous, having also been made to that of Alford. The readings of Tregelles I have taken from Dr. Scrivener's variorum edition; the readings of Westcott-and-Hort mainly from Eyre and Spottiswoode's exceedingly valuable *Variorum Teacher's Bible*, to which a provisional text had been communicated—but the definitive text has been published just in time to enable me to collate it, and to give in Appendix D some important alterations and additions. I have of course used all the works on textual criticism mentioned in 'The Chief Authorities for the Text.'

*For corrected renderings.* The Greek text has been carefully studied,\* with of course the help of Bruder's *Concordantiae* and Moulton's ed. of Winer's *Grammar of New Testament Greek*. I trust that the Greek student, before forming a judgement on the rendering which I have sometimes given to the aorist, will read my appendix on the subject. Bp. Lightfoot's book *On a Fresh Revision of the English New Testament* has been of much use to me, and I am also indebted to the *Variorum Teacher's Bible* above mentioned, and to Eadie's *The English Bible*.

My corrected renderings are only a very small selection

\* I wish to explain what may seem to some my triviality in altering 'multitude' everywhere to 'crowd': the reason is that the Greek *ochlos* may mean 2,000 persons or 20, but that 'multitude' always conveys to modern ears the idea of a very large crowd.

from those which I should have adopted had I been offering a completely amended translation. The Revised Version has appeared in time for me to read through its text of this Gospel, but I have found no reason to alter in substance any one of my renderings, though, where the difference between them and the Revised Version is only one of the choice of words, I might here and there (by no means always) have preferred the wording of the revisers. While setting the highest value on a very great part of their work, I earnestly hope that their edition is considered by them only provisional. It is clear that in this Gospel alone not a few points have escaped them, and that they have been much too timid about touching the old version in certain cases: for instance, they have not only kept the ambiguous rendering in ii. 2 and the passages there noted by me, but have shrunk from inserting in the margin the undisputably correct explanation desired by the American Committee.\*

*For illustrations of the English of the Authorized Version.* Eastwood and Wright's *Bible Word Book* was very useful. I have tried to get parallels from Shakspeare where possible.

*For marginal references.* Tischendorf's last Greek edition (with many mistakes, some serious, in its references), *the Speaker's Commentary*, and that most ingenious and laborious work, which creates a new epoch in the 'higher criticism' of the Gospels, Mr. Rushbrooke's Greek *Synopticon*.

The text has been printed, without the change even of a stop, from the Authorized Version as current; but my Biblical quotations in the notes do not follow that Version where its

\* I am as far from suspecting the revisers of having intended the unfair removal of a difficulty in the narrative as I am sure all readers of this commentary will be from suspecting me of desiring its unfair retention. But I feel that they erred gravely in critical judgement when they not only rejected the name 'Lebbæus' from their text in x. 3, but declined to allow it a place among the host of various readings in their margin, although (i.) it is found in 15 out of the 17 oldest MSS. containing the passage (not to speak of almost all later MSS.), and is vouched for by other strong authority; (ii.) its absence, if genuine, from the other authorities is instantly explicable; (iii.) its presence in Matthew, if false, has (I believe) never yet been satisfactorily accounted for.

rendering is incorrect or insufficient. I have not printed the text in paragraphs, merely because I cannot afford to disregard what I believe to be the popular dislike of them—a dislike which I hope the Revised Version may speedily break down.

As readers are apt to be frightened at books which display the characters of unknown languages, and as this commentary is meant just as much for those who do not know Greek as for those who do, I have printed any Greek words in English italics. By this means indeed I have often been able to illustrate to such readers some point of translation or of reading whose illustration they would otherwise have missed.

The same reason has led me to avoid printing the title of the Sinaitic MS. as  $\aleph$ , and to substitute for that and the title of the Vatican MS. the initials SV used by Tischendorf in his English New Testament. And I have altered the names of the two chief Egyptian versions to 'South Egyptian' and 'North Egyptian,' because I know how long the use of the four terms Sahidic, Thebaic, Coptic, Memphitic, by different textual editors kept me in a confused state of mind as to which was which, which was Southern and which Northern, which earlier and which later. Such changes will offer not the slightest hindrance to skilled students, and will materially help those who are making their first acquaintance with textual criticism.

I had intended to furnish this volume with very complete indexes, but the long delay which their preparation would have involved, and the amount which would have been added to the cost of the book, have deterred me. To any future edition I may perhaps add such indexes and a map.

I have now to acquit myself of the thanks which I owe to others.

My friend Mr. J. Theodore Dodd, barrister, the author of *Sayings ascribed to our Lord*, &c., suggested to me in the summer of 1871, when we were fellow-students at Oxford, the joint composition of a short notebook on the Gospels and Acts, which should be a sufficient guide for the ordinary 'pass'

examination in them, and which should be ready within a very few months. But we yielded to the temptation of inserting additional matter which we thought would interest the reader, and kept on at work together until the autumn of 1872, after which Mr. Dodd's legal work prevented his further co-operation. The fact that this volume is now many times larger than it was then, and has been so often practically re-written that hardly anything of our joint composition remains, does not diminish my great debt to Mr. Dodd for having many years ago voluntarily presented to me his entire interest in it.

To the Rev. Dr. Hermann Adler, the Rabbi of the Bayswater Synagogue and deputy of his father the Chief Rabbi, some of the most distinguished writers of the English Church have been indebted for his kindness in giving them information on Jewish subjects. The frequent visits of Dr. Adler to the London Institution have given me an opportunity of making like appeals to him of which I have very often availed myself, and I cannot enough thank him for the pains which he has taken, sometimes I fear when he has been overburdened with work, to satisfy my enquiries. As I have tried to be fair to ancient Judaism throughout this commentary, it might be suspected that my views on some points had been influenced by my communications with him. It is therefor well to say that, except in the two particulars mentioned in my supplementary note (Appendix D) on v. 34, he has never suggested the slightest modification of any of my own views, which have otherwise been formed entirely from printed authorities.

I have also to thank the Rev. W. H. Lowe, Hebrew Lecturer of Christ's College, Cambridge, for sending me a copy of his *Fragment of Talmud Babli Pesachim*, which has been useful to me in several points; the veteran scholar Mr. Samuel Sharpe for giving me his *Chronology of the Bible*, the section of which on the regnal year materially helped me in my note on the date of the birth of Jesus; and Mr. Rushbrooke for furnishing me with some readings of Westcott-and-Hort which I had not been able to obtain.

I have only now to say that I shall be most thankful for all corrections and suggestions of improvement, and that, should the reception of this volume be sufficiently encouraging, I may be able to issue next year another volume (also complete in itself) on the Gospel according to Mark, and a short and simple school-edition of the present Gospel.

LONDON INSTITUTION :

June 6, 1881.

#### ADDENDA AND CORRIGENDA.

- i. 1, 1st line of notes] *After* Render *add* 'Birth-roll' or  
 i. 12, 2nd and 12th lines of notes] *For* xxiii. *read* xxii.  
 ii. 1, 4th note, p. 27, 8th and 9th lines] *strike out* And—*magoi*.  
 iv. 1, 2nd note, end] *Add* these instances of the same verb when compounded with the preposition *ek*—*v.* 7, Luke iv. 12, x. 25.  
 v. 40, note] *For* 'coat' and 'cloke' perhaps the best renderings are 'inner garment' and 'outer garment.'  
 vi. 13, 1st note] I believe 'evil' to be true rendering, because I conceive that this prayer is referred to in 2 Tim. iv. 18, 'The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom: to whom the glory for ever and ever [*lit.* to the ages of the ages]. Amen.' Cf. the form of the doxology in Cureton's Syriac, 'For thine is the kingdom and the glory for ever and ever. Amen.'  
 vii. 15, note] *Strike out* the first sentence.  
 x. 2, note on *Andrew*] *For* calls him *read* ('Andricus') implies.  
 xv. 39, 4th note] *For* (-*adon*) *read* (-*adûn*).  
 xxiii. 37, note] *For* fledgelings *read* young ones.  
 xxvii. 28, note] *For* crimson *each time read* scarlet.

# CONTENTS.



	PAGE
THE CHIEF AUTHORITIES FOR THE TEXT . . . . .	xxi
JEWISH WRITINGS QUOTED . . . . .	xxxii
INTRODUCTION TO THE GOSPEL . . . . .	1
TEXT AND COMMENTARY . . . . .	5
APPENDIXES :—	
A. SPECIMENS OF THIRTEEN ENGLISH VERSIONS OF THE GOSPELS . . . . .	243
B. NOTE ON THE RENDERING OF THE AORIST . . . . .	249
C. TABLE OF MEMBERS OF THE HEROD FAMILY MENTIONED IN THE NEW TESTAMENT . . . . .	251
D. SUPPLEMENTARY NOTES AND CORRECTIONS . . . . .	251
ADDENDUM TO APPENDIX D. . . . .	265
INDEX OF NOTES ON SUBJECTS OF FREQUENT RECURRENCE	267

The reader is particularly requested to make a reference at the proper places in the Commentary to the Addenda and Corrigenda at the end of the Preface and to the notes in Appendix D and the Addendum to it.





## THE CHIEF AUTHORITIES FOR THE TEXT.

**Language of the New Testament.** The entire New Testament is written in *Greek*.

After the Babylonish Captivity (about 605–536 B.C.) the Hebrew people gradually adopted the Aramaic language (the ‘Hebrew’ of the New Testament), the old Hebrew becoming a dead language studied only by theologians. But the conquests of Alexander spread Greek over all countries from the Black Sea to the Euphrates and the African desert; and a connexion of several centuries with the Greekish kingdoms round so familiarized the Jews with it that in the time of Jesus they not only employed it by the side of Aramaic but commonly used the ‘Septuagint’ or Greek version of their own Hebrew Scriptures.

Greek, being at this time spoken through a great part of the Roman empire and understood more or less in every part, was naturally adopted by the New Testament writers—wishing to evangelize the entire world—rather than the more national Aramaic. It is, indeed, a moot question whether the Gospel according to Matthew, addressed chiefly (if not solely) to Jews, was not first written in Aramaic; and on the faith of a slender tradition some have thought that Mark, speaking mainly to Italians, wrote first in Latin; while an early statement that the Epistle to the Hebrews was first written in Hebrew (Aramaic?) has much plausibility. But for us at least the New Testament is written throughout in one language—Greek, the common Greek of the day, differing from classical Greek by its colloquialism and provincialism, and affected in the case of the New Testament writers by their familiarity with Jewish idioms, but so affected much less than was once generally thought and certainly less than the Greek version of the Old Testament had been affected some centuries earlier.

**Our ‘Authorized’ Version.** From the Greek our ‘Authorized’ Version, just now revised, has been directly rendered. But, though in the main a most praiseworthy translation, it fails very often indeed to give us what, so far as we can judge, were the exact words of the New Testament writers, and often, though less often, to reproduce their full meaning. For:—

(1) *Where the Greek text translated from and the translation itself are both accurate, a wrong meaning is, nevertheless, sometimes con-*

veyed to the modern reader, owing to the changes of meaning which many English words and phrases have undergone in the last 270 years. The language of our version, taken altogether, dates indeed from the publication of Tyndale's New Testament in 1525. James I. instructed the translators to keep as far as possible the text of the Bishops' Bible of 1568,\* which in turn was built on earlier versions.

(2) *Where the text translated from is accurate, the translation is often inaccurate.* For (i.) words and sentences are sometimes mis-rendered, (ii.) the same Greek word repeated is sometimes rendered by different English words, (iii.) different Greek words, expressing somewhat different ideas, are sometimes rendered by the same English word repeated.

But, when we think that the study of Greek had been revived in England little more than an hundred years, and that the translators were hampered by the King's commands to depart as little as might be from former versions, we may be thankful that the English New Testament was not far more faulty in these respects.

(3) *Where the translation, as a translation, is accurate, the Greek text from which it was made is very often indeed inaccurate.* That text had been formed from only a few manuscripts, mostly very late; no old version save incorrect texts of the Latin Vulgate had been compared with them; and, lastly, the principles which should guide us in choosing between the conflicting readings of different manuscripts and versions were then almost entirely unknown.

**Authorities for the Text of modern editors.** New Testament textual criticism has now reached, it may fairly be said, the rank of a distinct science. Much thought has been spent in settling rules to be followed, much toil in getting fresh materials: within the last generation the oldest manuscript now known of the New Testament and perhaps the oldest version now known of the Gospels have been first brought to light, and some weighty results have followed their discovery.

The sources from which the text is to be drawn are

**i. Manuscripts.** The nearer we go back to the age when the New Testament was written, the less the interval for mistakes to creep in. It *may* happen that a MS. of the 9th or 16th cent. has escaped errors into which a 4th cent. MS. has fallen; but the reverse is far more often the case. Or the lost exemplar of the former *may* have been an older MS. than that of the latter; but presumption is to the contrary. Modern editors of the text rely, therefor, except in cases of doubt, solely on the earlier MSS.

\* And they were to recur to the following earlier versions when those were more faithful to the Greek—Tyndale's (1525-34), Coverdale's (1535), Matthew's (1537), Cranmer's (1539), Geneva (1557).

ii. **Versions.** Many translations into various languages were made during the first few centuries of our era. These are valuable as showing what Greek text the translators probably had before them.

iii. **Quotations from early writers.** It has been said, a little loosely, that if the New Testament had been lost it might have been compiled again in its entirety from the works of Origen alone. But the Fathers often quoted from memory or paraphrased; while in not a few cases it can be shown that copyists have changed the writer's quotations to agree with the text familiar to themselves—whence we may guess that they have done so in some other cases where we have no proof of the change. When, however, a Father cites the same passage in the same words in different parts of his works, or when his accompanying remarks prove what was the reading which he followed, then his testimony must be duly valued, as that of one who had access to many more early MSS. than we now possess, and, if he lived before the middle of the 4th cent., who read his New Testament from MSS. older than any now known to exist.

The MSS. quoted in this commentary are the 5 oldest and chiefest:—

**S\*** (commonly called **Σ**, 'Aleph'), the *Sinaitic*, discovered by Tischendorf in St. Katharine's monastery on Mt. Sinai in 1859—now in the Imperial Library at St. Petersburg. It was clearly written not later than about 350 A.D.; there are some grounds for thinking that it may have been one of 50 copies which Constantine ordered to be made in 331 A.D. Its text is entire.

This MS. was corrected in places by another writer of about the same date, whom I shall call 'the corrector of S.' His corrections, whether right or wrong, are of course equal to the witness of a second MS.

**V\*** (commonly called **B**), the *Vatican*, in the Vatican Library at Rome. It is of about the same age as S. The text of the Gospels and Acts is entire.

In this MS. also there are alterations by another writer of the time, whom I shall call 'the corrector of V.'

**A**, the *Alexandrine*, in the British Museum. It was probably written between 400 and 450 A.D. It has been mutilated in three places: of Matthew only xxv. 6 to the end is left.

**C**, the *Codex Ephraemi* ('MS. of Ephraem'), in the National Library at Paris, a MS. so called because it had been written over

\* For the convenience of English readers I have given these two MSS. the symbols used by Tischendorf in the Tauchnitz edition of the English New Testament. They help the memory (Σ = Sinaitic, V = Vatican), and S does not frighten the tiro like Σ.

(in the 12th cent.?) with some of the works of Ephraem Syrus, the former writing being as far as possible wiped out for that purpose, but not so fully as to prevent modern chemistry from bringing it back almost entire. This MS. was written between 400 and 500 A.D. Its state is fragmentary: of Matthew there are missing v. 16–vii. 4, xvii. 27–xviii. 27, xxii. 21–xxiii. 16, xxiv. 11–44, xxv. 31–xxvi. 21, xxvii. 12–46, xxviii. 15–20.

[Of these 4, **V** and **S** are the most valued.]

**D**, the *Codex Bezae* ('Beza's MS. '), in Cambridge University Library. It was probably written between 500 and 600 A.D. Its text is not entire: of Matthew there are wanting i. 1–20, vi. 20–ix. 2, xxvii. 2–12.

A later hand has added iii. 7–16 and some leaves in Mark and John, but seemingly from the original MS. His work I shall call 'D-copied.'

D has on every other page a Latin translation of its Greek text, and sometimes where the Greek has been torn away the Latin is left. In such cases I shall still quote it among the Greek MSS. as 'D-Latin.' It has some gaps filled by a later copyist, who, according to Tischendorf, did not follow the original MS.: as in the passages in question the Greek is left, there is no need to mark him in any way.

The text of D is remarkable, and is noted for its additions to the ordinary text. Among the Greek MSS. now known it stands alone in this latter respect: but it represents a text current in the 2nd cent. from which the First Latin version and Cureton's Syriac were rendered. In my note to Matt. xx. 28 will be found the longest of D's additions, supported by both these versions.

*In my textual notes each of the above MSS. is cited.*

**The Versions quoted** are the following 8:—

The **First Latin**, made in N. Africa, probably not later than the middle of the 2nd cent. The translation is so literal as to violate the Latin for the sake of keeping the Greek idiom, and yields witness even for the order of words in the original. Text complete for the Gospels. Oldest MS. 4th cent.

The **Second Latin**,\* a 4th cent. revision of the First Latin, made in N. Italy. The text is nearly complete for the Gospels, quite so for

\* Commonly combined with the First Latin in the citations of textual editors and critics. Wherever *f* and *g* are agreed I quote their witness as that of the Second Latin, wherever they disagree I do not name it, wherever one has a gap, or its rendering is not to be gathered from Tischendorf, I give the reading of the other as 'Second Latin (?).'

Matthew. Only two MSS. (*f* and *q*) can seemingly be held distinct examples of this version. MSS. 6th cent.

The **Latin Vulgate** or **Third Latin**, a revision of the former Latin versions by Jerome at the end of the 4th cent. : for the Gospels at least old Greek MSS. were collated by him. Text complete. Oldest MS. about 541 A.D.

**Cureton's Syriac**, a version published by Dr. Cureton in 1858, probably as old as the 2nd cent. Text not complete. MS. 5th cent.

The **Peshitta Syriac**, less old in style and seemingly less unconventional in text, perhaps to be referred to the 3rd cent. Text complete for the Gospels. Oldest MS. 548 A.D.

The **South Egyptian** (commonly called the Thebaic or Sahidic), in the dialect of S. Egypt, maybe of the 2nd cent. Text in fragments. Oldest MS. 5th cent. or earlier (two small fragments only).

The **North Egyptian** (commonly called the Coptic or Memphitic), in the dialect of N. Egypt, probably of the 3rd, perhaps even of the 2nd cent. Text complete for the Gospels. Oldest MS. ? 10th cent.

The **Gothic**, made in the latter half of the 4th cent. Text in fragments : of Matthew we have only iii. 11, v. 8, v. 15-vi. 32, vii. 12-x. 1, x. 23-xi. 25, xxv. 38-xxvi. 3, xxvi. 65-xxvii. 19, xxvii. 42-65. Oldest MS. 5th cent.

Of the above versions the First Latin, both Syriac, and both Egyptian are earlier than our earliest MSS., S and V ; the Second Latin and Gothic may be a few years earlier or later ; the Latin Vulgate is about half a century later—but is earlier than A, C, and D. It must however be borne in mind that the existing MSS. of these versions are not so old as the versions themselves.

*Each one of the above versions is always cited unless*

- i. it has a gap at the passage in question,
- or ii. its reading (as sometimes with the Egyptian versions) has not been well enough ascertained,
- or iii. its rendering is too ambiguous.

**Early writers quoted in textual notes to this Gospel :—**

*Aramaic.*

Gospel according to the Hebrews. Probably 1st cent. A.D., at least in part. Only fragments remain, and those translated.

*Greek.*

- Marcion, of Sinope in Asia Minor. Flourished about 130-40?
- Justin 'Martyr,' of Samaria and Rome. Died about 150?
- Pseudo-Justin, writer once wrongly identified with Justin.
- Tatian, of Syria. Flourished after 150.
- Ptolemaeus. Flourished about 160?
- Irenaeus, of Smyrna, Bp. of Lyon. Flourished at end of 2nd cent.
- Clementine Homilies, falsely set down to Clement of Rome. 2nd or early 3rd cent.
- Clement of Alexandria. Died 213? 218?
- Hippolytus, Bp. of Portus near Rome. Died about 236-8.
- Origen, of Alexandria and Caesarea. Wrote 226-54.
- Dialogue against the Marcionites. 3rd cent.
- Apostolic Constitutions. 3rd cent. and later?
- Porphyrius, of Rome and Sicily. Wrote against Christianity after 268 and before 306.
- Methodius, of Patara, Bp. of Tyre. Died 312.
- Eusebius, Bp. of Caesarea. Died 339? 340?
- Caesarius [? of Constantinople, who died about 368].
- Athanasius, Bp. of Alexandria. Died 373.
- Pseudo-Athanasius, writer once wrongly identified with Athanasius.
- Basil, Bp. of Caesarea in Cappadocia. Died 379? 380?
- Cyril, Bp. of Jerusalem. Died 386? 388?
- Hesychius the lexicographer, of Alexandria. Flourished before 389.
- Diodorus, of Antioch, Bp. of Tarsus, 378-86?
- Didymus, of Alexandria. Died 394? 396? 399?
- Gregory, Bp. of Nyssa in Cappadocia. Died 396?
- Epiphanius, of Palestine, Bp. of Constantia in Cyprus. Died 403.
- Chrysostom, of Antioch, Bp. of Constantinople. Died 407.
- Hesychius of Jerusalem. Died 434?
- Cyril, Bp. of Alexandria. Died 444.
- Isidore of Pelusium, in Egypt. Died 450.
- Theodoret, of Antioch, Bp. of Cyrus in Syria. Died 457? 458?
- Basil, Bp. of Seleucia in Asia Minor. Flourished in middle of 5th cent.
- 'Dionysius Areopagita.' 5th cent.?

*Latin.*

- Translator of Irenaeus. End of 2nd cent.
- Tertullian, born at Carthage. Wrote 'Apology,' 198.
- Cyprian, Bp. of Carthage. Wrote 246-8.
- Novatian, Bp. of Rome in 251.
- Translator of Origen. 3rd cent.
- Arnobius, of Africa. Wrote somewhere between 296 and 313.

- Juvencus, of Spain. Wrote about 332.  
 Hilary, Bp. of Poitiers. 'Comm. on Matt.,' 356.  
 Victorinus, of Rome. Flourished about 361.  
 Lucifer, Bp. of Cagliari. Died 370.  
 Phoebadius, Bp. of Agen in S. France. Flourished in latter half of  
 4th cent.  
 Optatus, Bp. of Milah in N. Africa. Flourished in latter half of  
 4th cent.  
 Ambrose, Bp. of Milan. Died 397.  
 De Promissionibus dimid. temporis. 4th cent.  
 Quaestiones ex utroque Testamento. 4th cent.  
 Opus imperfectum in Matthaeum. 4th or 5th cent.  
 Chromatius, Bp. of Aquileia (Aglar, at the head of the Adriatic).  
 Died about 407.  
 Jerome. Lived mostly at Bethlehem. Died 420.  
 Augustine, Bp. of Hippo in N. Africa. Died 430.  
 Vigilius, Bp. of Thapsus in N. Africa. Flourished 484.

The Greek authors are quoted first, then the translators of Irenaeus and Origen, then the rest of the Latin writers. Latin writers (except the two translators) are only quoted when they appeal to Greek MSS., or when their readings are opposed to those of one or more of the Latin versions current in their time, or when the reading of any of those versions cannot be at all surely deduced from our MSS. of it. It must be borne in mind that the Latin Vulgate was the work of Jerome, and that where he agrees with it he agrees with himself.

**Causes of textual corruption.** The reader who is without foreknowledge of the results of New Testament textual criticism will probably wonder that books held so holy by their copyists should not be free from a very great number of various readings.

The bulk of wrong readings are undoubtedly owing to copyists' mistakes, which may be thus shortly classed:—

(i.) *Mistakes of sight.* (a) The copyist, having for a moment taken his eye off his exemplar, has, on coming back to it, caught the same word at which he left off (or the same ending of a word) a line or two *below*, and has copied on from that point, having overlooked the words between. (b) He has sometimes mistaken like letters: e.g., in the 'uncial' ('inch-long,' capital) alphabet in which all N. T. MSS. up to the 9th cent. are written, the letters  $\Lambda \Delta \lambda$  (a d l), and  $\epsilon \theta \omicron \sigma$  (e th o s), are so far alike that, if the copyist's sight were bad or the ink faded, he might easily confound them. (c) He has sometimes repeated, left out, or transposed letters.

(ii.) *Mistakes of the ear, and phonetic spelling.* At the time when our MSS. were written, *ai* and  $\epsilon$  were sounded alike, and there was

little difference of sound among  $\epsilon\iota$ ,  $\eta$ ,  $\iota$ ,  $oi$ ,  $u$ , and  $ui$ ; mistakes in the meaning sometimes happen through one of these vowels and diphthongs having been written for another. These mistakes may be due to the copyist's spelling phonetically, or he may have written from the dictation of another and have confused words of like sound.

(iii.) *Mistakes of memory.* Copyists have sometimes changed the position of words, or have changed one word to another which bears the same meaning. It may be supposed that, writing several words at a time, they did not commit them accurately to mind.

(iv.) *Intentional changes or additions.* Parallel passages have been very often indeed brought into accordance with each other. If, for instance, two evangelists give the same circumstance or discourse with varieties of detail, copyists have repeatedly changed the wording of the one to coincide with that of the other, or have added particulars given by one to the narrative of the other. See also what is said below on the characteristics of the Western type of text.

(v.) *Embodying of marginal notes.* The copyist sometimes transferred to the text the marginal explanations and notes (commonly called 'glosses') of a former writer, mistaking them for corrections of or omissions from the text. It is not unlikely that to this cause may be put down 'ecclesiastical' additions, such as the doxology after the Lord's Prayer (Matt. vi. 13), the baptismal response in Acts viii. 37, and the mention of fasting in Matt. xvii. 21, Mark ix. 29, Acts x. 30, and 1 Cor. vii. 5.

(vi.) *Mistakes of conjecture.* The MS. a copyist had before him may have been torn in places, or so faded or blotted as to be unreadable, and in these cases he may sometimes have wrongly supplied what he supposed to be the missing word.

**Types of Text.** Professors Westcott and Hort, who have given special study to this subject, consider that in the MSS., versions, and early writers 4 types of text are clearly to be traced, though two or more of these types are sometimes mingled in the same authority:—

- (1) *Western.* Assimilating parallel passages, paraphrasing freely (changing, omitting, inserting), and containing additional matter from sources unknown to us. Predominant in D, the First and Second Latin, Cureton's Syriac, Marcion, Justin, Irenaeus, Hippolytus, Methodius, Eusebius—conspicuous in S, the South Egyptian, Aethiopic (4th? 6th? 7th cent.?), Armenian (5th cent.), Clement of Alexandria, and Origen. After Eusebius it rapidly dies out among Greek writers.
- (2) *Alexandrian.* Purer. Conspicuous in S, the South and (especially) North Egyptian, Clement of Alexandria, Origen, Didymus, and Cyril of Alexandria.



- (3) *Syrian*. Aiming at smoothness; made up from various quarters. Very conspicuous in A to the end of the Gospels, noticeable in C and all other MSS. except SVD, conspicuous in the Peshitta Syriac, Second Latin, and Gothic, very largely predominant in Chrysostom and the Antiochian Fathers of his time—eventually universal.
- (4) *Neutral*. Purest. Very largely predominant in V, predominant in S, conspicuous in Origen.

**The Principles of Criticism** which guide modern editors in their choice of readings may be best ascertained and understood by reference to the Introduction and Appendix to Westcott-and-Hort's edition of the Greek text, to Dr. Scrivener's *Introduction to the Criticism of the New Testament*,\* or such accounts as will be found in Prof. Westcott's article 'New Testament' in Smith's *Bible Dictionary*, or Hammond's very useful little manual *Textual Criticism applied to the New Testament*. Here I can only state with extreme brevity the leading rules:—

i. Principles of *External Evidence* :

- (a) The true reading is probably to be found in the older as against the later authorities.
- (b) The general characteristics of an authority must be considered in estimating the weight of that authority's evidence in cases of doubt.
- (c) The testimony of a larger number of witnesses from one neighbourhood (who may, therefor, have followed a single type of text) is less trustworthy than the testimony of a smaller number from places far apart.

ii. Principles of *Internal Evidence* :

- (a) That reading is the most likely out of which all the others may have arisen.
- (b) The harder or harsher reading is likely to be the truer. Copyists changed often from hard to easy, seldom from easy to hard.
- (c) The shorter reading is likelier than the longer—except in cases where the shorter can be accounted for by a 'mistake of sight.' Copyists were greatly given to lengthen; seldom did they consciously shorten.

It must be borne in mind that the authorities quoted in this commentary are only a small fraction of the entire number available.

\* Scrivener's *Six Lectures on the Text of the New Testament . . . chiefly addressed to those who do not read Greek* is also a book worth noting.

Including fragments, about 680 MSS. of the Gospels are known ; but of these only some 50 (including fragments) are earlier than the 10th cent., and only 5 (leaving out fragments) as early as the 6th. The selection put before the reader professes to give him only the *earliest* authorities—the comparative weight of which is, nevertheless, immeasurably greater than their numerical proportion. In some cases the balance of testimony of the later MSS., versions, and ecclesiastical writers has also been noted. When ‘cursives’ are mentioned, the reader will understand MSS. written in the running hand which superseded the ‘uncial’ or capital hand ; one ‘cursive’ is *said* by Scholz to be dated 835—no other is known to be earlier than 978.

**The chief Critical Editions** \* are those of Tischendorf, Tregelles, Alford, and (just published) Westcott-and-Hort.

The formula ‘Editors read’ in the notes means that a certain reading is adopted by all the above-named editors. I have also given (where known) the opinions of Dr. Scrivener and Mr. Hammond.

It must be added that only such various readings have been noticed as seemed to me important enough or interesting enough to call for such notice even in a commentary on the English text.

\* I do not in the least underrate the great merits of Lachmann, the founder of the modern school of textual criticism. But the Sinaitic MS. and the Curetonian Syriac version were not discovered when his editions were printed ; nor, apart from this, is the range of his authorities wide enough.

There is a common disposition to depreciate Alford. I do not think that sufficient justice is always done to his anxiety to satisfy himself first, and his readers afterwards, of the relative merits of the readings he adopts and rejects.

JEWISH WRITINGS QUOTED.

Josephus's works. End of 1st cent. (Greek).

The <i>Mishnah</i> . About 200 A.D. (Hebrew)	} <i>Talmud</i> .
The <i>Gemara</i> of Jerusalem. End of 4th cent. (Aramaic)	
The <i>Gemara</i> of Babylon. 5th cent. (Aramaic)	

The *Mishnah* is a collection of Rabbinical precepts and decisions arranged in the main about 200 A.D., but for a very long time handed down, it is believed, by word of mouth only. The word means either 'taught,' i.e. the traditional law, or 'second,' i.e. added to the written law of the Pentateuch.

The *Gemaras* are Rabbinical commentaries on the *Mishnah*; the word means 'supplement,' or 'study.' Each covers about three-quarters of the *Mishnah* only; nearly one half of its treatises are commented on by both together, of the rest some are dealt with in one *Gemara* only, some in the other only. The Babylonian *Gemara*, though covering not quite so much of the *Mishnah* as the Jerusalem *Gemara*, is more than four times as large, and is looked on as having higher authority.

The *Mishnah* and *Gemaras* together make up the *Talmud* (a word meaning 'study'), the 'fundamental code of Jewish civil and canonical law.'

The *Talmud* is in great part very much older even than the time when its earliest section, the *Mishnah*, was arranged, much of its tradition being attached to the names of Rabbis who lived in or before the lifetime of Jesus. The *Talmud* is in fact 'the tradition of the elders' as received by the 'scribes' ('lawyers,' 'doctors of the law') and 'Pharisees' of the Gospels, enlarged, and handed down by them to their successors and by those successors in turn. It is therefor of the highest value in throwing light on the Gospel-story.

The *Midrashim* are early Jewish commentaries on Scripture; the date of every *Midrash* quoted accompanies the quotation.



## INTRODUCTION.

OF Matthew the Apostle, whom ecclesiastical tradition names as the writer of this Gospel, nothing is known but that before his call he was a customhouse-officer on the shore of Lake Gennesaret. He has been held to be the same as Levi the son of Alphaeus—but see note on ix. 9. It has been guessed that he was the twin brother of Thomas—see note on x. 3. There is some ground for thinking that he was alive at least as late as 80 A.D.—see below. Lastly, the earliest tradition makes him to have died a natural death—see note on ix. 9.

The date of this Gospel is unknown and its original language is a matter of dispute. All ancient writers believed it to have been first written in Aramaic and translated by some person unnamed; and to their tradition some of our later English critics still adhere. But the great majority of German, and many English, critics follow Erasmus in holding that the Greek text is itself original. The internal evidence cannot be discussed without breaking through the bounds laid upon this commentary, but it will not be unfitting to give the external evidence.

The first writer who mentions the name of Matthew in connexion with a Gospel is Papias, whose work can hardly be dated later than 140 A.D. and may have been written much earlier. It is now lost, but Eusebius has preserved several fragments, of which the following is one:—‘Matthew composed the oracles in the Hebrew [*i.e.* Aramaic] speech, and each interpreted [*or* translated] them as he was able’ (Eusebius, *Hist. Eccl.* iii. 39). The witness of Papias is of special weight because he seems not only to have been a younger contemporary of Matthew but to have known and questioned some

of Matthew's disciples. For in other words quoted by Eusebius he says 'If maybe there came any one who had been in the following of the elders I asked the elders' words—what Andrew or what Peter had said; or what Philip, or what Thomas, or James; or what John or Matthew or any other one of the Lord's disciples; and the things that Aristion and the Elder John, the disciples of the Lord, say (Eusebius, *ib.*)'

Eusebius (*Hist. Eccl.* v. 10) also preserves a tradition that the missionary Pantaenus near the end of the 2nd cent. found among the Indians the Aramaic Gospel according to Matthew, which had been given to them by Bartholomew. But Origen (earlier half of 3rd cent.) is the first writer after Papias who is known to have said that Matthew wrote in Hebrew (i.e. Aramaic): his words are quoted by Eusebius (*Hist. Eccl.* vi. 25).

But there was at least as early as 180 A.D., and probably much earlier, a Gospel commonly known as 'the Gospel according to the Hebrews,' written in Aramaic, attributed to Matthew, and bearing in great part a strong likeness to our Greek Gospel. As the few fragments left of it prove, the two were not one in substance, nor (as I think I have shown in another work\*) can the Aramaic 'Gospel according to the Hebrews' have been the original of our Greek Gospel according to Matthew—though there are weighty reasons for looking on it as a product of the same hand. Nevertheless Irenaeus, who wrote only 50 to 70 years after Papias, calls this Aramaic Gospel 'the Gospel according to Matthew,' without any qualification, and at a later period such men as Epiphanius, Jerome, and Theodoret, regard it as the original of our Greek Gospel. And the question arises whether it was not this Aramaic 'Gospel according to the Hebrews' which Papias had in his mind when he spoke of a Gospel written by Matthew in Aramaic—a question which can only be settled, if settled at all, by the finding of the lost writings of Papias.

Origen (quoted by Eusebius, *Hist. Eccl.* vi. 25) says that this Gospel was written 'for those who believed from Judaism.' It certainly seems to have been meant in the main for Jews.

\* 'The Gospel according to the Hebrews—its fragments translated and annotated, with a critical analysis of the external and internal evidence relating to it,' 1879.

Messiah and his kingdom are its repeated themes ; the descent of Jesus is traced from Abraham and David ; the title ‘son of David’ is found more often than in all the other three Gospels ; references to and citations from the Old Testament are much more plentiful than in any of the others ; the Gospel is constantly insisting that Jewish prophecy has been fulfilled in details of the life of Jesus ; and it gives few explanations of Jewish customs and names.

The general tone of the Gospel is Jewish. Among its characteristics may be specially noted the prominence it gives to Divine direction and interposition : it alone tells of the visit of the Magi, Peter’s walking on the sea, the rising of the bodies of holy men at the crucifixion, and the earthquake at the sepulchre, and it gives no fewer than five inspired dreams.

The style is Jewish : there is frequent parallelism of words and clauses, and ‘heavenly Father,’ ‘Father in the heavens,’ ‘kingdom of the heavens,’ ‘kingdom of God,’ ‘end of the age,’ are often found—but it must be remembered that these would be natural features of the language of Jesus himself. The phrase ‘kingdom of the heavens’ is, however, found nowhere else in the N. T., though 33 times in this Gospel. Among peculiarities which we can safely put down to the Gospel may be named the constant use of ‘then,’ the fondness for ‘behold,’ and the personal reference to passages of prophecy as ‘that which was spoken.’

#### NOTES ON THE TITLE.

*Gospel*] In the Greek *Evangelion*, ‘good tidings.’ The older form of the English word was *godspell*, and this is commonly taken as=*gódspell*, from *gód* ‘good’ and *spell* ‘tidings.’ As early as the reign of John we are told by Ormin that ‘goddspell on Emnglissh nemmedd iss god word and god tiþende’—‘*goddspell* in English named is “good word” and “good tiding.”’ And, since in the earliest English translations of the Gospels (about 950 A.D.) the word is used throughout as a rendering of *evangelium*, this derivation seems beyond the breath of doubt.

Yet in what is now the standard dictionary of English etymology the Rev. W. W. Skeat gives *god* ‘God’ as the former part of the word, which he interprets as ‘God-story,’

that is, history of Jesus. His grounds are (1) 'that when the A.S. word was introduced into Iceland it took the form *guðspjall* = God-story, and not *gód-spjall* = good story; ' (2) that 'the O.[ld] H.[igh] G.[erman] word was likewise *gotspel* (= God-story), and not *guot spæl*;' (3) that 'in compound substantives the former element is much more often a sb. [substantive] than an adjective.' But (1) it is as likely as not that *gólspell* became *godspell* before the word reached Iceland; (2) our Winfrid (Boniface) was the great apostle of Germany, and no Old High German writing earlier than his date is known—why may not the German word be, like the Icelandic, an importation of the English word in its corrupted form? (3) it was natural to render the single Greek word by a single English word of like composition.

The word *Evangelion*, 'Gospel,' seems for a long time to have been used only of the general history of Jesus and not of any separate works treating of that history. The first clear case of the latter use is in Justin (about 140–50 A.D.), who speaking of 'the memoirs of the Apostles' adds 'which are called Gospels' (*Apol.* i. 66); but 'memoirs' was his own term, as 'oracles' seems to have been that of his contemporary Papias, so that 'Gospels' was probably a new-fashioned title at that date.

*according to Matthew*] 'The Gospel according to Matthew' (not 'Matthew's Gospel') means 'the good tidings, as told by Matthew.' All the older authorities omit the article, but this is either because the word had taken the status of a proper name and did not need it, or from a habit of shortening headings: SV have only 'According to Matthew,' a still further shortening.

On the spelling of Matthew's name see note on ix. 9.



THE  
GOSPEL ACCORDING TO MATTHEW.

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CHAPTER I.

THE book of the generation of Jesus Christ, the son of David, the son of Abraham.

1-17  
L. iii. 23-38.

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;

Gen. xxi. 3,  
xxv. 26, &  
xxix. 35.

I. 1. *The book of the generation*] Render 'Roll of descent'—the heading of the pedigree which now follows.

*Jesus*] *Iēsous*, the Greek form of *Jeshua* (sounded *Yeshua*), a shortening of *Jehoshua*, 'help [salvation] of Jehovah,' or 'Jehovah the helper [saviour]' or 'Jehovah [is my] help [salvation]'—sometimes further shortened to *Jeshu* (Keim, *Jesus of Nazara*, Eng. trans. ii. 97, from whom most of the following is taken).

*Joshua* is only another shortening of the name, and Joshua the son of Nun is called *Jeshua* in Neh. viii. 17, and *Jesus* in Acts vii. 45, Heb. iv. 8, while in the Septuagint he is always *Jesus*.

The name of which these are different forms is found before the Captivity in 1 Sam. vi. 14, 1 Chron. xxiv. 11 (name of one of the 24 courses of priests), and in Luke iii. 29 (according to the right reading) as the name of one of Jesus's own forefathers: Josephus also speaks of a son of Saul so named.

After the Captivity and before our era it is borne by the high priest mentioned in Ezra ii. 2 and elsewhere, by the writer of Ecclesiasticus (Ecclus. i. 27), and, according to the prologue of that book, by his grandfather: Josephus speaks of two others of the name in this period.

After our era we find it borne in the N. T. by Jesus Justus (Col. iv. 11), and Elymas is called 'the son of Jesus [or Jesu]', *Bar-Jesus* [or -u] (Acts xiii. 6), while I have shown on xxvii. 16

what strong ground there is for thinking that Bar-Abbas was named Jesus. Josephus speaks of at least 8 others between our era and the fall of Jerusalem.

The Jews of Palestine sometimes changed their names (as the Jews of England so often do) into a Gentile shape and sound, and Josephus tells us that Jesus who was high priest under Antiochus Epiphanes changed his name to *Jasōn*. We hear from him of another Jewish Jason, and in Acts xvii. 5, Rom. xvi. 21, we meet with a kinsman of Paul so called.

The name was maybe a little less in use than Simon, Joseph, or Eleazar, but Farrar seems to speak hardly too strongly in saying that 'at this time it was a name extraordinarily common among the Jews.'

*Christ*] *Christos*, 'anointed,' a Greek word meaning the same as the Hebrew *Mashiah*, Aramaic *Meshicha*, Messiah.

The term *mashiah* is given in the O. T. to priests and kings, these being consecrated by anointment. For priests see for instance Num. iii. 3: 'the priests which were anointed, whom he consecrated to minister in the priest's office.' Even the vessels of the tabernacle were anointed—see Ex. xxx. 26 &c. Among kings we find Saul, David, Solomon, Joash, and Jehu thus hallowed: each of these needed some such rite to strengthen his title to the crown, but it may have been performed in other cases and mention of it may have been left out as needless. In Isai. xlv. 1 the LORD speaks 'to his anointed, to Cyrus,' but whether the term is there symbolical, or whether anointing was also a Persian (as it was an Egyptian) rite, or whether Cyrus let some Jewish prophet anoint him, is doubtful. In 1 Kings xix. 16 Elijah also anoints the prophet Elisha as his successor, the same verb being used.

In the prophecy of Dan. ix. 25 'an anointed one, a prince,' is spoken of, where the A. V. renders 'the Messiah, the Prince.' Probably almost every one who is read in the literature of this famous passage will allow that no interpretation of it is free from serious difficulty (the reader may see *the Speaker's Commentary* and Prof. Drummond's *Jewish Messiah*), and nowhere else in the O. T. is a Messiah foretold under the name *mashiah*.

But in the books of Isaiah, Zechariah, Micah, Jeremiah, and Ezekiel, the coming of an heaven-sent king is very clearly foretold, and when such a king was at length generally looked for by the Jews he was known as the *Mashiah*, or in the Greek writings of Jews as *Christos*, which word had already been used in the Septuagint as the rendering of *mashiah*. In the N. T. *Mashiah* (in the Græcized form *Messias* or, as some authorities read, *Mesius*) is found only in John i. 41, iv. 25.

The beliefs of the Jews about the Messiah will be found in Prof.

3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;

Gen. xxxviii. 27; Ruth iv. 18-19.

Drummond's *Jewish Messiah*: such of them as throw light on passages in this Gospel will be given in notes to those passages.

*the son of David*] In allusion to the prophecies of Isaiah (xi. 1), Micah (v. 2), Jeremiah (xxiii. 5), and Ezekiel (xxxiv. 23, 24).

In the 'Psalms of Solomon,' a Jewish work written soon after 48 B.C., Messiah is once (xvii. 23) called 'son of David.' In the Talmud he is several times so called. In xxii. 42 of this Gospel, the Pharisees when asked 'whose son is he?' answer 'David's.'

*the son of Abraham*] In seeming allusion to the prophecies of Gen. xii. 3 and xxii. 18 that all the earth should be blessed in Abraham and his seed, with the universalism of which some of the distinctly Messianic prophecies fully agree: see specially Isai. xi. 9, 10, xix. 18-25; Mic. iv. 1-4; Zech. ii. 11, viii. 22-23: see also the probably pre-Christian book of Tobit, xiv. 6-7.

3. *Thamar*] The names of four women—Tamar, Rahab, Ruth, and the wife of Uriah—are found in this pedigree. Lord Arthur Herve, in Smith's *Bib. Dict.* ii. 992, says that 'they were all apparently foreigners, and named for that reason,' referring to another passage in that work, where, in reference to the fact that Bathsheba is called Bathshua in 1 Chron. iii. 5, we are told 'it is perhaps worth notice that Shua was a Canaanite name (comp. 1 Chron. ii. 3, and Gen. xxxviii. 2, 12—where "Bath-shua" is really the name of Judah's wife), while Bathsheba's original husband was a Hittite.'

But, as regards Bathsheba and Bath-shua, it is to be observed that the latter is not the name of Judah's wife, but simply her description 'daughter of Shuah'—her father's name being Shuah (Gen. xxxviii. 2): whereas Bathsheba was the real name of Uriah's wife, whose father was Eliam or Ammiel. Moreover Bathsheba's father was certainly an Israelite, being the son of David's counselor Ahithophel (2 Sam. xxiii. 34). And even her husband would seem to have been of a naturalized family, since his name means 'flame of Jah (Jahveh, Jehovah).'

As to Tamar and Ruth, the following explanation, which may or may not have been given before, strikes me and must, I think, be accepted. The evangelist believed that Ruth iv. 11, 12 were prophetic of the birth of Jesus. Those verses run thus: 'And all the people that were in the gate, and the elders, said, "We are witnesses. The LORD make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephrath, and be famous in Beth-lehem. And let thy house be like the house of Pharez, whom Tamar bare unto

Ruth iv. 19-20.

4 And Aram begat Aminadab ; and Aminadab begat Naasson ; and Naasson begat Salmon ;

Ruth iv. 21-2.

5 And Salmon begat Booz of Rachab ; and Booz begat Obed of Ruth ; and Obed begat Jesse ;

*Judah, of the seed which the Lord shall give thee of this young woman.*” And note the reference to Rachel also in our next chapter (ii. 18).

As to Rahab, she may be named on account of her connexion with that earlier Jesus (see note on v. 1), Joshua, whom the evangelist may have looked on as a type of the later one. Rahab and Joshua are named together in Josh. vi. 25, which in the Septuagint (so constantly quoted in Matthew) reads ‘And *Jesus* saved Rahab the harlot alive and all her father’s house.’

As to Bathsheba, I cannot account for her being called the wife of Uriah rather than by her own name. But her introduction may be accounted for as follows. Ruth iv. ends with the pedigree of David from Pharez (18-22) : we have seen above that in v. 12 the name of Tamar, mother of the first of the line, is given, and the evangelist may bring in Bathsheba because she was mother to the head of a second line continuing the first. Again he would look on Ruth iv. 11, 12, ‘do thou worthily in Ephratah, and be famous in Beth-lehem,’ as twice fulfilled—in David as well as in Jesus, and, as he mentions Ruth in whom the first fulfilment began, so he may mention Bathsheba because in her began the second.

4. *Naasson begat Salmon*] According to the chronology of Judges as commonly reckoned, several generations must have been left out between Nahshon and David, though the lists in Ruth iv., 1 Chron. ii., and Luke iii. are alike wanting. But Lord Arthur Hervey in his introduction to Judges in *the Speaker’s Commentary* refers to some other pedigrees which cover part or all of this period, and which closely tally with David’s in the number of generations. He therefore argues that no generations have been left out, but that we must rather mend our ideas of the chronology of Judges, treating parts of the history of that book as relating to different parts of the country and therefore as simultaneous and not successive, while such numbers as 20, 40, 80 years may be looked on as no more than rough traditional recollections.

5. *Rachab*] Supposing Rahab of Jericho to be meant—the only woman of the name known from the O. T.—this is the one passage in Jewish literature in which she is spoken of as a foremother of David. And that the evangelist should refer without explanation to any other woman of the name is of course most unlikely.

6 And Jesse begat David the king; and David the king begat Solomon of her *that had been the wife* of Urias;

Ruth iv. 22 ;  
2 Sam. xii.  
24.

6. *begat Solomon*] The two pedigrees given in Matthew and Luke agree only in two names, Salathiel and Zorobabel, between (and excluding) those of David and Joseph.

In Matthew, Joseph is son of Jacob, who is descended from Abiud, who is son of Zerubbabel, who is son of Salathiel, who is son of Jechonias, who is descended from Solomon. In Luke, Joseph is [son] of Heli, who is descended from Rhesa, who is [son] of Zerubbabel, who is [son] of Salathiel, who is [son] of Neri, who is descended from Solomon's brother Nathan.

Whether or not (as will be discussed in a note on v. 16) the pedigree in Luke is, as some hold, really the pedigree of Mary, the Salathiel and Zorobabel (father and son) of Luke must in all human likelihood be the Salathiel and Zorobabel (also father and son) of Matthew. The names were very uncommon, and Luke's pair seem to have lived at about the same time as Matthew's pair. In Luke there are twenty generations between them and David, in Matthew (reckoning the four which he knowingly leaves out) there are eighteen in a different line of descent; moreover, the Zorobabel of each must have been born in the Babylonish Captivity, since the name means 'sown in Babylon.'

This being so, one of the pedigrees is either incorrect, or in part, at least, built up on a different scheme of relationship. In favour of the latter alternative is the possibility that one of the two pedigrees may include, and the other exclude, as sons, levirate\* sons, that is, the firstborn sons of the kind of marriage commanded in Deut. xxv. 5, 6: 'If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall . . . take her to him to wife . . . and . . . the firstborn which she beareth shall succeed in the name of his [the second husband's] brother which is dead.' Compare the following extract (quoted by McClellan) from Josephus's pedigree of himself: 'My ancestor was Simon Psellus, to whom are born nine children, one of whom is Matthias *the [son] of Ephlias*; to him is born Matthias Curtus; to him, Josephus; to Josephus, Matthias; and to this Matthias, myself (Josephus), and my own brother Matthias' (*Life*, §§ 1, 2). In this extract the bracketed word 'son' is clearly the word to supply, though the Greek phrase may indicate any close connexion: hence, it will be seen that Simon and Ephlias must have been brothers, that Ephlias died childless, that Simon married his

\* From the very rare Latin word *levir*, 'an husband's brother,' softened from *devir* = Old Greek *davēr*, and Sanskrit *devar*.

7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

11 And || Josias begat Jechonias and his brethren, about the time they were carried away to Babylon;

widow, and that their firstborn son was reckoned in law as the son of Ephlias, but that, nevertheless, Josephus reckons not Ephlias but Simon as his own forefather.

It must be said that in Luke the word 'son' is not once used in the pedigree of Joseph, the kind of connexion between each link in that pedigree being left doubtful to the reader, though the Greek phrase does indicate sonship far more often than it does any other connexion. But which of the two pedigrees is the likelier to proceed in the direct and which in the indirect line will be discussed in the note on *v.* 16.

It is usual to say that one of the pedigrees may also have treated adopted sons and sons-in-law as true sons. But M'Clellan seems undoubtedly right in saying that levirate sonship 'was the only legal sonship,' as opposed to natural sonship, 'recognized by Jewish law.'

8. *Joram begat Ozias*] Between Jehoram and Uzziah three generations are left out, but with a set object—see note on *v.* 17.

11. *Josias begat Jechonias*] Jechonias is a Graecized form of Jehoiachin. A generation is here again left out.

*and his brethren*] It is commonly said that we do not find any brethren of Jehoiachin in the Old Testament, and the genealogist is defended by the assumption that he uses the term to include the uncles of Jechonias, M'Clellan adding that, as Jechonias is treated as a son of Josiah instead of a grandson, the real sons of Josiah are compendiously exhibited as his brethren.

But (as M'Clellan says) lack of mention of brethren in the Old Testament would not show that Jechonias had none. And in 1 Chron. iii. 16 (overlooked by him) we have the plainest evidence that Jechonias had at least one brother, Zedekiah, who cannot be Josiah's son Zedekiah, since the latter is named separately in the verse before.

*about—Babylon*] Literally, 'at the removal to Babylon.' The removals to Babylon began in the reign of Jechonias, who was himself one of the captives (2 Kings xxiv. 15, 16).

7-12  
1 Chr. iii.  
10-19.

Some read,  
Josias begat  
Jakim, and  
Jakim begat  
Jechonias.

12 And after they were brought to Babylon, Jechonias begat Salathiel ; and Salathiel begat Zorobabel ;

Ezra iii. 2.

12. *Jechonias begat Salathiel*] According to Luke iii. 27 Salathiel was 'the [son] of Neri,' and in Jer. xxiii. 30 we find it said of Jechonias, 'Write ye this man childless, a man that shall not prosper in his days; for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.' It is therefor commonly argued that Jechonias died without children, and that Shealtiel (Salathiel) must have been the true son of Neri, called in Matthew the son of Jechonias because as head of the collateral branch of the royal family he inherited his claims. M<sup>c</sup>Clellan has, however, shown strong ground for our believing that Salathiel was the true son of Jechonias.

In the first place the word rendered 'childless' in Jer. xxiii. 30, though seemingly used elsewhere in the Old Testament in that meaning, does literally mean only 'naked,' so that it may= 'desolate:' the Septuagint indeed renders it 'excommunicate.' Secondly, since v. 28 says 'wherefore are they cast out, he and his seed, and are cast into a land which they know not,' it is plain that he had children when taken to Babylon (as Josephus, *Ant.* x. 2 § 2, also says), and Jeremiah may refer only to the death of those children, while others may have been born to him in captivity, or, as Dr. Hermann Adler suggests to me, he may have died childless, but with grandchildren.

For in 1 Chron. we read as follows (iii. 17, 18): 'And the sons of Jeconiah; Assir, Salathiel his son, Malchiram also, and Pedaiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah.'

Here there is first some doubt as to whether Assir 'captive' is a proper name or an epithet of Jeconiah—'Jeconiah in captivity:' taking it the latter way, Salathiel is certainly named as the son of Jeconiah. But, if with most critics (who declare that construction to be grammatically wrong) we take Assir to be a son of Jeconiah, it is more natural to hold Salathiel as the son of Assir, and to believe that the pedigree in Matthew once again leaves out a generation.

M<sup>c</sup>Clellan strengthens his claim that the men named in 1 Chron. were the true sons of Jeconiah by an appeal to some of their names—Assir 'captive,' because his father was imprisoned by the king of Babylon; Malchiram 'king of height,' and Pedaiah 'set free by Jehovah,' because (2 Kings xxv. 27) 'in the seven-and-thirtieth year of Jehoiachin king of Judah . . . Evil Merodach . . . did lift up the head of Jehoiachin king of Judah out of prison . . . and set his

throne above the thrones of the kings that were with him in Babylon.'

But, if Salathiel was the true son of Assir, the true son of king Jehoiachin, why is he called in Luke 'the [son] of Neri'? 'No genealogy,' as Lord Arthur Hervey says, 'would assign to the true son and heir of a king an inferior parentage.' No reasonable answer has yet been made to this difficulty: though see note on v. 16. And Malchiram and Pedaiah might after all have received their significant names as being the heirs of the captive king no less than if they had been his sons. All we can say with certainty is that, as the only Old Testament pedigree of Salathiel makes him either grandson or son of Jechonias, no mistake can be charged against the Gospel before us, and that the only question is in what meaning the word 'son' is used in 1 Chron. and the word 'begat' here.

*and Salathiel begat Zerubbabel*] Here the same difficulty arises again. In Luke also Zerubbabel is called 'the [son] of Salathiel,' and so the books of Ezra (iii. 2, &c.), Nehemiah (xii. 1), and Haggai (i. 1, &c.). But in 1 Chron. iii. 19 (next after the passage quoted in the last note) we read 'And the sons of Pedaiah were Zerubbabel and Shimei,' no other Zerubbabel being named, nor any sons of Salathiel.

There is only one way of getting over this difficulty—to point v. 17, 18 thus: 'And the sons of Jeconiah, Assir, Salathiel his [i.e. Assir's] son, Malchiram also, and Pedaiah,' &c., and to suppose that either Salathiel or Pedaiah died childless, and that the other of the two married his dead brother's widow, whose eldest son would thus be the legal son of her first husband, though the true son of the second.

The objection that 'sons of Jeconiah' implies that he had more sons than Assir (and that Malchiram, Pedaiah, and the rest must therefore be the sons of Jeconiah and not of Assir) is idle; see the following earlier passages in the same book—i. 41, 'The sons of Anah; Dishon,' ii. 7, 'And the sons of Carmi; Achar,' ii. 8, 'And the sons of Ethan; Azariah,' ii. 31, 'And the sons of Ishi; Sheshan. And the children of Sheshan; Ahlai.'

Which then of the two brothers is likely to have been the true father of Zerubbabel? Undoubtedly Pedaiah, since the Chronicler names no sons of Salathiel but two of Pedaiah. For, if Pedaiah had died childless, only the elder of his widow's sons by Salathiel would, under the levirate law, have been called a son of Pedaiah, the second would have been called the son of Salathiel.

M'Clellan, however, whose way of harmonizing the two pedigrees of Joseph demands that all the generations in Matthew should be in the natural order of descent, insists that the Zerubbabel named by



13 And Zorobabel begat Abiud ; and Abiud begat Eliakim ; and Eliakim begat Azor ;

Ezra, Nehemiah, and Haggai cannot have been the son of Pedaiah. Pedaiah, he says, whose name means 'set free by Jehovah,' cannot have been born till Jehoiachin was set free in the thirty-seventh year after he was made king, and so cannot have been the father of that Zerubbabel who only twenty-five years later led back the exiles to Jerusalem.

There is no reason why both Pedaiah and Salathiel should not each have a son named Zerubbabel ; Jehoiachin himself had both a brother and an uncle named Zedekiah. But, if the great Zerubbabel was truly Salathiel's son, and Zerubbabel the son of Pedaiah was only his less important cousin, it is beyond belief that the Chronieler should never name the former, but should name several generations of descendants of the latter ! And M'Clellan's chronological argument falls to the ground when we remember that in the family of the kings of Judah changes of name were by no means uncommon ; as examples take the name of Jechoniah's father Jehoiakim (formerly Eliakim, 2 Kings xxiii. 34) and his uncle Zedekiah (formerly Mattaniah, 2 Kings xxiv. 17) and Shallum (1 Chron. iii. 15, Jer. xxii. 11, otherwise Jehoahaz, 2 Kings xxiii. 30). Pedaiah's name, therefor, though showing when it was given, does not show when Pedaiah was born : he may have been born thirty-six years earlier if he was the son of Jechoniah, and about eighteen years earlier if he was the son of Assir, and in either case his son Zerubbabel might be a full-grown man when he led his countrymen back to Jerusalem.

13. *And Zorobabel begat Abiud*] Here the pedigrees in Matthew and Luke break apart once more, while neither agrees with 1 Chron. In Matthew moreover we have only eleven generations between Zerubbabel and Joseph (including both), whereas in Luke we have twenty. Since Zerubbabel brought back the Jews about 533 B.C., eleven would be a number most improbably small, especially considering how very young the Jews married, whereas twenty would be quite likely. But the omission of generations is, as we have seen, not unusual in the pedigree before us, and at v. 17 we shall find good reason for it.

In Luke the line runs—'Zorobabel, Rhesa, Joanan, Juda,' &c., and Lord A. Herve would harmonize with Matthew as follows :—

'Rhesa is in fact not a name at all, but it is the Chaldee title of the princes of the captivity, who at the end of the second, and through the third century after Christ, rose to great eminence in the East, assumed the state of sovereigns, and were considered to be of the house of David. These princes then were exactly what Zerubbabel was in his day. It is very probable, therefore, that this title . . .

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

should have been placed against the name of Zerubbabel by some early Christian Jew, and thence crept into the text' (Smith's *Bible Dictionary*, i. 667).

He then makes Joanan (Jeho-hanan) = Hanan-iah, one of the sons of Zerubbabel in 1 Chron. iii. 19, and Juda (there is good ground for reading Joda) = Hodaiah, a descendant of Zerubbabel in 1 Chron. iii. 24, and Ab-iud in the verse before us.

And, by supposing the generation of Joanan to be knowingly left out in Matthew, he at last gets an agreement between the two pedigrees.

Now Jehohanan might well be Hananiah, for Jeho- and -iah mean the same, and other like transpositions are known. And Juda might be short for Ab-iud (Ab being dropped in some known examples), while the Judah of Ezra iii. 9 is called Hodaviah in Ezra ii. 40, and Hodevah in Neh. vii. 43.

But it is beyond belief that a note of an early Christian Jew, anywhere near the end of the second century, should gain such sudden and general entrance into MSS. that it should find its way into every MS. and version now known. Lord A. Hervey's former conjecture can alone be allowed—that the title Rhesa might have been already put against Zerubbabel's name in the pedigree from which Luke was copying. And even then we have to overlook the fact that proper names of the same meaning as Rhesa are found elsewhere in Luke's pedigree; for we find two of the name Melchi, 'king', one after and one before the Captivity.

But to make the two pedigrees tally with 1 Chron. he uses methods the most violent and illegitimate. What those are I shall state in the note on v. 16. *If* Rhesa is not a name, *if* Hananiah's name was used in another form, and *if* Hodaiah's name was used in two other forms, the three pedigrees must be harmonized thus:—

1 Chron		Luke		Matt.
Zerubbabel		Zorobabel		Zorobabel
↓		↓		↓
Hananiah	—i.e.—	Joanan		(left out)
↓		↓		↓
Shechaniah		(left out)		(left out)
↓		↓		↓
Shemaiah		(left out)		(left out)
↓		↓		↓
Neariah		(left out)		(left out)
↓		↓		↓
Hodaiah	—i.e.—	Juda	—i.e.—	Ab-iud

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

16. *Jacob begat Joseph*] There are three current explanations of the difference between the pedigrees of Joseph. I shall here state them, with the *main* objections to each :—

(1) That of Lord A. Hervey, writer of a work on the subject and of the article in Smith's *Bible Dictionary*. This is far the most generally accepted by English scholars.

*Both pedigrees are Joseph's, that in Matthew showing Jesus as the heir to David's throne, that in Luke showing his natural descent from David.*

The line of Jewish kings breaking down in the childless Jechoiah, he is followed in Matthew by his heir Salathiel, the representative of the elder branch of Nathan.

Salathiel, also childless, is followed in both pedigrees by his nephew (perhaps his levirate son as well) Zerubbabel.

[*Objection.*—If Luke goes by natural descent, why does he not give Zerubbabel's natural father Pedaiah ?]

Below Zerubbabel (Matthew leaving out the next generation, and Luke's Rhesa being a title, not a name) the pedigrees agree in Ab-iud (M.), or Juda (L.), whose name is really the same as that of Zerubbabel's grandson Hodaiah.

[*Objection 1.*—In the only place where Hodaiah is named in the Bible he is not Zerubbabel's grandson, but his great-great-great-great-grandson. It is only by the following process that he is tortured into a grandson. First, a sentence in 1 Chron. iii. 22 is cut out—an act defended by a purely imaginary chronological discrepancy (see Canon Rawlinson in the *Speaker's Commentary* on Chronicles); then Shimei and Shemaiah are supposed to be one man. This turns Hodaiah into a great-great-nephew of Zerubbabel. He is further metamorphosed into a grandson by his father's marriage with Shelomith, Zerubbabel's daughter, there not being an atom of evidence for any such marriage, and the lady being seemingly a generation older than her supposed husband.

*Objection 2.*—If Luke goes by natural descent, why does he give as Hodaiah's (Juda's) father, not his real father, nor either of his grandfathers, but one of his mother's seven brothers? for Lord A. Hervey has been driven to account for Luke's Joanan by identifying him with Shelomith's brother Hananiah.]

Ab-iud, or Juda, has two sons; the elder branch fails in Eleazar, who is followed by Matthan—Luke's Matthat—the representative of the younger branch.

Matthan, or Matthat, has two sons, Jacob (M.) and Heli (L.).



## (2) M'Clellan's

*Both pedigrees are Joseph's, that in Matthew showing Jesus's natural descent from David, that in Luke showing his legal descent from David.*

Salathiel is the true son of Jechoniah (M.), but also the legal son of Neri (L.). Zerubbabel is the true son of Salathiel (M. L.), being a different person from the Zerubbabel of 1 Chron. iii. He has two sons, Abiud (M.) and Rhesa (L.). Abiud's descendant Jacob (M.) and Rhesa's descendant Heli (L.) had different fathers, but the same mother. Heli (L.) dies without sons, and his half-brother Jacob (M.) marries his widow and begets Joseph, who is naturally the son of Jacob (M.), but by the levirate law the son of Heli (L.). Matthan and Matthat may or may not be the same man; if they are, his double parentage is also to be explained by two brothers on the mother's side marrying the same woman.

[*Objection 1.* The levirate law touches only brothers on the father's side. Jewish authority from the Babylonian Talmud downwards is explicit and unanimous on this head, and M'Clellan does not claim to be able to show either authority or example. It may be remarked that, as he rejects the notion of any kind of sons being included who were not true sons or levirate ones, he can only explain the double parentage of Salathiel (which he has not tried to explain) by the same process.

*Objection 2.* His theory of a second Zerubbabel has been already refuted (p. 13).

*Objection 3.* 'No genealogy would assign to the true son and heir of a king an inferior parentage.' If Luke had known Salathiel to be the son of Jechoniah and lineal descendant of the kings of Judah, he would never have called him the son of a private person of another branch.]

(3) Dr. Holmes's in 'Kitto's' *Cyclopædia*

*The pedigree in Matthew is Joseph's, that in Luke is Mary's.*

Mary being an heiress, her husband would pass into her father's family, and her son be reckoned to that family. And that Mary was an heiress is likely from the fact that no brother of hers is ever spoken of, though a sister is (John xix. 25), and also from the fact that 'contrary to the custom of women' she came up to Bethlehem to be registered (Luke ii. 5).

[*Objection 1.* No instance is given of any Jewish genealogy in or out of the O. T. in which the descent of an heiress's husband is traced from his wife's father. The nearest approach to anything of the kind of which I know is in Num. xxxii. 41, Deut. iii. 14, where Jair the son of Manasseh's daughter, but great great-grandson of Judah in male descent, is called 'the son of Jair'; but

17 So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations.

this is not in a pedigree, and the vagueness with which the word 'son' is used in the O. T. 'to signify almost any kind of descent or succession' (Smith's *Bib. Dict.* iii. 1355) is well known.

*Objection 2.* Women's names are found in descending pedigrees (as Matthew's) often enough, and, though Luke's is ascending, he might at least have named Mary's parentage (say in i. 27) as a clew. To suppose that without giving any clew whatever he has simply put out a pedigree of Mary with Joseph's name instead of hers is either to suppose (which Dr. Holmes does not do) that he copied some written pedigree of which he did not know the construction, or else to credit him with the smallest possible amount of common sense. In either case, some single parallel ought at least to be shown.]

To sum up, it is hard to say which theory, as put forth by its chief advocate, is the worst, but with the amendment above suggested Lord A. Hervey's seems to claim some respect. Knowing as we do the difficulties to be met with in older Jewish pedigrees, and almost entirely ignorant as we are of the principles and phraseology of such pedigrees in the 1st cent. A.D., it would anyhow be unscientific to assume that these two are hopelessly irreconcilable.

[Has it been suggested that Luke's line may be, strictly speaking, not a pedigree at all but a copy from that part of a Bethlehem land-register which showed the successive owners of the property belonging to Joseph? Land being inalienable from a family, and all leases lapsing every fifty years, such a copy would still show a rough family-descent. In this light Salathiel might be either the son of Jeconiah or of Neri, but one might go further and suggest that Salathiel and Zerubbabel are named *in Luke*, not because they were family-heirs to Neri, or in any way connected with him or with Rhesa, Joanan &c., but because in the 70 years of captivity no settlement of land-titles may have been made and all land-rights may have been looked on as held in trust during that period by the head of the tribe, 'the prince of the house of Judah,' which Salathiel and Zerubbabel were in turn. But I am far from advocating such an explanation.]

17. *all the generations*] All those here named. The pedigree is divided into three equal parts (for convenience of memory, it may be) and the end of the writer in leaving out generations becomes plain. It will be seen that each part has 7 + 7 (the sacred number), and Canon Rawlinson on 1 Chron. vi. 11 and 20 remarks that the pedigree of Jehozadak seems to be shortened in order to give a multiple of 7, and

18 ¶ Now the birth of Jesus Christ was on this wise: L. i. 26 &c.  
When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

that in the list of Gershom's descendants 'as in many genealogies' an omission is made to bring the names down to that number.

The 14 generations in each part seem to be reckoned thus. In the first part, from Abraham to David, including both. In the second part, from Solomon to Jechonias, including both. In the third part, from Jechonias to Jesus, including both.

*unto Christ*] Render 'unto the Christ.'

18. *of Jesus Christ*] Tregelles, Westcott-and-Hort, and Hammond (doubtingly), read 'of the Christ,' against Tischendorf (now), Alford, and Scrivener.

For the reading in the text are SC and every known MS. but a single late one and V, which reads 'of the Christ, Jesus': A is however wanting and so is D, while D-Latin reads 'of the Christ.' Also the South and North Egyptian and the Peshitta Syriac, against the three Latin and Cureton's Syriac. Also Irenaeus, Origen, Eusebius, Epiphanius, and Didymus, against the translator of Irenaeus and Pseudo-Athanasius; but the translator of Origen reads 'of the Christ, Jesus.'

At first sight the witness for the reading 'of Jesus Christ' is overwhelming; but there are two points which make a decision very hard.

(1) The Greek, *tou de Iēsou Christou*, of the common reading is the only example in the N. T. of *Iēsous Christos* with an article before it. To this the answer is that the two names are taken as one: there is only one case in the N. T. where an article separates them (*Iēsous ho Christos*) and there, Acts ix. 34, it may fairly be argued that the latter part is emphatic—'Jesus who is the Messiah.'

(2) Irenaeus, in a place of which the Greek is lost (iii. 16 § 2), is made by his contemporary translator to say 'Moreover Matthew might have said "Now the birth of Jesus was on this wise"; but the Holy Spirit, foreseeing corrupters, and forwarding against their dishonesty through Matthew saith "Now the birth of the Christ was on this wise."' The answer to this is that (a) his translator is wont to use in quotations the First Latin version, of which this is the reading; (b) 'Jesus Christ' suits Irenaeus's argument as well, and may even be thought to make it stronger; (c) in a passage of which the Greek is left (iii. 11 § 11) Irenaeus's translator has the same reading, but the Greek is 'of Jesus Christ.' Undoubtedly the Greek of Irenaeus may have been tampered with, but all argument from his

19 Then Joseph her husband, being a just *man*, and not willing to make her a publick example, was minded to put her away privily.

Latin must clearly be given up unless a Greek MS. should some day be found which confirms it.

'Of the Christ' is assuredly the more taking, and, if it were clear that Irenaeus so read, I would adopt it: we should then have three 2nd cent. authorities for it, and none against it unless the South Egyptian version be so early. Putting Irenaeus aside we have, it is true, two such authorities: but the First Latin and Cureton's Syriac are so strongly allied as to weaken the force of their joint witness in such a case. On internal grounds a good deal may be said for and against each one of the *three* readings. I can only express my (almost unwilling) conviction that the weight of evidence of both kinds for the common reading is far too great to allow of its being thrust out for either of the others—though maybe both might be bracketed with it.

*When as*] For 'When': so Spenser, *Faerie Queene*, ii. 22,

At last, whenas the dreadful passion  
Was overpast

'Where as' or 'whereas' for 'where' was also common.

*Holy Ghost*] *Ghost* (the *h* in which is a modern blunder) is the older English *gást* 'spirit,' German *geist*: it may perhaps be connected with *gust* ('a stream of air,' from root of *gush*), when its first meaning would be 'breath' like the first meaning of the Greek *pneuma* and Latin *spiritus*.

There was no need for the evangelist to explain to any Jew, whether Christian or not, the broad meaning of the term 'Holy Spirit,' for in the O. T. we have often enough 'spirit of God,' 'spirit of Jahveh' (A. V. 'of the LORD'), and we have also 'his good spirit' in Neh. ix. 20, and 'Holy Spirit' in Ps. l. 11, 'take not thy holy spirit from me' and Isai. lxiii. 10, 11, 'But they rebelled, and vexed his holy spirit . . . where is he that put his holy spirit within him [Moses]?'

19. *her husband*] Not so called because he afterwards married her but because marriage was looked on as dating from the betrothal, which was a formal ceremony. Cf. the next verse and Deut. xxii. 24, in each of which a betrothed virgin is called a 'wife.'

*a just [man]*] That is, seemingly, one who acted according to the Law.

*a publick example*] By bringing her before the local court (see note on x. 17). Deut. xxii. 23-4 doomed her to death, if unable to plead violence.

*put—privily*] By giving or sending to her in the presence of two



20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife : for that which is conceived in her is of the Holy Ghost.

L. i. 31.

21 And she shall bring forth a son, and thou shalt call his name JESUS : for he shall save his people from their sins.

L. i. 38.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

witnesses a written statement that he divorced her. She was practically his wife in the eye of the Law (see first note on this verse), and the great Rabbi Maimonides (quoted by Lightfoot) clearly implies that a betrothed woman might be divorced before marriage.

20. *while—things*] Render ‘when he had planned this.’

*the angel*] Render ‘an angel.’

*in a dream*] We have in this Gospel two other dreams of Joseph (ii. 13, 20), one of the Magi (ii. 12), and one of Pilate’s wife (xxvii. 19). In Acts we have a ‘vision’ of Ananias (ix. 10), one of Peter (x. 10), and two of Paul (ix. 12, xvi. 9) without reckoning the appearance in xxvii. 12. No other of the historical books of the N. T. tells of dreams or visions.

*Mary*] In the Greek *Mariam*—a form of *Miriam*, and always used for it in the Septuagint.

*conceived*] Render ‘begotten.’

21. *for—save*] See note to v. 1 on the meaning of the name Jesus.

22. *Now all this was done*] Render ‘And all this has come to pass.’

These words are part of the angel’s speech. It is far less natural to render *gegonen* as if *egeneto*, nor do the Gospels ever point to the fulfilment of a prophecy by such a prefix as ‘this was done.’ It is true that the very phrase in the text recurs (again wrongly rendered) in xxi. 4 and xxvi. 56, but in either case it is really to be linked to the foregoing words of Jesus himself—for xxvi. 56 this is clearly shown by Mark xiv. 49. As to the present passage, it is plain that, if the writer had wished to put in a comment of his own, he should have done so after v. 25, instead of breaking the sequence between v. 21 and v. 24.

After writing the above I found in an old Greek scholium on Matthew published by Cardinal Mai the following note—‘The angel says “And all this has come to pass that it may be fulfilled which was spoken by Esaias,” but not the evangelist.’ This led me to refer to the *Catena Patrum*, where the words are treated as

Isai. vii. 14.

|| Or, *his name shall be called.*

23 Behold, a virgin shall be with child, and shall bring forth a son, and || they shall call his name Emmanuel, which being interpreted is, God with us.

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife :

L. ii. 21.

25 And knew her not till she had brought forth her first-born son : and he called his name JESUS.

L. ii. 4-6.

## CHAPTER II.

NOW when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

spoken by the angel in an extract attributed to Chrysostom. The Oxford editors have not traced this extract to Chrysostom, but on turning to his 5th Homily on Matthew I find a passage beginning 'And the Angel proceeds to refer Joseph to Isaiah,' from which it seems almost certain that Chrysostom knew no other interpretation.

*fulfilled*] See note on ii. 15.

*which was spoken*] Isai. vii. 14.

*of the Lord by the prophet*] Render more clearly 'by the Lord through the prophet.'

23. *a virgin*] Render 'the virgin.' Whether the Hebrew word in Isaiah should be rendered 'virgin' or 'young woman' needs not be discussed. Matthew's version agrees with the Septuagint, and the Greek word used there and here, though not always confined to virgins, is the one substantive which is used when a writer wants to convey the idea of virginity; and, since in Matthew the narrower meaning is plainly in the writer's mind, it would be wrong to change it.

*which—God with us*] No part of the quotation, but an explanation by the angel to Joseph or the writer to the reader.

25. *her firstborn son*] Editors (Alford doubtfully) read 'a son,' looking on the other reading as a copyist's recollection of Luke ii. 7. So SV, the First Latin, Latin Vulgate, Cureton's Syriac, and South and North Egyptian — against CD, the Second Latin, Peshitta Syriac, Athanasius, Pseudo-Athanasius, and Epiphanius.

II. 1. *when Jesus was born*] Render 'after Jesus was born'—literally, 'Jesus having been born.'

The day, month, and year of the birth are alike unknown. The date of the Christian era was fixed by a grammarian of the 6th cent., Dionysius Exiguus, who identified A.D. 1 with the year 754 from the foundation of Rome. This date, according to the Gospel before us,

must be at least 2 years and 9 months wrong, since it can be proved that Herod did not die later than April 14, B.C. 3, while it is practically certain that he died fully a year earlier.

A combination of the data in Matthew and Luke would lead us to suppose that the birth took place at some time between Aug. 29, B.C. 5 and Mar. 1, B.C. 4, and nearer the latter than the former: an analysis of these data is given below, and from it the reader will get some idea of the difficulty of the question.

As for the day of the birth, apart from the year, the earliest writer on the subject, Clement of Alexandria, gives three rival days, April 21, April 22, May 20. The general usage of the Eastern church in the third quarter of the 4th cent. was, however, to celebrate the birth on Jan. 6, but a change to Dec. 25 began to be brought about soon after; for Chrysostom says in a sermon to the people of Antioch on Dec. 25, A.D. 386, that it was not ten years since they had learnt the day from the church at Rome, where it had been observed from the beginning on traditional authority, and where the truth of the tradition might be established from the public archives. But he does not tell us, and we cannot guess, how the public archives bore on the question, and there is very strong reason indeed to believe that Dec. 25 was chosen as an accommodation of a Roman festival, the Birthday of the Sun (sometimes called the Birthday of the Unconquered One) which was held on that day: several metaphorical allusions to the coincidence are found in early Christian writers, and may be read in the article 'Christmas' in Smith and Cheetham's *Dict. of Christian Antiquities*.

*Analysis of data in Matthew and Luke*:—(1) According to Josephus, Herod at his death had reigned 34 years (*Ant.* xvii. 8 § 1) after killing Antigonos, which he did in June or July, A.D. 37 (xiv. 16 § 4); and 37 years (*Ant.* xvii. 8 § 1) after being declared king by the Romans, which was in A.D. 40 (*Ant.* xiv. 14 § 5). As he is wont to reckon the reigns of Jewish kings from the regnal new year's day, the 1st of Nisan (latter half of March to beginning of April), and to reckon the parts of a year at the beginning and end of a reign as entire years, this is held to show that Herod died somewhere between Nisan 1, A.D. 4 and Nisan 1, A.D. 3: but, if the Herods reckoned their years by the regnal new year's day of the Syrian and Egyptian Greeks, his death might be placed between Aug. 29, B.C. 5 and Aug. 29, B.C. 4.

The chronological statements of Josephus as to the deposition of Archelaus and Antipas and death of Philip seem to work out as well on either supposition. But, since Josephus (*Ant.* xvii. 6, 9) speaks of an eclipse of the moon, goes on to tell of Herod's increased illness and death, and in his account of the first events of Archelaus's reign

mentions a passover, it is likely that the eclipse was that of Mar. 13, B.C. 4 and the passover that which began about Ap. 23, B.C. 4, and that Herod died between those two dates, certainly not later than Ap. 14.

(2) Luke iii. 1 puts the preaching of John the Baptist in the 15th year of the 'government' (*not* 'reign,' as the A. V.) of Tiberius, and Luke iii. 22 says that Jesus when baptized by John 'was as it were commencing 30 years.'

As a simple piece of Greek has rarely been so hopelessly misunderstood by a long line of great commentators, let me say that the original of the latter passage is *ēn hōsei etōn triakonta archomenos—ēn* 'was' *hōsei* 'as it might be' *archomenos* 'commencing' *etōn triakonta* '30 years.' This is the common reading, kept by Alford, and found in AD, 8 other uncials and nearly all cursives, and the best MS. (a) of the First Latin. SV, with 2 other uncials and the support direct or indirect of some of the best cursives, have a<sup>1</sup> different order—*ēn archomenos hōsei etōn triakonta*: so also most MSS. of the First Latin, the Latin Vulgate, Hippolytus, Origen, Eusebius, Athanasius, Epiphanius, and Ambrose. Accordingly Tischendorf, Tregelles, and Westcott-and-Hort adopt the latter order. The sentence would then run 'was commencing as-it-might-be 30-years,' a mode of speech very unnatural unless we are to suppose that the day or month of his birth was known but the year doubtful. In any case however *archomenos* governs *etōn*, for to take it by itself and render it 'at the commencement [of his ministry]' is to make Luke write in such an unnatural style as happily neither Luke nor any other evangelist ever distorted his own meaning into.

Luke, then, says that Jesus 'was as it might be commencing 30 years', and this seems to mean that he was at about the commencement of his 30th year, in other words just turned 29; or, a little less probably, maybe, that he was close on 30; or, a little less probably still, that he was just turned 30.

Next, what is meant by the 15th year of the government of Tiberius? Tiberius became sole ruler of the Roman empire on Aug. 19, A.D. 14, but he had been joint ruler over the provinces since the beginning of A.D. 12. From which year is Luke reckoning? And again from what day of our solar year does he reckon the years of Tiberius? from the day of his accession? the beginning (Jan. 1) of the Roman consular year? the civil new year's day (Aug. 29) of the Syrian and Egyptian Greeks? or the regnal new year's day (middle or end of March) of the Jews?

Now, whichever of these new year's days we take, if Jesus was only just turned 29 at the baptism, or was nearly 30, we cannot by reckoning the years of Tiberius from A.D. 14 bring the birth within

<sup>1</sup> Suggested by usual sequence of peple. to auxil. vb. in N.T. Gk.?

Herod's life. Nor can we if he was just turned 30, unless that may mean some  $30\frac{1}{2}$  years old, in which case he might be born about March 1, B.C. 4 (Herod dying about April 1). To make this possible we must suppose that Luke uses the new year's day (Aug. 29) of the Syrian and Egyptian Greeks, which he is, I think, more likely to have used than any other; and that he reckons the 10 days between the accession of Tiberius, Aug. 19, A.D. 14, and the next new year's day as an entire regnal year—in which he would only be following a practice common to both Jews and Greeks.

But, if we date Tiberius's years from A.D. 12, then we can bring the birth of Jesus within Herod's lifetime, whichever new year's day we take and whether we consider him to have been just turned 29, nearly 30, or just turned 30 at the baptism. Supposing him to have been just turned 29, and Luke to use the Graeco-Asiatic new year's day (as I think he would), Jesus would be newly born at some time between Aug. 29, B.C. 5 and Aug. 29, B.C. 4, or rather between Aug. 29, B.C. 5 and April 14, B.C. 4, the latest possible day of Herod's death. The weak point in this explanation is the fact that according to the Rev. Henry Browne in 'Kitto's' *Cyclopædia*, art. 'Chronology,' 'nowhere in histories, or monuments, or coins, is a trace of any such epoch of Tiberius to be met with.'

(3) According to ii. 9 some 'vanishing star' or comet would seem to have been observed by the Magi on their way to Bethlehem, while the words of the verse before us, 'after Jesus was born,' imply that their visit was not long after the birth. Now it happens that, according to Münter, the Chinese astronomical records speak of a new star as shining for 70 days in B.C. 4, while the cometographer Pingré states that a comet appeared in April of that year.

(4) According to Luke ii. 22 the family went to Jerusalem 40 days after the birth. The flight into Egypt cannot have taken place in those 40 days if we accept the statement of Matt. ii. 22 that Joseph would not go back to Judæa: we can only harmonize the two accounts by supposing a return from Jerusalem to Bethlehem, followed by instant flight to Egypt and then a return to Nazareth. We should then say that the birth must have taken place at least 44 days before Herod's death, i.e. at least as early as March 1, B.C. 4.

*Bethlehem of Judæa*] Called Bethlehem-judah in Judg. xvii. 7 and elsewhere in the O. T., maybe to distinguish it from a Bethlehem in Zabulon (Josh. xix. 15): the Gospel according to the Hebrews seems to have had 'Bethlehem of Judah' in a passage answering to v. 5, and this is the reading of Cureton's Syriac both in that verse and here.

The place lies 6 miles S.E. of Jerusalem on top of a terraced ridge: its name, which means 'house (place) of bread,' witnesses the

fruitfulness of its cornfields, while the general richness of the soil gave rise to the older name 'Ephrath' or 'Ephrata,' 'fruitful.' There are now some 3000 inhabitants, all Christians.

*Herod the king]* Herod the Great, son of Antipater the Edomite, whom Julius Caesar made governor of Judaea. Herod received, at the age of 15, the government of Galilee, and afterwards that of Coele-Syria. After the death of Antipater, Antony gave to Herod and his elder brother Phasael joint rule over Judaea; but an invasion of Parthians in support of the deposed Maccabæe dynasty caused the death of Phasael and flight of Herod to Rome. There he was created by the senate king of Judaea, and having with Roman help taken Jerusalem (B.C. 37) was speedily acknowledged by the Jews. Augustus confirmed and enlarged his possessions. His authority was supported by Roman soldiers quartered in Jerusalem, while his subjects paid a poll-tax to Rome and took oaths of fealty to himself and (seemingly) to Augustus.

He was a professed Jew (for the Edomites had been circumcised by Hyrcanus more than a century back), and rebuilt the Temple with great magnificence. At the same time he restored the Samaritan temple, and is even said to have made offerings to Juppiter on his accession. His tastes and sympathies were decidedly un-Jewish.

His reign was that of a splendid tyrant. He rigorously persecuted the priests and old Jewish party on account of their attachment to the deposed Maccabees. He put to death his own wife Mariamne, the last member of that family, in a fit of jealousy—having previously killed her grandfather. He afterwards slew Aristobulus and Alexander, his two sons by her, and last of all his eldest son Antipater, their chief accuser. Five days after Antipater's death, he too died (B.C. 4) at the age of fifty-eight, and is said by Josephus to have ordered his death to be followed by a massacre of all the leading Jews in the kingdom, that it might be attended by the mourning of his people—which order, however, was not obeyed.

As Herod, professing Judaism, did not eat swine's flesh, Augustus is reported to have said that it was better to be Herod's swine than his son (*porcum quam filium*—but he probably spoke it in Greek, *kyri ē kyriōn*).

For a table of the Herod family see Appendix C. to this Gospel.

*wise men]* The word *magoi*, 'Magi,' rendered 'wise men' throughout this chapter, was strictly the name of a religious caste of Persia famous for their astrological knowledge. It was afterwards applied to those who practiced similar arts ('magic,' Simon 'Magus,' and the Greek of Acts xiii. 6, 8). The usual Greek for 'wise men' is altogether different, and our English rendering should be altered: but in old English, and at this day in parts of the country where a

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

belief in witchcraft is not extinct, 'wise man' 'wise woman' are synonymous with 'astrologer' 'magician'—just as *wizard* itself is connected with *wise*.

We find in Jer. xxxix. 3, 13, the name Rab-Mag, said to mean 'chief Magus.' And in Dan. i. 20 the Septuagint had rendered 'astrologers' into Greek by *magoi*.

The *rank*, *number*, and *country* of the Magi are neither stated nor implied in the N. T. The tradition that they were three kings is comparatively late. The idea that they were three probably arose from the number of their gifts; that they were Arabian kings from Ps. lxxii. 10 (Septuagint), 'the kings of Arabia and Saba shall bring gifts.' Their gifts might come from any eastern country.

2. *King of the Jews*] The following quotations, though they were written with reference to the times of the siege of Jerusalem and the accession of Vespasian to the empire, are consistent with the supposition that a like expectation had long been held:—

Josephus (*War*, vi. 5 § 4), 'But what most stimulated them [the Jews] to the war was an ambiguous oracle likewise found in the sacred writings, that about that time some one from their country should rule the world.'

Tacitus (*Hist.* v. 13), 'In many there was a persuasion that it was contained in the ancient books of the priests that the East would wax mighty and comers from Judaea sway the world.'

Suetonius (*Vesp.* 4), 'The entire East had been pervaded by an old and stedfast belief that it was in the fates that at that time comers from Judaea should sway the world.'

In the 3rd book of the Sibylline Oracles, and in a passage clearly written by an Egyptian Jew somewhere about B.C. 25, we are told that 'when Rome shall rule even Egypt,' which became a Roman province B.C. 30, 'then in sooth the mightiest kingdom, that of an immortal king, shall appear among men. And an holy king shall come to hold the sceptre of all the earth unto all ages of on-pressing time.' This 'Sibylline oracle' may be the oracle referred to by Josephus, though to apply it, as he does, to Vespasian he cannot have recollected it very accurately.

*his star*] A conjunction of Jupiter and Saturn in Pisces took place thrice in B.C. 7, first on May 29, and last on December 5—from 2 to 3 years before what has seemed the probable period of the birth of Jesus. Such a conjunction is said by the Jewish writer Abarbanel to have happened 3 years before the birth of

Moses, and its recurrence in his own time, A.D. 1463, was believed by him to herald the coming of the Messiah. There was also a like conjunction (closer than in B.C. 7) in A.D. 66, some 4 years before the time referred to by Josephus in the passage quoted above.

Certain fancies that the two planets would look like a single star, and would 'come and stand over where the young child was' (v. 9), have been completely refuted by the Rev. C. Pritchard, the astronomer—see Smith's *Bib. Dict.* iii. 1374. The planets were never so near as 'double the distance of the sun's apparent diameter,' and when the Magi reached Bethlehem would be 'visible far away beyond the hill to the west, and far off in the heavens at an altitude of  $57^{\circ}$  . . . a star at an altitude of  $57^{\circ}$  could appear to stand over no house or object in the immediate neighbourhood of the observer.' And Alford's proposal to render *astera* not 'star' but 'conjunction' is unsupported by a single example of such an use.

It has been said above that according to Münter the Chinese astronomical records speak of a new star as shining for 70 days in B.C. 4, while the cometographer Pingré states that a comet appeared in April of that year. The hypothesis of a new star is the better suited to the narrative, for there is no hint that the phenomenon in question was seen by any one but those practiced astronomers the Magi. Vanishing stars, sometimes very brilliant, have often been observed: the Magi might see one in their own country, and after disappearing it might again start suddenly into sight in such a position as to be in the zenith at Bethlehem when due south.

It has been supposed that the conjunction, though not identical with the star, led the Magi to believe that a great king of the Jews was born or about to be born and led them to look upon some remarkable heavenly body as 'his star.' In support of this hypothesis it has been said that the sign of Pisces has a special astrological connexion with Judaea, but no evidence beyond the personal fancy of the Jew Abarbanel is brought to prove such connexion. And, if the conjunction pointed simply to the birth of a king, the Magi would be as likely to bend their steps to any other country on the same parallel of latitude. Judaea, however, might have been nearest to them, or they might already have searched other countries in vain.

*in the east*] When they were in the east: had they meant that they had seen it in the direction of Judaea, they must have said 'in the west.'

*to worship him*] It is necessary to observe that 'worship' was formerly synonymous with 'honour,' and not limited to the service of God. Of this wider meaning instances remain in the marriage-service, 'With my body I thee worship,' the phrase 'Your worship,' and the adjective 'worshipful.' In our version the word is used to



3 When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet, J. vii. 42.

6 And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall || rule my people Israel. Mic. v. 2.  
] Or, feed.

render two different Greek verbs, one of which expresses adoration of a divinity, the other homage to a superior (neither necessarily God nor necessarily not God). It is the latter word which is used here and in *v.* 8, 11. It should be added that both in secular Greek writers and in the N. T. this word is very often used to describe the Eastern form of salute by prostration or kneeling. Examples of such use are found in *v.* 11, *iv.* 9, *viii.* 2 (cf. Mark *i.* 40, Luke *v.* 12), *ix.* 18 (cf. Mark *v.* 22, Luke *viii.* 41), *xv.* 25 (cf. Mark *vii.* 25), *xviii.* 26, *xxviii.* 9; Mark *v.* 6 (cf. Luke *viii.* 28), *xv.* 19 (kneeling); Luke *iv.* 7 (cf. Matt. *iv.* 9); Acts *x.* 25. In the epistles this Greek word is very rare indeed, being found only in 1 Cor. *xiv.* 25 ('falling down on his face he will worship God') and Heb. *i.* 6, *xi.* 21. In the Revelation it is very common, and is used in connexion with prostration in *iii.* 9, *iv.* 10, *v.* 14, *vii.* 11, *xi.* 16, *xix.* 4, 10, *xx.* 8, 9.

4. *chief priests*] This term probably includes the heads of the 24 courses, with such priests as were in the Sanhedrin.

*scribes of the people*] See note on *v.* 20.

*demanded*] Simply 'asked,' the old use, cf. Fr. *demandeur*.

5. *Bethlehem of Judæa*] 'The same answer is equally returned in many Talmudical passages, and with the same reference to Micah *v.* 2'—Edersheim, *Jewish Social Life*, 79: see also Drummond. And in John *vii.* 42 some of the people are represented as alleging 'the scripture' as the authority for this belief.

*by the prophet*] Render 'through the prophet,' and see note on *i.* 22.

6. Render this verse as follows:—'And thou Bethlehem, country of Juda, art no wise least among the leaders of Juda: for out of thee shall come forth a leader, the which shall shepherd my people Israel.'

This passage is quoted from Micah *v.* 2, a verse which, however, appears in four different forms—here, in the Greek of the Septuagint, in the present Hebrew text, and in the extant Targum or Aramaic

7 Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

paraphrase. This, therefore, is a suitable occasion on which to take notice of some of the phenomena of quotations from the Old Testament in the New.

The N. T. writers used as the ground of their quotations the Septuagint (see 'Chief Authorities for the Text,' § 1). From the investigations, however, of Mr. D. M. Turpie (*The Old Testament in the New*) it seems that they have departed from the Septuagint in 36 per cent. of their quotations, have altered it to a less accordance with the Hebrew in nearly 28 per cent., to a closer accordance in nearly 4 per cent., and have kept it unaltered in not quite 33 per cent.

With the Hebrew text only 23 per cent. of the quotations exactly correspond.

As against these somewhat startling figures it must be observed that many of the differences between the quotation on the one hand and the Greek or Hebrew text on the other are very slight indeed. Again, it must be borne in mind that (as Dr. Sanday in his *Gospels in the Second Century*, 29, puts it) 'the ancient writer had not a small compact reference Bible at his side, but, when he wished to verify a reference, would have to take an unwieldy roll out of its case and then would not find it divided into chapter and verse like our modern books, but would have only the columns, and those perhaps not numbered, to guide him. We must remember too that the memory was much more practised and relied upon in ancient times, especially among the Jews.' Thirdly, it must be considered that at the beginning of our era Hebrew had already ceased to be a living speech, that various Targums or *paraphrased* versions of the Old Testament in Aramaic (the language of Palestine after the Captivity) were read in the synagogues, and that many of the quotations may be taken from some one or other of these. Lastly, it must be added that no Hebrew MSS. more than 1392 years old (the age of a single roll of Deuteronomy) are known to us, and that such critical research as has yet been bestowed upon the text of the Old Testament has brought to light numerous variant readings upon the common text: in the present state of our knowledge on these matters it would be hazardous to deny that *some* of the New Testament quotations *may* have been derived from Hebrew MSS. at least 800 years older than any which we now possess.

7. *enquired—diligently*] We should maybe render 'ascertained exactly' both here and in v. 16.

*what time—appeared*] An impossible rendering: render 'the

8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

11 ¶ And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they || presented unto him gifts; gold, and frankincense, and myrrh. || Or, *offered*.

12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son. Hos. xi. 1.

time'—either first appearance or duration—'of the star which was shining.'

9. *in the east*] That is, when they were in the east: see note on v. 2.

11. *treasures*] Render 'chests.'

*frankincense*] A sweet-smelling gum used for censuring at sacrifices.

*myrrh*] Another sweet-smelling gum, highly valued by the Hebrews, Greeks, and Romans.

12. *being—God*] Render 'having received counsel.'

13. *the angel*] Render 'an angel.'

*Egypt*] It was the nearest refuge, and nearly 1,000,000 Jews were settled there. Bethlehem was not a mile off the road from Jerusalem to Hebron, and from Hebron ran, through Beersheba, the great caravan-road to Egypt. The frontier was about 150 miles off.

14. *When—took*] Render 'And he arose and took.'

15. *that—fulfilled*] A corresponding verb, meaning to establish,

16 ¶ Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

Jer. xxxi. 15.

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

is, says the Rev. W. H. Lowe (*Fragment &c.*, 69), ‘perpetually in use in Hebrew literature’ not merely in the sense of fulfilling prophecy as we commonly understand the word, but in the sense of doing something ‘which fits in exactly with (or practically illustrates) the words of Scripture.’ He quotes a passage in which ‘It is said that Adam sinned in the 7th hour from his creation to establish what is written (Ps. xlix. 13), “Man cannot live over a single night in honour.”’

*of the Lord by the prophet]* Render ‘by the Lord through the prophet.’ From Hos. xi. 1, ‘When Israel was a child, then I loved him, and called my son out of Egypt.’

*have I called]* Render ‘I called,’ as in Hosea. This quotation seems also to have been contained in the Gospel according to the Hebrews.

16. *the children]* Render ‘the boys.’

*coasts]* Everywhere where this word is found in the N. T. it means no more than ‘borders,’ ‘region’ (even though as in Acts xxvii. 2 a seaboard-country be spoken of); such is the meaning of the Greek words which it is used to render, and such its use in older English. Thus Holland’s translation of Pliny, xviii. 29:—‘These wicked planets . . . proceed from other causes, and twaine especially, and those not to be found in many coasts and quarters of the heaven.’

*diligently enquired]* See note on v. 7.

17. *by Jeremy the prophet]* Editors read ‘through Jeremy the prophet’ (see note on i. 22)—following SVCD, the three Latin versions, the Peshitta Syriac, and Chrysostom. The reference is to Jer. xxxi. 15.

18. *Rama]* None of the places so called is near to Bethlehem, unless the heap of old rubbish close to Rachel’s tomb to which Dr. Thomson’s guide gave that name really bore it. But the name means simply ‘hill,’ is very common in one form or other throughout the country, and may have belonged to some place near Bethlehem which is either perished or now bears another name.

19 ¶ But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

Zech. vi. 12  
Isai. xi. 1.

*Rachel*] According to Gen. xxxv. 19, 20, she was buried on the road to Bethlehem and had her tomb marked by a pillar. 'Rachel's tomb' is shown to this day about a mile N. of Bethlehem at the point where the road to Bethlehem branches off from the main road from Jerusalem to Hebron.

22. *Archelaus did reign*] A son of Herod, who left him Judæa, Samaria, and Idumæa. Augustus only allowed him the title of Ethnarch, but he was spoken of as King (as he is called here—*basileuei*) until the decision of Augustus was known: see Josephus, *Ant.* xvii. 8 § 2, 11 § 2. See also the second note on xiv. 1.

That Joseph should be unaware that Archelaus had succeeded Herod is only natural. The will under which he did so had not been made more than 5 days before the death of Herod, who in an earlier will had left his kingdom to his son Herod Antipas. Again it was not till 5 days before his own death that Herod killed his eldest son Antipater. And, lastly, the administration might have been seized by the Roman procurator of Syria, as it actually was when Archelaus took his journey to Augustus.

*notwithstanding—aside*] Render 'and having received counsel in a dream he went away.'

Having reached Beersheba, the first town on his way back, and there heard of the accession of Archelaus, Joseph might strike S.E. through Aroer and Thamara and round the end of the Dead Sea, when he would be out of the dominions of Archelaus, and would not need to enter them again on his way to Galilee. The line of the western coast, though not technically part of Judæa, was on the other hand within the power of Archelaus.

*Galilee*] Left by Herod to his son Herod Antipas, and with it Pæraea.

23. *Nazareth*] A village of S. Galilee, beautifully situated on the

slope of hills running up to the Lebanon range, distant some 17 miles S.E. from the bay of Mt. Carmel, 18 W. from Lake Gennesaret, and about 66 N. from Jerusalem.

A more primitive form of the name is *Nazara*. It occurs once in S, and twice in V, and is the form from which the two Greek adjectives *Nazōraios* and *Nazarēnos* are derived. Julius Africanus, who wrote early in the 3rd cent. and is quoted by Eusebius (*Hist. Eccl.* i. 7) uses it, and it survives in the modern *Nāsira*.

By the addition of the Aramaic article, *Nazara* became *Nazarata*, shortened into *Nazarat*, a form found 4 times in A. From this again sprang other forms—*Nazaret* (6 times in SV, 3 times in A, once in D), *Nazarath* (twice in A, 3 times in C), and *Nazareth* (4 times in SVC, 7 times in D).

The modern *Nāsira* contains from 3000 to 4000 inhabitants, nearly all Christians.

*that—Nazarene*] Render ‘that it might be fulfilled which was said through the prophets, that he should be called Nazarene.’ The Greek needs not imply that there was any particular prophecy ‘He shall be called a Nazarene.’ It is true that the Greek is ‘that he *shall* be called’ and not ‘that he *should* be called,’ but, if any Greek scholar thinks that the use of the indicative implies that the actual words ‘he shall be called’ were found in the prophets, a reference to Madvig’s *Syntax of the Greek Language*, Browne and Arnold’s translation, 1873, p. 110, or to Winer’s *Treatise on the Grammar of New Testament Greek*, Moulton’s translation, 1877, p. 376, will yield him plain examples to the contrary.

Matthew refers to the prophecies of Isaiah, Jeremiah, and Zechariah respecting the BRANCH. In the most striking of these prophecies, Isai. xi. 1, ‘And there shall come forth a rod out of the stem of Jesse, and a branch out of his roots,’ the Hebrew word used for ‘branch’ is *NĒTSE*R, and Matthew saw in this prophecy and those of Jeremiah and Zechariah (though they use a different Hebrew word) a foreshadowing of the residence at NAZARA, or looked on the residence at Nazara as a predestined coincidence with the prophecies.

It is generally held that there is a real etymological connexion between *Nazara* and *nētser*. But, if reason to the contrary be ever shown, the following words of Farrar (*Life of Christ*, i. 64–5) would still hold good:—‘The Old Testament is full of proofs that the Hebrews—who in philology accepted the views of the Analogists—attached immense and mystical importance to mere resemblances in the sound of words. To mention but one single instance, the first chapter of the prophet Micah turns almost entirely on such merely external similarities in what, for lack of a better term, I can only call the physiological quantity of sounds. St. Matthew, a Hebrew of

## CHAPTER III.

IN those days came John the Baptist, preaching in the wilderness of Judæa,

1-12  
L. iii. 1-17;  
M. i. 1-8.

the Hebrews, would without any hesitation have seen a prophetic fitness in Christ's residence at this town of Galilee, because its name recalled the title by which he was addressed in the prophecy of Isaiah.'

But I am inclined to go still further and acknowledge in the words of Matthew a special reference also to Zech. vi. 12. The Greek of our text is 'Nazarene shall he be called': since we, or at least Matthew, have connected *Nazara* with *nêtser*, 'branch,' let us substitute 'Brancher'—'Brancher shall he be called.' Now compare with this the literal Hebrew of Zech. vi. 12—'Branch [shall be] his name.' Is the parallel accidental?

It is quite true that in Zech. vi. 12 the word is not *nêtser* but *tsemach*. But the evangelist would not the less hold this prophecy fulfilled by the residence at Nazara. Hebrew, moreover, was a dead speech even then, and Matthew, if he knew Hebrew at all, was doubtless far more familiar with the Scriptures in his Targum, or Aramaic paraphrase: and that Targum (unhappily lost) may have used the same word in Isai. xi. 1 and Zech. vi. 12, just as our Authorized Version has done, in which case Matthew, if he knew that the original had *nêtser* in the former place would naturally assume it to be the word used in the latter as well.

It is well to warn the reader that an explanation, still sometimes met with, which treats 'Nazarene' in this place as if the same as 'Nazarite' is altogether unsound. For (i.) the words are altogether unconnected; (ii.) there is no such prophecy; (iii.) the Nazirites (as the name should be written) kept from every kind of intoxicating drink, whereas Jesus, in his own words, came 'eating and drinking' and was scoffed at by his enemies as a 'winebibber.'

The text seems also to have been contained in the Gospel according to the Hebrews.

*He—called*] So the N. T. tells us that Jesus was called (even after making Capharnahum the centre of his ministry)—in Galilee and Judæa, in his life and after his death, by disciples and strangers, Jews and Romans, daemons and angels: see Matt. xxi. 11; Mark i. 24, x. 47, xiv. 67, xvi. 6; Luke iv. 34, xviii. 37, xxiv. 19; John i. 45, xviii. 5, 7, xix. 19; Acts ii. 22, iii. 6, iv. 10, vi. 14, x. 38, xxii. 8, xxvi. 9.

III. 1. *In those days*] I.e. while they dwelt at Nazareth—not while Archelaus reigned; he had been deposed many years before.

2 And saying, Repent ye: for the kingdom of heaven is at hand.

*the Baptist*] According to Jewish tradition, baptism had long been practiced in the admission of proselytes, and Prof. W. L. Alexander (in 'Kitto's' *Cyclopædia*, iii. 593) well says that 'the baptism of John the Baptist was not regarded by the people as aught of a novelty, nor was represented by him as resting for its authority upon any special divine revelation,' and that Josephus seems in what he says of John's baptism to imply that the rite was already in use (*Ant.* xviii. 5 § 2).

'The ceremony' of baptizing a proselyte 'was performed after the healing of the wound caused by the circumcision, in the presence of three persons who had acted as the instructors of the convert, and were regarded not only as witnesses for his baptism, but, with reference to the idea of a new birth therewith connected, as his fathers. Having stripped himself, cut his hair, and pared the nails on his hands and feet, he went into the water up to the arms; the laws were then read to him, and having promised to obey them, he immersed himself wholly. Females were attended to the bath by persons of their own sex, while their teachers stood outside the door' (Prof. Alexander). Male proselytes had a new name given them after circumcision and before baptism—'the one that first presented itself on the opening of the Bible'; female proselytes received a new name after baptism.

*the wilderness of Judæa*] A rocky district on the E. border. The word here and elsewhere rendered 'wilderness' signifies country uninhabited, but not necessarily without vegetation.

The Gospel according to the Hebrews contained a passage answering to *vv.* 1-7: the words which I put in brackets may or may not have originally belonged to it:—

'And [in those days] John began baptizing [a baptism of repentance in the Jordan river]. And there came out unto him Pharisees and were baptized, and all Jerusalem. And John had raiment of camel's hair and a leathern girdle about his loins, and his food *was* [locusts and] wild honey, whereof the taste was of the manna, like a cake *made* with oil [*or* honey].'

2. *the kingdom of heaven*] Render, in all places, 'the kingdom of the heavens.' By this phrase, which was common in the mouths of the Scribes, is meant the reign of God in men's hearts and lives. Matthew alone among the Evangelists employs it, the others preferring 'the kingdom of God,' which is also found in *vi.* 33, *xii.* 28, *xxi.* 31, 43, of the present Gospel, but not, according to the right reading, in *xix.* 24. Other forms are 'the kingdom,' *iv.* 23, *ix.* 35, *xiii.* 19, 38,



3 For this is he that was spoken of by the prophet Esaias, J. i. 23. Isai. xl. 3 saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

xxiv. 14, 'the kingdom of the Father,' xiii. 43, xxvi. 29, 'my kingdom,' &c. &c.

The reader may turn, for a short discussion of the Jewish meaning of the phrase, to Drummond's *Jewish Messiah*, c. xv., which ends with the conclusion that, whatever it may or may not be in the Gospels, 'at all events in the purely Jewish literature, there is no satisfactory evidence that "the kingdom of God," or "the kingdom of heaven," was ever used by the Jews as synonymous with the kingdom of the Messiah.'

3. *by the prophet Esaias*] Isai. xl. 3. Editors read 'through' (see note on i. 22) instead of 'by': so SVCD, the three Latin versions, and the translator of Irenaeus.

*Prepare—straight*] 'Not only do modern *ways* prove the need of such preparation, but modern customs show how, when, and why it is done. When Ibrahim Pasha proposed to visit certain places on Lebanon, the emeers and sheikhs sent forth a general proclamation, somewhat in the style of Isaiah's exhortation, to all the inhabitants, to assemble along the proposed route and prepare the way before him. The same was done in 1845, on a grand scale, when the present sultan visited Brusa. The stones were gathered out, crooked places straightened, and rough ones made level and smooth. I had the benefit of their labour a few days after his majesty's visit. From customs like these comes the exhortation of John the Baptist, "Prepare ye the way of the Lord, make his paths straight"; or, as it is more fully developed by the prophet, "Make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain." The exhortation to gather out stones is peculiarly appropriate. These farmers do the exact reverse—gather up the stones from their fields, and cast them into the highway; and it is this barbarous custom which in many places renders the paths so uncomfortable, and even dangerous' (Dr. W. M. Thomson, *The Land and the Book*, 77).

4. *the same John*] Render 'John himself.'

*camel's hair—girdle*] Poor garments of haircloth are spoken of by Josephus, and cloth of camel's hair is said to be still woven in Palestine: girdles of leather are worn to the present day by the

Bedawîn. It is to be remarked that Elijah is described (2 Kings i. 8) as ‘an hairy man’—the Hebrew seems to mean a man clad in a shaggy garment—‘and girt with a girdle of leather about his loins’: see also Zech. xiii. 4. ‘The general appearance and life of the prophet,’ says Mr. Meyrick (Smith’s *Bib. Dict.* ii. 931), ‘were very similar to those of the Eastern dervish at the present day. His dress was a hairy garment, girt with a leathern girdle. He was married or unmarried as he chose; but his manner of life and diet were stern and austere.’

*locusts*] These locusts are the insects, not the fruit (sometimes called “St. John’s bread”) of the tree now termed the locust-tree. Lev. xi. 22 permits locusts to be eaten, and eaten they are at this day by Hottentots, Persians, and Arabs. The Bedawîn throw them alive into boiling water with salt in it; dry them in the sun; tear off the head, feet, and wings; cleanse the bodies from the salt; fry them in butter; and eat them on bread, often mixed with wild honey—which is still obtained in abundance from trees in the wilderness (*The Land and the Book*, 420).

*wild honey*] *Meli agrion*. The common explanation is ‘honey made by wild bees.’ There have not, however, been wanting those who have explained it to mean that exudation from the leaves of trees and shrubs, so common in Oriental countries (including the Jordan valley), which is gathered and used as we use butter or honey, and which is called by the Arabs ‘*manna*.’ A passage of Diodorus Siculus, who wrote about 8 B.C., seems to give the precise name *meli agrion*, ‘wild honey,’ to this exudation: writing of the Nabataean Arabs he says ‘And they use for food flesh and milk, and the provisions afforded by what grows from the earth: for the pepper grows among them from the trees, and much honey, the same that is called wild honey (*meli agrion*), which they use for a drink with water.’ Here, even if instead of ‘grows’ (*phuetai*) we render ‘is produced,’ one gets an impression that a vegetable honey is meant, and the fact that Diodorus does not speak of it as merely ‘wild’ but ‘the same that is called wild’ tends to show that it was something quite different from the ordinary wild honey. And Suidas (about 1100 A.D.) in his Lexicon says ‘Locust. A kind of tiny animal. The Fore-runner also ate locusts and wild honey which is gathered together from the trees and is commonly called *manna*.’ So too Reland, the Orientalist, writes in his *Palaestina Illustrata*, i. 59, ‘here honey, besides that which the bees make, is produced in large quantity in the woods and oozes from trees,’ and quotes to that effect Dioscorides (i. 37) and Pliny (xv. 7, xxiii. 4).

But the most striking evidence in favour of this view is afforded in a happily preserved fragment of the Gospel according to the

5 Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing their sins.

7 ¶ But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come ?

8 Bring forth therefore fruits ¶ meet for repentance :

9 And think not to say within yourselves, We have Abraham to *our* father : for I say unto you, that God is able of these stones to raise up children unto Abraham.

¶ Or, *unsuc-  
cumb-  
le to  
amendment  
of life.*

Hebrews, which answers to 1-7 of this chapter. There it is written 'And John had raiment of camel's hair and a leathern girdle about his loins, and his food *was* wild honey, whereof the taste was of the manna, like a cake *made* with oil'—or '*made* with honey'; for Epiphanius, who quotes it twice, gives it differently each time. Now this particular fragment comes to us not from the Nazarene but from the Ebionite copy of the lost Gospel; the Ebionites seem to have played tricks with their text, and this fragment itself contains some strong presumptive evidence of having been tampered with. But, say what we will of it, say that, instead of being current, as the Gospel according to the Hebrews was current, at least as early as the middle of the 2nd cent., it was not written till the day before Epiphanius (who died in 376 A.D.) saw it, we have still to get over the fact that in the year 376 A.D. the 'wild honey' was believed *by inhabitants of Palestine* to be the same as the exudation I have spoken of.

The external evidence that this 'wild honey' was an edible gum seems to me, therefor, to be very strong indeed, and I can only suppose most modern commentators dismiss the theory so curtly because they have not investigated that evidence. And the internal probabilities seem to me equally strong. Honey made by wild bees *might* very well be called 'wild honey,' but there appears to be no known instance in Greek literature of its being so called. On the other hand at the time when the Gospels according to Matthew and Mark were written there was an edible gum called by this name, and abundant in Palestine. Knowing this, would not the evangelists have been careful to avoid confusion by writing 'honey from wild bees,' if that was what they really meant ?

7. *Pharisees and Sadducees*] See notes on v. 20, xxii. 23.

*generation*] That is, 'offspring.' The same use of the word will be found in *Winter's Tale*, ii. 1, 148, and *King Lear*, i. 1, 119.

*warned*] Render 'taught.'

9. *of these stones*] Stanley (*Sinai and Palestine*, 307) suggests

10 And now also the ax is laid unto the root of the trees : therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

vii. 19.

11 I indeed baptize you with water unto repentance : but he that cometh after me is mightier than I, whose shoes I am not worthy to bear : he shall baptize you with the Holy Ghost, and *with* fire :

i. 26-7.

12 Whose fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner ; but he will burn up the chaff with unquenchable fire.

13-17  
M. i. 9-11;  
L. iii. 21-2.

13 ¶ Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me ?

that he pointed to ' the pebbles of the bare clay hills around him.'

10. *now*] Render 'already.'

11. *shoes*] Render 'sandals.'

*to bear*] As when a servant's master put off his sandals on entering the Temple, or coming into another man's house as a guest, when water was given to him to wash his feet. From modern analogies in the East it is probable that the Jews did not wear sandals at all indoors.

*Holy Ghost*] See note on i. 18.

12. *burn up the chaff*] Unlike us, the Jews burnt their straw and chaff.

13-17. The Gospel according to the Hebrews had the following parallel passage : about the single word in brackets there is some doubt :—

'When the people had been baptized, Jesus also came and was baptized by John. And, as he went up from the water, the heavens were opened, and he saw the Holy Spirit in shape of a dove descending and entering into him. And a voice out of the heaven, saying "Thou art my beloved Son, in thee I am well pleased"; and again "I have this day begotten thee." And straightway a great light shone around the place. And when John saw it he saith unto him "Who art thou [Lord]?" And again a voice out of heaven said unto him "This is my beloved Son, in whom I am well pleased." Then John fell down before him and said "I pray thee, Lord, baptize thou me." But he prevented him, saying "Let be; for thus it is becoming that all things should be fulfilled."

14. *forbad*] Rather 'urgently withstood' (*diekölyen*).

15 And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

15. *Suffer it to be so*] See the end of the verse, and render 'suffer me.'

*righteousness*] The requirements of the Law, as in the phrase 'proselyte of righteousness' given to full proselytes who undertook the observance of the entire Law (Rev. W. H. Lowe, *Fragment &c.*, 100). If John followed the usual way of baptizing, he would read portions of the Law over Jesus, and Jesus would promise to obey them (see note on v. 1); the words of Jesus seem almost certainly to refer to this.

Two MSS. of the First Latin version, *a* and *g'*, have an interesting addition: I translate the text of *a*, *Codex Vercellensis*, with the variations of *g'*, *Codex Sangermanensis*, in brackets: 'And when he [Jesus] was being baptized a mighty [great] light shone round about [kept shining] from the water, so that all they were afraid that were come thither [together].'

This phenomenon is mentioned in the fragment of the Gospel according to the Hebrews above quoted, by Justin Martyr (*Dial.* c. 88) and Juvenius, and in *The (lost) Preaching of Paul*, the 7th Sibylline book (l. 83), and the Syriac liturgy of Severus: see my *Gospel according to the Hebrews*, 40-42.

16. *unto him*] Tischendorf and Westcott-and-Hort omit, with SV, Cureton's Syriac, the South Egyptian, the translator of Irenaeus, Hilary, and Vigilius. Tregelles and Alford keep, with C, D-copied, and seemingly every other Greek MS., the three Latin versions, Peshitta Syriac, North Egyptian, Hippolytus, Eusebius, and Chrysostom. The importance of the omission lies in the fact that the current text *may* be taken to mean that the opening of the heavens was seen by Jesus alone. But *autōi*, 'unto him,' has not been interpolated from one of the other Gospels, and a marginal gloss would probably have been much less short and ambiguous.

*lighting*] Render, literally, 'coming'—see next note.

*upon him*] Here the difference of a preposition makes an astonishing difference in our conception of the nature of the event. The reading in the text is supported by SV, the great mass of MSS., and seemingly all the versions, and is followed by the editors. C, and about 11 others read 'unto'—which does not affect the sense.

17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

## CHAPTER IV.

1-11  
L. iv. 1-13;  
M. i. 12-13.

THEN was Jesus led up of the spirit into the wilderness to be tempted of the devil.

But D and Eusebius read 'into,' and I am inclined to believe this to be the true reading on the following grounds.

No evangelist says that the dove flew away, and John i. 32 tells us positively that 'it abode [*emeinen*, remained] upon him,' pointing to the Spirit 'as not removing from Jesus' (Alford). It would thus become, at least seemingly, fused in him. In this way the supernatural character of the dove would be manifest; but, if on the other hand the dove flew away, there would be no evidence of its being more than a mere dove. That Luke iii. 22 speaks of the Spirit as coming down 'in bodily shape of a dove' is not in the least against such an explanation of the evangelic tradition: bodily *shape* does not necessitate bodily *substance*.

Secondly, the reading 'into' was dangerously convenient for the Doketists, who held that Jesus was born mere man but that the divine Christ entered into him at baptism in shape of a dove. Hence it would be explained by 'upon' (*ep'*) or 'unto' (*pros*), and the marginal explanation would be mistaken for a correction and would pass into the text: nay, the pious copyist might even think it allowable to wilfully change a preposition rather than run the risk of spreading error. But, if 'upon' or 'unto' were the original reading, variations are not so easily explainable, and so I lean towards 'into' on the well-known principle that that reading is to be preferred out of which the others may have arisen.

In Mark i. 10 editors have adopted 'into,' and in Luke iii. 22 D, the First Latin, and the Latin Vulgate have it. And a fragment of the Gospel according to the Hebrews says 'And, as he went up from the water, the heavens were opened, and he saw the Holy Spirit in shape of a dove descending and entering into him.'

IV. 1. *wilderness*] See note on iii. 1. The Gospels point to some piece of country between the Jordan and Nazareth; for Jesus was *returning* (Luke iv. 1), he had come from Nazareth (Mark i. 9), and Nazareth is the first town named (Matt. iv. 13, Luke iv. 16) as visited by him after his return. A fragment of the Gospel according to the Hebrews has been preserved which may relate to the Temptation: if it does, that Gospel fixed the scene at Mt. Tabor, which lies in almost a straight line between Nazareth and the nearest point of the Jordan.

2 And when he had fasted forty days and forty nights, he was afterward an hungred.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

*to be tempted*] The Greek *peirazein* and the Latin *temptare* signify no more than 'to try, test, make trial of, put to the proof.' Inducement to sin being the test of virtue, they came to be used in Christian theology to denote such inducement. But, unless it be James i. 13, 14, there is no passage in the N. T. where the Greek word cannot be advantageously rendered as above, and in most cases it *must* be so rendered to give the sense of the passage. See, as the remaining instances in the Gospels and Acts (besides v. 3, Mark i. 13, and Luke iv. 2), Matt. xvi. 1, xix. 3, xxii. 18, 35; Mark viii. 11, x. 2, xii. 15; Luke xi. 16; John vi. 6, viii. 6; Acts v. 9, xv. 10, xvi. 7, xxiv. 6.

*devil*] *Diabolos*. The history of this word and of *Shatan* 'Satan' is somewhat curious. *Shatan*, 'adversary,' is used 9 times in the Old Testament (see also xvi. 23) in a perfectly general sense, and only 5 times as a proper name or title. In 3 of the 9 cases the Septuagint renders *shatan* by *diabolos*, i.e. 'setter at variance' 'backbiter,' and so 'injurer' 'opponent,' and by its kindred words. Thus in Num. xxii. 22 ('the angel of the LORD stood in the way for an adversary against him') the Heb. for 'adversary' is *shatan*, and the Septuagint renders *diabalein auton* 'to injure him,' or 'to oppose him.' And, in all the five cases where *shatan* is a proper name or title, the Septuagint renders it by *diabolos*. *Shatan* (Matt. xvi. 23) and *diabolos* (John vi. 70, 1 Tim. iii. 11, 2 Tim. iii. 3) did not lose their wider meaning, as our *fiend* 'hater' 'enemy' (cf. the German *feind*) has done.

2. *an hungred*] According to the Rev. Dr. Rich. Morris (*Historical Outlines of English Accidence*, p. 228) this form, which we first find about 1300 A.D. is corrupted (doubtless through an intermediate *ahungred*) from the older *ofhyngred*: but I do not see why it should not be an independent compound with the preposition *on* or *an*.

3. *the Son of God*] There is no article in the original. As others than Jesus are called in this Gospel 'sons of God' (see note on v. 9), and as a translation should never make a phrase seemingly dogmatic which is not so in the original, render 'son of God,' or 'God's son.' There are other passages in this Gospel in which the article *does* appear in the Greek as well as in our translation.

*these stones*] 'Perhaps those silicious accretions, sometimes known under the name of *lapides judaici*, which assume the exact shape of

Deut. viii. 3.

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

Ps. xci. 11-12.

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

Deut. vi. 16.

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

little loaves of bread' (Farrar, *Life of Christ*, i. 129). And see note on vii. 9.

4. *It is written*] Deut. viii. 3.

5. *the holy city*] This epithet (found also in xxvii. 53 and Rev. xi. 2) may have reference only to the city of Zion in which the Temple stood. The forms 'Hierosolyma' (Gospels, Acts, Galatians, Josephus), 'Hieropolis,' 'Sacred City' (Philo), and 'the city Solyma' (Pausanias), show that the first part of the name Ierushalaïm was frequently connected with the Greek *hieros* 'sacred.' This supposed connexion *may* have given rise to the expression in the text, but such a view is, of course, quite needless.

The words 'in Jerusalem' answering to 'into the holy city' are all that is left of a parallel passage in the Gospel according to the Hebrews.

*a pinnacle*] Render 'the pinnacle,' both here and in Luke iv. 9, or, better, 'the edge' or 'the parapet.' The temple had no pinnacles in the modern sense of the term; and the Greek word so rendered here is used in the Septuagint to translate Hebrew words meaning 'border' 'edge.' Seemingly the top ledge, or the battlement, is here meant. Whatever be the place, from it James, 'the brother of the Lord,' is said to have been hurled while addressing the people (Eusebius, *Hist. Eccl.* ii. 23, reporting Hegesippus, a writer who flourished in the latter half of the 2nd cent.).

6. *the Son*] Render 'son'—see note on v. 3.

*it is written*] Ps. xci. 11-12.

7. *It is written*] Deut. vi. 16.

*tempt*] *Ekpeiraseis*, 'thoroughly try,' or, if we are to keep the word 'tempt,' 'greatly tempt.'



9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan : for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Deut. vi. 13  
& x. 20.

11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

12 ¶ Now when Jesus had heard that John was || cast into prison, he departed into Galilee ; 12-17  
M. i. 14-15;  
L. iv. 14-15.  
|| Or, de-  
livered up.

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim : L. iv. 31 ;  
M. i. 21.

9. *fall down—me*] See note on ii. 2.

10. *it is written*] Also from Deuteronomy—vi. 13 and x. 20.

13. *Capernaum*] Editors always read ‘Capharnaum,’ following the great weight of authority. The name is really Caphar Nahum, ‘village of Nahum.’ According to Rabbi Isaac Chelo (1334 A.D.) Nahum the Old, a Rabbi named in the Jerusalem Talmud, was buried there (Conder’s *Hdbk. to Bible*, 325).

We know that it was on the W. shore of Lake Gennesaret, ‘the sea of Galilee’ (iv. 18) : but opinion as to its exact site is divided between two ruined places, Khan Minieh and Tell Hum—the former about 5½, the latter about 3 miles S. of the Jordan’s inflow. I here analyse the evidence, after reading which see Appendix D :—

(1) *Evidence from the N. T.*

This is confined to the accounts of the miracle of Jesus walking on the sea. According to Matt. xiv. 34, Mk. vi. 53, the ship came to land at Gennesaret : according to John vi. (17) the crew had started for Caphar Nahum and (21) after Jesus had stilled the waves ‘immediately the ship was at the land where they were going.’ From this it has been inferred that Caphar Nahum was either in the plain of Gennesaret or on its very edge ; and this suits Khan Minieh, but not Tell Hum which is too far to the N.

But the ship had met with a contrary wind and high sea, and the question arises whether John does not simply mean that they reached land at the point for which they were making at the time. And the further question arises whether the ship may not have been bound for both Caphar Nahum and Gennesaret, being meant to land some of the party at one and some at the other (just as it was meant to touch at Bethsaïda Julias—Mk. vi. 45 ; see my note on Matt. xiv. 22).

One slight inference may, moreover, be drawn from two other passages in favour of Tell Hum. From John i. 44 we learn that

Bethsaïda was 'the city of Andrew and Peter' and from Mk. i. 29 (cf. Matt. viii. 14, Luke iv. 38) that they had an house at Caphar Nahum. In my note on xiv. 21 I have shown that the modern theory of a second Bethsaïda on the lake is altogether needless. So that, Bethsaïda being Bethsaïda Julias at the head of the lake, Tell Hum is only 3 miles from it, with no other place between, whereas Khan Minieh is  $5\frac{1}{2}$  miles from it. Now it is more likely that two Bethsaïda fishermen would set up house at the next fishing-station, 3 miles off, than at another beyond it at nearly double the distance.

(2) *Evidence from Josephus.*

(a) Of Gennesaret he says (*War*, iii. 10 § 8) that 'it is irrigated by a most fertilizing spring, which the inhabitants call Capharnaum'; this must of course have been near the town. Now Khan Minieh has a large fountain, but Tell Hum has only a river, which does not go near Gennesaret.

But Dr. Thomson says of the fountain at Khan Minieh 'Dr. Robinson admits that it comes out on a *level* with the lake and *close to it*, so that it could not be made to irrigate an acre of the plain; and, moreover, if it could be elevated high enough, there is not sufficient water to make it worth while, especially in the season of the year when irrigation is needed' (*The Land and the Book*, 354). And he would identify Josephus's spring with the springs of et-Tabighah,  $1\frac{1}{2}$  mile S. of Tell Hum: 'They are . . . sufficiently copious to irrigate the plain. The cisterns by which the water was collected, and elevated to the proper height to flow along the canal, are still here; the canal itself can be traced quite round the cliff to the plain, rendering it certain that the water was thus employed.'

(b) Josephus (*Life*, §§ 71-2) tells us that on a body of Roman soldiers encamping 5 furlongs from Bethsaïda Julias he sent against them troops of his own, who entrenched themselves 1 furlong from Julias; that he joined them with reinforcements and that they fought with the Romans next day; that he pretended flight until an ambush placed by him had attacked the Romans in the rear, and that he then turned and drove them before him; that in so doing he was thrown from his horse and had his wrist broken; and that he was carried to 'a village called Kepharnōme.' All admit that Kepharnōme is only Caphar Nahum in a Greek dress, and if it was Tell Hum the account is natural enough, but if it was Khan Minieh Josephus must have retired much further from the field of battle than we can suppose he or any general would do.

Dr. Robinson indeed asks (*Later Biblical Researches*, 352) 'If the object . . . was merely to bring him to the nearest place of covert, why was he not rather carried to Julias, which was but a furlong distant?' He forgets that the battle did not take place inside

the Jewish entrenchment, that Josephus may have been as near to Caphar Nahum as to Julias, and that the Roman troops may have been between him and the latter.

(3) *Evidence from tradition.*

Dr. Robinson makes out that all tradition from the 4th to the 17th cent. which is at all definite points to Khan Minieh. But Conder's *Hdbk. to the Bible*, which is likewise based on personal exploration, although deciding in favour of the latter ruin, says 'There is no reasonable doubt that from the fourth century downwards the site shown to Christian pilgrims was at the ruin of Tell Hum, which is exactly the distance from Chorazin mentioned by Jerome as that of Capernaum' (325).

(4) *Evidence from etymology.*

In Conder we find that the Rabbis interpreted *huta* 'sinner' in Eccl. vii. 26 as meaning a son of Caphar Nahum, and that elsewhere they interpreted it as *minai* 'heretic': also that Rabbi Isaac Chelo says of Caphar Nahum 'Formerly there were in this village many Minim.' 'The ruin visited by Isaac Chelo was on the way from Arbela to Kefr 'Anân, and this precludes the idea that he means Tell Hum.' Accordingly this abode of *Minim* is identified with Khan *Minieh*.

The extract from Chelo given in Conder does not say that he visited the place at all, but, if that is shown by the context, it would only be 3 miles out of the present road. The philological argument is at first sight very strong; but, if Caphar Nahum were full of Minim, that is no reason why another place 3 miles off might not also have been full of them: and the Rabbis of the great Jewish school at Tiberias would naturally give the name 'abode of Minim' to whichever of the two was nearer to them, and that would be Khan Minieh.

A plausible philological argument has been advanced for Tell Hum also. '*Hûm*,' says Dr. Thomson, 'is the last syllable of *Kefr nahûm*. . . . Thus we have Zib for Achzib, and Fik for Aphcah, etc. In this instance *Kefr* [village] has been changed to *Tell* [hill]—why, it is difficult to comprehend, for there is no proper Tell at that site. Still, a *deserted* site is generally named *Tell*, but not *Kefr* (which is applied to a village); and, when Capernaum became a heap of rubbish, it would be quite natural for the Arabs to drop the Kefr, and call it simply Tell Hûm.' *Nahum*, indeed, was accented on the last syllable, and every philologist knows the tendency of unaccented syllables to disappear. But *hûm* means 'black,' and, as the ground is covered with black basalt, Tell Hum may mean 'Black Tell' (Conder).

Altogether I think that the balance of evidence is appreciably in favour of Tell Hum.

*in—Nephtalim*] It stood in the latter tribe, but within some 7 miles of the boundary between the two.

14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

15-16  
Isai. ix. 1-2.

15 The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles;

16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

Cf. iii. 2.

17 ¶ From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

18-22  
M. i. 16-20;  
[L. v. 1-11;  
J. i. 35-43.]

18 ¶ And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

14. *by Esaias*] Isai. ix. 1, 2. Render 'through Esaias.'

15. *way of the sea*] That is, 'road of the sea.' One of the two great caravan-roads to Damascus ran up the W. coast of the Sea of Galilee as far as Khan Minieh. It was called *Via maris*, 'way of the sea,' in the time of the Crusades.

*Galilee of the Gentiles*] Literally, 'Galilee of the nations,' as it is called in our version of the original passage of Isaiah. The Hebrew and Greek words meaning 'nations' and thence 'foreign nations' are generally rendered in our version by the equivalent Latin word 'Gentiles' which means (i.) nations (ii.) foreigners.

The name Galilee comes from a root meaning 'to roll,' and may have been given first to a *circuit* of country round Kedesh-Naphtali or may mean *rolling* country, downs (Conder). It was called 'of the nations' because it was bounded on the N. by Syrians, Phoenicians, and other Canaanites, while it is not unlikely that large numbers of them actually dwelt within it: Solomon would hardly have offered 20 of its cities to Hiram (1 Kings ix. 11) if they had been inhabited by Israelites, and we are told (2 Chron. viii. 2) that after Hiram's refusal he 'caused the children of Israel to dwell there'—but, as it is said that he 'built them,' they may have been ruined and deserted. In 1 Macc. v. 15 we are told that there had been (about 164 B.C.) a gathering against the Jews 'out of Ptolemaïs and Tyre and Sidon and all Galilee-of-strangers,' and Strabo, a contemporary of the Apostles, says that Jewish Palestine is inhabited in great part by 'mixed tribes, both from Egyptian nations, and Arabian, and Phoenician,' and instances Galilee, Jericho, Philadelphia, and the city of Samaria (xvi. p. 760). Galilee was very thickly peopled.

16. *saw*] Render 'hath seen.'

18. *Simon—his brother*] See notes on x. 2, xvi. 18.

*casting a net*] Render 'casting a casting-net.' The Sea of

19 And he saith unto them, Follow me, and I will make you fishers of men.

20 And they straightway left *their* nets, and followed him.

21 And going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

22 And they immediately left the ship and their father, and followed him.

23 ¶ And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. M l. 39;  
L. iv. 11.

Galilee still contains, it is said, abundance of fish. The Arabs are too impatient to use a rod, and too timid to venture on its waters with a net: fish, however, are sometimes caught with a hand-net, or killed by poisoned bread-crumbs (!).

19. *Follow me*] It was the custom for the pupils of a Rabbi to follow him in his walks.

21. *James—his brother*] See notes on x. 2.

*a ship*] Render 'the ship,' as Mark (i. 19) also calls it. This may have been the particular vessel so often used by Jesus and his disciples—see note on xv. 39.

23. *teaching in their synagogues*] An example of this teaching is found in Luke iv. 16–27. The only parts of the synagogue-service performed by priests were 'prayer and the pronouncing of the Aaronic blessing (Num. vi. 24–26)' (Edersheim, *Jewish Social Life*, 267). Two lessons were read, one from the Law, the other from the Prophets. The first lesson was read, on Sabbaths, in sections by not fewer than seven persons (Edersheim). The second lesson was followed by a sermon. In the passage of Luke, Jesus 'stood up for to read,' to catch the eye of the chief 'ruler of the synagogue' who designated the reader. The 'minister,' i.e. clerk, gave him the roll of Isaiah, from whom the lesson of the day was taken, and after reading he delivered the sermon, perhaps having sat down first and been again designated by the chief ruler of the synagogue. So in Acts xiii. 14–16 'they came to the synagogue on the Sabbath day, and sat down. And after the reading of the law and the prophets the rulers of the synagogue sent unto them saying, "Ye men and brethren, if ye have any word of exhortation for the people, say on." Then Paul stood up, and said, etc.'

*gospel*] See note on title of this Gospel

[M. I. 28.]

24-5  
M. iii. 7-10;  
L. xvi. 17-18.

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.

*the kingdom*] See note on iii. 2.

*all manner—disease*] Render 'every disease and every weakness.'

24. *went—Syria*] Render 'went away into all Syria.' 'It was no retired mountain-lake by whose side he took up his abode, such as might have attracted the Eastern sage or Western hermit. It was to the Roman Palestine almost what the manufacturing districts are to England. Nowhere, except in the capital itself, could He have found such a sphere for His works and words of mercy; from no other centre could "His fame" have so gone throughout all Syria' (Stanley, *Sinai and Palestine*, 368).

*all—torments*] Render 'all those that were sick with divers diseases, and those that were oppressed with torments.'

*possessed with devils*] Render 'daemoniacs,' Gk. *daimonizomenous*. *Diabolos*, 'devil,' is a name given in the N.T. only to Satan (see note on v. 1), the word used in such cases as that before us being always either *daimōn*, or (far more often) its diminutive *daimonion*, both of which denoted a superhuman being of lower rank, neither necessarily beneficent nor necessarily malignant.

The phenomena exhibited by the persons called daemoniacs were sometimes attributed by the Jews to the departed spirits of wicked men. Josephus, for instance, says 'daemons, as they are called, are spirits of wicked men' (*War*, vii. 6 § 3), and the same belief seems to be referred to in a fragment of the Gospel according to the Hebrews, 'Take, feel me, and see that I am not a bodiless daemon,' answering to Luke xxiv. 39, 'handle me, and see; for a spirit hath not flesh and bones according as ye behold me having.'

Exorcism (see xii. 27 and note there) was in common use. Of possession and exorcism, as known to early Christian writers, the following short sketch is taken from Tylor's *Primitive Culture*, ii. 139:—'Ancient ecclesiastical records describe, under the well-known names of "daemoniacs," "possessed," "energumens," the class of persons whose bodies are seized or possessed with an evil spirit; such attacks being frequently attended with great commotions and vexations and disturbances of the body, occasioning sometimes frenzy and madness, sometimes epileptic fits, and other violent tossings and contortions. These energumens formed a recognized part of an early Christian congregation, a standing-place apart being assigned to them in the church. The church indeed seems to have been the principal

25 And there followed him great multitudes of people from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judæa, and *from* beyond Jordan.

habitation of these afflicted creatures, they were occupied in sweeping and the like out of times of worship, daily food was provided for them, and they were under the charge of a special order of clergy, the exorcists, whose religious function was to cast out devils by prayer and adjuration, and laying on of hands. As to the usual symptoms of possession, Justin, Tertullian, Chrysostom, Cyril, Minucius, Cyprian, and other early Fathers, give copious descriptions of demons entering into the bodies of men, disordering their health and minds, driving them to wander among the tombs, forcing them to writhe and wallow and rave and foam, howling and declaring their own diabolical names by the patients' voices, but when overcome by conjuration or by blows administered to their victims, quitting the bodies they had entered, and acknowledging the pagan deities to be but devils.'

*lunaticks*] Literally, 'bemooned,' i.e. probably epileptics, who were supposed (as once were our own *lunatics*) to be more afflicted at certain changes of the moon. See xvii. 15, where the father of a boy with symptoms like those of epilepsy calls him 'bemooned.' It is possible that the affliction was even attributed to sleeping in the moonlight, since the Talmud says 'Whoso sleepeth at full moon in the open is dragging himself to death' (Bab. Gemara, Pesachim, fol. 111 a), and sleeping in moonlight is thought dangerous among our own country-folk at this day.

25. *multitudes of people*] Render 'crowds.'

*Decapolis*] The collective name given to a number of cities not territorially united, but most of them lying to the S. or E. of the Sea of Galilee, and all of them inhabited mainly by Gentiles and probably allowed to govern themselves. The name means 'group of ten cities,' but, if that was the exact original number, other cities came to bear the name, so that Pliny, whose Natural History was published about 50 years after the time referred to in the text, says that different lists of the 10 cities were given (v. 18). The most generally approved, he says, comprised Damascus, Philadelphia, Rhaphana, Scythopolis, Gadara, Hippos, Dion, Pella, Galasa (i.e. Gerasa), and Canatha. Josephus, who names Scythopolis, Gadara, and Hippos, calls the first of these the largest city of Decapolis; so that, unless he were thinking only of such parts of Decapolis as lay within the limits of Jewish Palestine, he must have excluded Damascus. Eusebius and Jerome (*Onomast.*) imply that Gadara, Hippos, and Pella belonged to Decapolis. Ptolemy (v. 17) makes Capitolias one of its cities, and a Palmyrene inscription—'Agathangelos the Abilene of Decapolis' (Reland,

## CHAPTER V.

V.-VII.  
L. vi. 17-49.

AND seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2-3  
L. vi. 20.

2 And he opened his mouth, and taught them, saying,

*Pal. Ill.* 525)—includes Abila, doubtless the Abila which lay E. of Gadara and N. of Capitolias, not that N.W. of Damascus, mentioned in Luke iii. 1.

V. 1. *multitudes*] Render 'crowds.'

*a mountain*] Render 'the mountain' here and in xiv. 23, xv. 29, xxviii. 16; Mark iii. 13, vi. 46; Luke vi. 12, ix. 28; John vi. 3. Only on two occasions, those of the Temptation (Matt. iv. 8, 'an exceeding high mountain,' Luke iv. 5, 'an high mountain') and the Transfiguration (Matt. xvii. 1, Mark ix. 2, 'an high mountain'), are we told that Jesus went up into *a* mountain, and even the latter event is stated by Luke (ix. 28) to have occurred in *the* mountain. Either, then, in this and the other passages some one mountain is meant or, as is more likely, all the mountainous country round the Sea of Galilee—the high lands as opposed to the low lands on the shore of the lake.

*when he was set*] It was the custom for the scholars of a Rabbi (see first note on v. 20) to sit on the floor or benches, while the Rabbi himself sat a little above them on a raised platform: thus Paul speaks of himself as brought up 'at the feet of Gamaliel' (Acts xxii. 3). For other mentions of Jesus's sitting down to teach, see xiii. 1, 2, xv. 29, (xxiv. 3?), xxvi. 55, Mark v. 3, John vi. 3, viii. 2.

2. *saying*] With this Sermon on the Mount the discourse reported in Luke vi. is identical. Matthew's account is by far the longer—Luke may be purposely leaving out many passages bearing special reference to Judaism: but both have the same beginning and ending, and contain much in common. Matthew, indeed, places the Sermon before the call of Levi, but Luke after the choice of the Apostles (if the words 'in those days' (Luke vi. 12) are to be taken strictly): the two evangelists, however, differ precisely in the same manner as to the time when the healing of the centurion's servant and the miracle of the swine happened. The assertion that the Sermon recorded in Luke was preached on a plain is due to our bad rendering of Luke vi. 17 ('And he came down and stood *in the plain*'), where the Greek is *epi topou pedinou* 'upon a level place,' that is, a plateau part of the way down the mountain. See also the note on v. 1 of the present chapter.

Archbishop Thomson (*Bib. Dict.* i. 1047) thus explains the differences of the two accounts with regard to time and length. The his-



3 Blessed *are* the poor in spirit : for their's is the kingdom of heaven.

4 Blessed *are* they that mourn : for they shall be comforted. L. vi. 21.

5 Blessed *are* the meek : for they shall inherit the earth. Ps. xxxvii. 11.

6 Blessed *are* they which do hunger and thirst after righteousness : for they shall be filled. L. vi. 21.

7 Blessed *are* the merciful : for they shall obtain mercy.

8 Blessed *are* the pure in heart : for they shall see God.

9 Blessed *are* the peace-makers : for they shall be called the children of God.

10 Blessed *are* they which are persecuted for righteousness' sake : for their's is the kingdom of heaven.

11 Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you || falsely, for my sake. L. vi. 22.  
|| Gr. *lying*.

12 Rejoice, and be exceeding glad : for great *is* your reward in heaven : for so persecuted they the prophets which were before you. L. vi. 23.

13 ¶ Ye are the salt of the earth : but if the salt have lost his savour, wherewith shall it be salted ? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. L. xiv. 34-5 ;  
M. ix. 50.

torical position of the discourse, he says, ' must be fixed from St. Luke ; and its earlier place in St. Matthew's Gospel must be owing to the Evangelist's wish to commence the account of the ministry of Jesus with a summary of His teaching ; an intention further illustrated by the mode in which *the Evangelist has wrought in with his report of the discourse several sayings which St. Luke connects with the various facts which on different occasions drew them forth* (comp. Luke xiv. 34, xi. 33, xvi. 17, xii. 58, 59, xvi. 18, with places in Matt. v. ; also Luke xi. 1-4, xii. 33, 34, xi. 34-36, xvi. 13, xii. 22-31, with places in Matt. vi. ; also Luke xi. 9-13, xiii. 24, 25-27, with places in Matt. vii.) .'

5. *for—earth*] Ps. xxxvii. 11, ' the meek shall inherit the earth.'

8. *shall see God*] For parallel expressions see Job xix. 26-7, Ps. xvii. 15. Also the Talmud (Bab. Gemara, Sotah, fol. 42 a) : ' Four kinds will not see the Godhead—the scoffers, the flatterers, the liars, and the slanderers.'

9. *the children of God*] Render ' sons of God.'

13. *have lost his savour*] ' Sixty-five houses in Junc—Lady Stan-

14 Ye are the light of the world. A city that is set on an hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

17 ¶ Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

hope's village—were rented and filled with salt. These houses have merely earthen floors, and the salt next the ground in a few years entirely spoiled. I saw large quantities of it literally thrown into the street, to be trodden under foot of men and beasts. It was "good for nothing." Similar magazines are common in this country . . . and the sweeping out of the spoiled salt and casting it into the street are actions familiar to all men' (*The Land and the Book*, 381). 'The salt, too, of Syria contains much sulphate of lime; and this would be the insipid residuum when the chloride of sodium (which almost exclusively forms our salt) was dissolved by moisture' (Mr. Ayre in Horne's *Introduction to the Holy Scriptures*, ii. 341).

Upon 'his' see note on xxiv. 32.

14. *a city—hill*] The lofty and conspicuous city Safed (2,650 ft. above the Mediterranean) was perhaps in sight.

15. *Neither—candlestick*] Render 'Neither do they light a lamp and put it under the bushel, but on the lamp-stand.'

16. *Let—that*] Render 'So let your light shine before men; in order that.'

17. The Talmud (Bab. Gemara, Shabbath, 116 a, b) gives the following as quoted by a Christian bishop from a Christian book, 'I am not come to take away from the law of Moses, nor to add to the law of Moses am I come,' and the internal evidence of the story points to this having happened about 71–3 A.D. See my *Gospel according to the Hebrews*, 145–7.

18. *verily I say*] *Amēn legō*. *Amēn*, i.e. 'firmly' 'faithfully,' was a liturgical response, and the Rev. W. H. Lowe (*Fragment &c.*, 70) denies that it was ever used as 'verily' in conversation, the words so used being *be'ēmeth* 'in truth,' *hēmānūthā* 'faith!' and '*omnām* 'verily.' He says that *amēn* or (as we always have it in John) *amēn amēn* is a corruption of this '*omnām* 'verily,' or '*omnām amēna*

L. xl. 33–4  
& viii. 16;  
M. iv. 21.  
¶ The word  
in the ori-  
ginal sig-  
nifieth a  
measure  
containing  
about a  
pint less  
than a  
peck.

L. xvi. 17.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

'verily I say.' The true *amēn* being familiar to Greek copyists from its frequent use in the Epistles, such a corruption would be natural enough.

*one jot—fulfilled*] Render 'one [letter] i or one upstroke [of a letter] &c.' The 'jot' of our translation (*iōta* in the Greek) is *iōd*, the smallest Hebrew letter. 'Tittle' (a word meaning anything small) stands for *keraiā* 'horn' in the original; by it is meant one of three little upstrokes with which it was customary to ornament the tops of letters of the alphabet, *not* a tiny stroke distinguishing one letter from another otherwise like it.

In the Talmud (Jer. Gemara, Sanhedrin, ii. 6) is an allegory very clearly illustrating our text. The book of Deuteronomy is represented to have fallen down before God and complained that Solomon wanted to remove the letter *iōd* from xvii. 17, a change which would nullify the prohibition against multiplying wives; whereupon God answered 'Solomon, and thousands like him, shall perish, but not even an ornament of the *iōd* shall pass away from the Law.'

The text proves that rolls of the Law were 'written, like our modern copies, in the so-called Assyrian, and not in the Hebrew-Phœnician characters' (Edersheim, *Jewish Social Life*, 118).

20. *of the scribes*] After the return from Babylon the study of the 'Oral Law' began to assume importance. This Oral Law consisted partly of traditions expanding and explaining the Written Law, and said to have been delivered by God to Moses, by Moses to Joshua, by Joshua to the elders, by the elders to the prophets, and by the prophets to the religious leaders of the post-Captivity period; partly, also, of judgements and opinions given upon disputed points. Such traditions and precedents, illustrated with the voluminous judgements of Jewish doctors, were at a later time collected in the Talmud—see the section on 'Jewish writings quoted' in my introductory matter.

The Scribes were the students and exponents of the Oral Law. After undergoing with credit a course of instruction in one of the great Rabbinical schools at Jerusalem they were admitted to this order, and received, according to the ascending degrees of their learning, the title of Rab, Rabbi, or Rabban. The ablest of them became

teachers in their turn, with the hope of being chosen members of the Sanhedrin: the less able copied the Scriptures, or wrote contracts, divorces, and phylacteries. In popular esteem they held a place far higher than that of the priests; in fact they were the spiritual rulers of the people. Their profession was, however, gratuitous, and every Scribe was brought up like other Jews to the practice of a trade.

The precise meaning, in this case, of the name *sopher* (rendered *grammateus* in Gk. and *scribe* in Eng.) is doubtful: it may mean 'writer,' 'arranger,' or 'reckoner'—one who made a copy of the Law, one who classified its precepts, or one who enumerated them.

Besides the generic term 'scribe' we meet with those of 'doctor of the law' (Luke v. 17, Acts v. 34) and 'lawyer' (Matt. xxii. 35, Luke vii. 30, x. 25, xi. 45, 46, 52, xiv. 3, Tit. iii. 13). The former, applied to Gamaliel, doubtless designates a Scribe of the highest rank; the latter may denote the ordinary Scribe of the better sort who, without being a great popular teacher, was yet more than a mere copyist.

Reserving any remarks on the religious system of the Scribes and Pharisees for the next note, I shall here abstract from Dr. Ginsburg's article in 'Kitto's' *Cyclopædia* the following list of the functions of Scribes. (1) They copied the Pentateuch, and wrote phylacteries, &c. (2) 'They guarded the Bible against any interpolations or corruptions, and for this purpose counted the letters of the Scriptures.' (3) 'They read the law before the people in the synagogues on stated occasions.' (4) 'They propounded the duties inculcated in the Scriptures to the people at large on Sabbath and festivals, and delivered lectures to their disciples in the week-days, in the colleges, on the profounder import of Holy Writ.' (5) 'They defined the limits of each precept, and determined the manner in which the sundry commands of the divine law are to be performed.' (6) 'They fixed the traditional law.' (7) 'They enacted prohibitory laws. . . . to guard the Biblical precepts from being violated.' (8) 'They removed anthropomorphisms' and made certain other textual changes in the Bible, but their alterations were only 18 altogether.

*and Pharisees*] *Perishîn*, 'separated,' a religious order so called because they kept themselves separated with the utmost care from all food forbidden as unclean in the Pentateuch, and from contact with all persons on whom any uncleanness might rest. The name does not seem to have been of their own giving: they preferred to call themselves 'the wise,' 'the disciples of the wise,' or more commonly *Chaberim*, 'the Association' (literally, 'Associates'). To become an Associate a man must promise before three Associates (1) that he would set apart all the due tithes and eat nothing which was not or

might not have been tithed ; (2) that he would keep the laws relating to uncleanness. There were four ranks in the Association, according to the degree of care taken to avoid uncleanness. In the reign of Herod it numbered somewhat over 6,000 members.

The Pharisees inculcated full obedience to the Oral Law (see last note) as well as to the Pentateuch, and they believed in a resurrection of the dead. The priestly party, the Sadducees (for whom see note on xxii. 23) did not hold the Oral Law binding, and disputed the doctrine of a resurrection.

The Pharisees did their utmost to exalt the sacredness of private ceremonial and to disparage the sacredness of the priests' persons and the authority of the priestly party, or Sadducees. The latter were aristocratic in position and home-policy, and were apt to be opportunists in their relations towards the foreiner. The Pharisees on the other hand were democrats and nationalists, and their natural influence with the people was strengthened greatly by that of the Scribes (see last note), who held the same opinions, whether or not they had been individually enrolled members of 'the Association.' And so in the end the Pharisees triumphed completely.

The endless minutiae of ceremonialism which entered into the life of a strict Pharisee would be almost intolerable to any one in whom duty, or self-complacence, or the desire of approbation, was not a passionately strong motive. The last two qualities are not uncommon substitutes in religion for the first, and the Talmud itself has a scathing satire on unworthy Pharisees. 'There are,' it says, 'seven kinds of Pharisees—i. *The Shechemite Pharisee*, who simply keeps the law for what he can profit thereby, just as Shechem submitted to the rite of circumcision that he might thereby obtain Dinah, the daughter of Jacob ; ii. *The Tumbling Pharisee*, who, in order to appear humble before men, always hangs down his head, and scarcely lifts up his feet when he walks, so that he constantly tumbles ; iii. *The Bleeding Pharisee*, who, in order not to look at a woman, walks about with his eyes closed, so that he has bleeding wounds ; iv. *The Mortar Pharisee*, who wears a cap in the form of a mortar to cover his eyes, that he may not see any impurities and indecencies ; v. *The What-am-I-yet-to-do Pharisee*, who, not knowing much about the law, as soon as he has done one thing, asks, what is my duty now ? and I will do it ; vi. *The Pharisee from Fear* who keeps the law because he is afraid of a future judgement ; and vii. *The Pharisee from Love*, who obeys the Lord because he loves him with all his heart' (Bab. Gemara, Sotah, 22 b with Jer. Gemara, Berachoth, ix.).

The above passage I quote from Dr. Ginsburg's article in 'Kitto's *Cyclopædia* ; even Jews, however,—as the late Mr. Deutsch—have alleged it in confirmation of the strictures of Jesus. But Dr. Gins-

¶ Or, to them.

Ex. xx. 13.

21 ¶ Ye have heard that it was said ¶ by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

burg, as well as Mr. Deutsch in Chambers's Encyclopædia, represents the Pharisees as a body to have been far from deserving any such condemnation. That in Pharisaism grand natures developed themselves, and that in the Talmud—the mouthpiece of Pharisaism—parallels to the moral precepts of the Gospels are freely found, cannot for one moment be questioned, but the number of unworthy Pharisees must have been very large to justify the terms of Matt. xxiii.

The chapters on The Synagogue, Tendencies of Rabbinism, and The Sadducees and Pharisees, in vol. i. of the English translation of Hausrath's *New Testament Times* may be commended as a temperate and thoroughly readable sketch of the phases of Judaism with which we meet in the Gospels.

21. *by them*] 'To them' is the better rendering (the dative of agency after a passive verb being scarcely ever found in the Greek of the N.T.).

*and whosoever—judgment*] Not a part of the quotation. By 'the judgment' is meant the courts of justice.

22. *without a cause*] Tregelles and Alford doubtfully retain these words, with D and nearly all other MSS., the First and Second Latin, Cureton's and the Peshitta Syriac, North Egyptian, Gothic, Pseudo-Justin, Eusebius, Chrysostom, Cyril of Alexandria, and the translator of Irenæus. Tischendorf and Westcott-and-Hort omit the words, with SV, the Latin Vulgate, Origen, Basil (i.e. the author De Bapt.), Pseudo-Athanasius, and seemingly Justin, Ptolemaeus, and Tertullian, while Augustine distinctly says that 'Greek MSS. have not' the word, and Jerome that they are in 'some MSS.' but not 'the true ones.' The editors who omit them of course assume that they were originally a marginal comment.

*Raca*] That is, 'empty fellow: ' compare our 'fool' from the Latin *foliis* 'windbag.' Lightfoot quotes several Jewish anecdotes illustrating the use of the word—here is one: 'A heathen said to an Israelite, Very suitable food is made ready for you at my house. What is it? saith the other. To whom he replied, Swine's flesh. *Raca* (saith the Jew), I must not eat of clean beasts with you.'

23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

25-6  
L. xii. 53-9.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 ¶ Ye have heard that it was said by them of old time, Ex. xx. 14.  
Thou shalt not commit adultery:

*the council*] Literally, 'the Sanhedrin,' that is, one of the smaller local Sanhedrins: see note on x. 17.

*Thou fool*] It has been suggested that *mōre*, so rendered, may be not Greek at all, but the Hebrew *mōreh*, 'rebel,' used by Moses and Aaron at Meribah, 'Hear now, ye rebels' (Num. xx. 10).

*hell fire*] Render, literally, 'the Gehenna of fire.' *Gehenna* (Gehinnom) means 'ravine of Hinnom,' a deep and narrow gorge S. of Jerusalem, near which Solomon had established the worship of Moloch, and in which Ahaz and Manasseh made their children pass through fire in honour of the same god. That such practices might be for the future impossible, Josiah polluted it, and it became a receptacle for all the solid and liquid filth of Jerusalem (some say for the bodies of criminals also)—fires being kept constantly burning for the destruction of the refuse. The Jews used its name as a synonym for hell.

We learn from its translator, Jerome, that 'in the Gospel . . . according to the Hebrews he is set down among the greatest criminals who hath grieved the spirit of his brother.'

23. *gift*] That is, 'sacrifice'—a Jewish term.

The Gospel according to the Hebrews had a passage, 'And be ye never joyful save when ye have looked upon your brother in charity.' Cf. the Talmud: 'Whoso saith "If I sin, I repent," his repentance helpeth him no whit. Whoso saith furthermore "If I sin, the Day of Atonement cometh," the same likewise helpeth him no whit. The offenses between man and God doth the Day of Atonement atone for; on the other hand the offenses between man and his neighbour the Day of Atonement atoneth for only when he hath agreed with his neighbour' (Bab. Gemara, Yoma, fol. 85 b).

25. *in the way*] I.e. 'in the road.'

27. *by them of old time*] 'To them of old time' would be a

28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

29 And if thy right eye || offend thee, pluck it out, and cast *it* from thee : for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast *it* from thee : for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement :

xviii. 9 ;  
M. ix. 47.  
Or, do  
caste thee  
to offend.

xviii. 8 ;  
M. ix. 48.

Deut. xxiv. 1.

better rendering. But editors omit these words, as a copyist's reminiscence of *v.* 21, with SVD, the Peshitta Syriac, North Egyptian, and seemingly the First and Second (1) Latin, also Origen, and Cyril. They are found in Cureton's Syriac, the Latin Vulgate, Eusebius, Chrysostom, and the translator of Irenaeus.

28. *whosoever—heart*] Cf. a passage in the Babylonian Talmud (*Massecheth Kallah*): 'He who looks upon a woman with impure intention has, it may be said, in so doing committed adultery.'

29. *offend thee*] Here and in the next verse render 'stumble thee,' *hell*] Render 'Gehenna,' and so in the next verse.

31. *Whosoever—divorcement*] That is, a man who wishes to divorce himself has only to give his wife a written divorce. This written divorce was called a *Get*. 'The essential substance of a *Get* are the following words: "Thou art [herewith] permitted [to be married] to all men." Rabbi Jehudah saith [the following is the essential part], "Thou hast herewith of me a writing of separation, a letter of divorce, and a document of dismissal, that thou mayest go and be married to any man thou mayest like"' (Mishnah, *Gittin*, ix. 3, De Sola and Raphall's trans., 302). The two great Pharisaic schools of Hillel and Shammai differed widely in their interpretation of Deut. xxiv. 1. 'Beth Shammai'—the school of Shammai—'say, "No man may divorce his wife, unless he found in her scandalous behaviour [unchastity], for it is said [Deu. xxiv.], "Because he found in her some scandalous behaviour;"' but Beth Hillel say, "Even if she spoiled his food, because it is said 'unchastity [or] for [any other] cause.'" Rabbi Akivah saith, "Even if he found one handsomer than her, for it is said [ibid.] 'If it happen that she found no favour in his eyes'"' (*ib.* ix. 10, p. 305). It was on this question of interpretation that the Pharisees asked the opinion of Jesus (xix. 3). On the probable prevalence of arbitrary divorce a writer in *the Edinburgh Review* (vol. cxxxviii, 61) remarks as follows: 'A special form of bill of divorce, called a bald



32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

xix. 9;  
L. xvi. 18;  
M. x. 11-12.  
? 1 Cor. vii.  
10-11.

33 ¶ Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

Ex. xx. 7;  
Lev. xix. 12.  
Deut. xxiii.  
21.

34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

34-7  
Jam. v. 12.

Get, is mentioned. . . . This was a folded and stitched document, on every fold of which it was necessary that the name of a witness should be signed. It was instituted for the express purpose of complicating, and thus delaying, in the case of a priest, the summary proceeding which constituted a divorce, namely the mere delivery to the wife of a written and witnessed permission to marry any one she chose. And the reason assigned is that the priests were often in the habit of divorcing their wives in a sudden fit of passion, of which they repented soon after, when, as priests, it was unlawful for them to take them back, after having gone through the brief formality of delivering the Get. When a special provision against the hasty passion of the priests assumed so determinate a form, we may judge what was likely to be the practice among the bulk of the people.' The Talmud, however, rejected Rabbi Akivah's theory of divorce, which it permitted (De Sola and Raphall, p. 305, note) 'only under peculiar circumstances, and for a legal object,' and the concluding passage of the treatise Gittin in the Bab. Gemara says of divorcing a *first* wife, 'Rabbi Eleazar saith "Even the altar drops tears over all who divorce their *first* wife,"' referring to Mal. ii. 13, 14, 'And this have ye done again, covering the altar of the LORD with tears, with weeping, and with crying out. . . . Yet ye say, Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously, although she is thy companion, and the wife of thy covenant.' The same treatise (90 a) says 'No one may separate himself from his wife, except for proven unfaithfulness.'

32. *saving—fornication*] Death was the Mosaic penalty for a married woman's adultery (Deut. xxii. 22), but there is no evidence that it was inflicted as late as the time of Jesus.

33. *by them*] Render 'to them,' as in *vv.* 21, 27.

33. *Thou shalt not forswear thyself*] See Ex. xx. 7 and Lev. xix. 12, condemning false oaths made in God's name.

*but—thine oaths*] From Deut. xxiii. 21, 'When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it.'

34. *Swear not at all*] It seems to have been held that an oath's

breach was not to be punished unless God was referred to. Thus the Talmud says (Mishnah, Shebnoth, iv. 13) 'If any adjure another by heaven or earth, he is not guilty.' And the great Maimonides in his commentary on the treatise in question says 'If any swear by heaven, by earth, by the sun, &c., although the mind of the swearer be under these words to swear by Him who created them, yet this is not an oath. Or if any swear by some of the prophets, or by some of the books of the Scripture, although the sense of the swearer be to swear by Him that sent that prophet, or that gave that book, nevertheless this is not an oath.'

Hence resulted:—(i.) *Fraudulent oaths*. Some case, if not an habit, of fraudulent swearing among Roman Jews must have given rise to the following epigram \* of Martial (xi. 94):—

Ecce negas, iurasque mihi per templa Tonantis.  
Non credo: iura, verpe, per Anchialum.

'Ah! you deny it, and swear to me by the temple of the Thunderer. I don't believe you: swear, circumcised one, by Anchialum.' Here 'Anchialum' (*chai elohim*, 'the Lord liveth') is an oath the Jew dared not break, the other, 'by the temple', he dared—see xxiii. 16, 'Woe unto you, blind guides, which say, Whosoever shall swear by the temple, it is nothing.' (ii.) *Profane oaths*. Oaths not containing the name of God came to be used in ordinary conversation, merely for the sake of emphasis. Of the modern inhabitants Dr. W. M. Thomson says 'This people are fearfully profane. Everybody curses and swears when in a passion. No people that I have ever known can compare with these Orientals for profaneness in the use of the names and attributes of God. The evil habit seems inveterate and universal. When Peter, therefore, began to † curse and to swear on that dismal night of temptation, we are not to suppose that it was something foreign to his former habits. He merely relapsed, under high excitement, into what, as a sailor and a fisherman, he had been accustomed to all his life. The people now use the very same sort of oaths that are mentioned and condemned by our Lord. They swear by the head, by their life, by heaven, and by the temple, or, what is in its place, the church. The forms of cursing and swearing, however, are almost infinite, and fall on the pained ear all day long' (*The Land and the Book*, 190).

Lightfoot quotes Rabbinical instances of all the oaths mentioned in this chapter:—'If any adjure another *by heaven or earth, he is not guilty.*' 'Bava ben Buta swore *by the temple* in the end of the tract Cherithuth, and Rabban Simeon ben Gamaliel in the beginning; and so was the custom in Israel.' 'Rabbi Judah saith "*He that saith*

\* See Appendix D, 'Supplementary notes.'

† But see note on xxvi. 74.

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

38 ¶ Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

Ex. xxi. 24;  
Lev. xxiv.  
20; Deut.  
xix. 21.  
39-40  
L. vi. 29.

‘*By Jerusalem*’ saith nothing, unless with an intent purpose he shall vow towards Jerusalem.” ‘One is bound to swear to his neighbour, and he saith “Vow to me *by the life of thy head.*”’

The Pharisees abstained from oaths as much as possible, while the ascetic sect of Essenes refused them altogether, declining even the oath of allegiance which Herod obtained from the rest of the Jews. But whether Jesus meant to discourage judicial or really serious and honest oaths in matters of importance is a point which is hardly to be settled from the passage before us. He accepted the oath put to him by the high priest (xxvi. 63), but on the other hand it does not follow that in obeying the law he approved it.

*for it is God's throne*] That is, these oaths are equivalent to swearing by God, and you incur the guilt of profanity none the less. See xxiii. 21, 22, ‘Whoso sweareth by the temple, sweareth by it and by Him that dwelleth therein. And he that shall swear by heaven sweareth by the throne of God, and by Him that sitteth thereon.’

35. *his footstool*] Render, literally, ‘a footstool of his feet.’  
*the city*] Render ‘a city.’

36. *because, etc.*] Its changes are effected by God; you swear by what is in His power, and so, implicitly, by Him. This example was very possibly proverbial, as Schoettgen produces two Jewish parallels.

37. *communication*] A remarkable instance of a fault with which our version can seldom be charged—the needless use of a long Latin word for a short English one: ‘speech’ renders the original exactly. Wyclif has ‘word;’ but Tyndale brought in ‘communication,’ and the later versions, except that of Reims, followed him.

*of evil*] ‘Of the Evil One’ is another rendering.

38. *hath been said*] Ex. xxi. 24, Lev. xxiv. 20, Deut. xix. 21. The Sadducees interpreted the words literally, but the Pharisees figuratively.

39. *evil*] ‘The evil man’ is another rendering.

40 And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloke also.

41 And whosoever shall compel thee to go a mile, go with him twain.

L. vi. 30.

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

L. vi. 35.

Lev. xix. 18.

43 ¶ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

L. vi 27-8.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you ;

40. *coat—cloke*] For 'coat' render 'tunic.' The garment was a kind of shirt : it lay next the skin, sometimes reached the knee, sometimes the ankle, was kept close to the body by a girdle, and might be worn either by itself or beneath an outer robe—the same which is here styled the 'cloke.' Of these two the ordinary dress consisted, and, *were a man deprived of both, he would be stripped altogether.* It should be added that the 'cloke' was also used as a covering under which to sleep : see Ex. xxii. 26-7, 'If thou at all take thy neighbour's cloak [A. V. raiment] to pledge, thou shalt deliver it unto him by that the sun goeth down : for that is his only covering [A. V. covering only], it is his cloak [A. V. raiment] for his skin : wherein shall he sleep ?'

41. *compel—mile*] Render 'impress thee for one mile.' Allusion is made to the military custom of 'pressing' men and horses for the conveyance of messages and baggage. The technical word *angareusei*, answering to our 'press,' is used in the original.

*mile*] Distance is usually reckoned in the New Testament by furlongs ; here and here only, in connexion with the Roman military service, is the Roman measure (1618 yds.) given.

44. Editors leave out, as being interpolations from Luke vi. 27-8, all of this verse except 'But I say unto you, Love your enemies and pray for them which persecute you.' So SV and a few cursives, with Cureton's Syriac, the North Egyptian, Origen, the Dialogue against the Marcionites, and Cyprian.

The verse is found as it stands in D and nearly all MSS., the Second Latin (?), Peshitta Syriac, Gothic, Apostolic Constitutions, and Chrysostom.

All the other authorities who have the verse give it in a form between these two, some omitting one clause, some another, some two clauses out of the three clauses in dispute. The probabilities in favour of the shortest reading are so heavy that these variations are omitted.

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. L. vi. 35.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same? L. vi. 32.

45. *That—heaven*] For ‘be the children’ render ‘become sons;’ see note on v. 9. Cf. the Talmud: “Ye will only be called children of God,” said Rabbi Meir, “if ye behave yourselves as children” (Bab. Gemara, Kiddushin, fol. 36 a). Rabbi Meir lived in the 2nd cent. A.D.

*for—the evil*] The Roman philosopher Seneca, who died A.D. 65, has this remarkable parallel (*De Beneficiis*, iv. 26), ‘If thou takest the Gods for thy example, do good even to the ungrateful; for even for the wicked doth the sun rise, and to pirates are the seas open.’ The following is from the Talmud (Bab. Gemara, Taanith, fol. 7. 1): ‘Rabbi Abahu said “The day on which rain falls is greater than the resurrection of the dead: for this pertaineth to the just only, but the rains to just and wicked.”’

46. *publicans*] Render ‘taxgatherers.’ It is a pity that the Greek word meaning literally ‘toll-purchasers’ and in the N. T. ‘toll-collectors,’ should be rendered by the term ‘publican,’ which must give rise to misunderstanding among the unlearned. Maybe the Latin word ‘publican’ (*publicanus*) was retained to prevent the application of Scripture-texts to those never popular officers the collectors of the King’s taxes. During the reign of Richard II., when Wyclif’s version was made, it would have been particularly dangerous to give the plain English rendering, to say nothing of the fact that the translator would have risked the suppression of his version by government.

The Roman dues and customs were let out to citizens of position, generally formed into companies, who were called *publicani*, ‘revenue-men,’ from *publicum*, ‘the public revenue.’ Of this name *telōnēs* is the Greek representative. But in the N. T. the latter term is applied only to the collecting agents of the Roman *publicani*, and means nothing more than our ‘taxgatherer,’ ‘exciseman.’

These taxgatherers were subject to much hatred in Palestine. Many, if not most, of them would be Jews, and were engaged in wringing from their countrymen and coreligionists tribute to an unpopular alien government. Their class were apt, moreover, as we know on the best pagan authority, to extort more than the sum due, for the purpose of gratifying either their employers’ avarice or their own. Hence in the N. T. we find them constantly coupled with ‘sinners;’ hence also the Baptist’s warning to them (Luke iii. 13), ‘Exact no more than that which is appointed you,’ and the declara-

47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

L. vi. 36.

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

## CHAPTER VI.

|| Or, with.

TAKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward || of your Father which is in heaven.

|| Or, cause not a trumpet to be sounded.

2 Therefore when thou doest *thine* alms, || do not sound a trumpet before thee, as the hypocrites do in the synagogues

tion of Zacchaens (Luke xix. 8), 'If I have taken any thing from any man by false accusation, I restore him fourfold.'

47. *publicans*] Editors here read 'gentiles,' with SVD, the First Latin, Second Latin (?), Latin Vulgate, Cureton's Syriac, the North Egyptian, Basil, Cyprian, and Lucifer—against most MSS., the Peshitta Syriac, and Gothic.

VI. 1. *alms*] Editors, Hammond, and seemingly Scrivener, read 'righteousness,' with SVD, the First Latin, Latin Vulgate, translator of Origen, Hilary, Augustine, and Jerome—against most MSS., the Second Latin (?), North Egyptian (?), Gothic, and Chrysostom. Cureton's Syriac and the corrector of S have 'gift,' the Greek of which, *dosin*, looks very like a misunderstood abbreviation for *dikaïosynēn*, 'righteousness.'

*sound a trumpet*] As there is no trace of the custom which these words seem at first sight to indicate, they are generally looked on as metaphorical. But the strict literalness of *vv.* 5 and 16 is against this view, and the following explanation has been given. The offertory-chests in the Court of the Women are known to have been called trumpets, from the shape of their mouths. The Greek 'trumpet before thee' (not 'sound a trumpet before thee') is supposed to mean the public throwing of alms into these trumpets—perhaps in such a way as to make them ring. If this Gospel was indeed (see Introduction) rendered by some unknown person from an Aramaic original, the Aramaic may have been quite clear and the translator may have obscured the sense through not knowing that offertory-chests were called trumpets.

But, unless the alms-boxes 'in the synagogues and in the streets' of Galilee were also trumpet-shaped, this explanation seems far-fetched. Might 'trumpet before thee' nevertheless mean metaphorically (as we should put it) 'make the plate ring in front of you'?

*in the synagogues*] Where alms were collected by two members every Sabbath.

and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth :

4 That thine alms may be in secret : and thy Father which seeth in secret himself shall reward thee openly.

5 ¶ And when thou prayest, thou shalt not be as the hypocrites. *are* : for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret ; and thy Father which seeth in secret shall reward thee openly.

*and in the streets*] Three alms-gatherers went daily from door to door.

*have their reward*] Render 'have their reward complete.'

4. *openly*] Editors omit this word, as a marginal note, with SVD, the Latin Vulgate, Cureton's Syriac, the North Egyptian, Cyprian, Augustine (who refers to Greek MSS.), Jerome, and Chromatius. It is found in most MSS., the First and Second Latin, Peshitta Syriac, Gothic, Apostolic Constitutions, Chrysostom, and the *Opus Imperfectum*.

5. *standing*] The ordinary posture in prayer. See Mark xi. 25, 'when ye stand praying,' Luke xviii. 11-13, 'The Pharisee stood and prayed,' 'the publican standing afar off.'

At Gethsemane, however, Jesus 'kneeled down' (Luke xxii. 41), and also 'fell on the ground' (Mark xiv. 35) and 'fell on his face' (Matt. xxvi. 39). Peter likewise 'kneeled down and prayed' (Acts ix. 40), and so did Paul (Acts xx. 36, xxi. 5). Acts vii. 60 is a doubtful instance, as the person to be stoned was first thrown down from a platform, and it may simply mean that Stephen rose on to his knees.

*in the synagogues—streets*] If the highest ground in the town or village were not available for building the synagogue, 'it was sought to place it in the corners of the streets, or at the entrance to the chief squares, according to what was considered as a significant direction in Prov. i. 21. Possibly our Lord may have had this also in view . . . it being a common practice at the time to offer prayer on entering a synagogue' (Edersheim, *Jewish Social Life*, 254).

*have their reward*] See note on v. 2.

6. *openly*] Editors again omit this word, with SVD, the Latin Vulgate, Cureton's Syriac, South and North Egyptian, Clementine

7 But when ye pray, use not vain repetitions, as the heathen *do*: for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9-12  
L. xi. 2-4.

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

11 Give us this day our daily bread.

Homilies, Origen, Eusebius, Hilary, and Ambrose. It is found in most MSS., the First and Second Latin, Peshitta Syriac, and Gothic.

9. *After this manner*] There were in use eighteen daily prayers, which a man was supposed to recite. 'They were reduced into a brief summary . . . that they should have a short epitome of those prayers whom the weakness of their memory, or sometime the unavoidable necessity of business, permitted not to repeat a longer prayer, or to be at leisure to do it . . . . That our Saviour comprised the sum of all prayers in this form is known to all Christians' (Lightfoot, *Hor. Heb.*). For references to the Talmud see 'Kitto's' *Cyclopædia*, art. 'Synagogue,' where the eighteen prayers are given in full.

*Our—heaven*] Literally, 'Our Father in the heavens'—a form of address to God familiar in Jewish prayers.

10. *Thy kingdom come*] Cf. the Talmud: 'That prayer wherein there is not mention of the kingdom of God is not a prayer' (Bab. Gemara, Berachoth, fol. 40. 2).

*in earth—heaven*] Render, literally, 'as in heaven, also on earth.'

11. *Give—bread*] Render, literally, 'Give us our morrow's bread to-day.' This more accurate rendering gives a new and fuller sense to the prayer,\* which the emphatic order of the Greek confirms.

The Greek word for 'morrow's'—*epiousion*—is only found here and in the parallel passage of Luke (xi. 3); and Origen tells us that it was unknown even in colloquial use. Hence a set of interpretations built on wrong derivations have been current from the 3rd cent. downwards. The philologist knows that only one derivation, from the participial stem of the verb *epienai*, 'to come, or go, on,' is possible; and this is the derivation assumed in what are probably the earliest four versions, Cureton's Syriac ('continual'), the First Latin ('daily'), the South Egyptian ('coming'), and the North Egyptian ('morrow's'). And a comparison of the usages of this verb

\* See Appendix D, 'Supplementary notes.'



12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. 2 Tim. iv. 18.

shows that only two interpretations are possible, (1) 'of the morrow' (*epiousa*), (2) 'of the future' (*epion*). Of these the former gives the better sense.

The Gospel according to the Hebrews had *mahar*, 'morrow's,' in a corresponding passage. This I regard as practically decisive: it is reasonable to assume (1) that the prayer was spoken in Aramaic and afterwards rendered into Greek; (2) that if spoken in Greek it would be rendered at once into Aramaic; (3) that in either case the true Aramaic word would be the word given in the Aramaic Gospel according to the Hebrews.

Lastly, I would point out that if the word bore any of the other senses which have been attributed to it, it is not easy to understand why Jesus, or whoever rendered the prayer into Greek, coined the word (since it seems to have been expressly coined): because for every one of those senses other Greek words already existed. But there was no adjective in Greek for 'morrow's' until *epiousios* was coined.

Bread was made in round and very thin loaves which kept fresh but a short time; frequent bakings were therefor needed. And the Greek for 'bread' equally means 'loaf.' So that the literal rendering of the prayer *may* be 'Give us our morrow's loaf to day.'

12. (*we*) *forgive*] Editors read 'have forgiven,' with SV, Origen, Basil, and Gregory of Nyssa. 'Forgive' is read by D and nearly all MSS., the three Latin versions, Cureton's and the Peshitta Syriac, the Gothic, the Apostolic Constitutions, Chrysostom, and Cyprian. In Luke xi. 4 the correct reading is undoubtedly 'forgive': it is therefor easy to understand how 'have forgiven' should be altered into 'forgive' in Matthew, but hard to understand how the converse change should have taken place.

13. *evil*] 'The evil one' is an equally feasible rendering.

*For—Amen*] Editors and Hammond omit these words, with SVD, the First Latin, Latin Vulgate, North Egyptian, Origen, Caesarius (seemingly), Gregory of Nyssa, Cyril of Jerusalem and Cyprian (both of whom, however, keep 'Amen'), Tertullian, Ambrose, and Jerome. They are found in most MSS., the Second Latin, Peshitta Syriac, Gothic, Apostolic Constitutions once, and the *Opus Imperfectum* (omitting 'Amen'), while Cureton's Syriac has all but 'and the power.' The South Egyptian reads 'For thine is the strength and the power for ever and ever. Amen.' A revised MS.

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 ¶ Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

17 But thou, when thou fastest, anoint thine head, and wash thy face;

of the First Latin reads 'For thine is the power for ever and ever.' And the Apostolic Constitutions, in a second quotation, give 'For thine is the kingdom for ever and ever. Amen.'

Editors look on this doxology as an interpolation from liturgies, and the four variant forms given above confirm this view. If it were in the original text there is no reason why so many of the oldest authorities should have omitted it. Scrivener is 'not yet absolutely convinced of its spuriousness.'

Doxologies are of Jewish origin. The worshippers in the Temple responded to the prayers of the priests by the following formula, substituted for the Amen of the synagogue:—'Blessed be the name of the glory of his kingdom for ever and ever.'

14. Cf. the Talmud: 'Rabba said "He that forgiveth the grievance done to him, him doth God also forgive his sins"' (Bab. Gemara, Rosh hashanah, fol. 17 a). Rabba is Bar Nachmani and lived several centuries after our era.

16. *when ye fast*] There were two voluntary fasts in each week, on the 2nd and 5th days (cf. ix. 14 and Luke xviii. 12). The only fast prescribed by the Pentateuch was the Day of Atonement, called in Acts xxvii. 9 'the fast.'

*disfigure*] Render 'darken.' It was the custom to put ashes on the head at fast: 'They say of Rabbi Joshua ben Ananiah that all the days of his life his face was black by reason of his fastings,' says R. Abraham Sacuto (A.D. 1505) in his Yuchasin (f. 59).

*may appear—fast*] This translation implies that they did not really fast, but only pretended to do so: the construction in the original altogether negatives such an implication. Render 'may show men that they are fasting,' or 'may be observed of men in their fasting' (*phanōsin tois anthrōpois nēsteuontes*). Alter v. 18 accordingly.

*have their reward*] See note on v. 2.

17. *anoint thine head*] Cf. xxvi. 7 and Luke vii. 46.

18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

19 ¶ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

19-21  
L. xii. 33-4.

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where your treasure is, there will your heart be also.

22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

22-3  
L. xi. 34-6.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness!

24 ¶ No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

L. xvi. 13.

18. *appear—fast*] See note on *v.* 16.

*openly*] Editors again omit this word, with SVD, the Second Latin, Latin Vulgate, Cureton's and the Peshitta Syriac, the North Egyptian, Gothic, Augustine, and Ambrose—against the First Latin.

19. *corrupt*] Render 'destroy.'

*break through*] Render 'dig through,' i.e. through the mud walls of the poorest class of habitations, or, as seems more fitting here, underneath the walls which enclose the treasures.

22. *The light*] Render 'The lamp.'

*single*] Clear and steady, like a lamp with an undivided flame.

23. *evil*] 'Perverse' would perhaps be a better rendering: the eye is perhaps compared in this case to a lamp with a 'thief' in the wick.

In the Talmud it is said of Rabban Jochanan ben Zakai and his scholars, 'He said to them "Go and see which is the good way that a man should cleave to." Rabbi Li'ezer said "A good eye." . . . He said to them "Go and see which is the evil way that a man should shun." R. Li'ezer said "An evil eye"' (Mishnah, Pirque aboth, ii. 12-13). This Rabbi, Eliezer the Great, was born not very long before the destruction of Jerusalem, and there are circumstances which make it seem possible that he borrowed his maxim from a Christian source: see note on *v.* 30.

24. *mammon*] An Aramaic word, better spelt 'mamon,' meaning 'riches.' There is no good ground to think that there was any Syrian god so named.

25-84  
L. xii. 22-31.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

25. *Take no thought*] Render 'Do not trouble.' When our version was made, 'take no thought' was an accurate counterpart of the Greek, since 'thought' often bore the meaning of painful anxiety: see Shakspere, *Hamlet*, iii. 1, 84-5:—

And thus the native hue of resolution  
Is sicklied o'er with the pale cast of thought

26. *Behold—them*] Cf. the Talmud: 'Hast thou ever seen a beast or fowl that had a workshop? And yet they are fed without toil and trouble' (Mishnah, Kiddushin, iv. 14). This is attributed to Rabbi Shimeon ben Eleasar who lived early in the 2nd cent. A.D.

27. *stature*] The Greek word used here (*hēlikian*) generally means 'age,' and so nearly all contemporary commentators of note render 'life.' The metaphor, common to classical Greek and the Bible, which terms life a 'span,' is adduced; Luke xii. 26, 'If ye then be not able to do that which is least,' is also quoted, and it is argued that to add some 19 inches to the *stature* would be by no means a little thing.

But M'Clellan answers that a cubit is merely specified as the unit of length, and that if life is a span the addition to it of a cubit—two spans—would be a much more remarkable achievement than the addition of 19 inches to the stature. And he points out that *hēlikia* never means 'life.' Whatever may be said of the others, this last objection, unless some instance to the contrary can be found, is fatal. I may add that, beyond this and the parallel passage of Luke, the word occurs in six places in the N.T., that in one of these (Luke xix. 3) it certainly means 'stature,' and that in two others (Luke ii. 52, Eph. iv. 13) it probably does—so that in the New Testament this meaning appears to be as common as 'age.'

28. *the lilies of the field*] White, red, and golden lilies grow in Palestine, and the lily of the Bible has not yet been satisfactorily

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek :) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the

identified. In the present passage the Greek word *krina* implies that the lilies spoken of were red or purple (not *leiria*, white lilies), probably the *Lilium Chalcedonicum*, or Scarlet Martagon, which abounds in Galilee during April and May.

30. *Wherefore*] Render 'And.'

*cast—oven*] As fuel—according to Eastern custom.

*O ye—eat* (31)] Cf. the Talmud: 'Rabbi Eliezer the Great has said "Whoso hath still bread in his basket, and yet saith *What shall I eat to-morrow?* belongeth only to them of little faith"' (Bab. Gemara, Sotah, fol. 48 b). It is far from unlikely that Eliezer borrowed this saying of his, and another mentioned on v. 22, from a Christian source. For (1) he is said to have been charged (though wrongly) with Christian leanings; (2) his wife and brother-in-law are said to have had quoted to them by a Christian bishop written words answering to Matt. v. 17; (3) he himself quoted with approval a saying of Jesus reported to him by one of Jesus's disciples—Jacob (James) of C<sup>c</sup>phar S<sup>c</sup>khanyah. See Lowe's *Fragment &c.*, 67-71, and my *Gospel according to the Hebrews*, 145-7. See also note on xv. 6.

33. Origen (*De Orat.* § 2) gives another like saying of Jesus not found in the four Gospels—'Ask great things and little things shall be added to you, and ask heavenly things and earthly things shall be added to you.' The first part of it—'Ask great things and little things shall be added to you'—had already been given as a saying of Jesus by Clement of Alexandria (*Strom.* i. 24). As both these writers quoted from the Gospel according to the Hebrews, this saying may very well have been contained in it.

34. Editors omit 'the things of,' with SV and the three Latin versions. The first part of the verse should be rendered 'Trouble not then for the morrow: for the morrow will trouble about itself.'

morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.

## CHAPTER VII.

<sup>1-2</sup>  
L. vi. 37-8.

**J**UDGE not, that ye be not judged.  
2 For with what judgment ye judge, ye shall be judged :  
and with what measure ye mete, it shall be measured to you  
again.

M. iv. 24.

<sup>3-5</sup>  
L. vi. 41-2.

3 And why beholdest thou the mote that is in thy brother's  
eye, but considerest not the beam that is in thine own eye ?

4 Or how wilt thou say to thy brother, Let me pull out the  
mote out of thine eye ; and, behold, a beam *is* in thine own  
eye ?

5 Thou hypocrite, first cast out the beam out of thine own  
eye ; and then shalt thou see clearly to cast out the mote out  
of thy brother's eye.

*Sufficient—thereof*] Cf. the Talmud : ' There is enough of trouble  
in the very moment ' (Bab. Gemara, Berachoth, fol. 9 b).

VII. 1. In the Talmud the great Hillel, the embodiment of all  
that was most spiritual and liberal in Pharisaism, is recorded to have  
said ' Judge not thy fellow until thou comest into his place ' (Mishnah,  
Pirke aboth, ii. 6). Hillel died when Jesus was a boy.

2. *For—judged*] Elsewhere in the Talmud we are told that  
' Rabbi Isaac said " Whoso giveth a judgement upon his fellow, he  
will be first punished "' (Bab. Gemara, Rosh hashanah, fol. 16 b).  
Isaac lived in the 2nd cent. A.D.

Elsewhere again ' The Rabbis taught " Whoso judgeth his neigh-  
bour charitably, he will likewise be charitably judged "' (Bab. Gemara,  
Shabbath, fol. 127 b).

*and—again*] Cf. the Talmud : ' With the measure wherewith  
man measureth will it be measured to him again ' (Mishnah, Sotah,  
i. 7), and ' Wherefrom do we see that a man will be recompensed  
measure for measure ? From &c.' (Bab. Gemara, Sanhedrin, fol. 90 a).

3-5. Cf. the Talmud : ' In the generation which judged their  
judges, when any [judge] said to another " Cast out the mote out of  
thine eye," he answered " Cast you out the beam out of your own eye "'  
(Bab. Gemara, Baba bathra, fol. 15. 2).

And again : ' R. Tarphon said " I wonder whether there be any in  
this age that will receive reproof ; but if one saith to another ' Cast  
out the mote out of thine eye ' he will be ready to answer ' Cast out  
the beam out of thine own eye "' (Bab. Gemara, Erachin, fol. 16. 2).

4. *behold, a beam is*] Render ' lo, the beam.'

6 ¶ Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 ¶ Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

7-11  
L. xi. 9-13.

8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

L. vi. 31.  
xxii. 40.

13 ¶ Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat:

L. xiii. 24.

6. *that which is holy*] Render 'the holy thing.' The meat which had been offered in sacrifice is meant—see the Septuagint version of Lev. xxii. 6-16.

*your pearls before swine*] A metaphor perhaps suggested by the fact that many of the disciples to whom he was speaking, and of the crowd listening, were fishermen, while on the east side of the lake there were Greek cities in whose neighbourhood, as we learn from viii. 30, swine were kept.

7. *seek—find*] Cf. the Talmud: 'R. Isaac said "If any say to thee *I have sought and not found*, believe him not; or *I have not sought and have yet found*, likewise believe him not: but, if he saith *I have sought and found*, then believe him"' (Bab. Gemara, Megillah, fol. 6 b). Isaac lived in the 2nd cent. A.D.

9. *a stone*] Which in size and shape might be like the thin and flat loaves of the East: see note on iv. 3.

10. *a serpent*] Which is like eels, &c.

12. According to the Talmud, the great Hillel (see note on v. 1) was asked by an heathen to make him a convert by teaching him the entire Law while he stood on one foot, and answered 'That which is hateful to thyself, do it not to thy neighbour; for this is the entire Law—the rest is commentary' (Bab. Gemara, Shabbath, fol. 31. 1).

Cf. also Tobit iv. 15, 'That which thou hatest do to no man.'

|| Or, *How*.

14 || Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

15 ¶ Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

<sup>16-17</sup>  
L. vi. 43-4.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

<sup>17-18</sup>  
xii. 33.

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

Cf. iii. 10.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

xii. 33.

20 Wherefore by their fruits ye shall know them.

L. vi. 46.

21 ¶ Not every one that saith unto me, Lord, Lord, shall

14. Cf. the 'Tabula' of Kebēs, a Greek philosopher contemporary with Socrates: 'Dost thou not see a little door, and a way in front of the door, which is not much crowded, but there are very few traveling? . . . That is the way that leadeth to the true instruction' (c. 16).

A passage in the Talmud (Bab. Gemara, Succah, fol. 45 b) is referred to by Wünsche in words implying a singular verbal parallel: that passage, however, merely says that 'the sons of excellence,' those worthy to enter into the presence of God, are few.

There may be an allusion to the smaller gates which were to be found at intervals in the wall of an Eastern city, or to the doors sometimes made in the larger gates to admit people one by one when the gate itself was closed.

15. *in sheep's clothing*] 'Sheep's' should be 'sheeps.' The rough skin-coat of a prophet (see note on iii. 4) is seemingly alluded to; sheepskins are still worn in the East.

Wünsche is reminded of 'the fable in which the wolf disguises himself as a sheep in order to steal in among the flock.'

16. *grapes—thistles*] 'The buckthorn and a species of cactus, simulating the grape and the fig, remain to point the proverb' (*N. American Rev.* xcvi. 100).

21. *Lord, Lord*] The Greek word (*kyrie*) is the common N. T. form of deferential address, used by servants to their masters (Matt. xiii. 27, xviii. 26, xxv. 20, 22, 24, Luke xiii. 8, xiv. 22, xix. 16, 18, 20, 25), sons to their fathers (Matt. xxi. 30), the Jewish leaders to Pilate (Matt. xxvii. 63), strangers to Philip (John xii. 21), and Mary of Magdala to the supposed gardener (John xx. 15). So that in modern English it is best rendered by 'Sir.'



enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

22-3  
L. xiii. 25-7.

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Ps. vi. 8.

24 ¶ Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

24-7  
L. vi. 47-9.

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain descended, and the floods came, and the

*but—heaven*] See note on v. 45.

22. *prophesied in thy name*] For the phrase cf. the Talmud, Mishnah, Sanhedrin, x. 1, 'he that prophesieth in the name of an idol.'

*devils*] Render 'daemons,' and see note on iv. 24.

24-7. The following similar metaphors are attributed to the great Rabbis Elisha ben Abuyah and Eliezer ben Azariah:—'Elisha ben Abuyah said "To whom is he like, who with many merits uniteth great wisdom? To him who first layeth granite-blocks and then bricks. Though ever so mighty floods wash round the building, yet cannot they make it give way. But to whom is he like who knoweth much and fulfilleth little? To him who layeth the foundation with bricks, that are disturbed by the least water"' (*Aboth R. Nathan*, c. 24). Elisha ben Abuyah lived in the 2nd cent. A.D., and *Aboth R. Nathan* is a work of about the 5th cent. A.D. R. Eliezer ben Azariah 'used to say "Whosoever wisdom is above his works, to what is he like? To a tree whose branches are many and its roots few: then the wind cometh and rooteth it out and turneth it over. And, whosoever works are above his wisdom, to what is he like? To a tree whose branches are few and its roots many: though all the winds come upon it they move it not from its place"' (*Mishnah, Pirque aboth*, iii. 27). This Rabbi lived at the beginning of the 2nd cent. A.D.

24-5. *a rock*] Render 'the rock.'

winds blew, and beat upon that house; and it fell: and great was the fall of it.

28-9  
[M. i. 22 ;  
L. iv. 32.]

28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29 For he taught them as *one* having authority, and not as the scribes.

## CHAPTER VIII.

WHEN he was come down from the mountain, great multitudes followed him.

2-4  
M. i. 40-44;  
L. v. 12-14.

2 And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

Lev. xiv. 4.

4 And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

28. *the people*] Render 'the crowds.'

29. *the scribes*] Editors read 'their scribes,' with SV, the three Latin versions, Cureton's and the Peshitta Syriac, the South and North Egyptian, and Eusebius—against C and the Gothic.

It was on tradition that the Scribes based their doctrine, and it is said in the Talmud (Bab. Gemara, Succah, f. 28 a) that Rabbi Eliezer the Great (see note on vi. 30) never spoke a word that he had not heard from his teacher.

VIII. 1. *multitudes*] Render 'crowds.'

2. *worshipped*] See last note on ii. 2.

*Lord*] See note on vii. 21.

3. *and touched him*] 'When we consider the aversion to leprous contact which prevailed in Jewish society, and that whatever the leper touched was, as if touched by a corpse, defiled seven days, we see the happy significance of our Lord's selecting the touch as his means of healing the leper' (*Bib. Dict.* iii. 1594, from Lightfoot, *Hor. Hebr.*).

*clean*] Render 'cleansed.'

4. *the gift—commanded*] Two birds, and, after seven days' interval, two he-lambs and an ewe lamb (in case of poverty, a lamb and two turtle-doves or young pigeons) with oil and flour. See Lev. xiv. 4-32.

5 ¶ And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

5-13  
L. vii. 1-10.

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

10 When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

11-12  
L. xiii. 28-9.

5. *a centurion*] An officer of the Roman army, commanding a company of the nominal strength of 100.

6. *grievously tormented*] Probably by shaking palsy, since ordinary paralysis is very rarely painful.

9. *under authority*] Whose orders, however unusual, are all covered by the official authority (*excusia, imperium, prerogative*) delegated to me, and must be obeyed without demur.

10. *no, not in Israel*] That the centurion was not an Israelite might be presumed from his office; cf. also Luke vii. 5, 'For he loveth our nation.'

11. *shall sit down*] Render 'shall lie down.' This was the posture at meals, the company reclining on long couches; but in our version all trace of this custom has been obliterated by the substitution of 'sit' for 'lie.' This most unfortunate change introduces a physical impossibility into Luke vii. 38, and renders the relative positions of Jesus and John at the Last Supper in John xiii. 23 unintelligible.

Cf. the Talmud: 'God will one day give a banquet to the pious on the day on which he rewardeth the offspring of Isaac. After eating and drinking, the cup will be offered to Abraham, Isaac, and Jacob,' &c. &c. (Bab. Gemara, Pesachim, fol. 119 b).

Cf. also Bammidbar Rabba (xxi. f. 245. 1), a work of the 3rd cent. A.D.: 'The holy and blessed God said to the Israelites "Ye shall offer me showbread and sacrifice; but in the world to come I will spread for you a great table, and the gentiles shall see and be ashamed,"

12 But the children of the kingdom shall be cast out into outer darkness : there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, Go thy way ; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

14-16  
M. I. 29-34 ;  
L. iv. 38-41.

14 ¶ And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

15 And he touched her hand, and the fever left her : and she arose, and ministered unto them.

16 ¶ When the even was come, they brought unto him many that were possessed with devils : and he cast out the spirits with *his* word, and healed all that were sick :

Isai. liii. 4.

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.

M. I. 35 & iv.  
35 ; L. iv. 42  
& viii. 22.

18 ¶ Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

as it is said (Ps. xxiii. 5) *Thou preparest a table before me, &c.*, and (Isai. lxxv. 13) *Behold, my servants shall eat, but ye shall be hungry : behold, my servants shall drink, but ye shall be thirsty.*

12. *children*] Render 'sons.'

*outer darkness*] Render 'the outer darkness.' We are here presented with a contrast between the merry lighted chamber at a feast and the dark night outside, where a crowd of disappointed applicants are manifesting their feelings with thoroughly Eastern vehemence. 'The streets in the East are utterly dark after nightfall, there being no shops with lighted windows, nor even public or private lamps' ('Kitto's' *Cycl.* i. 630).

Cf. the Talmud : 'Like as a king who made a feast for his servants and had a torch be kindled for them But, when he got angry with them, he said to his servant "Take the torch from them and make them sit in darkness"' (Bab. Gemara, Succah, fol. 29.1).

*weeping and gnashing*] Render 'the weeping and the gnashing.'

16. *When—come*] According to Mark i. 21, 29, it was the Sabbath, on which the Pharisees held it unlawful to heal (see Matt. xii. 10 and note there). But the Sabbath ended at sunset and the people would take instant opportunity ('when the sun did set,' Mark i. 32, 'when the sun was setting,' Luke iv. 40) to bring their sick.

*possessed with devils*] Render 'daemoniacs,' and see note on iv. 24.

17. *by Esaias*] Isai. liii. 4. Render 'through Esaias' and see note on i. 22.

18. *multitudes*] Render 'crowds.'

19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. 19-22  
L. ix. 57-60.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

19. *a certain scribe*] Render 'one scribe'—which seems to imply that other scribes were present.

*Master*] Render 'Teacher.'

20. *nests*] Render 'shelters.' 'The translation is not accurate, as the Greek term means only dwelling-places, though in the erroneous popular view a nest is the home of the bird. But the bird builds its nest and uses it only for incubation, and never haunts it after its young are fledged and flown. The nest is not to the bird as the hole is to the fox, a place of usual retreat. 'The birds of the air have "roosting-places" which they frequent' (Eadie's *The English Bible*, ii. 368-9).

*the Son of man*] This expression is often found in the O.T. as an equivalent of 'man' (e.g. Ps. cxlvi. 3, 'Put not your trust in princes, [nor] in the son of man, in whom there is no help'), and is the style by which God constantly addresses the prophet Ezekiel.

In Dan. vii. 13-14 we read 'behold [one] like a son of man' [A.V. 'the Son of man'] 'came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion [is] an everlasting dominion, which shall not pass away, and his kingdom [that] which shall not be destroyed.'

The title is often given to the Messiah in the Book of Enoch: but it is very hard indeed to say whether that book is or is not of pre-Christian date. Mr. Drummond, the author of *The Jewish Messiah*, who is perhaps the latest, certainly the latest English investigator of this question, believes that it is not.

'Son of man' in the N.T. is used by Jesus only, save in two places where it may possibly bear direct reference to the passage in Daniel—Acts vii. 56, 'Behold I see the heavens opened and the Son of man standing on the right hand of God,' and Rev. i. 13, '[one] like unto a son of man' (A.V. 'the Son of man').

*hath not—head*] It must be noticed that Jesus was about to set out *from* Capharnahum. In Capharnahum itself he certainly had a fixed place of abode: see xiii. 1, 36, xvii. 25, and note on ix. 10, Mark ii. 1, iii. 20, vii. 17, ix. 28, 33, x. 10.

22 But Jesus said unto him, Follow me; and let the dead bury their dead.

23-7  
L. viii. 22-5;  
M. iv. 36-41.

23 ¶ And when he was entered into a ship, his disciples followed him.

24 And, behold, there arose a great tempest in the sea, inso-much that the ship was covered with the waves: but he was asleep.

25 And his disciples came to *him*, and awoke him, saying, Lord, save us: we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

28-34  
M. v. 1-17;  
L. viii. 26-37.

28 ¶ And when he was come to the other side into the country of the Gergesenes, there met him two possessed with

23. *a ship*] Editors read 'the ship'—for the significance of which see note on iv. 21. So S, and Chrysostom, against VC, and Origen (seemingly): '*a ship*' may be a reminiscence of Luke.

28. *Gergesenes*] In Mark v. 1, Luke viii. 26, 37, we find 'Gadarenes.' But editors read 'Gadarenes' here, 'Gerasenes' in Mark (except Alford, who reads 'Gergesenes'), and 'Gerasenes' also in Luke (except Tischendorf, who reads 'Gergesenes'). 'Gergesenes' is read by most MSS. and by the North Egyptian and Gothic. 'Gerasenes' by D-Latin, the three Latin versions and the South Egyptian, Athanasius (?), and Gregory of Nyssa. 'Gadarenes' by S (Gaz-) VC, the Peshitta Syriac, Eusebius, and Epiphanius. Origen, not saying to which Gospel he refers, speaks of 'Gadarenes' as the ordinary reading, says 'Gerasenes' is read by a few MSS., and himself reads 'Gergesenes'—whether on the authority of any MSS., or on his own conjecture, he does not say. Epiphanius says that some MSS. have 'Gergesaeans,' but it is doubtful whether or not he is referring to this Gospel.

Gerasa, being at least 37 miles from the lake, cannot have been the town near which the miracle took place. Gadara was 7 miles from the lake, and this is too far: for the town of the miracle and its cemetery were, from the accounts of all three Synoptics, a very little way from the landing-place of Jesus. There remains the town of Gergesa on the E. shore of the lake, where Origen says the identical cliff was pointed out. Until lately there was no evidence of the existence of such a town beyond the statement of Origen; but Dr. W.

devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou son of God? art thou come hither to torment us before the time?

M. Thomson, the author of *The Land and the Book*, has found its ruins, still called Kerza, Chersa, Kerseh, or Gersa.

Gergesa then was the town. But being unknown to the copyists it had its name altered to the names of the well-known towns Gerasa and Gadara. The first alteration would be to Gerasa, which would be altered to Gadara by copyists who knew the great distance of Gerasa from the lake.

One of the canons of textual criticism is that we ought to prefer the reading which explains the origin of the other readings. Moreover, if ever there be a case in which what are called 'subjective' reasons ought to decide it is this. Of course no one can believe that the account in the text was written by an officer of the customhouse at Capharnahum and yet believe that he blundered over the name of a town which he saw every time he looked out over the lake. And it is hard to believe that any Jew, or any writer who took his account from a Jew's lips, would make the mistake of placing the miracle at Gerasa or Gadara. Palestine is about the size of Wales, and to put Gerasa on the lake were as if one put Brecon on the Bristol Channel; while to put Gadara on the lake were as if one put St. Asaph on the coast of the Irish sea.

*possessed with devils*] Render 'daemoniacs,' and see note on iv.

24. Mark and Luke, who mention only one daemoniac, tell us that he was naked (Mark v. 15, Luke viii. 27), Mark adding that 'always, night and day, he was in the mountains, and in the tombs' (v. 5) and Luke that he 'neither abode in any house, but in the tombs' (viii. 27).

Cf. then the Talmud: 'Who is a madman? He that goeth out alone in the night, passeth the night on the graveyard, teareth his clothes. . . . A man can pass the night on a graveyard in order that the unclean spirit (through whom witchcraft is exercised) may come upon him; further, a man can go out alone in the night out of melancholy or for fresh air; likewise a man can tear his clothes out of absence of mind; but as soon as a man does all three things he is distinctly mad' (Bab. Gemara, Chagigah, fol. 3 b). Cf. a like passage in the Jer. Gemara, Terumoth, fol. 40. 2 (quoted by Lightfoot), where it is said, 'he that lodgeth a night among the tombs burneth incense to daemons.'

*tombs*] Hollowed in the rocks and giving shelter.

29. *Jesus, thou son of God*] 'Thou' is not in the Greek, and

30 And there was a good way off from them an herd of many swine feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

editors omit 'Jesus' (as added from Mark and Luke) with SVC, the best MSS. of the Latin Vulgate, the North Egyptian, Origen, Eusebius (5 times), Cyprian, and Victorinus. The First and Second Latin, Peshitta Syriac, and Gothic have it, with Eusebius once, Chrysostom, and the work *De Promissionibus*.

30. *herd—swine*] Mark v. 13 says, about 2,000. The keeping of swine was forbidden by the Scribes, though not in the Pentateuch; but these may have belonged to Greek or Syrian owners. They would be bred probably for the markets of the Greek cities of Hippos (8 miles S. on the lake) and Gadara (14 miles S.).

Dr. W. M. Thomson says that the valley of the river which runs into the sea at the site of Gergesa 'is everywhere *ploughed* up by wild hogs in search of the esculent roots upon which they live at this season of the year . . . these creatures still abound at this place, and in a state as wild and fierce as though they were still "possessed"' (*The Land and the Book*, 378).

31. *devils*] Render 'daemons.'

*suffer—away*] Editors read 'send us' with SV, the First Latin, Latin Vulgate, South and North Egyptian, and Cyril of Alexandria—against the Second Latin, Peshitta Syriac, and Gothic (cf. Luke).

32. *ran violently*] Render 'rushed.'

*a steep place*] Render 'the steep.' In Mark v. 11 we are told that they were feeding 'against the mountain' (*pros tōi orei*), in Luke viii. 32 that they were feeding 'in (*en*) the mountain,' i.e. probably on the sides of an hollow in the mountain.

*Krēmnos* must not be pressed to mean 'cliff'; for (1) no evangelist speaks of the swine jumping, or going over, and (2) 'there is no bold cliff overhanging the lake on the eastern side, nor, indeed, on any other, except just north of Tiberias. Everywhere along the north-eastern and eastern shores, a smooth beach declines gently down to the water. There is no "jumping-off place," nor, indeed, is any required. Take your stand a little south of this Chersa. A great herd of swine, we will suppose, is feeding on this mountain that towers above it. They are seized with a sudden panic; rush madly down the almost perpendicular declivity—those behind tumbling over



33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

34 And, behold, the whole city came out to meet Jesus: and when they saw him, they besought *him* that he would depart out of their coasts.

## CHAPTER IX.

AND he entered into a ship, and passed over, and came into his own city. M. ii. 1;  
L. viii. 40.

2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee. 2-8  
M. ii. 3-12;  
L. v. 18-26.

3 And, behold, certain of the scribes said within themselves, This *man* blasphemeth.

4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

5 For whether is easier, to say, *Thy* sins be forgiven thee; or to say, Arise, and walk?

and thrusting forward those before; and, as there is neither time nor space to recover on the narrow shelf between the base and the lake, they are crowded headlong into the water, and perish' (Dr. W. M. Thomson, *The Land and the Book*, 377).

33. *possessed of the devils*] Render 'daemoniacs.'

34. *coasts*] I.e. 'borders': see note on ii. 16.

IX. 1. *his own city*] Capharnahum: see iv. 13.

2. *Son*] Render 'Child.'

*be forgiven*] That is 'are forgiven'—not 'let thy sins be forgiven thee.'

Had this assurance any relation to the belief that illness was a punishment for sin? Wünsche says this belief is often expressed in the Talmud, and quotes two passages:—'Rabbi Ami said "No death without sin, and no pains without some transgression"' (Bab. Gemara, Shabbath, fol. 55 a), and 'Rabbi Alexander said in the name of Rabbi Chia ben Abba "The sick ariseth not from his sickness until his sins be forgiven him"' (Bab. Gemara, Nedarim, fol. 41 a).

4. *knowing*] So Tregelles and (doubtfully) Westcott-and-Hort, with V, the South Egyptian, Peshitta Syriac, Gothic, and Chrysostom. Tischendorf and Alford read 'having seen,' with SCD and most MSS., the three Latin versions, and the North Egyptian.

6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But when the multitudes saw *it*, they marvelled, and glorified God, which had given such power unto men.

9 ¶ And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he

9-17  
M. ii. 14-22;  
L. v. 27-38.

6. *bed*] The Greek word thus rendered denotes any furniture on which to rest, from a banqueting-couch to a mere mat: in the parallel accounts of this miracle the bed is called a 'palliasse' and a 'small bed'—see the Greek of Mark ii. 12, Luke v. 24.

8. *multitudes*] Render 'crowds.'

9. *named Matthew*] Matthew has usually been held to be the same as the Levi of Mark ii. 14, Luke v. 27, their calls being related in the same terms and followed by the same discourses. This view, however, has to face the following difficulties:—

(1) The twofold name. In all cases, except one to be mentioned presently, where I have found a second name borne by a Jew living in or near New Testament times, it is either a gentile name or else it denotes some commonly known or believed fact about the bearer. If a gentile name, it may be a mere alteration of the bearer's Jewish name, as *Paul* of *Saul* (among other instances being *Alkimos* for *Eliakim*, *Hēgēsippos* for *Joseph(os)*, *Jasōn* for *Jesus*), or a translation of it, as *Didymus* (John xx. 24) of *Thomas* (see note on x. 3), or may have no relation to it at all, as in the case of *John Mark* (Acts xii. 12). If a descriptive name, it may denote some fact in the history of the bearer, as *Barjona* denoted Simon's parentage (see note on xvi. 17) and *Ischariot* the place from which Judas came (see note on x. 4), or some quality in him, as *Peter* fixity, and *Barnabas* (Acts iv. 36, 'son of exhortation') eloquence. Sometimes the second name belongs to both these classes: thus *Didymus* 'one of a twin' is a descriptive as well as a gentile name, and so doubtless are *Justus* (Acts i. 23) and *Niger* (Acts xiii. 1, 'Swart'). The one exceptional case alluded to above is that of an apostle who would seem to have been called by the three names *Jude*, *Lebbaeus*, and *Thaddaeus*: but if we knew what the second and third of these names meant we might find that they also fell into one of the above classes—see note on x. 3.

Now the name *Matthew* is neither gentile nor descriptive: it is, like *Matthias*, a contraction of *Mattathias* and means 'gift of Jehovah.' A very large proportion of Jewish names contained the name of God, and it was common among the Jews, as it has been

among other nations, for the parents of a child to give it a name showing that they looked upon it as a divine gift. But for the exigencies of a theory, no one would doubt that this was how the apostle Matthew received his name. It is, however, suggested that he adopted this name as a symbol of his call—to which the obvious answer is that the name is too vague, and that some such name as 'called by God' would have been far more natural.

(2) Both Mark and Luke mention Levi twice and Matthew twice, without any such explanation as Luke thought advisable in the case of a much better known apostle 'Saul which is also Paul' (Acts xiii. 9).

(3) On the assumption that the authorship of this Gospel is rightly attributed to Matthew by tradition, and that it has not suffered interpolations or transpositions, a chronological difficulty arises. If Matthew be Levi, the supper here mentioned was given by himself, in his own house, on the occasion of his own call (Luke v. 29), and we should be able to rely confidently on his relation of the order of events which accompanied it. But according to Matthew's account Jesus was interrupted (v. 18) by 'Jairus, and rising from the feast departed to the house of the latter, healing on the way the woman diseased with an issue of blood. Whereas Mark (v. 22) and Luke (viii. 41) place these events, together with the miracle of the possessed swine and return of Jesus from Decapolis, much later. Unless therefor we are to abandon the arrangement of two evangelists for that of one who is generally admitted to have paid less attention to chronological sequence, we must grant that Matthew has inserted these miracles out of their order of time, and that consequently he cannot be describing a feast given by him in his own house on the occasion of his call.

(4) Lastly, if we turn to the earliest traditions, we find Matthew and Levi regarded as distinct. Heracleon, who was born early in the 2nd cent., asserted that 'Matthew, Philip, Thomas, and Levi' died a natural death, and Clement of Alexandria (*Strom.* iv. 9 (73), p. 595 P) quotes the statement, adding a compliment to the credit of his authority. Again when the pagan Celsus contemptuously characterizes the Apostles as 'publicans and sailors' Origen (*Against Celsus*, i. 62) admits that Matthew was a publican, but proceeds thus:— 'Granting, however, that Lebes the publican followed Jesus, nevertheless he was at least not of the number of the Apostles, except according to some of the MSS. of the Gospel according to Mark.' Now Levi is in the *Greek* of Mark and Luke *Leveis*, of which *Lebēs* is simply another form; for in transcribing foreign names both *v* and *b* were used to express the sound of *v*, and *ei* and *ē* varied either not at all or so very slightly that Greek copyists often interchange them.

saith unto him, Follow me. And he arose, and followed him.

10 ¶ And it came to pass, as Jesus sat at meat in the house,

With regard to the reading of certain MSS. of Mark it is clear that they read 'Lebēs' in Mark iii. 18, where the common reading is 'Thaddaeus' but where D and a few other authorities read 'Lebbaeus', or else that Origen looked on Lebēs and Lebbaeus as no more than different representations of the same Aramaic name.

On many grounds, therefore, I am constrained to regard Matthew and Levi as distinct persons, and believe that, assuming the Matthaean authorship of this Gospel, the coincidences which suggested their identification might be not very unreasonably explained by supposing them to have been called on the same day. Mark and Luke, being chiefly bent on relating the discussion between Jesus and the Pharisees, might mention the call of Levi and his feast, which gave occasion for the discussion, but omit the call of Matthew. Whereas Matthew, with his own call in his mind, and caring little about the precise connexion of the discourses which he reports, might well tell us only of his own call.

*receipt of custom*] Render 'customhouse.'

*Follow me*] See note on iv. 19.

10. *sat at meat . . . sat down*] Render 'was lying at meat . . . were lying at meat,' and see note on viii. 11.

*in the house*] Usually explained to be the house of Levi—see Luke v. 29. In support of this view it is argued either that Matthew, being Levi, spoke of his own house as *the* house out of habit, or else that 'in the house' may simply mean 'indoors.' The former of these arguments does not, I think, do reasonable justice to Matthew as an historian, while his identity with Levi is (see note on v. 9) *most* doubtful. The latter argument is not supported by a single instance [the reading of D, Origen, and the old editions in Mark vii. 24 being contrary to SVA, the great majority of MSS, and the Peshitta Syriac].

I shall here render literally the three Synoptic accounts and arrange them parallel-wise, with such notes as will help both Greek and English readers to judge whether any one of the three implies that the house was not the house of Jesus:—

<i>Matt.</i> And,	having-risen, he-followed
[ <i>pronoun not expressed separately</i> ]	
<i>Mark.</i> And,	having-risen, he-followed
[ <i>pronoun not expressed separately</i> ]	
<i>Luke.</i> And, having-left everything,	having-risen, he-followed
[ <i>pronoun not expressed separately</i> ]	

behold, many publicans and sinners came and sat down with him and his disciples.

*Matt.* him [autōi]. And it-came-to-pass, he [autou] being-lying-at-meat

*Mark.* him [autōi]. And it-cometh-to-pass, he [auton] lay-at-meat

*Luke.* him [autōi]. And Levi made him [autōi] a great entertainment

*Matt.* in the house, and behold many taxgatherers

*Mark.* in his [autou] house, and many taxgatherers

*Luke.* in his [autou] house, and there-was a-great crowd of taxgatherers

*Matt.* and sinners having-come were-lying-at-meat-with Jesus

*Mark.* and sinners having-come were-lying-at-meat-with Jesus

*Luke.* and of-others who were lying-at-meat with them.

*Matt.* and his [autou] disciples.

*Mark.* and his [autou] disciples : for they-were many and were-following him [autōi].

It will, I think, be admitted that, putting aside the passage in Luke, we should never suspect that Matthew or Mark meant any house but that in which Jesus lived. It might be asked why, if it was the house of Jesus, we find, 'with Jesus' and not 'with him,' to which the answer is that the name is given to prevent the perpetual recurrence of the pronoun, which, as it was a two-syllable word, would be more unpleasant in Greek than in English. And, if any one thinks that the order in Matthew, *autou anakeimenou* instead of *anakeimenou autou*, is emphatic and refers to Matthew, not Jesus, he will satisfy himself to the contrary by turning to other instances in this Gospel—i. 20, ix. 18, 32, xii. 46, xvii. 5, xxvi. 47.

And when we turn to Luke do we, after all, find one word to imply that the house was not that of Jesus? Not one; indeed, if by the words 'in his house' Luke meant the house of Levi, they are quite superfluous—in whose house but Levi's should we expect Levi to give an entertainment? The truth is, the house spoken of by Luke has been regarded as Levi's house and not the house of Jesus simply because it is unusual for a man to have an entertainment given to him and his friends in *his own* house. But, if we knew, as we do not, the domestic circumstances of Levi and Jesus, we might find the best possible reasons why Levi, though the giver of the entertainment, should give it in the house of Jesus. Two reasons are suggested by

11 And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with publicans and sinners ?

the Gospel-accounts themselves. The taxgatherers and others were there not as the friends of Levi, but (Mark) because they were at that time in attendance at the discourses of Jesus ('were following him'). Levi, in fact, gave this banquet to the school of Jesus, and it was far from unnatural to give it to them at their familiar and loved meeting-place. Again, the guests (even excluding Jesus and his disciples) formed 'a great crowd' (Luke) and it is quite possible that the house of Levi contained no room, nor a courtyard, large enough to accommodate this crowd, but that the house of Jesus did. From Mark ii. 1, 2 it is clear that in the house of Jesus there was room for a crowd, whether or not on the occasion in question (for the difficulties of the accounts have not been completely solved) they were gathered together in the court round which an Eastern house of the better kind is built.

Other references to the house of Jesus are xiii. 1, 36, xvii. 25, Mark iii. 20, vii. 17, ix. 28, 33, x. 10. As regards viii. 20, see note there.

A further reason for believing that the house in which this entertainment took place was the house in which Jesus lived may be found in the presence of Pharisees (among them Scribes, Mark ii. 18, Luke v. 30) and disciples of John, criticizing the conduct of Jesus and his disciples. It is difficult to suppose (see note on next verse) that the Pharisees were there as guests of a taxgatherer; moreover it is certain from Mark ii. 18 (see note on v. 14) that the day was one of the bi-weekly fast days kept by them and the disciples of John. These two parties must accordingly have been present as uninvited onlookers, and their intrusion and criticism, which would be indefensible if the house were that of Levi, can only be justified on the supposition that it was the house of Jesus, and that as such it had always been an open place of resort: of such a public invasion of his house *immediately before the present occasion* an example is indeed furnished in Mark ii. 1, 2.

11. In the Talmud a Pharisee is forbidden to become the guest of a non-Pharisee, or to receive him *in his own garments* as a guest (Mishnah, Demai, ii. 2, 3). The reason for this prohibition was that a Pharisee might not contract ceremonial uncleanness from persons who did not observe the rigid Pharaaic rules of purity (if the non-Pharisee put on clothes provided by his host there was no objection to his coming to eat in a Pharisee's house), and there was this further reason against eating in a non-Pharisee's house, that the food might not have been tithed.

12 But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

xii. 7 ;  
Hos. vi. 6.

But the answer of Jesus, which does not touch the question of ceremonial purity, seems rather to imply that their criticism referred not to the risk which he encountered of contracting ceremonial uncleanness, but to his associating on terms of friendship with men of such character: see also xi. 19, 'They say, "Behold . . . a friend of publicans and sinners."' Cf. the following citation from the Talmud, which I translate from Wünsche: 'The Rabbis taught—According to an earlier ordinance the Associate [i.e. Pharisee—see note on v. 20] who took on himself the office of a taxgatherer, was thrust out of the Association and was not even taken back again if he laid it down. In aftertime, however, there was a relaxation from this stringency and such an one was looked upon like any other man. Rabba [Bar Nachmani, who lived several hundred years after Jesus] and R. Joseph once went in a procession of 400 Rabbis to R. Huna ben Chia for the purpose of gaining more legal opinions from him, and indeed he put 400 seats ready to receive them. But when the deputation learnt that he was become a taxgatherer they threw up their commission forthwith. Later they were informed that the Rabbi had resigned the office. R. Joseph now thought him worthy of his company, but not so did Rabba—the reason being that the first followed the later practice, but the second followed the earlier' (Bab. Gemara, Bechoroth, fol. 31a).

*Master*] Render 'Teacher.'

*publicans*] Render 'taxgatherers.'

12. *whole*] Literally, 'strong.' Our 'whole' and 'wholesome' (in both of which the *w* arose from provincial mispronunciation) are from the root of 'hale,' 'heal,' 'health,' meaning 'entire,' 'sound.'

13. *I—sacrifice*] A quotation from Hos. vi. 6.

*for—repentance*] Cf. the 'Prayer of Manasses,' a composition of uncertain date inserted among the Apocrypha:—'Thou, therefore, O Lord, that art the God of the just, hast not appointed repentance to the just, as to Abraham and Isaac and Jacob, which have not sinned against thee; but thou hast appointed repentance unto me that am a sinner.'

Editors and Scrivener omit 'to repentance' (as added from Luke). So SVD, the three Latin versions, Peshitta Syriac, and Gothic—against C, the South and North Egyptian, and Chrysostom.

14 ¶ Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

¶ Or, raw, or, unwrought cloth.

16 No man putteth a piece of ¶ new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

14. *do—fast*] In Mark ii. 18, where the Greek is not ‘used to fast’ but ‘were fasting,’ we are told that both they and the Pharisees were actually fasting at the time. There were two voluntary fast-days in the week, the 2nd and 5th days.

As fasts ended at sunset, this meal must have been given before sunset. It would almost certainly be the ‘supper,’ the chief meal of the day, which was eaten in the late afternoon or early evening; so that it is reasonable to assume that these incidents happened in or near the summer months.

*oft*] This word (*polla*) is, on the authority of SV and three other MSS., rejected by Tischendorf and (doubtfully) Westcott-and-Hort (? as an imperfect reminiscence of *pykna* ‘oft’ in Luke’s account). Tregelles and Alford keep it, with CD and seemingly all other MSS., the three Latin versions, South and North Egyptian, Peshitta Syriac, and seemingly the Gothic.

If it does not belong to the text of this Gospel, it would be quite correct to render ‘Why are we and the Pharisees fasting, but thy disciples are not fasting?’

15. *children of the bridechamber*] Render ‘sons of the bridechamber.’ Not groomsmen, who were not customary in Galilee, but the guests invited to the bridal; these were called ‘bene chuppah,’ of which ‘sons of the bridechamber’ is a literal rendering (Edersheim, *Jewish Social Life*, 153).

16. *new*] Render ‘uncarded.’

*that—up*] Render ‘the patch on it.’

*the rent—worse*] Render ‘a worse rent is made.’

17. *bottles*] Render ‘skins’: but, at the time when the N. T. was rendered into English, bottles were made of leather, and the rendering was not inappropriate.



18 ¶ While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

18-25  
M. v. 22-42;  
L. viii. 41-65.

19 And Jesus arose, and followed him, and *so did* his disciples.

20 ¶ And, behold, a woman, which was diseased with an issue of blood twelve years, came behind *him*, and touched the hem of his garment:

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

18. *a certain ruler*] 'One of the rulers of the synagogue, Jairus by name,' Mark v. 22. There was a board of elders who governed each synagogue, the same men who were the judges of the local Sanhedrin—see note on x. 17: 'the ruler of the synagogue' in Luke xiii. 14, Acts xviii. 8, 17, is their chairman. See Dr. Ginsburg's art. 'Synagogue' in 'Kitto's' *Cyclopædia*. Jairus (*Iaeiros*) is the Graecized form of the Heb. Jair, 'Jair.'

*worshipped him*] Made obeisance to him by falling at his feet (Mark v. 22, Luke viii. 41); see note on ii. 2.

*even now*] Render 'just.'

20. *hem*] Render 'fringe.' The corners of the outer garment were bound with dark violet ribbon, and the ends of some of the threads were let hang down as a fringe; tassels were also attached. This was done in obedience to Num. xv. 38-9, 'Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD.' The fringe was accordingly regarded with a reverence which the Pharisees (see xxiii. 5, and note there) carried to excess, and was chosen by the woman as the most holy, and therefor most healing, portion of the dress.

21. *whole*] Render, literally, 'saved.'

22. *be of good comfort*] She was trembling with fear (Mark v. 33, Luke viii. 47), partly because she had, as it were, stolen a cure, and partly because by touching him she had made him ceremonially unclean (Lev. xv. 11), and feared his anger on that account also.

*made thee whole . . . made whole*] Render 'saved thee . . . saved.'

23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

24 He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

|| Or, this  
fame.

26 And || the fame hereof went abroad into all that land.

27 ¶ And when Jesus departed thence, two blind men followed him, crying, and saying, *Thou* son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it unto you.

30 And their eyes were opened; and Jesus straitly charged them, saying, See *that* no man know *it*.

31 But they, when they were departed, spread abroad his fame in all that country.

23. *minstrels*] Render 'fluteplayers.' They were hired, with wailing-women, to lament the dead. 'R. Jehuda saith,' we read in the Talmud, "even the poorest in Israel will not fail of two flutes and one wailing-woman" on the death of his wife (Mishnah, Kethuboth, iv. 4). 'Many of these mourners and chanters,' says Dr. W. M. Thomson of the funeral-rites of modern Palestine, 'are hired, and weep, howl, beat their breast, and tear the hair according to contract' (*The Land and the Book*, 101).

*the people*] Render 'the crowd.'

24. *Give place*] Render 'Withdraw.'

*the maid*] Render 'the little maid.'

25. *the people*] Render 'the crowd.'

*the maid*] Render 'the little maid.'

28. *the house*] The house where he lived; see note on *v.* 10.

30. *straitly charged*] The Greek verb (*embrimasthai*) thus rendered, and here occurring for the first time in the N. T., is the same which is rendered 'straitly charged' in Mark i. 43, 'murmured against' in Mark xiv. 5, and 'groaned' in John xi. 33, 38. It originally meant 'to make a noise at,' thence of horses 'to snort' and of men 'to fret.' In the N. T. it seems to indicate excitement of manner, and might be uniformly rendered 'to be urgent [with].'

32 ¶ As they went out, behold, they brought to him a dumb man possessed with a devil.

32-4  
xii. 22-4;  
L. xi. 14-15.

33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

34 But the Pharisees said, He casteth out devils through the prince of the devils.

xii. 24;  
M. iii. 22.

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

[Cf. iv. 23]  
M. vi. 6.

36 ¶ But when he saw the multitudes, he was moved with compassion on them, because they ¶ fainted, and were scattered abroad, as sheep having no shepherd.

M. vi. 34.  
¶ Or, were  
tired and  
lay down.

37 Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few.

37-8  
L. x. 2.

38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

## CHAPTER X.

AND when he had called unto *him* his twelve disciples, he gave them power ¶ *against* unclean spirits, to cast them

M. iii. 13-15  
& vi. 7;  
L. vi. 13  
& ix. 1.  
¶ Or, over.

32. *possessed with a devil*] Render 'a daemonic,' and see note on iv. 24. The production of bodily diseases and disabilities by daemons is often spoken of in the Talmud: see also Josephus (*War*, vii. 6 § 3), who says of a certain plant that 'the daemons, as they are called (but these are spirits of evil men), which enter into the living and kill them if they do not meet with help, are quickly driven out by it, even if it hath only been brought to the sick persons.'

33-4. *devil . . . devils*] Render 'daemon . . . daemons.'

33. *multitudes*] Render 'crowds.'

35. *teaching—synagogues*] See note on iv. 23.

*gospel of the kingdom*] See notes on title of this Gospel and on iii. 2.

*every sickness—disease*] Render 'every disease and every weakness.'

36. *multitudes*] Render 'crowds.'

*was—they*] Render 'was moved at heart for them.'

*fainted*] Editors, and seemingly Scrivener, read 'were distressed' (*eskylymenoî* for *eklelymenoî*), with SVCD, the three Latin versions, Basil, and Chrysostom.

37-8. This metaphor may have been drawn from cornfields ripening round him, for at the beginning of c. xii. we find them ripe.

out, and to heal all manner of sickness and all manner of disease.

2 Now the names of the twelve apostles are these ; The first, Simon, who is called Peter, and Andrew his brother ; James *the son* of Zebedee, and John his brother ;

X. 1. *all manner of sickness—disease*] Render ‘every disease and every weakness,’ as in iv. 23, ix. 25.

2. *the twelve apostles*] ‘Apostle’ means ‘one sent,’ ‘legate,’ ‘missionary.’ Matthew never uses it again, and only uses it here in connexion with the *mission* on which the ‘twelve disciples’ were sent : note that he also uses the corresponding Greek verb in v. 5 (*apeteilen*, A. V. ‘sent forth’), and v. 16 (*apostello*, A. V. ‘send forth’). Mark also uses it but once (vi. 30), and then only in mentioning the report of their mission given by the twelve to Jesus. Luke uses it six times in his Gospel ; but one passage (vi. 13) only states the fact that Jesus on choosing them out called them apostles, i.e. it doubtless means that they were intended to act as missionaries ; another (ix. 10) is exactly parallel to the passage in Mark ; a third (xi. 49) seems not to refer to the Twelve at all—only three remain (xvii. 5, xxii. 14, xxiv. 10) in which it is clearly used as an ordinary name for them. In John, again, it is only used once (xiii. 16), and if with any reference to the name of the Twelve certainly only with reference to their *mission*—‘the servant is not greater than his lord, nor an apostle (A. V. ‘he that is sent’) greater than him that sent him.’

The Twelve are much more often called ‘the Twelve’ (4 times in Matthew, 9 in Mark, 6 in Luke, 3 in John) : never except here, and here only with regard to their mission, are they called ‘his *twelve apostles*’ [for in Luke xxii. 14, editors following the weight of authority read the ‘apostles’]. In the last verse, and in xi. 1, they are called ‘the twelve disciples,’ and in the vast majority of cases in which they are mentioned in the Gospels they are not distinguished from the ‘disciples.’ They, like the rest, were simply the learners (*mathētai*, A. V. ‘disciples’) of the Teacher (*didaskalos*, A. V. ‘Master’), the pupils of the great Rabbi.

But with the passing away of the Teacher names change. The ‘learners’ become ‘brethren’ in Acts : although ‘learners’ are still named they are often demonstrably, and always possibly, converts—‘learners’ from the Apostles—except in ix. 1, where ‘the disciples of the Lord’ are spoken of, a phrase perhaps used to particularize those who had been his personal disciples [in i. 15 editors read ‘the brethren,’ with the weight of authority]. As to the Apostles, we hear once of ‘the Twelve’ (Acts ix. 1), but elsewhere they are always

2-4  
M. iii. 16-19 ;  
L. vi. 13-16 ;  
Acts i. 13.]

3 Philip, and Bartholomew ; Thomas, and Matthew the publican ; James *the son* of Alphæus, and Lebbæus, whose surname was Thaddæus ;

'apostles' (once, i. 26, at the election of Matthias, 'the eleven apostles'). At the same time the name 'apostle' is given to the other great missionaries, 'the apostles Barnabas and Paul' (xiv. 14).

In the rest of the N. T. the term 'disciple' is never found ; we hear once only of 'the Twelve' (1 Cor. xv. 5) ; once only of 'the twelve apostles' (Rev. xxi. 14) ; of 'apostles' not seldom. According to the more natural rendering of Rom. xvi. 7, the name 'apostle' is given by Paul to Andronicus and Junias [or (a woman) Junia].

*are these*] There are three other lists, in Mark iii., Luke vi., Acts i. : all four show much the same order. Matthew names the Apostles in pairs—maybe with regard to kinships and friendships between them. It must likewise be remembered that they were sent out in pairs (Mark vi. 7). Luke also names them in pairs, and his first four pairs agree with those of Matthew.

*The first*] Either 'the foremost' or 'the first chosen.' The first six are named in the order in which they seem to have been called. Peter heads all four lists.

*Simon*] *Shimon* (pronounced *Shim-avn*) ; but Greek had no *sh* and an *s* had to be used in transcribing the name. A fuller form was *Shimeon*, Gk. *Symeon*, which is found in Acts xv. 14 (A. V. 'Simeon') and ii. Pet. i. 1 (A. V. 'Simon').

*Peter*] *Petros* (pronounced *Pet-ros*) : see note on xvi. 18. This is the Greek rendering of the Aramaic *Kepha* (Gk. *Kēphas*, A. V. 'Cephas'). In Cureton's Syriac he is always called 'Kepha.'

*Andrew*] *Andreas*, a Gk. name (see note on 'Galilee,' iv. 15), seemingly altered from *Andreios*, as Cureton's Syriac calls him. It is found (*Andrii*) in the Talmud (Jer. Gemara, Megillah, c. 4). He is put second here and in Luke, as the brother, maybe also the missionary companion, of Peter, or as having been called with him. He seems to have been really fourth in importance—a position given him in Mark (see also Mark xiii. 3) and Acts.

*James*] *Yakob* (Jacob), Gk. *Iakōbos*, which has passed through such forms as 'Jacopo,' 'Jacomo,' into our 'James.' He and his brother are among the first four in all lists and were next to Peter in importance.

*Zebedee*] *Zevadyah*, Gk. *Zebedaïos* (pronounced *Zevedēos*).

*John*] *Yochanan*, Gk. *Iōannēs*, or *Iōanēs*.

3. *Philip*] *Philippos*, another Greek name. Schoettgen gives an instance of its being borne by a Jewish Rabbi. Philip is put fifth in all lists.

*Bartholomew*] *Bar Talmai* or *Bar Thalmai*, a name of which

Schoettgen also gives instances—in Gk. *Bartholomaios*. It means ‘son of Talmai’ (the Gk. form *Tholomaios* is found in Josephus, *Ant.* xx. i. § 1), and of course was not his circumcision-name but merely indicated his parentage. From his being put next to Philip in Mark and Luke, as well as here, he is commonly thought to be Nathanael, the friend of Philip, whom the latter brought to Jesus on the day of his own call (John i. 45–7).

*Thomas*] The Gk. for *Toma* or *Thoma*, ‘the twin,’ a name also translated into Gk. as *Dilymos* (John xi. 16, xx. 24, xxi. 2). There is a tradition that his real name was *Y(eh)wlah* (Julias), and Cureton’s Syriac (which is wanting in all the lists) even reads (wrongly) ‘Yuda Thoma’ in John xiv. 22. If so, he was doubtless called ‘the twin’ to distinguish him from the other two apostles named *Y(eh)wlah*. Being coupled with Matthew in the first three lists, he may have been his brother, but according to the Clementine Homilies (ii. 1) Thomas’s brother was named Eliezer.

*Matthew*] In the older editions *Matthaios*, but editors now read everywhere *Maththaios* with S (except in Mark iii. 18) VD. The name is to all appearance a contraction of *Mattathiah*. The Talmud says (Bab. Gemara, Sanhedrin, fol. 43. 1) that one of the disciples of Jesus was named *Mathai*.

*publican*] Render ‘taxgatherer.’

*Alpheus*] In the Gk., *Alphaios*, which probably represents the Aramaic name *Chalphai* or *Chalphi*: the Peshitta Syriac, naturally an authority in the matter of Aramaic proper names, always substitutes *Chalphai*, and a Latin inscription (*Inscr. Gudii*, p. 263, 5) gives *Alfius* as the name of a Jew, which seems to represent the form *Chalphi* found in 1 Macc. xi. 70. I owe most of this note to Bp. Lightfoot on Galatians, 261, ed. 1874.

*Lebbæus . . . Thaddæus*] In the Greek *Lebbaïos . . . Thaddaios*. Before considering the great difficulties attaching to this place in the apostolic list, we must review the various readings here and in Mark iii. 18, the only other place in which either name is found.

In Mark iii. 18, ‘Thaddæus,’ the reading of our translators, is kept by editors: it is found in SVAC, the Latin Vulgate, Peshitta Syriac, North Egyptian, and Gothic—while ‘Lebbæus’ is read by D and the First Latin (some MSS. ‘Thaddæus,’ one ‘Judas’), and either that or ‘Lebes’ was read by ‘some of the MSS.’ known by Origen.

In the verse before us the following are read:—

- (1) ‘Lebbæus’ (Tischendorf and Alford). So D and one curative, MSS. (? Greek or Latin) spoken of by Augustine, one First Latin MS. (‘Iebbaeus’ or ‘Lebbaeus,’ and *-bb-* corrected to *-bd-*), Hesychius the grammarian (expressly), and the translator of Origen (expressly).

- (2) 'Lebbæus, whose surname was Thaddæus' (no editor). So 14 uncials and most other MSS., the Peshitta Syriac, the Armenian (5th cent.), the Aethiopic (4th? 6th? 7th cent. ?), and (or 'Lebbæus') Chrysostom.
- (3) 'Thaddæus' (Tregelles and Westcott-and-Hort). So SV and 2 cursives, the South and North Egyptian, 4 MSS. of the First Latin, and the Latin Vulgate.
- (4) 'Thaddæus, whose surname was Lebbæus' (no editor). So one cursive.
- (5) 'Judas, who is also Lebbæus, whose surname was Thaddæus' (no editor). So one cursive.
- (6) 'Judas the Zealot' (no editor). So 4 of the oldest MSS. of the First Latin, and 2 MSS. of the Latin Vulgate.

Now it is clear that (a) in Mark there is an overwhelming preponderance both of MSS. and versions for 'Thaddæus' simply; (b) in Matthew there is an overwhelming preponderance of MSS., and some fair support of versions, for 'Lebbæus' either alone or with the added words 'whose surname was Thaddæus.' And it is a canon of criticism that that reading is preferable which explains the origin of the rest. If 'Lebbæus' was not originally in either Gospel, how did it get into either? And if it was we must surely place it here, where it is so well-supported and where the discrepancies of reading are so great, rather than in Mark where they are so few and where it is so feebly supported. The readings (2) (4) (5) which combine the two names must however be rejected. If any one of them were genuine why did it drop out of the other good authorities—why was an apparent discrepancy between Matthew and Mark introduced?

'Lebbæus' alone, then, is the right reading and 'Thaddæus' in Mark. Copyists had to meet the difficulty of the double name. Some changed 'Thaddæus' in Mark, others changed 'Lebbæus' in Matthew: more took the latter course because Adai, the traditional apostle of Syria, was identified with *Thaddaios*, whereas 'Lebbæus' was unknown to tradition. Other copyists, however, shrank from such violent measures and preferred to harmonize the two Gospels by giving both names in Matthew, while one went so far as to harmonize them with Luke by giving the third name 'Judas' as well. The peculiar reading 'Judas the Zealot' is easily explained. Some one wrote in the margin of his MS. 'Judas,' meaning that 'Lebbæus' was the same as Luke's 'Judas,' and underneath it 'the Zealot,' meaning that the next apostle, Simon the Cananaean, was the same as Luke's 'Simon the Zealot' (see next note): a later copyist took these two notes to be a single note, and supposed them to be a correction of the otherwise unknown name 'Lebbæus.'

Luke vi. 16 and Acts i. 13 have neither 'Lebbæus' nor 'Thaddæus,'

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

but 'James's Judas,' a familiar phrase which might denote any close kinship between the James and Judas in question, but which would in fully 9 cases out of 10 mean 'Judas the son of James.'

There is probably no known instance of a Jew in New Testament times bearing a second, let alone a third name, unless it were either a gentile or a descriptive name (see note on ix. 9 upon Matthew and Levi): 'Judas' would of course be the circumcision-name of the apostle, and neither 'Lebbæus' nor 'Thaddæus' is a gentile name, nor so far as we know a descriptive name. 'Lebbæus' has been derived from Lebba, said to be a various reading in Pliny v. 19 for Iebba, a town in or near the bay of Carmel, but not one of Sillig's MSS. has such a reading. The doubtful reading of the First Latin MS. *k*, given by Tischendorf as *iebbæus* or *lebbæus*, with the *-bb-* afterwards corrected to *-bd-*, is the only fragment of evidence I find.

As to 'Thaddæus,' *Thaddai*, supposed to be the *Ailai* of early Syriac literature, and named in the Talmud (Bab. Gemara, Sanhedrin, 43. 1) as *Thoda* (unless that stand for *Thomas*), it has been suggested that this is a form of *Hodaiah*—a name twice interchanged in the O. T. with *Yehudah*, 'Judas.'

Judas was a name as common among the Jews as William with us, and besides 'James's Judas' there was certainly one Judas (Iscariot) among the apostles, and probably another (Judas Thomas—see an earlier note on this verse). It would be most necessary to distinguish them by some additional or substituted names, and so one would be called 'Judas of Kerioth' (see note on next verse), another 'the twin' (*Thomas*, in Gk. *Didymos*), the third might be called sometimes 'Judas Jacobsson' (James's Judas), sometimes 'Thaddæus' or 'Lebbæus,' whatever these last may mean.

4. *Canaanite*] This would be in Greek *Chananaïos*, and so Westcott-and-Hort read, following D, some of the First Latin MSS., the Latin Vulgate (?), and the translator of Origen.

Tischendorf, Tregelles, and Alford read *Cananaïos*, not *Ch*—. So VC, the First and (?) Second Latin, and North Egyptian. S, most MSS., the South Egyptian, and Chrysostom read *Cananîtēs*.

It is pretty clear that the Greek word, whatever its ending, does not begin with a *Ch* and so cannot mean 'Canaanite.' It is indeed the Syriac *Kanean* or *Kanenich* (in the Targums *Kanaah*, in the Talmud *Kanaï*), the name of the ultra-patriotic faction of Jews whom Josephus, writing in Greek, calls the Zealots. And so we find Simon called 'Zelotes,' 'Zealot,' in Luke vi. 15 and Acts i. 13. Since he is placed next to Judas Iscariot, he may have been the father of the latter; for in John vi. 71 the right reading is 'Judas, the son of Simon Iscariot.'



5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not :

5-15  
M. vi. 7-11 ;  
L. ix. 1-5.

*Judas Iscariot*] *Y(eh)udah Ish K'rioth*, in the Greek *Ioudas* (*Yudas*) *Iscariōtēs*. See the foregoing note. *Iscariōtēs* (for which in Mark iii. 19, Luke vi. 16, editors read *Iscariōth*) is probably the Graecized form of *Ish K'rioth*, 'man of K'rioth,' a town in the extreme south of the tribe of Judah (perhaps the ruins called Kuryetein): so Josephus converts *Ish Tob*, 'man of Tob,' into *Istōbos*. On this hypothesis Judas differed from all or nearly all of his fellow apostles in deriving his origin not from Galilee but Judaea. And if he were the son of Simon the Zealot he too would probably be a member of that sect whose fiery enthusiasm for the Mosaic ritual is so well known. From the beginning, therefor, interprovincial and religious differences may have made him but a lukewarm follower of Jesus, and may have urged him at last to the betrayal.

5. *the Samaritans*] In 2 Kings xvii. we hear that Assyrian settlers were planted in the land formerly held by the Ten Tribes, and that without forsaking their old gods they adopted the worship of Jehovah (taught them by a priest sent from Babylon), to escape a plague of lions which he had inflicted on them. Modern opinion is divided as to whether the Samaritans were simply the descendants of these settlers, mingled with renegades from Judaea at a later time, or whether they were descended partly from these settlers but mainly from the remnant of the old Israelitish population, of whom on this hypothesis only the better classes had been carried away. The Jews insisted that the Samaritans were Assyrians: the Samaritans maintained themselves to be the descendants of Ephraim and Manasseh, and so the 'woman of Samaria' speaks of 'our father Jacob' in John iv. 12. The discussion of this question, which belongs to the O. T. rather than the New, cannot be entered into here; but in Smith's *Bible Dictionary* and 'Kitto's' *Cyclopaedia* (which take opposite sides upon it) arguments and references will be found.

They had built a temple on Mt. Gerizim, near their chief city Shechem, and, though this was destroyed by the Jews under John Hyrcanus about 129 B.C., they still worshipped on and towards the mountain. They admitted no books sacred outside the Law, for their text of which (varying much from the ordinary Hebrew) they claimed a higher antiquity. They prided themselves on a strict observance of the Law, and charged the Jews with laxity in this respect.

The enmity of the two peoples, which began with the refusal of the Jews to let the Samaritans help them in rebuilding the Temple (Ezra iv.), was permanent and most bitter. The Jews cursed the

xv. 24.

6 But go rather to the lost sheep of the house of Israel.

L. x. 9.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

L. x. 9.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils : freely ye have received, freely give.

|| Or, *get*.  
L. x. 4.

9 || Provide neither gold, nor silver, nor brass in your purses,

Samaritans in their synagogues, refused their witness in law-courts, and would not even accept them as proselytes. Several passages in the Gospels illustrate this mutual antipathy. In Luke ix. 52-3 some Samaritan villagers refuse lodging to Jesus 'because his face was as though he would go to Jerusalem.' In Luke x. 37 a Jewish exponent of the Law, being asked whether the conduct of a certain Priest, a certain Levite, or a certain Samaritan, were most agreeable to the Law, and being constrained to answer in favour of the Samaritan, seems so to shape his reply as to hide from his hearers, if possible, the unwelcome admission. And in John iv. 9 the Samaritan woman expresses surprise that a Jew should ask her for water—'for,' explains the evangelist, 'the Jews have no dealings with the Samaritans.'

About the end of the 5th cent. the Samaritans outraged the Christians of Shechem in a manner which drew down on themselves the iron arm of the Byzantine government, and after a vigorous resistance they were altogether crushed. Some 200 still dwell at Nâblus—Neapolis, the name given to Shechem after its restoration in Vespasian's reign. They still claim descent from Joseph, and refrain from inter-marriage with the Jews.

8. *freely ye—give*] This would naturally be taken to mean 'give, as ye have received, without stint,' whereas the Greek means 'give, as ye have received, without payment.' Render 'ye have received free, give free.'

In the Talmud we are told that R. Jehudah, who flourished in the latter half of the 2nd cent. A.D., interpreted Deut. iv. 5 to mean "As I have taught you," saith God, "without fee, so must ye also impart instruction free" (Bab. Gemara, Bechoroth, fol. 29 a).

9. 10. The Talmud says 'No one is to go on the Temple-mount with staff, shoes, girdle of money, or dusty feet' (Mishnah, Berachoth, ix. 10). Edersheim (*Temple*, 42) says that the directions in the text 'must mean Go out in the same spirit and manner as you would to the Temple services and fear not—"for the workman is worthy of his meat." In other words: Let this new Temple service be your only thought, undertaking, and care.'

*in your purses*] Render, literally, 'in your girdles,' one end of which was folded back so as to form a pocket.

- 10 *Nor scrip* for *your* journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. L. x. 4.  
L. x. 7.
- 11 And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence. L. x. 7.
- 12 And when ye come into an house, salute it. L. x. 5.
- 13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. L. x. 6.
- 14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. L. x. 10-11.  
Acts xiii. 51.
- 15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrhah in the day of judgment, than for that city. L. x. 12;  
xi. 24;

10. *Nor scrip*] A leathern bag, slung across the shoulder, and chiefly used for carrying provisions.

*neither two coats*] The coat was a tunic, a shirt: a second over-tunic was sometimes worn (not to be confused with the long robe or cloak). See note on v. 40.

*neither shoes*] They were to be 'shod with sandals,' according to Mark vi. 9. '*Shoes*,' says Lightfoot, 'were of more delicate use, *sandals* were more ordinary, and more for service. A shoe was of softer leather, a sandal of harder. There were sandals also whose sole, or lower part, was of wood, the upper of leather, and these were fastened together by nails. There were some sandals also made of rushes, or of the bark of palm-trees, &c.'

11. *town*] Render 'village.'

*there abide—thence*] Compare Mark vi. 10, Luke ix. 4, and Luke x. 7 ('Go not from house to house'). The reason of this injunction, says Dr. W. M. Thomson, 'is very obvious to one acquainted with Oriental customs. When a stranger arrives in a village or an encampment, the neighbours, one after another, must invite him to eat with them. There is a strict etiquette about it, involving much ostentation and hypocrisy; and a failure in the due observance of this system of hospitality is violently resented, and often leads to alienations and feuds among neighbours. It also consumes much time, causes unusual distraction of mind, leads to levity, and every way counteracts the success of a spiritual mission' (*The Lawd and the Book*, 347).

12. *an house*] Render 'the house.'

13. *your peace*] An allusion to the ordinary form of salutation, 'Peace be with thee.'

14. *shake off—feet*] As the dust of an heathen land, considered by

L. x. 3. 16 ¶ Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and ¶ harmless as doves.

17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

17-22  
M. xiii. 9-13;  
L. xxi. 12-19.

the Pharisees to convey pollution. Render 'shake out the dust out of your feet.'

16. *as—wolves*] The so-called Second Epistle of Clement (probably written about 130-60 A.D.), has the following very interesting account, which may have been taken from the Gospel according to the Hebrews: 'For the Lord saith "Ye shall be as lambkins in the midst of wolves." And Peter answered him and saith "If then the wolves rend the lambkins asunder?" Jesus said to Peter "Let not the lambkins after they are dead fear the wolves. And do ye not fear them that kill you and can do naught unto you. But fear him who after ye are dead hath authority over soul and body to cast into Gehenna of fire."'

Cf. v. 28 and Luke xii. 4, 5.

*wise—doves*] In *Shir-hashirim Rabba*, a Jewish commentary on the Song of Songs, at least as early as the 3rd cent. A.D., we are told that R. Jehudah ben R. Simeon (referred to on v. 8) said 'God saith "To me the Israelites are simple, pious as the doves, but against the gentiles artful as the serpents"' (fol. 17 b).

In ancient times the serpent was commonly credited with superior wisdom and caution. Special reference may be meant to a kind of serpent believed to bear in its head a precious stone: when the charmer tried to draw it from its lurking-place in order to obtain the jewel, it was said to stop one ear with its tail, and the other by laying it against the ground: see Augustine on Ps. lviii. 4, 5 ('the deaf adder that stoppeth her ear; which will not hearken to the voice of charmers, charming never so wisely'), from whom the legend passed through Isidore of Seville (7th cent.) and Vincent of Beauvais (A.D. 1250), to the English poet Gower (A.D. 1393), *Confessio amantis*, bk. i.

*harmless*] A misrendering, due to a false derivation of *akeraios* from the stem of *keras* 'a horn.' The word means 'unmixed,' 'pure,' 'simple' (as the margin of our version gives it), from the stem of *keraan*, *keraiain*, 'to mix.'

17. *the councils*] Literally, 'Sanhedrins.' In every place of 120 householders there was a smaller Sanhedrin of 23: if the population were less than 120, the number was 3: cf. v. 22. For the great Sanhedrin see note on xxvi. 59.

*scourge—synagogues*] The local Sanhedrins sat in rooms attached to the synagogues (see reff. to the Talmud and Targum Jonathan in

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. L. xii. 11.

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you. L. xii. 12.

21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.

22 And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved. xxiv. 9.  
xxiv. 13.

23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not || have gone over the cities of Israel, till the Son of man be come. || Or, *end*, or  
*i nish*.

24 The disciple is not above *his* master, nor the servant above his lord. L. vi. 40;  
J. xiii. 16.

25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they call* them of his household? [Cf. ix. 24,  
xii. 24];  
M. iii. 22.

'Kitto's' *Cyclopaedia*, iii. 902), and scourgings were given by the clerk of the synagogue. For allusions to trial in the synagogues see Luke xii. 11, xxi. 12, and to punishment in them Matt. xxiii. 34 (scourging), Mark xiii. 9 (scourging), Acts xxii. 19 (scourging), xxvi. 11.

18. *against*] Render 'to.'

19. *take no thought*] For the meaning see note on vi. 23.

24. *his master*] Render 'the teacher.'

25. *his master*] Render 'the teacher.'

*and—his lord*] 'It is enough for the servant that he be as his lord' is a saying in the Talmud (Bab. Gemara, Berachoth, fol. 58 b) and other Jewish writings. The Gospel according to the Hebrews seems to have had 'enough for the disciple to be as the teacher.'

*Beelzebub*] Tischendorf, Tregelles, Alford, and Scrivener always read 'Beelzebub,' following in this place C, the First and Second Latin, and Gothic, while D and the North Egyptian have *Belzebul*, and SV *Beezebul*, which last Westcott-and-Hort always read except in Mark iii. 22 ('Beelzebub'): no Greek MS. seems to have *Beelzebub*, which is in the Latin Vulgate and Peshitta Syriac.

M. iv. 22 ;  
L. viii. 17.  
26-33  
L. xii. 2-9.

26 Fear them not therefore : for there is nothing covered, that shall not be revealed ; and hid, that shall not be known.

27 What I tell you in darkness, *that* speak ye in light : and what ye hear in the ear, *that* preach ye upon the housetops.

28 And fear not them which kill the body, but are not able to kill the soul : but rather fear him which is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a || farthing ? and one of them shall not fall on the ground without your Father.

|| *It is in value half-penny farthing in the original, as being the tenth part of the Roman penny.*

'Beelzebul' must be looked on as probably distinct from the *Baalzebub* of 2 Kings i. 2, since there seems to be no known instance of final *b* passing into *l*.

'Beelzebul' almost certainly means 'master of the house' (whether 'house' be taken in an astrological sense, or whether the title simply meant that the other daemons were his servants). Hence the enemies of Jesus seem to have called him Beelzebul as being the head of the family of disciples or, very possibly, as the master of the house at Capharnahum which they frequented (see note on ix. 10).

26. *revealed*] Render 'uncovered.'

27. *what ye hear in the ear—housetops*] Rabbis instructing their schools were in the habit of addressing their remarks in a low voice to an attendant, who repeated them aloud to the scholars. From this custom is borrowed the present metaphor : in the mention of housetops reference may even be meant to the fact that the attendant stood by the side of the rabbi on a *raised platform*. The command to preach from the housetops might be taken as figurative : but most houses were probably but one story high, and the roofs, being flat, were used for recreation, sleep, and other purposes. On them, as we learn from Isai. xv. 3, xxii. 1, and Jer. xlviii. 38, it was customary to lament aloud personal misfortunes, and there can be little doubt that they would also be the scene of public addresses. It is certain (*The Land and the Book*, 42) that 'in the present day local governors cause their commands thus to be published.'

28. *hell*] Render, literally, 'Gehenna' : see note on v. 22.

29. *sparrows*] The Greek word denotes 'small birds' in general. 'At the present day' (Smith's *Bib. Dict.* iii. 1366) 'the markets of Jerusalem and Jaffa are attended by many "fowlers" who offer for sale long strings of little birds of various species, chiefly sparrows, wagtails, and larks.'

*a farthing*] The coin so styled was about equal to a halfpenny in weight of metal, but according to the ancient value of money would purchase much more.

30 But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword. 34-6  
L. xii. 51-3.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. Mic. vii. 6.

36 And a man's foes *shall be* they of his own household. Mic vii. 6.

37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. 37-8  
L. xiv. 26-7.

38 And he that taketh not his cross, and followeth after me, is not worthy of me. xvi. 24;  
M. viii. 34;  
L. ix. 23.

39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it. xvi. 25;  
M. viii. 35;  
L. ix. 24 &  
xvii. 33;

40 ¶ He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. J. xii. 25.  
J. xiii. 20;  
L. x. 16.

41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

35-6. Adapted from Mic. vii. 6. Cf. the following from the Talmud: "In the time wherein the Son of David cometh, the young will put the old to shame, and the old will stand before the young and be obliged to do them honour; the daughter will stand forth against the mother, and the daughter-in-law against the mother-in-law, the faces of the people will be looked on as the faces of the dogs, and the son will not be ashamed before his father" (Bab. Gemara, Sanhedrin, fol. 97 a). An earlier place (Mishnah, Sotah, ix. 15) assigns this saying to R. Nehorai, i.e. R. Meir, who lived in the 2nd cent. A.D.

37. The Talmud says 'The distressed condition of a teacher deserves more regard than that of a father; for the father bringeth his son only into the temporal life, but the teacher, who teacheth him wisdom, bringeth him also into the life eternal' (Mishnah, Baba metzia, ii. 11).

39. *findeth*] Render 'hath found.'

*loseth*] Render 'hath lost.'

M. ix. 41.

42 And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

## CHAPTER XI.

AND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

2-11  
L. vii. 18-28.

2 Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

? Isai. xxxv.  
5-6, lxi. 1,  
xxix. 18-  
19. Cf. L.  
iv. 18, 21.

5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

6 And blessed is *he*, whosoever shall not be offended in me.

7 ¶ And as they departed, Jesus began to say unto the

42. *these little ones*] Alford suggests that children were there.

XI. 2. *of Christ*] Render, literally, 'of the Christ.' Nowhere else does Matthew speak of Jesus as 'Christ' without prefixing the name 'Jesus.' Those who believe that John had no doubts of his own (see iii. 11-14; John i. 15, 26, 27, 29-34), but desired to make Jesus 'manifest unto Israel' (see John i. 31) by extracting a public declaration of his Messiahship, assert it to be implied that John regarded Jesus as 'the Christ:' but these words seem rather to indicate the outside opinion reported to John.

*two of*] Editors read 'by' (*dia* for *dyo*) with SVCD, the Peshitta Syriac, and Gothic. 'Two' is read (? from Luke) by most MSS., the Latin Vulgate, North Egyptian, Origen, and Chrysostom. The First Latin, Cureton's Syriac, and the Dialogue against the Marcionites read 'sent his disciples,' between which and the reading of editors the two Second Latin MSS. are divided.

3. *Art—another*] Render 'Art thou he that is coming or are we awaiting another?'

5. Possibly referring to Isai. xxxv. 5-6, lxi. 1, xxix. 18-19. Luke iv. 18, 21, tells us that he had already, at Nazareth, quoted the second of these passages as fulfilled in himself.

6. *offended*] Render 'stumbled.'

7. *they*] Render, literally, 'these,' i.e. John's disciples.



multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in kings' houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10 For this is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Mal. iii. 1.

11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

12 And from the days of John the Baptist until now the kingdom of heaven || suffereth violence, and the violent take it by force. 12-13  
L. xvi. 16.  
|| Or, is gotten  
by force,  
and they  
that thrust  
men.

13 For all the prophets and the law prophesied until John.

14 And if ye will receive *it*, this is Elias, which was for to come. Mal. iv. 5 ;  
cf. xvii. 12.

15 He that hath ears to hear, let him hear.

*multitudes*] Render 'crowds.'

*to see*] A different Greek word from that used in the next two verses: render 'to behold.'

*A reed—wind*] A metaphor perhaps drawn from the reeds which line the banks of the Jordan.

10. *it is written*] Mal. iii. 1; cf. Mark i. 2, where this prophecy is combined with another from Isaiah.

11. *least*] Render 'less.'

12. *suffereth violence*] A preferable rendering, and one more in unison with the context, seems to be 'the kingdom of heaven is violently seized, and violent men snatch it'—men, that is, are eager to lay hold of it.

14. *this is Elias—to come*] Malachi (iv. 5) had said 'Behold, I will send you Elijah the prophet before the great and dreadful day of the LORD.' Cf. Luke i. 17, 'And he shall go before Him in the spirit and power of Elias.'

Cf. also Matt. xvii. 11, 12, 'Elias truly shall first come and restore all things. But I say unto you that Elias is come already, and they knew him not, but have done unto him such things as they listed. Likewise shall the Son of man suffer of them.' To which the evangelist adds 'Then the disciples understood that he spake unto them of John the Baptist.'

xiii. 9, 43 ;  
M. iv. 9, 23,  
vii. 16 ;  
L. viii. 8 ;  
xiv. 35 ;  
Rev. ii. 7, 11,  
17, 29, iii. 6,  
13, 22, xiii. 9.

18-19  
L. vii. 31-5.

16 ¶ But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a devil.

19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

16. *unto children*] Playing at marriages and funerals. This is the only passage in the Bible in which any children's game is mentioned. Zech. viii. 5 shows that both boys and girls played in the streets.

17. *mourned*] Render, literally, 'made a funeral moan.'

*lamented*] Render, literally, 'smitten yourselves.'

18. *John*] Who would not dance to their piping.

*devil*] Render 'daemon'—see note on iii. 24.

19. *The Son of man*] Who would not smite himself to their funeral moan.

*a friend—sinners*] See note on ix. 11. For 'publicans' render 'taxgatherers.'

*But—justified*] Render 'And wisdom hath been justified.'

*children*] So Alford (doubtfully), the corrector of V, CD and nearly every other MS, the First Latin, Second Latin (seemingly), Latin Vulgate, Cureton's Syriac, the margin (early 7th cent.) of the Philoxenian Syriac, the Gothic, and Chrysostom.

'Works' is read by Tischendorf, Tregelles (doubtfully), and Westcott-and-Hort, following SV and one cursive, some MSS. spoken of by Jerome (whether Greek or Latin he does not say), the Peshitta and (end of 5th cent.) Philoxenian Syriac, North Egyptian, Armenian (5th cent.) seemingly, and Aethiopic (4th? 6th? 7th cent.?).

The weight of external authority in favour of 'children' being so preponderating, the only reasons for not accepting it are that (1) 'works' has to be accounted for, and cannot have been introduced from Luke vii. 35; (2) that 'children' may have been so introduced. It is to be remarked however that in Luke S reads 'works,' and that according to Ambrose most Greek MSS. had this reading.

It is to me morally certain that *teknōn* 'children' is right, and that *ergōn* 'works' arose in the following way. There is another word meaning 'works,' namely *technōn*, differing from *teknōn* 'children' only in a single letter X (*ch*) for K. I believe that in some

20 ¶ Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not :

21 Woe unto thee, Chorazin ! woe unto thee, Bethsaida ! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sack-cloth and ashes.

21-3  
L. x. 13-15.

early MS. *teknōn* 'children' was written or altered to *technōn* 'works ;' that there were corrections backwards and forwards from one to the other ; that at last some one wrote in the margin *ergōn* 'works' (the reading of Tischendorf, Tregelles, and Westcott-and-Hort), meaning simply 'read *technōn* "works," not *teknōn* "children" ; and that a subsequent copyist misunderstood this and placed the word *ergōn* 'works' in his text.

21. *Chorazin*] Doubtless Kerazeh, some 2 miles N. of Tell Hum (the most likely site of Capharnahum—see note on iv. 13) ; there are extensive ruins there.

*Bethsaida*] A 'city' (John i. 44) also not far from Capharnahum. The name, which should be written 'Bethsaïda,' means 'house (place) of fish,' and it was the home of the fishermen Andrew and Peter, and of Philip—John i. 44, xii. 21, in which latter passage it is described as being in Galilee. The only Bethsaïda named outside the N. T. is Bethsaïda Julias, placed by Josephus (*War*, ii. 9 § 1 and iii. 10 § 7) and Pliny (*Hist. Nat.* v. 15) in lower Gaulonitis, close to the Sea of Galilee but on the E. side of the Jordan. There is however a reasonable likelihood of its having part of its houses on the W. bank (and so in Galilee)—indeed it is quite possible that 'Bethsaïda of Galilee' in John xii. 21 means simply the Galilaean part of the town, just as 'London south of the Thames' is used not as a geographical definition of the position of London but as a designation of districts which have grown up on the other side of the river. Even otherwise it seems excusable that Bethsaïda should be reckoned in Galilee by any one writing from a physical and social rather than a political point of view. It is on the other hand very unlikely that there should be two towns of the same name within a few miles of each other.

It has been urged that there must have been a Bethsaïda nearer to Capharnahum than was Bethsaïda Julias, because the feeding of the 5000 took place near Bethsaïda (Luke ix. 10) and yet Jesus told the disciples afterwards 'to go before him to the other side towards Bethsaïda,' which must have been another Bethsaïda, while in John vi. 17 we are told that they 'were going across the sea to Capharnahum,' so that the Bethsaïda towards which Jesus told them to go must have been close to the latter place.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25 ¶ At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father: for so it seemed good in thy sight.

27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

28 ¶ Come unto me, all *ye* that labour and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke *is* easy, and my burden is light.

The answer is that Bethsaïda Julias lay near the shore between the place of the miracle and Capharnahum, and that they were directed to coast towards it on their way back to Capharnahum—they doubtless expecting Jesus to get into the boat at Bethsaïda Julias, where he would otherwise have to cross the Jordan.

23. *which art exalted*] Editors read 'shalt thou be exalted?' with SVCD, the First Latin, the Latin Vulgate, Cureton's Syriac, the North Egyptian, the translator of Irenaeus, and Jerome. The old reading, which arose out of one of the simplest of clerical errors, is in the Second Latin, Peshitta Syriac, Gothic, Caesarius, and Chrysostom.

*shalt*] Render 'thou shalt.'

*hell*] *Hades* is the word used—'the unseen world,' not *Gehenna*.

25. *answered*] See note on xxvi. 63.

*I thank thee—because*] Render 'I acknowledge to thee—that.'

27. *will*] Render 'willeth to.'

29. *Take—learn of me*] Perhaps a reference to Ecclesiasticus li. 26, 'Put your neck under the yoke, and let your soul receive instruc-

x. 15;  
L. x. 12.

25-7  
L. x. 21-2.

J. iii. 35.

? Ecclus. li.  
26.  
? Jer. vi. 16.

## CHAPTER XII.

**A**T that time Jesus went on the sabbath day through the corn; and his disciples were an hundred, and began to pluck the ears of corn, and to eat.

1-8  
M. ii. 23-8;  
L. vi. 1-5.

2 But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

Ex. xx. 10;  
Deut. xxiii.  
25.

3 But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him;

1 Sam. xxi. 6.

tion.' 'Yoke of the kingdom of heaven,' 'yoke of the law,' 'yoke of the commandment,' 'yoke of repentance' are all found in the Talmud, and 'yoke of faith,' 'heavenly yoke,' and 'yoke of the holy and blessed God' in other Jewish writings: see Schoettgen's quotations.

*and—souls*] These words occur in Jer. vi. 16.

XII. 1. *an hungred*] See note on iv. 2.

*to pluck the ears of corn*] Cf. Deut. xxiii. 25, 'When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand.'

2. The Hebrew words in the Pentateuch denoting that which was forbidden on the Sabbath mean respectively 'servile work' and 'business.' Amusement was not forbidden, and feasts were given on that day (the meats being of course cold). But the Pharisees imposed the most multitudinous and minute restrictions, as an example of which may be read any page of the Mishnah treatise *Shabbath* in the Talmud.

There can be no doubt at all that a strict Pharisee would look on the plucking of ears of corn as a kind of reaping (as, indeed, did the great mediaeval Jewish commentator Maimonides) and on the rubbing of them in the hands (mentioned by Luke) as a kind of thrashing.

3. *Have ye not read*] Alford makes Bengel say that 1 Sam. xxi. was the second lesson of that day [on his interpretation of 'the second sabbath after the first' (Luke vi. 1)]. What he does say is that the citation was apposite because the second lesson was *vv.* 18-42, relating to David's perils, of 1 Sam. xx., the chapter *before*.

According to the Talmud (Bab. Gemara, Menachoth, fol. 96 a) David asked for the bread on the ground that they were in fear of starving (which is not said in 1 Sam. xxi.), and it is added that danger to life superseded the Sabbath (a well-known Pharisaic precept).

It is not said in 1 Sam. xxi., or the Gospels, that this was *on the Sabbath*, but the new shewbread was set out on that day (Lev. xxiv. 8), i.e. Friday evening, and the old would doubtless have been eaten before morning, as directed in another case by Ex. xxix. 34, and as was certainly done in N. T. times.

1 Sam. xxi. 6.

Lev. xxiv. 9.

Num. xxviii.  
9-10.ix. 13;  
Hos. vi. 6.9-14  
M. iii. 1-6;  
L. vi. 6-11.

4 How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

5 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

6 But I say unto you, That in this place is *one* greater than the temple.

7 But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

8 For the Son of man is Lord even of the sabbath day.

9 And when he was departed thence, he went into their synagogue:

10 ¶ And, behold, there was a man which had *his* hand

4. *did eat*] Editors read 'they did eat' (*ephagon*), with SV—against CD, all other MSS. but one cursive, all versions (the Gothic is wanting here, and the South Egyptian seems to be either wanting or unascertained), Eusebius, and Chrysostom. The old reading (*ephagen*) may easily have arisen from the previous singular.

*the shewbread*] Literally, 'the loaves of the beforeputting.' They ate the old shewbread which had been replaced by the new.

*which—the priests*] See Lev. xxiv. 9, 'And it shall be Aaron's and his sons, and they shall eat it in the [or a] holy place.'

5. *in the law*] In Num. xxviii. 9-10, a double sacrifice is appointed for that day. The Temple-services would involve work of various kinds. 'The servile work,' says the Talmud, 'which is done in the holy things is not servile. The same works which were done in the Temple on other days were done also on the Sabbath' (Jer. Gemara, Shabbath, fol. 17, 1).

6. *one greater*] Editors read the neuter adjective instead of the masculine. So SVD, the North Egyptian, Chrysostom, Cyril of Alexandria, and the translator of Irenaeus—against C, the First Latin, Latin Vulgate, Cureton's and the Peshitta Syriac.

In place of 'one' we might be tempted to supply 'a temple' (cf. John ii. 21, 'he spake of the temple of his body'), but the analogy of *vv.* 41, 42 (where see notes) makes 'a something greater' the more likely rendering.

7. *I—sacrifice*] Hos. vi. 6.

*guiltless*] Render 'blameless,' the Greek word being the same as in *v.* 5.

withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? L. xiv. 5.

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

13 Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

14 ¶ Then the Pharisees went out, and ¶ held a council || Or, took  
counsel against him, how they might destroy him.

10. *withered*] Probably from paralysis of the principal nerve. The Gospel according to the Hebrews represented him as saying 'I was a mason, seeking sustenance by my hands: I beseech thee, Jesus, that thou restore me health, that I may not shamefully beg for food.'

*Is it lawful—days*] They themselves held that a man might not take medicine (other than ordinary articles of diet) on the Sabbath, and that no surgical operation might be performed on it—except always in cases where life would be endangered by postponing the remedy. Circumcision was allowed as a sacred rite.

11. Wünsche says (giving references to the Talmud, Bab. Gemara, Shabbath, fol. 128 b, and Baba metzia, fol. 32 b) 'An animal that is fallen into a well on the Sabbath is to be provided with food in that place, but if that is not possible a cushion and bolster are to be laid there whereby it can mount up, for torturing a beast is forbidden by the Law.' He refers, in connexion with this, to Ex. xxiii. 5, 'If thou see the ass of him that hateth thee lying under his burden, thou shalt forbear to leave [it] to him [alone]; thou shalt surely loosen [it] with him.'

Lightfoot quotes from the Talmud 'If a beast or his foal fall into a ditch on a holy-day, R. Lazar saith "Let him lift up the former to kill him, and let him kill him: but let him give fodder to the other, lest he die in that place." R. Joshua saith "Let him lift up the former, with the intention of killing him, although he kill him not: let him lift up the other also, although it be not in his mind to kill him"' (Jer. Gemara, Yom Tob, fol. 62, 1).

13. *Stretch—hand*] He disappoints them by not touching the man at all, or even commanding the healing.

*whole*] Literally, 'healthy': see note on ix. 12.

14. *destroy him*] The Talmud (Mishnah, Sanhedrin, vii. 4) says that Sabbath-breakers were put to death by stoning.

15 But when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

M. iii. 12.

16 And charged them that they should not make him known:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

18-21  
Isai. xliii. 1-4

18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall show judgment to the Gentiles.

19 He shall not strive, nor cry: neither shall any man hear his voice in the streets.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

21 And in his name shall the Gentiles trust.

L. xi. 14.

22 ¶ Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, Is not this the son of David?

15. *multitudes*] Render 'crowds.'

17. *by Esaias*] Isai. xliii. 1. Render 'through Esaias,' and see note on i. 22.

18. *shew*] Render 'announce.'

20. *send forth judgment*] Render 'hath brought the judgement.'

21. *trust*] Render 'hope.'

22. *one—devil*] Render 'a daemonic,' and see note on iv. 24.

*blind and dumb*] See note on ix. 32.

23. *people*] Render 'crowds.'

*Is not this*] Our translators rendered rightly 'Is this'; 'not' was wrongly foisted into later editions (it is found as early as 1637). But they are themselves to blame for a parallel misrendering in John iv. 29, where we read 'Is not this the Christ?'

The force of the Greek interrogative particle used in these two passages is exactly that of our common idiom 'This is not . . . is he?' Cf. the other instances of it in the N. T.—Matt. vii. 16 ('Men do not gather grapes of thorns, do they?'), xxvi. 22, 25, and Mark xiv. 19 ('It is not I, is it?'); Mark iv. 21; Luke vi. 39; John viii. 22 ('He will not kill himself, will he?'); xviii. 25 ('I am not a Jew, am I?'); xxi. 5 ('Then Jesus saith unto them "Children, ye have no meat, have ye?" They answered him "No"'); Acts x. 47; 2 Cor. i. 17, xii. 18; Jam. iii. 11.



24 But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils.

ix. 34.  
24-30  
L. xi. 15-23;  
M. iii. 22-7.

25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges.

28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

31 ¶ Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy *against* the Holy Ghost shall not be forgiven unto men.

31-2  
M. iii. 28-9;  
L. xii. 10.

24, 27. *Beelzebub*] See note on x. 25: the textual authorities give the same readings as there, except that D has 'Beelzebub' (not 'Belzebub'), and Cureton's Syriac (which was wanting there) 'Beelzebub,' while the Gothic is wanting.

On the meaning of the name see note on x. 25.

27. *by—out?*] Exorcism of daemons was commonly practiced. One of the receipts for expelling them was to take roots, burn them underneath the afflicted man, and pour water over him, on which the daemon was expected to take flight (Midrash Tanchuma, fol. 70, 1—a work at least as old as the 5th cent.).

*children*] Render 'sons,'—a national idiom meaning 'disciples': cf. the O. T. phrase 'sons of the prophets.' According to Mark iii. 22, the particular Pharisees to whom Jesus was replying were Scribes who had come down from Jerusalem.

*your judges*] Render 'judges of you.'

28. *the Spirit of God*] See note on i. 18.

*the kingdom of God*] See note on iii. 2.

*is—you*] Render 'is come suddenly upon you.'

29. *a strong man's*] Render 'the strong man's.'

30. *gathereth*] Maybe a metaphor from harvesting then going on—see v. 1, and ix. 37.

31. *against the Holy Ghost*] A striking example of the wrong

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.

vii. 17-18.  
33-5  
L. vi. 43-5.

33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt; for the tree is known by *his* fruit.

cf. iii. 7.

34 O generation of vipers, how can ye, being evil, speak

use of italics in the Authorized Version. The reader would naturally think that the Greek ran 'the blasphemy the Ghost,' whereas it is 'the blasphemy of the Spirit,'—an expression surely not hard to understand. It is, however, right to add that in the original edition of our version 'against' was printed in ordinary type.

On the word 'Ghost' see note on i. 18.

32. *neither in this world—to come*] Render 'neither in this age nor in that to come.'

The word 'world' (Old English *weorold*, *woruld*) is a compound of two stems, those of *wer* 'man' (cf. werewolf=manwolf) and *aldr* (cf. alder-man, eld, old) 'age.' It thus meant 'age of man,' 'duration of human life,' from which it came to mean 'living people,' and at last 'the inhabited globe.'

In the first of these meanings it is constantly used in our version to render the Greek *aiōn* 'age,' as in the present text, and in the following other passages of this Gospel—xiii. 22, 39, 40, 49, xxiv. 3, xxviii. 30. See also note on xviii. 8.

It is also used in our version in its modern meaning, to render the Greek *cosmos* 'order of things,' 'universe,' 'world,' as in iv. 8, v. 14, xiii. 35, 38, xvi. 26, xviii. 7, xxiv. 21, xxv. 34, xxvi. 13.

The old meaning has quite died out of use among us except in the Authorized Version and the Book of Common Prayer (cf. 'world without end'). In Iceland, on the other hand, it has never changed that meaning, and the Icelandic *veröld* (*verr* 'man,' and *öld* 'age,' plural *aldir*) bears its derivation on the face of it.

'This age' and 'the age to come' are common Jewish phrases. It was commonly held that Messiah would come at the end of this age, though some place him in the future age: see Drummond's *Jewish Messiah*, II. iv. 'Divisions of Time,' and viii. 'The Time of the Messiah's Appearance.' Seemingly resurrection and judgement were expected to divide the two: see Drummond, II. xxiii., xxiv.

33. Maybe a metaphor drawn from a fruit-harvest going on around him. See note on v. 30.

34. *generation*] Render 'offspring.' See note on iii. 7.

good things? for out of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 ¶ Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. xvi. 1.  
33-42  
L. xi. 16, 29-32.

39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: xvi. 4;  
1 Cor. i. 22.

40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. Jon. i. 17.

*abundance*] Rather 'overflow' (though 'abundance' literally means 'overflow').

38. *Master*] Render 'Teacher.'

39. *adulterous*] As apostasy from God is commonly represented in the prophets under the figure of adultery, this epithet may be metaphorical.

40. *as Jonas*] See Jon. i. 17.

*in the whale's belly*] Render 'in the sea-monster's belly.' The Greek word *kētos* is given to any large creature dwelling in the sea, and does not specially designate the whale, whose Greek name is *phalē, phalaina*. A white shark, which is said to be sometimes capable of swallowing a horse entire, suits the narrative much better.

*so shall—of the earth*] The objection that, according to the Gospel-narrative, Jesus was only two nights and one entire day in the heart of the earth may be met as follows.

Even if this Gospel be not itself translated from an earlier Aramaic Gospel (see Introduction), Jesus himself most probably uttered these words in that, the popular language of the country. Now there was in Aramaic a word *Onah* of doubtful meaning. The following definitions of it are given in the Talmud:—(1) 'How much is the space of an *onah*? R. Jochanan saith either a day or a night' (Bab. Gemara, Abodah Zarah, fol. 75, 1); (2) 'R. Akiba fixed a day for an *onah* and a night for an *onah*' (Jer. Gemara, Shabbath, fol. 12, 1); (3) 'but the tradition is that R. Eliezar Ben Azariah said "A day and a night make an *onah*, and a part of an *onah* is as the entire"'

41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth *it* empty, swept, and garnished.

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation.

(ib.); (4) it is said of a period of 3 days, 'R. Ismael saith "Sometimes it contains 4 *onoth*, sometimes 5, sometimes 6"' (Bab. Gemara, Shabbath, fol. 86, 1).

Now, if Jesus said 'so shall the Son of man be three *Onoth* in the heart of the earth,' all inconsistency between this passage and the narratives of the Resurrection disappears, because these narratives tell us that he was in the earth from Friday evening to Sunday morning. For according to the three Rabbis Jochanan, Akiba, and Ishmael, Friday night would be one *onah*, Saturday a second, Saturday night a third: and according to Eliezar ben Azariah the end of Friday afternoon (before the Sabbath began) would be one *onah*, to the end of the Sabbath another, to Sunday morning a third. And yet according to Eliezar's definition it would be natural to render 'three *onoth*' as 'three days and three nights.'

41. *The men—Jonas*] See Jon. iii. 4, 5.

*a greater than Jonas*] Render 'more than Jonas.'

42. *for she—of Solomon*] See 1 Kings x. 1.

*a greater than Solomon*] Render 'more than Solomon.'

43. *When*] Render 'But when.'

43, 44, 45. *he*] Render 'it.'

45. *himself*] Render 'itself.'

46-50. The Gospel according to the Hebrews had this incident: the following words alone are preserved:—'. . . "Behold thy mother and thy brethren stand without" . . . "Who is my mother and brethren?" And he stretched out his hand over the disciples, and

46 ¶ While he yet talked to the people, behold, *his* mother and his brethren stood without, desiring to speak with him.

46-50  
M. iii. 21-5;  
L. viii. 19-21.

said "These are my brethren and mother, that do the wishes of my Father."

46. *people*] Render 'crowds.'

*his brethren*] According to xiii. 55 and Mark vi. 3 there were four of them—James, Joseph or Joses, Simon, and Judas, while the amount of authority for 'John' in place of 'Joseph' makes one almost suspect a fifth. According to xiii. 56 he had also sisters—at least three, since the adjective 'all' (feminine plural) is applied to them.

No Biblical question has been more keenly debated than that of the degree of kinship existing between them and Jesus. There are three stoutly maintained theories: (1) the 'Helvidian,' that they were children of Joseph and Mary; (2) the 'Epiphonian,' that they were children of Joseph and a former wife; (3) the 'Hieronymian,' that they were children of a sister of Mary.

The HELVIDIAN theory rests on these grounds. All four evangelists speak of the 'brethren' of Jesus (for Mark, see also iii. 31; for Luke, viii. 19 and Acts i. 14; for John, ii. 12, vii. 3, 5, 10): so does Paul (1 Cor. ix. 5), who also names 'James, the Lord's brother,' separately (Gal. i. 19). All these refrain from giving any hint that they were not his brethren in the strictest sense. Matthew and Mark even make the people of Nazareth speak of his 'brethren' and 'sisters.' All four evangelists mention them in connexion with his mother but with no one else. 'Brother' is never used elsewhere in the N. T. save in either a strictly literal or a purely spiritual meaning: the people of Nazareth, of course, cannot have used it in the latter, and it is beyond belief that John should do so when in vii. 5 he says 'for neither did his brethren believe in him.' In one fragment of the Gospel according to the Hebrews 'The mother of the Lord and his brethren' are spoken of, and in another Jesus calls James 'My brother.' Josephus speaks of the stoning of 'the brother of Jesus that is called Christ—James was his name' (*Ant.* xx. 9 § 1). Again Matt. i. 25, 'knew her not till she had brought forth a son,' implies, though it does not compel, the idea that Joseph and Mary lived after the birth of Jesus on ordinary conjugal terms. Lastly, Jesus is called the 'firstborn son' of Mary in Luke ii. 7, and, as Luke had already told us that Mary was a virgin at his conception, the word 'firstborn' is meaningless unless it means that she bore other children after: Bp. Lightfoot ought not to claim Luke ii. 23 as evidence of its being meant to show that he was 'holy to the Lord,' because Luke ii. 23 is simply an explanation of the reason why (as stated in the verse before) 'they brought him to Jerusalem to present him to the Lord'—moreover such holiness was shared by every

firstborn Jew in the land, and, although John the Baptist was a firstborn, the same Luke says of Elizabeth only that 'she brought forth a son.'

The EPIPHANIAN theory that the 'brethren' and 'sisters' were children of Joseph by a former wife claims no support from the N.T. beyond the fact that we are told in John xix. 26-7 that 'When Jesus' on the cross 'saw his mother, and the disciple standing by whom he loved, he saith unto his mother, "Woman, behold thy son!" Then saith he to the disciple "Behold thy mother!" And from that hour that disciple took her unto his own home.' It is argued that Jesus would not have spoken thus, or John acted thus, if Mary had had other children living, and that the fact of the 'brethren' not believing at this time is immaterial since they were to believe only a few weeks later (Acts i. 14). But, even if the 'brethren' were only step-sons of Mary, it was their natural place to take the care of their father's widow, and it may well have been agreeable to them, even if her own sons, that her future life should be spent in the sympathetic companionship of one who had been her son's close friend throughout his ministry. For the rest, this view of the kinship of Jesus and his 'brethren' was taken in the lost 'Gospel according to Peter' and the Protevangelium of James (still extant, though seemingly in a somewhat altered form), works which certainly existed in the 2nd cent. : but the latter, as it stands, is a glaringly apocryphal work designed for the glory of Mary. Clement of Alexandria also took this view, and so did Origen, but he shows on what slender evidence by the following words which I copy from Bp. Lightfoot (*Galatians*, 273) : 'Some persons, on the ground of a tradition in the Gospel according to Peter, as it is entitled, or the Book of James [i.e. the Protevangelium], say that the brothers of Jesus were Joseph's sons by a former wife to whom he was married before Mary. Those who hold this view wish to preserve the honour of Mary in virginity throughout.' It is indeed plain from these words that when Origen wrote, in the former half of the 3rd cent., most people believed the 'brethren' to have been the sons of Mary as well as of Joseph. And it must not be forgotten that the theory which makes them sons of Joseph alone has to reject the natural inference to be drawn from Luke ii. 7.

The HIERONYMIAN theory that the 'brethren' and 'sisters' were children of a sister of Mary rests on a series of assumptions which may be divided into two classes—those which are necessary to its existence and those which are necessary to its strength.

To the former class belong these three. That in John xix. 25 'Mary of Clopas' means Mary, *wife* of Clopas. That we should punctuate the verse thus, 'his mother, and his mother's sister Mary of Clopas, and Mary the Magdalene,' so that Mary of Clopas would be 'his

mother's sister.' That Mary of Clopas is the same as the 'Mary the mother of James and Joses' named by Matthew (xxvii. 56) and the 'Mary the mother of James the little and of Joses' named by Mark (xv. 40). If *all* these assumptions are true, then a sister of Jesus's mother had two sons whose names agree with those of two of his 'brethren.'

Now the first assumption is probable, but it is not certain: 'Mary of Clopas' may mean Mary, *daughter* of Clopas, as the South Egyptian version renders it (in Luke xxiv. 10 'Mary of James' is rendered 'Mary the *daughter* of James' by Cureton's Syriac); or it may mean *mother* of Clopas, as in Luke xxiv. 10 and Mark xv. 47 and xvi. 1 (compared with xv. 40) 'Mary of James' and 'Mary of Joses' seem to mean *mother* of James or Joses; it *might* doubtless even mean *sister*, though I know of no instance.

As to the second assumption, it is just as possible in the Greek as in the English to punctuate 'his mother and his mother's sister, Mary of Clopas and Mary the Magdalene,' making four persons and not three, as does the Peshitta Syriac by inserting 'and' after 'sister.' If it be thought unlikely that the *name* of 'his mother's sister' should be omitted, one may answer that it is rather in the way of the Gospel according to John to assume that personages of the narrative are known by name to those for whom it was written, since the name of 'his mother' is never given nor is that of 'the disciple whom Jesus loved.' But beyond this stands the enormous improbability of two sisters being known by the same name. The Rev. F. Meyrick, in Smith's *Genealogical Tables*, but does not give the references necessary to examine them: they are all gentile instances. Herod the Great had two sons named Philip, but, as he had certainly 8 and seemingly 10 wives, and the two Philips were by different mothers, the circumstances are exceptional: he moreover can hardly be reckoned a true Jew. There are many modern instances of a child born after the death of a brother or sister receiving that brother or sister's name, but the supposed case before us is one of two living sisters. Again two of the Prince of Wales's children bear, *among other names*, the name of Mary; two the name of Alexandra; two the name of Albert—but none of his children is *known* by the same name as any of its sisters or brothers, whereas the supposed case before us is of two sisters *known* by the same name.

The third assumption is somewhat hazardous. Matthew says that 'many women . . . which followed Jesus from Galilee' were at the Crucifixion, 'among which was Mary the Magdalene, Mary the mother of James and Joses, and the mother of Zebedee's children.' Mark speaks of 'women . . . among whom was Mary the Magdalene, and Mary the mother of James the little and of Joses, and Salome.' Mary of Clopas may have been one of the other women alluded to: the

name was common enough, for we find it borne by a sister of Lazarus, by the mother of John Mark (Acts xii. 12), and by a friend of Paul (Rom. xvi. 6), as well as by the mother of Jesus, Mary of Magdala, and the mother of James and Joses.

So much for the Hieronymian theory in its simplest form. If any one of the above assumptions be incorrect it falls to the ground: the first and third are only probable, the second is desperately improbable. And, even if all three were proved, the fact that Jesus had two cousins named James and Joses would not make it unlikely that he also had two brothers bearing those exceedingly common names.

The supporters of the theory however bring forward the following additional arguments in its favour.

Paul in Gal. i. 19, having mentioned his stay with Peter at Jerusalem, adds 'But other of the apostles I saw not, save James the Lord's brother:' hence this James was an apostle, and therefor the same as 'James of Alphaeus.' But Alphaeus, Greek *Alphaios*, and *Clōpas* are only two different ways of rendering in Greek the Aramaic name Chalphai (see note on x. 3), the different position of the first vowel being owing to the ambiguous Hebrew spelling יהלף. Then 'Judas of James,' named in the apostolic lists in Luke vi. 16 and Acts i. 13, and doubtless the same as 'Judas, brother of James' in Jude 1, may fairly be assumed to have been another son of Alphaeus-Clopas. And Simon the Zealot who is placed with these two in all the apostolic lists was probably a third son: but in any case we learn from a writer of about 170 A.D., Hegesippus (quoted by Eusebius, *Hist. Eccl.* iv. 22), that James 'the Lord's brother' was succeeded in his bishopric by 'Symeon of Clōpas . . . a cousin of the Lord.'

Now Luke iv. 26-7 and other passages give examples of an use of *ei mē*, 'save,' which makes it very doubtful whether James is called an apostle in Gal. i. 19, and in any case the term 'apostle' does not necessarily mean one of the original Twelve or one of the Twelve at any time (see note on x. 2).

Again the identification of *Alphaios* and *Clōpas* is most unlikely. The aspirate which begins the name Chalphai is very often omitted in transliterations into Greek, but rarely if ever is it represented by a *c* (*k*) as in *Clōpas*: the only instance given in Smith's *Bib. Dict.* (i. 52), namely Kilikia, is no transliteration from Aramaic at all! Indeed when this aspirate is represented in Greek it is by *ch*, as in the very same name, Chalphi, in 1 Macc. xi. 70. Then again the transposition of the vowel from *Chal-* to *Clō-* would never be made in Aramaic pronunciation, nor in the Greek writing of anyone who knew that pronunciation. For instance we should have to suppose that John xix. 25 was written by some one who, having no personal knowledge of the names of those present at the Crucifixion, copied an Aram-



aic account written in Hebrew letters, and yet did not know, or did not recognise, the name Chalpai—which was so familiar to the translator of the Peshitta Syriac that he uniformly substitutes it for Alphaios (but not for Clōpas) wherever that name occurs.

Yet again, if we render 'James of Alphaeus' in Mark iii. 18 as 'James the son of Alphaeus,' it is most reasonable to render 'Levi of Alphaeus' in Mark ii. 14 as 'Levi the son of Alphaeus': indeed this form of expression almost invariably, and in the N. T. *so far as we know* invariably, denotes no other male relationship than that of son to father—the single *supposed* instance of the converse relationship of father to son in Acts vii. 16 resting on a reading rejected by Tischendorf, Tregelles, and Westcott-and-Hort in accordance with the great weight of authority. We get, then, a fifth son of Clopas, if Alphaeus and Clopas are the same man, and according to the Hieronymian theory a 'brother' of Jesus not named in the lists of his brethren given by Matthew and Mark. It is very well to say that Alphaeus the father of Levi needs not be the same as Alphaeus the father of James, but, if so, how much less likely that Alphaeus and Clopas are the same!

From the last paragraph it will be seen that it is most unlikely that 'Judas of James,' who follows James the son of Alphaeus in the apostolic lists in Luke and Acts, was the brother of James or anything but the son of James. Indeed it would have been much more natural to say 'James and Judas the sons of Alphaeus' than 'James of Alphaeus and Judas of James.' And, if it be answered that Luke is simply calling 'Judas of James' by his customary surname, it is most unlikely that he should be distinguished from other Judases by the addition of so very common a name as James rather than (if Alphaeus were his father) by the far less common name of Alphaeus: why in a Galilaean town there must have been dozens of Judases brothers of Jameses!

As the net result of this series of arguments we are left with the statement of Hegesippus that Jesus had a cousin Symeon son of Clopas. Unhappily according to Hegesippus he was his cousin as being the son of Joseph's brother: not a word is said about his being the son of Mary's sister. So that the Hieronymian theory is reduced to make its choice between two more improbabilities, the first that 'sister' in John xix. 25 means sister-in-law, the second that Mary and her sister married two brothers. Not to say that the value of Hegesippus's tradition is damaged by the fact that he makes this Symeon son of Clopas die a martyr under Trajan at the age of 120 (Eusebius, *Hist. Eccl.* iii. 32). The evidence of Hegesippus is discussed by Bp. Lightfoot (*Galatians*, 268-9): any one who reads the discussion should refer to the beginning of Eusebius's *Hist. Eccl.*

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

### CHAPTER XIII.

1-23  
M. iv. 1-20;  
L. viii. 4-  
15.

**T**HE same day went Jesus out of the house, and sat by the sea side.

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

iii. 32 to see how that writer (who had the entire work of Hegesippus before him) understood Hegesippus's *deuteron*. As I read Hegesippus,\* he makes Clopas to be the *uncle* of James 'the Lord's brother.'

Add the extreme improbability that the four evangelists and Paul should all speak of cousins as 'brethren' without giving any hint of the true degree of kinship, and add the equal improbability that in John vii. 5 'his brethren' should be represented as not believing in Jesus, and seemingly in Mark iii. 31 (compared with 21) as wishing to take him under control as a madman, when three or even two of them were actually among the Twelve!

In short the theory of cousinhood as against brotherhood is absolutely untenable.

*stood—him*] From Mark iii. 31 compared with 21, it would seem that they believed him to be mad and wished to take him under control.

XIII. 1. *the house*] See note on ix. 10.

2. *multitudes*] Render 'crowds'; and 'crowd' for 'multitude.'

*the whole—on the shore*] Between the point where the Jordan enters the lake and the probable site of Capharnaum Dr. W. M.

\* The Greek (Eusebins, *Hist. Eccl.* iv. 22) is ' *Meta to martyrsai Iakobon ton dikaiou hos kai ho Kyrios epi toi autoi logoi, palin ho ek tou theiou autou, Symeon ho tou Klōpa, kathistatai episcopos, hon prochento pantes outa anepision tou Kyriou deuteron.*'—'After James the Just was a martyr like the Lord also on the same account, again his paternal uncle's son, Symeon the son of Clopas, is appointed bishop, whom all put forward, (?) being a second [i. e. another] cousin of the Lord, or (?) being cousin of the Lord, as second [bishop].' Can he reasonably be thought to mean that James too was a son of Clopas?

3 And he spake many things unto them in parables, saying Behold, a sower went forth to sow ;

Thomson found 'small creeks or inlets . . . where the ship could ride in safety only a few feet from the shore, and where the multitudes, seated on both sides, and before the boat, could listen without distraction or fatigue. As if on purpose to furnish seats, the shore, on both sides of these narrow inlets, is piled up with smooth boulders of basalt' (*The Land and the Book*, 356). It is, therefor, not hard to understand how Jesus might make himself heard by 'great crowds.' The posture they assumed is not material ; but the word 'stood' needs not hinder us from conjecturing that after a time they began to make use of such natural seats as were at hand : the modern inhabitants sit even at work whenever possible, and in Mark iii. 32 we are told that the 'crowd' whom Jesus had been addressing indoors sat down to listen to him.

As regards the rendering of the passage it may be remarked that 'beach' is preferable to 'shore.'

3. *in parables*] The parables of the Sower and the Tares seem to have been suggested by an harvest then progressing : see ix. 37 and xii. 30.

*a sower*] Render 'the sower.'

*went forth to sow*] 'There is a nice and close adherence to actual life in this form of expression. These people have actually *come forth* all the way from June to this place. The expression implies that the sower, in the days of our Saviour, lived in a hamlet, or village, as all these farmers do now ; that he did not sow near his own house, or in a garden fenced or walled, for such a field does not furnish all the basis of the parable. There are neither *roads*, nor thorns, nor stony places in such lots. He must go forth into the open country as these have done, where there are no fences ; where the path passes through the cultivated land ; where thorns grow in clumps all around ; where the rocks peep out in places through the scanty soil ; and where also, hard by, are patches extremely fertile. Now here we have the whole four within a dozen rods of us. Our horses are actually trampling down some seeds which have fallen by this wayside, and larks and sparrows are busy picking them up. That man, with his mattock, is digging about places where the rock is too near the surface for the plough ; and much that is sown there will wither away, because it has no deepness of earth. And not a few seeds have fallen among this *bellan*, and will be effectually choked by this most tangled of thorn bushes. But a large portion, after all, falls into really good ground, and four months hence will exhibit every variety of crop, up to the richest and heaviest that ever rejoices the heart even of an American farmer' (Dr. W. M. Thomson, *The Land and the Book*, 82).

4 And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up:

5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up, they were scorched; and because they had no root, they withered away.

7 And some fell among thorns; and the thorns sprung up, and choked them:

8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

See on x. 27.

9 Who hath ears to hear, let him hear.

10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

M. iv. 25;  
L. viii. 18;  
Mat. xxv. 29.

12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

Isai. vi. 9;  
J. xii. 40;  
Acts xxviii.  
26;  
Rom. xi. 8.

14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

4. *fowls*] I.e. 'birds': the Greek word does not mean domestic fowls.

5. *Some*] Render 'And other': the point of this seemingly insignificant correction will be seen in the note on v. 8.

7. *And some*] Render 'And other': see note on v. 8.  
*thorns*] Render 'the thorns.'

8. *But other*] Render 'And other.' In these three cases the Greek words are identical; the effect of our English translation is to present a sharp distinction between the three 'some' and the one 'other' which does not exist in the original.

*an hundredfold*] Exceptional instances of this fruitfulness are not unknown in the East at the present day.

14. *is fulfilled*] Render 'is being fulfilled.'

*the prophecy of Esaias*] Isai. vi. 9: the quotation reaches to the end of v. 15.

15 For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.

Isai. vi. 10;  
J. xii. 40;  
Acts xxviii.  
26.

16 But blessed *are* your eyes, for they see: and your ears, for they hear.

L. x. 23.

17 For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*.

L. x. 24.

18 ¶ Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground is he that heareth the word, and understandeth *it*; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

24 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

24-30  
? M. iv. 26-9.

19. *received seed*] Render 'was sown.'

20. *received the seed into*] Render 'was sown upon.'

21. *dureth for a while*] Render 'is only for the season.'

*by and by*] Render 'immediately,' which 'by and by' meant at the time when our version was executed: see Shakspeare, *Othello*, ii. 1 (of drunkenness), 'To be *now* a sensible man, *by and by* a fool, and *presently* a beast.' Cf. Luke xxi. 9, 'but the end is not by and by.'

22. *received seed*] Render 'was sown.'

*world*] Render 'age,' and see note on xii. 32.

24. *is likened*] Render 'hath been likened,' implying that there

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

was some such parable already on record. 'No scheme of Jewish rhetoric,' says Lightfoot on *v.* 3, 'was more familiarly used than that of parables. . . . It is said in the place of the Talmud just now cited, "From the time that R. Meri died, those that spake in parables ceased"—not that that figure of rhetoric perished in the nation from that time, but because he surpassed all others in these flowers: as the gloss there, from the tract *Sanhedrin*, speaks, "A third part (of his discourses or sermons) was Tradition, a third part Allegory, and a third part Parable." The Jewish books abound everywhere with these figures, the nation inclining by a kind of natural genius to this kind of rhetoric.' 'The Rabbinical parables,' says the Rev. C. Taylor, 'like those of the New Testament, are commonly introduced by some such formula as *To what is the matter like?*' (*Sayings of the Jewish Fathers*, 75).

There are two other parables which, from the same use of 'hath been likened,' seem to have been quoted rather than composed by Jesus: they are those which begin at xviii. 23 and xxii. 2.

25. *tares*] The darnel, a poisonous grass, which, when accidentally reaped and ground with other grain, produces vomiting, convulsions, and occasionally death.

26. *when—fruit*] The servants did not detect the tares sooner because at an early stage of growth wheat and this darnel are scarcely to be distinguished from each other even by a practiced eye.

27. *the householder*] Render 'the master of the house.'

29. *Nay—with them*] 'Very commonly,' says Dr. W. M. Thomson, 'the roots of the two are so intertwined that it is impos-

31 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field :

31-2  
M. iv. 30-32;  
L. xiii. 18-19.

32 Which indeed is the least of all seeds : but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

33 ¶ Another parable spake he unto them ; The kingdom of heaven is like unto leaven, which a woman took, and hid in three || measures of meal, till the whole was leavened.

L. xiii. 20-21.

34 All these things spake Jesus unto the multitude in parables ; and without a parable spake he not unto them :

M. iv. 33.

35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables ; I will utter things which have been kept secret from the foundation of the world.

Ps. lxxviii. 2.

¶ The word in the Greek is, a measure containing about a peck and a half, wanting a little more than a pint.

sible to separate them without plucking up both' (*The Land and the Book*, 420).

32. *the greatest among herbs*] Render 'greater than the herbs.'

*becometh a tree*] The mustard-plant sometimes attains a growth of 10 ft. in Palestine. A passage in the Talmud, however exaggerated it may be, shows that this plant sometimes reached an abnormal size : 'There was a stalk of mustard in Sichin from which sprang out three boughs ; of which one was broken off, and covered the tent of a potter, and produced three cabs of mustard. Rabbi Simeon ben Chalaphtha said "A stalk of mustard was in my field, into which I was wont to climb as men are wont to climb into a fig tree"' (Jer. Gemara, Peah, vii. 4).

33. *three measures*] The customary quantity for one baking ; see Gen. xviii. 6, Judg. vi. 19 (an ephah=3 measures), and 1 Sam. i. 24.

34. *multitude*] Render 'crowd's.'

35. *by*] Render 'through,' and see note on i. 22.

*the prophet*] Asaph, in Ps. lxxviii. 2.

Tischendorf adds before 'prophet' ESAIAS. So S, 5 cursives (4 of them in high repute for the ancient type of their text), and a MS. of the Aethiopic version (4th? 6th? 7th cent. ?); also MSS. mentioned by Eusebius and Jerome, and the pagan Porphyrius ; while the Clementine Homilies give 'Esaias' alone.

Tregelles and Alford omit ESAIAS, following VCD and all other MSS. except those mentioned above, all other versions (the Gothic is wanting here and the South Egyptian seems to be wanting or unascertained), Eusebius (who says that it was not in

36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed is the Son of man;

38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked *one*;

39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all ¶ things that offend, and them which do iniquity;

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

‘the accurate copies’), Chrysostom, and Jerome (who says that all old MSS. had ASAPH, which however in another place he does not mention, nor did he himself insert ‘Asaph’ in the Vulgate).

So too Westcott-and-Hort, but with ‘Esaias the prophet’ in the margin as possibly though not probably genuine.

Of course Tischendorf holds that ESAIAS was *struck out* as an error in fact, the other editors that it was an erroneous marginal note *introduced* by mistake.

Jerome’s statement that all old MSS. read ASAPH is beyond belief, since that reading is not found in any MS. or version, and we have versions made some 200 years before Jerome. One might, however, conjecture that ΑCΑΦ or ΑCΑΦΟΥ was a marginal note, and had part of the Φ faded away so that it read ΑCΑΙ or ΑCΑΙΟΥ, which a copyist would naturally alter to ΗCΑΙΟΥ ESAIAS.

36. *multitude*] Render ‘crowds.’

*the house*] See v. 1, and note on ix. 10.

38. *children* (both times)] Render ‘sons.’

39, 40. *world*] Render ‘age’ (but not in v. 38), and see note on xii. 32.

39. *the angels*] Render ‘angels.’

42. *a furnace of fire*] Render ‘the furnace of the fire.’ In the Talmud (Bab. Gemara, Erubin, fol. 19 a) the belief that there was an entrance to hell in the valley of Hinnom (Gehenna—see note on v. 22) is supported by a reference to Isai. xxxi. 9, ‘the LORD, whose fire is in Zion, and his furnace in Jerusalem.’

*wailing and gnashing*] Render ‘the weeping and the gnashing.’

Rev. xiv. 15,  
&c.

¶ Or, *scandalous*.

viii. 12. &c.



43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear. See on x. 27.

44 ¶ Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 ¶ Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

47 ¶ Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth and sever the wicked from among the just,

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth. viii. 12, &c.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old.

53 And it came to pass, *that* when Jesus had finished these parables, he departed thence. 53-8  
M vi. 1-6;  
L. iv. 16-24.

54 And when he was come into his own country, he taught

44. *when—hath found*] The present population of Palestine has a passion for treasure-seeking. 'There are at this hour hundreds of persons thus engaged all over the country. Not a few spend their last farthing in these ruinous efforts' (Dr. W. M. Thomson, *The Land and the Book*, 135). Maybe the ancient Jews preferred the earth to human bankers (cf. xxv. 18), as do the Algerian Arabs now.

45. *pearls*] See note on vii. 6.

48. *drew to shore*] Render 'drew up on to the beach.'

49. *world*] Render 'age,' and see note on xii. 32.

50. *fire*]  $\frac{2}{3}$  Render 'the fire.'

*wailing and gnashing*] Render 'the weeping and the gnashing.'

54. *his own country*] The context, and a comparison with Luke

them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works?

J. vi. 42.

55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

iv. 16, 23, show that Nazareth is meant. 'His own city' (ix. 1) is indeed Capharnahum; but the Greek word *patris*, rendered 'country' here, is *patrie*, fatherland. Nazareth, we are told, had been the home of his parents after the return from Egypt, of Mary before the Annunciation (Luke i. 26) and (seemingly) of Joseph (Luke ii. 4, 39).

*he taught—synagogue*] See note on iv. 23.

55. *the carpenter's son*] According to Mark vi. 3 they even called him 'the carpenter.'

*his brethren*] See note on xii. 46. In John vii. 5 we are told that they did not believe in Jesus, but later, in Acts i. 13 and 1 Cor. ix. 5, they are associated with the Apostles (see also next note); in the latter passage they are spoken of seemingly as married men.

*James*] His name (Jacob—see note on x. 2) is the same as that of Joseph's father. He is the James of Acts (except i. 13 and xii. 2), the Pauline epistles, and probably of Jude 1—one of the very foremost men in the early Church.

*Joses*] The Greek of Josi (pronounced *Yōsee*), probably a shortened form of Joseph. 'Joseph' is read by editors following the corrector of S, VC, the First Latin, Latin Vulgate, Cureton's Syriac, North Egyptian, Eusebius, and Jerome—against some uncials, the Peshitta Syriac, and Basil, while SD and most uncials read 'John,' which *may* be a copyist's mistake arising from the frequent sequence of 'James and John' in the Gospels.

*Judas*] He is generally identified with the Jude 'brother of James' of Jude 1, on the grounds that no other James was sufficiently important to be mentioned thus, and that 'Judas of James,' the name given to one of the Twelve in Luke vi. 16 and Acts i. 13, almost certainly means *son*, and not brother, of James.

According to Hegesippus (about 170 A.D.), quoted by Eusebius (*Hist. Eccl.* iii. 20), 'there were yet left' in the reign of Domitian (81–96 A.D.) 'the members of the Lord's family who were grandsons of Judas,' and were brought before the emperor as descendants of David and therefor born pretenders. 'And he asked them if they are descended from David, and they admitted it. Then he asked them how great possessions they have, or how much money they own. And they said, both of them, that they had only 9000 denarii [i.e. 320*l.*, but equal to a far larger sum now], half of which belonged to each of them; and these they said they had not in silver but in

56 And his sisters, are they not all with us? Whence then hath this *man* all these things?

57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. J. iv. 44.

58 And he did not many mighty works there because of their unbelief.

#### CHAPTER XIV.

AT that time Herod the tetrarch heard of the fame of Jesus, 1-2  
M. vi. 14;  
L. ix. 7.

the value of only 39 plethra [90 acres] of land: out of which they both paid the tributes and supported themselves by their own labour. And then [Hegesippus says] that they showed their own hands too as evidence of their own labour, displaying their callousness of body and the knots from continual work which were impressed on their own hands. And that, having been asked about Christ and his kingdom, of what manner it was, and when and in what direction it would appear, they gave account that it does not happen to be worldly nor upon earth but heavenly and angelic, being destined to come at the end of the age, whenever he shall come in glory and judge living and dead and shall return to each man according to his practices. Whereupon Domitian, having nothing condemned them, but even having despised them as insignificant, let them go free and stopped by edict the persecution of the Church. And that they, after being loosed, took the lead of the churches, as being witnesses forsooth and at the same time members of the Lord's family: and, after peace was come, remained in life until Trajan' [98-117 A.D.].

56. *his sisters*] At least three, for the adjective 'all,' being feminine, cannot include the brothers.

57. *were offended*] Render 'were stumbled.'

XIV. 1. *Herod*] By Herod is meant throughout the Gospels, except in Matt. ii., Herod Antipas, fourth (second surviving) son of Herod the Great, who received by his father's will the government of Galilee and Peraea. He married a daughter of Aretas, king of Arabia Petraea, but afterwards made a compact of marriage with Herodias, daughter of his half-brother Aristobulus, and wife of his half-brother Herod Philip (not Philip the Tetrarch). The daughter of Aretas on hearing of this fled to her father, who, being already at disagreement with Antipas on a question of boundaries, invaded his territory and, being helped by the treachery of some auxiliaries of Antipas, cut to pieces his army. At a later period Herodias, jealous of the royalty conferred on her brother Agrippa (the Herod of Acts

|| Or, *are wrought by him.*

M. vi. 17 ;  
L. iii. 19-20.

Lev. xviii. 16  
& xx. 21.  
4-12  
M. vi. 18-29.

2 And said unto his servants, This is John the Baptist ; he is risen from the dead ; and therefore mighty works ||do shew forth themselves in him.

3 ¶ For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife.

4 For John said unto him, It is not lawful for thee to have her.

xii.), persuaded Antipas to apply in person at Rome for the kingly title. Agrippa, however, sent letters after them accusing Antipas of having entered into a secret treaty with the Parthians, and alleging that he had stored armour for 70,000 men. Antipas, being compelled to admit the possession of the armour, was banished by the emperor Caligula into Gaul. Caligula gave his territory and money to Agrippa, but informed Herodias that, as the sister of Agrippa, she retained both her freedom and property. Whatever may have been her crimes and faults, it is at least to her credit that she refused such indulgence and, declaring that she would share the misfortunes of the man who had shared with her his prosperity, went with Antipas into exile. Caligula gave her property to Agrippa.

*the tetrarch*] This title, literally 'ruler of a fourth part,' was conferred on princes of lesser importance. Herod Antipas, however, and his brother (Herod) Philip the Tetrarch (Luke iii. 1) really appear to have held each of them one of four shares of the territory of their father Herod the Great. Antipas is called king in v. 9 and Mark vi. 14, by courtesy.

2. *unto his servants*] Perhaps because some of them were believers in Jesus. Luke viii. 3 mentions 'Joanna, the wife of Chuza Herod's steward' as ministering to Jesus of her substance, and in Acts xiii. 1 'Manaen, which had been brought up with Herod the tetrarch,' is named among the 'prophets and teachers' at Antioch.

*he is risen from the dead*] That he should believe this was the more remarkable since he was almost certainly a Sadducee, and therefore (see note on xxii. 23) had no belief in a resurrection.

*mighty works—him*] Render 'the powers work in him.'

3. *Herodias—wife*] See note on v. 1. This Philip was third (eldest surviving) son of Herod the Great. He lived as a private person at Rome, and it was there that his half-brother Antipas, staying at his house, fell in love with his wife.

4. *It is not lawful*] Mark (vi. 18) says 'It is not lawful for thee to have thy brother's wife,' which last words constitute the ground of objection. Marriage with a brother's wife was only allowed when the brother had died without leaving children by the wife. The

5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

xxi. 26.

6 But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.

further objection that Herodias's husband was alive is not necessarily valid, for there were many grounds on which a wife might claim divorce by Jewish law (see Dr. Ginsburg in 'Kitto's' *Cyclopaedia*, iii. 59, art. 'Marriage') and by Roman law she might divorce herself at pleasure. Nor is the objection that Antipas's wife was alive of any weight, because polygamy was neither prohibited nor censured among the Jews (*ib.* 86-7). Nor again was the fact of Herodias's being Antipas's half-niece any objection, marriage with a *full* niece even being quite legal, and indeed 'considered by the Jews from time immemorial as something specially meritorious' (*ib.* 88).

According to Josephus, it was arranged by Herodias with Antipas that the latter on marrying her should turn away his then wife, who having private information of this arrangement fled to her father Aretas, king of Arabia Petraea (*Ant.* xviii. 5 § 1).

We learn from Josephus (*Ant.* xvii. 13 §§ 1, 4) that Antipas's brother Archelaus 'transgressed established usage' by marrying the widow of his half-brother Alexander, who had children by her—'it being execrable to the Jews to marry brothers' wives': Archelaus also turned away his former wife when he did this.

5. *multitude*] Render 'crowd,' so as to keep the same rendering of *ochlos* throughout.

6. *Herod's birthday*] The word *genesisia*, meaning in older Greek a feast in honour of ancestors, meant in later Greek a birthday (see Alciphron, iii. 18, 55). There is no reason why it should not mean that here, but the following considerations have been urged from the Talmud to suggest that it means coronation-day.

In the Mishnah, Abodah zarah, i. 3, are mentioned among the feasts of the heathen 'the day *genesisia* of the king, and the birthday and the deathday.' In the Gemara various interpretations of this are given, the conclusion being that the word means not birthday but coronation-day—this being concluded from another passage which speaks of 'the day *genesisia* of the king and the day *genesisia* of his son, the birthday of the king and the birthday of his son,' where the *genesisia* of the king's son is supposed to be the day on which his father has admitted him to a share of the kingdom. See Ewald's translation of the Abodah zarah, pp. 56-7, 70-71.

I think that the Gemara is mistaken and the word meant birthday. And Herod Agrippa certainly kept his own birthday with a feast (Josephus, *Ant.* xix. 7 § 1).

7 Whereupon he promised with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel: and she brought *it* to her mother.

12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

13-21  
M. vi. 30-44;  
L. ix. 10-17.

13 ¶ When Jesus heard *of it*, he departed thence by ship into a desert place apart: and when the people had heard *thereof*, they followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

15 ¶ And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send

Persius (v. 179 seqq.), writing about A.D. 60, mentions the festivity with which Roman Jews (maybe only the Herodian party) kept 'Herod's days'—probably the birthday (or coronation-day) of Agrippa II.

*the daughter of Herodias*] Her name was Salômē. She married Philip the Tetrarch (Luke iii. 1), her father's half-brother and her mother's half-uncle—and, on his death, her cousin Aristobulus, king of Chalcis.

8. *before instructed*] Render 'set on.'

*John Baptist's*] Render as usual 'John the Baptist's'—the article is not omitted in the Greek.

13. *a desert place*] Near Bethsaïda (see Luke ix. 10).

*people*] Render 'crowds.'

14. *went forth, and*] Render 'having got out.'

*multitude*] Render 'crowd.'

*was—compassion*] Render 'was moved at heart' (*esplanchnisthē*).

*sick*] Render 'infirm.'

15. *evening*] The Greek word *opsia* denotes generally the latter part of the day and here indicates the approach of sundown; it was not evening until after the multitude had been fed and sent away—see v. 23, where the same word denotes the true evening. It must

the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart; give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to *his* disciples, and the disciples to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten were about five thousand men, beside women and children.

22 ¶ And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

22-7  
M. vi. 45-50;  
J. vi. 15-20.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

also be borne in mind that the Jews spoke of two evenings, the earlier and the later: see Ex. xvi. 12, xxx. 8, 'between the two evenings.'

*multitude*] Render 'crowds,' and so in v. 19.

19. *blessed*] He did not bless the bread and fish, nor yet the people, but God: 'gave praise' would be a less ambiguous rendering of the Greek word. The Scribes enjoined blessings before and after meat: the words of the former varied with the character of the food, those of the latter with the number of those present—for examples, see note on xxvi. 26. Where the persons eating were more than 1000 and less than 10,000 (women, slaves, and infants not being taken into account), as in the instance before us, he who blessed *after* meat was directed to say 'Bless ye the Lord our God, the God of Israel, of whose gifts we have eaten' (Talmud, Mishnah, Berachoth, vii. 3).

*and brake*] Bread being made in thin crisp cakes, this was the common way of dividing it.

20. *twelve baskets full*] Not an estimate of the narrator, as if 'twelve basketfuls,' but literally 'twelve baskets filled.'

22. *a ship*] Render 'the ship.'

*multitudes*] Render 'crowds,' and so in the next verse.

23. *a mountain*] Render 'the mountain': see note on v. 1.

24 But the ship was now in the midst of the sea, tossed with waves : for the wind was contrary.

25 And in the fourth watch of the night Jesus went unto them, walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

|| Or, *strong*.

30 But when he saw the wind || boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

31 And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

M. vi. 51;  
J. vi. 21.

32 And when they were come into the ship, the wind ceased.

33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

J. vi. 21.  
34-6  
M. vi. 53-6.

34 ¶ And when they were gone over, they came into the land of Gennesaret.

24. *tossed*] Render 'distressed.'

25. *fourth watch of the night*] That is, between 3 A.M. and 6 A.M. The Jews originally divided the night into three watches—to midnight, cock-crow, and sunrise: the division into four was probably borrowed from the Greeks or Romans.

26. *spirit*] Not *pneuma*, but *phantasma*, a word found nowhere else in the N. T. except in the parallel verse of Mark vi. 49. Render therefor 'phantom.'

29. *to go to Jesus*] Editors (Westcott-and-Hort with some little doubt) read 'and came to Jesus.' So V and (seemingly) C, with Cureton's Syriac and Chrysostom—against D, the second hand of C (6th cent.), most uncials, and the three Latin versions.

33. *worshipped*] See note on ii. 2.

*the Son of God*] Render 'God's son,' and for explanation see note on iv. 3.

34. *into the land of Gennesaret*] Tischendorf and Tregelles read 'unto the land, to Gennesaret,' with SVD and Cureton's Syriac.



35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased ;

36 And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

### CHAPTER XV.

**T**HEN came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

1-39  
M. vii. 1-viii.  
10.

2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

Alford keeps the old reading, with C and nearly all MSS., the three Latin versions, Peshitta Syriac, and Origen.

Gennesaret was a lovely plain, on the N. W. shore of the lake. Josephus gives a rapturous description of its fertility. The name has been thought a corruption of the Cinnareth (Chinnereth) of the O. T.

35. *had knowledge of him*] The Greek word means 'recognised.' Render, therefor, 'knew him,' comparing the parallel verse in Mark (vi. 54), 'And, when they were come out of the ship, straightway they knew him,' where the Greek word is the same.

*diseased*] Render 'sick.'

36. *the hem of his garment*] See note on ix. 20.

*whole*] See note on ix. 12.

XV. 1. Tischendorf, Tregelles, and Westcott-and-Hort read 'Then came to Jesus from Jerusalem Pharisees and scribes, saying.' So SVD and Origen. Alford keeps the old reading, after C and nearly all MSS. The order 'Pharisees and scribes' is also supported by the Peshitta Syriac and North Egyptian, and opposed by the three Latin versions and Cureton's Syriac. The First Latin, the two Syriac versions, and Hilary put 'Pharisees and scribes' before 'from Jerusalem,' which favours Alford: the Latin Vulgate puts them after.

According to the new reading it would seem as if certain Pharisees and scribes of Jerusalem came specially down to Galilee to confront Jesus.

According to the old reading, which should be rendered 'the scribes and Pharisees from Jerusalem,' it would seem that they were on a visitation to the Galilaean synagogues at the time.

2. *elders*] I.e. 'ancients,' wise men of old.

*for—bread*] The washing of hands before a meal was obligatory even on the lowest grade of members of the Pharisaic association. The Jews ate with their fingers, and if the fingers were unclean the

3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

Ex. xx. 12.

Ex. xxi. 17.

4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.

5 But ye say, Whosoever shall say to *his* father or *his* mother, *It is* a gift, by whatsoever thou mightest be profited by me;

6 And honour not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition.

meat which they touched was thought to contaminate the eater: they might moreover possibly come in contact with food to be eaten by other persons at the meal.

'The undervaluing of the washing of hands,' says Lightfoot, referring to the Talmud (Bab. Gemara, Berachoth, fol. 46, 2), 'is said to be among those things for which the Sanhedrim excommunicates: and therefore that R. Eleazar Ben Hazar was excommunicated by it *because he undervalued the washing of hands*; and that when he was dead, by the command of the Sanhedrim, a great stone was laid upon his bier.'

We are told in Luke xi. 37-8 that Jesus when eating in a Pharisee's house did not wash his hands first.

3. *by your tradition*] Here, and in *v.* 6, our translators have fallen into a grammatical error: *dia tēn paradosin* must mean 'for the sake of your tradition.' Cureton's Syriac renders 'that ye may establish your commandments: see also Mark vii. 9, 'that ye may keep your own tradition.'

Lightfoot quotes from the Jerusalem Talmud 'out of infinite examples which we meet with in their writings . . . one place only': 'The words of the scribes are lovely, above the words of the law; for the words of the law are weighty and light, but the words of the scribes are all weighty. He that shall say, "There are no phylacteries," transgressing the words of the law, is not guilty; but he that shall say, "There are five Totaphoth," adding to the words of the scribes, he is guilty. The words . . . of the elders are weightier than the words of the prophets'—and so on (Jer. Gemara, Berachoth, fol. 3, 2).

4. *Honour—mother*] Ex. xx. 12.

*He that—death*] Ex. xxi. 17. For 'curseth' render 'revileth.'

5, 6. Tischendorf, Tregelles, and Westcott-and-Hort leave out 'and' at the beginning of *v.* 6. So SVCD, the First Latin, Cureton's Syriac, the North Egyptian, Origen (*l.*), Cyril of Alexandria, and the translator of Origen.

The verses will then be construed thus: 'But ye say "Whosoever saith to father or mother '[Let it be] a gift whereinsoever thou mightest be profited from me' he shall not honour his father or his mother."'

Alford (doubtfully) and Scrivener keep 'and,' with the great majority of MSS., the Second Latin, Latin Vulgate, Peshitta Syriac, Jerome, and the Quaestiones. Scrivener supposes it to be an Hebraism. Alford supposes 'is free' to be understood at the end of *v.* 5, and renders the beginning of *v.* 6 'such an one will certainly not honour.' Alford's supposition is altogether opposed to the nature of N. T. diction, and for Scrivener's no parallel is brought. It would be *better* to render 'shall also abstain from honouring' or 'shall even abstain from honouring.'

The critical difficulty in keeping 'and' is its absence from all the chief MSS., and three of the four oldest versions, which contain this passage (including all authority as early as the 2nd cent.). The critical difficulty in excluding it is to account for its introduction if spurious—the (grammatical) motive for its being thrown out, if genuine, being on the other hand quite plain: yet see Appendix D.

5. *It is—by me*] Rather '[Let it be] a gift whereinsoever thou mightest be profited from me.'

The phrase is common in the Talmudic treatise *Nedarim* ('Vows'), the word for 'gift' being 'Corban,' which is also found in the parallel passage Mark vii. 11. It meant 'I swear to give to God such and such things rather than to you,' i.e. simply 'not to give them to you.'

6. It must not be thought for a moment that such a form was invented by the Scribes for the purpose of releasing a man from obligations to his parents: such obligations are strenuously insisted on in the Talmud. The question with them was simply the sanctity of vows, and they held that such a form constituted a vow.

The annulment of a vow was in many cases allowed. A Scribe pointed out to a man such and such evil consequences which would result from the fulfilment of his vow, and then asked him whether, if he had foreseen these, he would have made it: if he replied 'No,' then the vow was annulled.

The position of R. Eliezer the Great towards the teaching of Jesus has already been alluded to in a note on vi. 30. It is remarkable that he also maintained that such annulment was to be allowed when a man by keeping his vow would dishonour his father and mother. The Rabbis declined to accept this view, it being urged that the dishonouring of God was even more important, and that, if all vows were annulled which might be held derogatory to God, there would be an end to the rigidity of vows altogether. But they yielded to him so far that they allowed annulment in the case of any personal matter between

- 7 Ye hypocrites, well did Esaias prophesy of you, saying,  
 Isai. xxix. 13. 8 This people draweth nigh unto me with their mouth, and  
 honoureth me with *their* lips; but their heart is far from me.
- Isai. xxix. 13. 9 But in vain they do worship me, teaching *for* doctrines  
 the commandments of men.
- 10 ¶ And he called the multitude, and said unto them,  
 Hear, and understand :
- 11 Not that which goeth into the mouth defileth a man ;  
 but that which cometh out of the mouth, this defileth a man.
- 12 Then came his disciples, and said unto him, Knowest  
 thou that the Pharisees were offended, after they heard this  
 saying ?
- J. xv. 1-2. 13 But he answered and said, Every plant, which my  
 heavenly Father hath not planted, shall be rooted up.
- L. vi. 39 ;  
 Mat. xxiii.  
 16, 24. 14 Let them alone : they be blind leaders of the blind. And  
 if the blind lead the blind, both shall fall into the ditch.
- 15 Then answered Peter and said unto him, Declare unto us  
 this parable.

a man and his parents, which R. Ob. de Bartenora interprets to mean 'if he has made a vow that his father shall receive no advantage from property.' See the Talmud, Mishnah, Nedarim, ix. 1.

The same treatise of the Talmud tells us (ii. 6) that, if a man had by a vow precluded his neighbour from receiving a benefit from him, and the neighbour was starving, he might give food on his behalf to a third party. And it adds a story of a man of Bethhoron who had so precluded his father, and whose purpose was frustrated by the neighbour immediately dedicating the gift to heaven, i.e. swearing *not* to give it to the father.

*by your tradition*] Render 'for the sake of your tradition,' as in v. 3.

7. *Esaias*] Isai. xxix. 13.

10. *multitude*] Render 'crowd.'

11. *defileth a man*] Render 'maketh a man common.' They esteemed defiled men for 'common and vulgar men : on the contrary, a religious man among them is "a singular man" (Lightfoot). Cf. Acts x. 14, 15, 'I have never eaten anything that is common or unclean . . . . What God hath cleansed call not thou common.' Our translation should be similarly corrected in v. 18, 20, Acts xxi. 28, Heb. ix. 13, Rev. xxi. 27, but more especially in Mark vii. 2, 'with defiled, that is to say, with unwashen, hands,' where the original is 'with common, that is to say, with unwashen, hands.'

12. *were offended*] Render 'were stumbled.'

16 And Jesus said, Are ye also yet without understanding?

17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

20 These are *the things* which defile a man: but to eat with unwashen hands defileth not a man.

21 ¶ Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* son of David; my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said, I am not sent but unto the x 6. lost sheep of the house of Israel.

17. *draught*] Necessary house: cf. 2 Kings x. 27, and *Timon of Athens*, v. 1, 104.

21. *coasts*] I.e. 'parts,' 'quarters'—see note on ii. 16. So in v. 22.

*Tyre and Sidon*] The great cities of Phœnicia, situated on the sea, at the distance respectively of about 35 and 45 miles in a straight line from the Sea of Galilee. Tyre had a trade in dye, Sidon in glass, and doubtless many Jews lived in or near them.

22. *a woman of Canaan*] Called in Mark vii. 24 'a Greek, a Syro-Phœnician by nation.' She was one of the native Canaanitish stock, but had adopted the Greek language and civilization.

*came—coasts*] Render 'from those parts came out.'

*son of David*] She had doubtless heard him so called by others.

24. *But*] The Greek word is equally capable of being rendered 'And,' and the sense seems to demand this. Jesus did not at first answer the woman (v. 23), his disciples begged him to do so in order to get rid of her, and he then told *her* that his mission was only to the lost sheep of the house of Israel. If we render 'But' and regard the answer as made to the disciples it seems quite irrelevant.

The Gospel according to the Hebrews *seems* to have contained this answer.

25 Then came she and worshipped him, saying, Lord, help me.

26 But he answered and said, It is not meet to take the children's bread, and to cast *it* to dogs.

27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

28 Then Jesus answered and said unto her, O woman, great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

29 And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

30 And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:

31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

32 ¶ Then Jesus called his disciples *unto him*, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

25. *worshipped him*] That is, 'did obeisance to him' by prostration (Mark vii. 25). See note on ii. 2.

26. *to dogs*] Render 'to the dogs.' He tries her still further by quoting an epithet of contempt applied by Jews to Gentiles.

27. *yet*] Render 'for, besides.'

28. *whole*] See note on ix. 12.

29. *a mountain, and sat down*] Render 'the mountain,' and see both the notes on v. 1.

30. *multitudes*] Render 'crowds.'

31. *multitude*] Render 'crowd.'

32. *have compassion—multitude*] Render 'am moved at heart over the crowd'—*splanchnizomai epi ton ochlon*.

*will not send*] Render 'am not willing to send.'

35. *multitude*] Render 'crowd,' and so in next verse (where, however, 'crowds' is the probable reading).

36 And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full.

38 And they that did eat were four thousand men, beside women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

## CHAPTER XVI.

**T**HE Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.

2 He answered and said unto them, When it is evening, ye say, *It will be fair weather*: for the sky is red.

1-12  
M. viii. 11-  
21.  
xii. 38 ;  
L. xi. 16.  
[L. xii. 54.]

36. *gave thanks*] Render 'gave praise.' See note on xiv. 19.

37. *seven baskets full*] See note on xiv. 20. Though the number of those fed was less than in the miracle of the Five Thousand, the supply of food greater, and the baskets fewer, the size of these last was larger. The baskets in the former instance were *kophinoi*, small receptacles in which food was carried; in the latter they were *spyrides*, in one of which Paul was let down from the wall of Damascus (Acts ix. 25).

39. *multitude*] Render 'crowds.'

*took ship*] Render 'went on board the ship,' and similarly 'the ship' in Mark iv. 1, viii. 10, and John xxi. 3. Some one particular ship constantly used by Jesus and his disciples is clearly meant, maybe a vessel belonging to Zebedee mentioned in iv. 21, where see note.

*coasts*] Render 'borders;' see note on ii. 16.

*Magdala*] Editors read 'Magadan,' with SVD, the First Latin and Latin Vulgate (both *-edan*), and Cureton's Syriac (*-adon*), against C and the North Egyptian (both *-dalan*), and Chrysostom.

Nothing is known of this place.

XVI. 1. *tempting*] That is, putting him to trial; for the meaning of the word rendered 'tempting' see note on iv. 1.

2. 3. From 'When it is evening' to the end of v. 3 is omitted by SV, most of the MSS. known to Jerome, Cureton's Syriac, and Origen. It is found in CD and most MSS., the three Latin versions, Peshitta Syriac, North Egyptian, Eusebius, and Chrysostom. Tischendorf, Alford, and Westcott-and-Hort keep the words, but bracketed as doubtful.

L. xii. 55, 56.

3 And in the morning, *It will be* foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times?

xii. 39;  
L. xi. 29.

4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

5 And when his disciples were come to the other side, they had forgotten to take bread.

L. xii. 1.

6 ¶ Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

7 And they reasoned among themselves, saying, *It is* because we have taken no bread.

8 *Which* when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

xiv. 19-21.

9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

xv. 36-8.

10 Neither the seven loaves of the four thousand, and how many baskets ye took up?

11 How is it that ye do not understand that I spake *it* not

Tregelles keeps them without brackets. Scrivener holds that they 'were omitted by copyists whose climate the natural phenomena described did not suit very well, the rather as they do not occur in the parallel text, ch. xii. 38, 39': this does not, however, explain their omission in Cureton's Syriac, and its affinity with the First Latin version does not help us over the difficulty, since the latter version has them. Their omission, however, by the slip of a copyist's eye is far easier to understand than their insertion if spurious. If they had been inserted from the Gospel according to the Hebrews we should have expected to find them in Cureton's Syriac as well as D and the First Latin, but in hardly any other authority.

3. *O ye hypocrites*] Editors omit these words, as added from Luke xii. 56, with CD, the Latin Vulgate, and Augustine—against the Peshitta Syriac and North Egyptian.

4. *adulterous*] See note on xii. 39.

*the sign—Jonas*] See xii. 40 and note there.

5. *bread*] Render 'loaves' here and in *vv.* 7, 8.

6. *leaven*] Here alluded to as the product and cause of corruption: the same metaphorical use is found in the Talmud.

11. *bread*] Editors read 'loaves' (*artōn* for *artou*), with SVC,



to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

13 ¶ When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? 13-16  
M. viii. 27-9;  
L. ix. 18-20.

14 And they said, Some *say that thou art* John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ, J. vi. 68-9.  
the Son of the living God.

the North Egyptian, and Chrysostom—against D, the First Latin, Latin Vulgate, Origen, Lucifer, and Ambrose.

*that ye should beware*] Editors read ‘but beware,’ with SVCD (D omits ‘but’), the First Latin and Latin Vulgate (both omitting ‘but’), the Peshitta Syriac (seemingly), the North Egyptian, Origen, and Lucifer (omitting ‘but’). Against these stand most MSS. and Cureton’s Syriac.

13. *coasts*] I.e. ‘parts’: see note on ii. 16.

*Cæsarea Philippi*] An inland town in the northernmost part of Galilee a little W. of the Jordan, and beautifully situated at the base of Mt. Hermon. The earliest name by which we know it is Panium: it received the appellation of ‘Philip’s Caesarea’ from Philip the Tetrarch, who, having greatly improved it, gave it this title partly in compliment to his overlord the Roman emperor, and partly in memory of himself. It was afterwards called Caesarea Paneas, then Paneas, and is now known as Banias.

It must be carefully distinguished from the Caesarea of Acts, lying on the Mediterranean shore.

*that I the Son of man am*] Literally, ‘me the Son of man to be.’ But editors omit ‘me,’ as inserted from Mark and Luke. So SV, the Latin Vulgate and North Egyptian, the translators of Irenæus and Origen, and Ambrose. On the other side are CD, the First and Second Latin, Cureton’s and the Peshitta Syriac, Origen, and Hilary. The sentence will therefor run ‘Who do men say that the Son of man is?’

14. *John the Baptist*] So the trembling conscience of Herod Antipas had suggested to him; see xiv. 2.

*Jeremias, or one of the prophets*] Jeremiah may seem to be named as the prophet whose name first suggested itself, his writings being placed in the Jewish canon before the other prophets.

17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

J. i. 42.

18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

17. *Bar-jona*] Son of Jona, which name is not here the same as Jonah, but is contracted, as in many other instances, for Jochanan, 'John.' The Gospel according to the Hebrews had in this place 'son of John.' The true reading is also 'son of John' in John i. 43 and xxi. 15, 16, 17.

*flesh and blood*] A common Talmudic designation of man.

18. *thou art Peter, and upon this rock*] In the original 'thou art *Petros*, and upon this *petra* (rock)'—tu es Pierre, et sur cette pierre: we might render 'thou art Piers [O. Eng. for 'Peter'], and upon this pier'. *Petros* is a man's name formed on the base of *petra* by the necessary substitution of a masculine termination for a feminine. Jesus had first given Simon this name long before, according to John i. 42, 'Thou shalt be called Kēphas, which is translated Peter,' rendered in our version 'which is by interpretation a stone.' *Kepha*, Hellenized into 'Kēphas,' is an Aramaic name derived from *keph*, 'rock,' a word found in Job xxx. 6 and Jer. iv. 29, and doubtless Jesus spoke on this occasion also in the vernacular—'thou art *Kepha* and upon this *keph*.' That the name might be understood by Greeks it was translated into 'Peter'; but in the Epistles of Paul (according to the true readings) 'Peter' occurs only twice, but 'Kēphas' eight times.

*and—church*] I render the following curious parallels from Wülsche. 'By the rock spoken of in Num. xxiii. 10,' says the Midrash Shemoth, par. 15 [a Jewish commentary dating at least from the 3rd cent. A.D.], 'are to be understood the patriarchs, who are also called mountains—see Mic. vi. When the Eternal would create the world he did not find a foundation till the patriarchs were arisen. Like a king who would build a city. People had often found a spot and would dig the foundation, but there rose water out of the depth and overflowed it. At last he found on a spot a great rock. "Upon this rock," cried he, "will I build the city." Even so did it befall the Eternal; when he would lay the foundation of the world the floods always destroyed his settlements. But, when the patriarchs came, that walked piously before him, then spake he "Upon these will I lay the foundation of the world." Therefor are they called rocks.'

So another, but late, Jewish commentary, Yalkut Shimoni (Balak, fol. 243): 'When the Holiest of all descried Abraham in the far future, he spake "I have now found the rock whereupon to build and

19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

xviii. 18.

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

20-23  
M. viii. 30-  
ix. 1;  
L. ix. 21-7.

21 ¶ From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

xvii. 22-3,  
xx. 17-19;  
M. viii. 31,  
x. 32-4;  
L. ix. 22,  
xviii. 31-3,  
xxiv. 6-7.

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

to lay the foundation of the world." Therefor is Abraham called the rocky. See Isai. li. 1.'

Did Jesus frame his words in allusion to this Rabbinical saying?

*the gates of hell*] Render rather 'the gates of the grave'—Hades, not Gehenna, being the word to be translated. The phrase may mean 'the power of death,' the gate of an oriental city being a seat of judgement and authority: see for instance Ps. cxxvii. 5, 'they shall not be ashamed, but they shall speak to the enemies in the gate;' and cf. the title 'Sublime Porte.' But it may also be a mere periphrasis for 'the grave,' as in Isai. xxxviii. 10, where the exact phrase 'the gates of Sheol' (=Hades, A. V. 'the gates of the grave') is found.

19. *the keys of the kingdom of heaven*] Not the keys of heaven, but of the kingdom of heaven, that is, of the Divine dispensation on earth: see note on iii. 2. 'Key,' in the sense of 'power,' 'authority,' is found in the Talmud.

*bind . . . loose*] These words meant respectively 'forbid' and 'allow' in Jewish religious phraseology. E.g. 'they do not send letters by the hand of an heathen on the eve of the Sabbath, no, nor on the fifth day of the week. Yea, the school of Shammai binds it even on the fourth day of the week, but the school of Hillel looses it' (Talmud, Jer. Gemara, Shabbath, i. 7).

20. *Jesus the Christ*] Editors read only 'the Christ,' with SV, the First Latin, Cureton's and the Peshitta Syriac, Origen, Chrysostom, and Hilary—against C, D ('the Christ, Jesus'), the Second Latin (?), Latin Vulgate, and North Egyptian.

'Jesus' was already known by the people to be his personal name, and was not a name attached by popular belief to the Messiah, so that its presence here would be quite meaningless.

22. *Be it far from thee*] Literally, '[God be] gracious unto thee.' The common interjection 'Gracious!' represents it as nearly as possible, and it might be here rendered 'Mercy on thee.'

23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

x. 38 ;  
L. xiv. 27.

24 ¶ Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me.

x. 39 ;  
L. xvii. 33 ;  
J. xii. 25.

25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

Ps. lxi. 12 ;  
Rom. ii. 6.

27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

xxv. 31.

28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

#### CHAPTER XVII.

<sup>1-5</sup>  
M. ix. 2-9 ;  
L. ix. 28-36.

AND after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart,

23. *Satan*] That is, simply, 'thou enemy;' see note on iv. 1 ('devil') for this wider meaning of *Shatan*.

*offence*] Render 'stumblingblock.'

*savourest not*] That is, in accordance with the original, 'thinkest not.' In old English to 'savour,' like the Latin *sapere* and the French *savoir*, had this meaning as well as its present one: Latimer renders 1 Cor. xiii. 11 'when I was a child I savoured as a child;' Chaucer also has the phrase 'to savour earthly things' in his Parson's Tale. The Authorized Version owes the use of the word in the present passage to Wyclif, who, rendering his New Testament from the Vulgate, found here the verb *sapere* and expressed it by its English derivative 'savour.'

25. *his life*] The word *psychē*, twice rendered 'life' in this verse, is twice rendered 'soul' in the following one. Like the Latin *anima* (*âme*) it meant at first the breath, then vitality, and then the immaterial part of our nature. In the present verse it is applied both to the animal and the spiritual life, in v. 26 to the latter only.

27. *shall come*] 'Is about to come' is the most natural rendering of *mellei erchesthai*.

XVII. 1. *Peter, James, and John*] They alone were admitted to

2 And was transfigured before them : and his face did shine as the sun, and his raiment was white as the light.

3 And, behold, there appeared unto them Moses and Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here : if thou wilt, let us make here three tabernacles ; one for thee, and one for Moses, and one for Elias.

witness the raising of Jairus's daughter and the agony in the garden of Gethsemane.

*an high mountain*] Called in Luke ix. 28 'the mountain,' where we may without hesitation conclude (see note on v. 1 of this Gospel) that the neighbourhood of the Sea of Galilee is referred to.

2. *was transfigured*] Probably at *night*, for in Luke ix. 32 the three apostles are described as 'heavy with sleep,' and in Luke ix. 37 it is said that they came down 'next day.'

4. *answered*] See note on xxvi. 63.

*let us make*] So Tregelles, with D and nearly all MSS., the three Latin versions, Cureton's and the Peshitta Syriac, South and North Egyptian, Origen, and Basil of Seleucia. But Tischendorf, Alford, and Westcott-and-Hort look on this as an alteration from Mark and Luke, and read 'I will make,' with SVC.

*tabernacles*] This rendering is apt to cause an altogether wrong impression. The word *skēnē*, thus rendered, is the common name for a *tent*, and is the same which is rendered 'habitations' in Luke xvi. 9. It is quite true that this is the name given to the Tabernacle ; but it was so given just because that building was a tent. The word 'tabernacle' itself really means nothing more than 'tent ;' but it has so completely acquired a secondary meaning in connexion with the Tabernacle erected by Moses that its use in the present passage is to be deprecated.

We are told in Luke ix. 33 that Moses and Elijah were departing when Peter uttered these words. According to Luke then, he wished to detain them, and, forgetting that such heavenly visitants were exempt from those human infirmities which demand warmth and shelter, proposed, 'not knowing what he said' (Luke ix. 33), to set up three tents wherein Jesus and they might pass the night. These tents would have been made with branches of trees, like the booths, tents, or 'tabernacles' in which the people lived every year during the long Feast of Ingathering, called from that circumstance the Feast of 'Tabernacles.' In the present case, were it needful, articles of clothing might have been added to give better shelter.

*thee—Elias*] Matthew, Mark, and Luke (John does not relate

2 Pet. i. 17.

5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

2 Pet. i. 18.

6 And when the disciples heard *it*, they fell on their face, and were sore afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

10-13  
M. ix. 11-13.

10 And his disciples asked him, saying, Why then say the scribes that Elias must first come?

11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

xi. 14.

12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

14 ¶ And when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying,

the Transfiguration) give Peter's words in the same order: he puts Jesus before Moses, and Moses before Elijah.

9. *risen again*] Editors read 'raised' (*egerthē* for *anastē*) with VD. The old reading is supported by SC, every other MS. (seemingly), Origen, and Chrysostom. The disproportion of evidence seems enormous, but Mark has 'risen again' in the parallel passage, from which it might creep in here, whereas Matthew *never* speaks of a person as 'rising' from the dead but always as 'being raised.'

10. *say the scribes*] In Lightfoot will be found many instances of this expectation from the Talmud and Jewish writers: see also xi. 14.

11. *and restore all things*] The Talmud (Bab. Gemara, Kiddushin, fol. 71, 1) says that 'he shall purify the bastards and restore them to the congregation' (see Deut. xxiii. 2). Lightfoot quotes also from Midrash Tanchuma (5th cent. A.D. at latest) 'he shall render to Israel the pot of manna, the vial of holy oil, the vial of water; and there are some who say the rod of Aaron' (in Exod. i.).

12. *is come already*] See xi. 14.

14. *multitude*] Render 'crowd.'

15 Lord, have mercy on my son: for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.

14-18  
M. ix. 14-27;  
L. ix. 37-42.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

19-21  
M. ix. 28-9.

L. xvii. 6;  
Mat. xxi. 21.

21 Howbeit this kind goeth not out but by prayer and fasting.

15. *lunatick*] For the meaning of the word see note on iv. 24; the symptoms here given are epileptiform.

17. *faithless*] Unbelieving: cf. Shakspeare, *Merch. of Ven.* ii. 4, 38, 'That she is issue to a faithless Jew.'

18. *devil*] Render 'daemon,' and see notes on iv. 24 and ix. 32.

20. *unbelief*] Editors read 'little faith' (*oligopistian* for *apis-tian*) with SV, Cureton's Syriac, the South and North Egyptian, Origen, and Hilary—against CD, the three Latin versions, and the Peshitta Syriac.

*ye shall say unto this mountain*] Realizing a common Jewish metaphor by which Rabbis apt at clearing away difficulties were called 'rooters up of mountains.'

21. This verse is bracketed as doubtful by Tregelles and Alford and omitted by Tischendorf, Westcott-and-Hort, and Scrivener. It is found in CD and seemingly all MSS. but 3, the three Latin versions, Peshitta Syriac, the North Egyptian (but see below), Origen, and Chrysostom. It is wanting in SV, Cureton's Syriac, the South Egyptian, 1 MS. of the North Egyptian, and Eusebius.

Cf. Mark ix. 29, 'This kind can come forth by nothing but by prayer and fasting,' where Tischendorf and Westcott-and-Hort omit 'and fasting.' It is conjectured that in Mark, and also in Acts x. 30, 1 Cor. vii. 5, where there is also the gravest doubt about 'fasting,' it

22-1  
M. ix. 31-32;  
L. ix. 43-6.  
See on xvi.  
21.

22 ¶ And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men :

23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

M. ix. 33.

¶ Called in the original *drachma*, being in value fifteen pence.

24 ¶ And when they were come to Capernaum, they that received ¶ tribute *money* came to Peter, and said, Doth not your master pay tribute ?

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon ? of whom do the kings of the earth take custom or tribute ? of their own children, or of strangers ?

owes its presence to an ascetic's marginal annotation, and that in like manner the verse before us is due to an ascetic having misquoted Mark ix. 29 in the margin, whence the next copyist introduced it into the text.

The effectiveness of prayer for the sick and of fasting against daemons is spoken of in the Talmud : see quotations upon this verse in Wünsche.

24. *master*] Render 'teacher.'

*tribute* (both times)] Render 'Temple-rate.' Literally, 'the double drachmas,' a double drachma being a coin equal in weight to about 1s. 3d. in silver, its worth, however, being much greater. 'Tribute' is a singularly unhappy rendering : this was no tribute to any civil authority, but a *church-rate* paid by every Jew for the support of the Temple-services. Those services had once been maintained by voluntary contributions ; but the Pharisees, in spite of fierce opposition from the Sadducees, had carried a law which made payment of the above-named sum obligatory. The collectors, well knowing the repugnance of Jesus to many Pharisaic ordinances, may have considered him not so very unlikely to refuse it.

This incident may safely be dated within seven weeks of the Crucifixion. On the 1st of the month before the Passover-month, the Temple-rate was cried by criers from Jerusalem : on the 15th, money-changers opened stalls throughout the country, to supply the regular half-shekel of the sanctuary, which was the only coin received in payment (Eldersheim, *The Temple*, 48). In this case the collectors are left by Jesus to change the 'stater' into two half-shekels.

25. *prevented*] I.e. 'anticipated.' In old English to *prevent* is often to *go before*, to *be beforehand with*. Cf. Shakspeare, *Jul. Cæs.* v. 1, 104-6 :—

I do find it cowardly and vile,  
For fear of what might fall, so to prevent  
The time of life



26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find || a piece of money: that take, and give unto them for me and thee.

[ Or, a stater.  
It is I all  
an ounce  
of silver,  
in value  
two and  
sixpence,  
after five  
shillings  
the ounce.

#### CHAPTER XVIII.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

1-5  
L. ix. 46-8;  
M. ix. 33-7.

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

xix. 14;  
M. x. 15.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

xxiii. 12.

5 And whoso shall receive one such little child in my name receiveth me.

6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged

M. ix. 42.  
L. xvii. 2.

and the Book of Common Prayer, 'Prevent us, O Lord, in all our doings,' i.e. 'go before us, guide us.'

*tribute*] Here a different word is used in the Greek—*kēnosos*, the Latin *ensus*, 'poll-tax,' 'head-money.'

26. *Then—free*] If the kings of the earth do not demand a tax from their sons, much less will the heavenly King demand one from his.

27. *offend them*] I.e. 'be a cause of stumbling to them': render 'stumble them.'

*a piece of money*] Literally, 'a stater,' a coin worth four drachmas, the exact sum needed.

XVIII. 1. *Who*] According to Mark ix. 33-4, this must mean 'which of us.'

*the greatest*] Render 'greater.'

3. *converted*] Render 'turned.'

*little children*] Render 'the little children.'

4. *greatest*] Render 'the greater.'

6. Render 'But whoso stumbleth one of these little ones which believe in me, it is expedient for him that an ass's millstone be hanged about his neck, and he be sunk in the middle of the sea.'

about his neck, and *that* he were drowned in the depth of the sea.

L. xvii. 1.

7 ¶ Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

8-9  
M. ix. 43-7;  
cf. Mat. v.  
29-30.

8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

*offenul*] Make to stumble—and so throughout this passage; render ‘stumble.’

*a millstone*] Literally, ‘an ass’s millstone’—one which required to be driven by an ass, not one of the smaller ones which were worked by women (xxiv. 41) or an hand-millstone.

*awl—sea*] ‘Drowning with a heavy weight around the neck,’ says Mr. Denham in ‘Kitto’s’ *Cyclopædia*, iii. 617, art. ‘Punishments,’ ‘was a Syrian, Greek, and Roman punishment . . . Josephus records that the Galileans, revolting from their commanders, drowned the partizans of Herod (*Antiq.* xiv. 15, 10).’

*offences* (both times)] Render ‘stumblingblocks.’

*offence*] Render ‘stumblingblock.’

8. *offend thee*] Render ‘stumbled thee.’

*everlasting fire*] Render ‘the fire of ages.’ The term applied throughout the N. T. to future punishment is *aiōnios*, the adjective of *aiōn*, ‘life,’ ‘an age’: it may indicate either eternal punishment or a punishment extending through several future ages, but not necessarily unlimited in duration.

As instances of the use of *aiōn* in the plural to mean succeeding ages, sometimes prolonged to all eternity, sometimes terminable, see the following passages (referring to the note on xii. 32 for the early meaning of ‘world’):—

- (i) Luke i. 33; Rom. i. 25, ix. 5, xi. 36, xvi. 27; 2 Cor. xi. 31; Heb. xiii. 8—in all of which the Greek has ‘for the ages,’ rendered in the A. V. ‘for ever,’ or ‘for evermore.’
- (ii) Heb. xiii. 21; 1 Pet. iv. 11, v. 11; Rev. i. 6, 18, iv. 9, 10, v. 13, vii. 12, x. 6, xi. 15, xv. 7, xix. 3, xx. 10, xxii. 5—in all of which the Greek has ‘for the ages of the ages,’ rendered in the A. V. ‘for ever and ever,’ or ‘for evermore’; and Rev. xiv. 11—Gk. ‘for ages of ages,’ A. V. ‘for ever and ever.’
- (iii) 1 Cor. ii. 7—Gk. ‘before the ages,’ A. V. ‘before the world’; 1 Cor. x. 11—Gk. ‘the ends of the ages,’ A. V.

9 And if thine eye offend thee, pluck it out, and cast it from thee : it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

10 Take heed that ye despise not one of these little ones ; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

‘the ends of the world’ ; Eph. ii. 7—Gk. and A. V. ‘the ages to come’ ; Eph. iii. 9—Gk. ‘from the ages,’ A. V. ‘from the beginning of the world’ ; Eph. iii. 11—Gk. ‘the purpose of the ages,’ A. V. ‘the eternal purpose’ ; Eph. iii. 21—Gk. ‘to all the generations of the age of the ages,’ A. V. ‘throughout all ages, world without end’ ; Col. i. 26—Gk. ‘from the ages,’ A. V. ‘from ages’ ; 1 Tim. i. 17—Gk. ‘the King of the ages,’ A. V. ‘the King eternal’ ; Heb. i. 2—Gk. ‘made the ages,’ A. V. ‘made the worlds’ ; Heb. xi. 3—Gk. ‘the ages were established,’ A. V. ‘the worlds were framed’ ; and Jude 25—Gk. ‘for all the ages,’ A. V. ‘ever.’

It is of course plain that in many of these passages the idea of eternity is conveyed and meant. But it is also plain that in others this is not so—e.g. in 1 Cor. ii. 7, Heb. i. 2, xi. 3, where ‘the ages’ are regarded not as eternity of past time, but as certain periods before which God existed ; and in 1 Cor. xi. 11, where ‘the ends of the ages’ are said to be come upon us.

The absence of detail or exposition which marks most of the references of Jesus to a future state may be thought to indicate that he saw no need to correct the main views held by those whom he was addressing. But it is by no means certain what those views were. Three separate beliefs as to the lot of the wicked after death are found in ancient Jewish literature (see the works of Farrar and Pusey on eternal punishment)—one, prevalent in apocrypha, that they would be tormented for ever in Gehenna ; a second, prevalent in the Targums, that they would be annihilated in Gehenna ; a third, prevalent in the Talmud, that they would be tormented for a time in Gehenna. Whether this last opinion was current when Jesus taught cannot, it would seem at present, either be safely denied or safely asserted, but, since *aiōnios* when rendered, literally, ‘of ages,’ is consistent with all three opinions, and since in no case ought a translation to make the indefinite definite, render ‘the fire of ages.’

9. *hell fire*] Render ‘the Gehenna of fire,’ and see note on v. 22.

10. *their angels*] Seemingly their guardian angels : see Acts xii. 15.

L. xix. 10.

11 For the Son of man is come to save that which was lost.

12-14  
L. xv. 4-7.

12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

L. xvii. 3; cf.  
Lev. xix. 17.

15 ¶ Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

Deut. xix. 15;  
2 Cor. xiii. 1.

16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

*behold the face of*] Are honoured by admission to the presence of God.

11. This verse is omitted, as an interpolation from Luke xix. 10, by Tischendorf, Tregelles, and Westcott-and-Hort, and is bracketed as somewhat doubtful by Alford. It is found in D and nearly all MSS., the three Latin versions, Cureton's and the Peshitta Syriac, 1 MS. of the North Egyptian, and Chrysostom. It is omitted by SV, the South Egyptian, North Egyptian (but see above), Origen, and Eusebius.

12. *gone astray*] Render 'straying.'

15. Wünsche suggests that this is said in allusion to Lev. xix. 17, 'Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour that thou bear not sin because of him.'

*against thee*] Tregelles and (in brackets) Alford keep these words: Tischendorf and Westcott-and-Hort omit them. They are found in D and most MSS., the three Latin versions, Cureton's and the Peshitta Syriac, the North Egyptian, and Chrysostom. They are omitted by SV, the South Egyptian version, Origen, Cyril of Alexandria, and the translator of Origen.

16. The Talmud recommends the same method in a *converse* process: 'Samuel saith "Whosoever sins against his brother, he must say to him 'I have sinned against thee.' If he hear, it is well; if not, let him bring others, and let him appease him before them"' (Jer. Gemara, Yoma, fol. 45, 3, and Bab. Gemara, Yoma, fol. 87, 1).

17 And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

18 Verily I say unto you, Whatsoever ye shall bind on earth xvi. 19. shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

21 ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? 21-2  
L. xvii. 4.

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

23 ¶ Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

17. *the church*] Render 'the congregation.' It was customary to denounce obstinate offenders in the synagogues: the mediaeval Jewish commentator Maimonides, quoted by Lightfoot, says 'If any refuse to feed his children, they reprove him, they shame him, they urge him; if he still refuse, they make proclamation against him in the synagogue, saying "N. is a cruel man and will not nourish his children, more cruel than the unclean birds themselves, for they feed their young ones."'

*an heathen man and a publican*] Render 'the Gentile and the taxgatherer.' As to the latter, see notes on v. 46, ix. 11.

18. *bind . . . loose*] See note on xvi. 19.

21. *how oft*] The Talmud says 'They pardon a man once that sins against another; secondly they pardon him; thirdly they pardon him; *fourthly they do not pardon him*' (Bab. Gemara, Yoma, f. 86, 2).

A fragment of the Gospel according to the Hebrews runs as follows:—'He saith "If thy brother hath sinned in word and hath made thee amends, seven times in a day receive him." Simon his disciple said unto him "Seven times in a day?" The Lord answered and said unto him "I tell thee also unto seventy times seven: for in the prophets likewise, after that they were anointed by the Holy Spirit, utterance of sin was found."'

23. *is . . . likened*] Render 'hath . . . been likened,' and see note on xiii. 24 for the import of this translation.

*a certain king*] Render 'a man that was a king.'

*account of*] Render 'account with.'

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand || talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and || worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellowservants, which owed him an hundred || pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

29 And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

24. *ten thousand talents*] There were three Jewish talents—one of copper (1500 shekels), one of silver (3000), and one of gold (10,000). The silver talent is probably meant, ten thousand of which (reckoning a shekel as 4 denarii) would be equal in weight to about three and three quarter millions of our money, but would have been in those days of far greater value.

The word rendered 'ten thousand' *many* denote (as in the first instance it undoubtedly did) no more than an indefinitely large number. Indeed Origen and the first hand of S actually read 'many'—an evident gloss, which is also found in both Egyptian versions and in Juvencus. But, although it certainly seems beyond belief that a subject should owe to his prince so astounding a sum as 10,000 talents, Jesus may have designed by naming this amount to imply that the extent of our obligations to God was so vast that we must despair of ever fulfilling them.

26. *worshipped*] See note on ii. 2.

27. *was moved with compassion*] Render 'was moved at heart' (*splanchnistheis*).

28. *an hundred pence*] About £3. 10s. of our money; but see note on xx. 2.

|| A talent is 750 ounces of silver, which after five shillings the ounce is 187l. 10s.

|| Or, besought him.

|| The Roman penny is the eighth part of an ounce, which after five shillings the ounce is seven pence halfpenny.

33 Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee ?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

## CHAPTER XIX.

AND it came to pass, *that* when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judaea beyond Jordan; M. x. 1-9.  
1-12.

2 And great multitudes followed him; and he healed them there.

3 ¶ The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause ?

4 And he answered and said unto them, Have ye not read, that he which made *them* at the beginning made them male and female, Gen. i. 27.

5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh ? Gen. ii. 24;  
Eph. v. 31.

33. *had compassion*] Render 'had pity'; the same verb is used as later in the verse.

XIX. 1. *coasts*] Render 'borders,' and see note on ii. 16.

*beyond Jordan*] Render 'across the Jordan.' Not 'Judaea beyond the Jordan,' since Judaea did not stretch over the river. Nor 'the borders, beyond the Jordan, of Judaea,' which would require different Greek (*ta peran*, not *peran*). Nor 'came along the other side of the Jordan into the borders of Judaea,' for the word rendered 'beyond' never means 'along the other side of.' But 'came into the borders of Judaea, going across the Jordan.'

It is said that he went into Judaea across the Jordan to show that, instead of going from Galilee through Samaria, he took the E. side of the Jordan until he came opposite to Judaea and then crossed.

2. *multitudes*] Render 'crowds.'

3. *tempting*] Render 'trying': see note on iv. 1.

*for every cause*] See note on v. 31.

5. *And said*] The words following are from Gen. ii. 24, and according to the existing texts were either spoken by Adam or form

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

9 And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

10 ¶ His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry.

11 But he said unto them, All *men* cannot receive this saying, save *they* to whom it is given.

12 For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

a remark of the historian himself. It has been said from the time of Polycarp to the present that Jesus here attributes them to God, because He, having inspired them, is to be conceived as the real speaker.

But, if (just as correctly) we render *Kai eipen* 'And he said,' these words become an independent utterance of Jesus himself, in which light Mark (x. 7) has reported them.

7. *a writing of divorcement*] See note on v. 31.

8. *from the beginning it was not so*] Render 'it hath not been so from the beginning.'

9. *and whoso—adultery*] Westcott-and-Hort doubtfully retain these words; Tischendorf, Tregelles, and Alford omit them as an interpolation from Luke xvi. 18. They are found in VC and most MSS., the Second Latin, Latin Vulgate, Peshitta Syriac, North Egyptian (but see below), and Basil. They are omitted by SD, the First Latin, Cureton's Syriac, the South Egyptian, a MS. of the North Egyptian, Origen, and Chrysostom.

10. *the case*] Render 'the cause,' i.e. the ground of divorce. The Greek word is the same as in v. 3, 'for every *cause*.'

12. *of men*] A Gentile but not a Jewish practice.

*which have made—sake*] Farrar (*Life of Christ*, ii. 156, note),

Deut. xxiv.  
1; cf.  
Mat. v. 31.

v. 32;  
M. x. 11-12;  
L. xvi. 18;  
1 Cor. vii.  
10-11.



13 ¶ Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.

13-30  
M. x. 13-31;  
L. xviii. 15-30.

14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

xviii. 3.

15 And he laid *his* hands on them, and departed thence.

16 ¶ And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

referring to this passage, says 'The passages of the Rabbis, quoted by Schöttgen *in loc.*, show that the metaphorical sense given to the third class is justified, and that the Jews applied it to any who practised moderate abstinence.'

This is misleading. Schoettgen quotes only a single passage (twice given in *Zohar*, a 15th cent. Jewish commentary on the Pentateuch) wherein it is said that eunuchs in Isai. lvi. 3, 4 are students of the Law living in chastity up to the Sabbath night in each week—a comment which in the face of Isai. lvi. 5 would be absurd if meant as a serious interpretation, and not rather as an application of the text.

Neither Lightfoot nor Wünsche gives any example of the metaphorical sense supposed by Farrar and others, and, considering how many are the instances on record of the literal fact, the more obvious interpretation is probably correct.

13. *Then—and pray*] The people were accustomed to bring children on their first birthday to be blessed by the Rabbi of their synagogue. In Luke xviii. 15 these 'little children' are called 'babes' (*brephe*).

14. *little children*] Render 'the little children.'

*and forbid—unto me*] The comma after 'not,' which is wanting in the original edition of the Authorized Version, should be struck out. The words 'to come unto me' in the Greek belong only to 'forbid' and not to 'suffer.'

16. *Good Master*] Render 'Good Teacher.' But editors and Scrivener omit 'Good' as from Mark and Luke. It is found in C and nearly all MSS., the Second Latin, Latin Vulgate, Cureton's and the Peshitta Syriac, South and North Egyptian, Justin, Basil, Cyril of Jerusalem, Chrysostom. It is omitted by SVD, Origen, Hilary. *eternal life*] Render 'life of ages,' and see note on xviii. 8.

Cf. the Talmud: 'When R. Elieser was sick, his scholars visited him. "Rabbi," said they to him, "teach us the ways of life, whereupon we can become partakers of eternal life"' (Bab. Gemara, Berachoth, fol. 28 b).

16—24. The following is the account given in a fragment of the

17 And he said unto him, Why callest thou me good? *there is none good but one, that is God*: but if thou wilt enter into life, keep the commandments.

Ex. xx. 13-16.

18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

Ex. xx. 12.

19 Honour thy father and *thy* mother: and, Thou shalt love thy neighbour as thyself.

Lev. xix. 18; cf. Mat. xxii. 39.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

Gospel according to the Hebrews:—‘The other of the rich men said to him “Master, what good thing shall I do and live?” He said unto him “Man, perform the Law and the prophets.” He answered him “I have performed them.” He said unto him “Go, sell all that thou hast and divide it to the poor, and come, follow me.” But the rich man began to scratch his head, and it pleased him not. And the Lord said unto him “How sayest thou ‘I have performed the Law and the prophets’? seeing that it is written in the Law ‘Thou shalt love thy neighbour as thyself,’ and behold many of thy brethren, sons of Abraham, are clad with dung, dying for hunger, and thy house is full of goods, and there goeth out therefrom nought at all unto them.” And he turned and said to Simon his disciple, sitting by him, “Simon, son of John, it is easier for a camel to enter through the eye of a needle than a rich man into the kingdom of the heavens.”’

17. *Why—good?*] Editors, Scrivener, and Hammond read ‘Why askest thou me concerning the good?’ So SVD (D omits ‘the’), the First Latin, Latin Vulgate, Cureton’s Syriac, North Egyptian, Origen (omitting ‘the’), Eusebius, ‘Dionysius Areopagita,’ Novatian, Jerome, and Augustine. The old reading, rejected as an alteration to suit Mark x. 18 and Luke xviii. 19, is found in C and nearly all MSS., the Second Latin, Peshitta Syriac, South Egyptian, Chrysostom, Hilary, and Optatus.

*there—God*] See Appendix D.

18. *Thou shalt do—witness*] Ex. xx. 13-16.

19. *Honour—mother*] Ex. xx. 12.

*Thou shalt—thyself*] Lev. xix. 18. See note on xxii. 40.

20. *from my youth up*] Editors omit these words as added from Mark x. 20, Luke xviii. 21. They are omitted by SV, the Latin Vulgate, translator of Irenaeus, Cyprian, and Jerome—being found in CD (D omits ‘my’) and most MSS., First and Second Latin, Cureton’s and Peshitta Syriac, South and North Egyptian, and Origen.

21 Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me.

vi. 20, &amp;c.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 ¶ Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible.

27 ¶ Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

L. xxii. 29-30.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

30 But many *that are* first shall be last; and the last *shall* be first.

xx. 16;  
L. xiii. 30.

## CHAPTER XX.

**F**OR the kingdom of heaven is like unto a man *that is* an householder, which went out early in the morning to hire labourers into his vineyard.

24. *camel—needle*] In the Talmud an elephant passing through the eye of a needle is twice used as a type of the improbable (Bab. Gemara, Berachoth, fol. 55 b, and Baba metzia, fol. 38 b).

29. *everlasting life*] Render 'life of ages,' and see note on xviii. 8. The Greek adjective is the same here and in v. 16; the Authorized Version faultily renders it by two different English words—as also in xxv. 46.

XX. 1. *early in the morning*] 'As soon as it was day' (*hama prōi*). 6 A.M. was reckoned as the beginning of the day.

|| The Roman penny is the eighth part of an ounce, which after five shillings the ounce is seven pence halfpenny.

2 And when he had agreed with the labourers for a || penny a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the marketplace,

4 And said unto them; Go ye also in the vineyard, and whatsoever is right I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.

9 And when they came that *were hired* about the eleventh hour, they received every man a penny.

10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

2. *a penny*] In the original 'a denarius.' The *denarius* (which was the parent of two old French and Italian coins, the *denier* and *denaro*) was a piece of silver worth about  $8\frac{1}{2}d.$  according to the present price of that metal, but capable of buying much more than now—money being then much scarcer and dearer. By 'penny' is meant the English silver penny, pennies of copper not having been struck when the Authorized Version was made. But this rendering is in no sense satisfactory: the *denarius* contained more than twice as much silver as the English penny at its heaviest and purest—more than six times as much as that current in the time of our translators. 'Penny,' however, is the rendering, I believe, of every previous English version back to the Lindisfarne Gospels (10th cent.), except the Rushworth Gospels (10th cent.) which have 'dinere.'

3. *the third hour*] 9 A.M.

5. *the sixth and ninth hour*] 12 A.M. and 3 P.M.

6. *the eleventh hour*] 5 P.M.

7. *and whatsoever—receive*] Editors omit these words (as a gloss suggested by v. 4) with SVD, the First Latin, Latin Vulgate, South Egyptian, North Egyptian (but see below), Origen, Cyril of Alex-

11 And when they had received *it*, they murmured against the goodman of the house.

12 Saying, These last ¶ have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. || Or, *have continued one hour only.*

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14 Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee.

15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

16 So the last shall be first, and the first last: for many be called, but few chosen.

17 ¶ And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

xix. 30;  
L. xiii. 30;  
Mat. xxii.  
14.

17-19  
M. x. 32-4;  
L. xviii. 31-3.  
See also  
on xvi. 21.

andria, Arnobius, and Jerome—against (but see Appendix D) C, the Second Latin, Cureton's and the Peshitta Syriac, 2 MSS. of the North Egyptian, Chrysostom, and the *Opus Imperfectum*.

11. *goodman of the house*] Render 'householder,' the Greek being the same as in *v.* 1.

13. *Friend*] The Greek *Hetaire* 'Companion,' 'Fellow,' thus rendered, is in the N. T. a purely disparaging form of address, being directed, except in the present instance, only to the man without a wedding-garment and to Judas. It therefor answers exactly to our 'Fellow!' and to an old meaning of 'companion': see Shakspere, *Julius Cæsar*, iv. 3, 134-8, 'saucy fellow, hence . . . Companion, hence'; and Smollett, *Roderick Random*, vol. i. ch. 3, 'Scurvy companion! . . . rude impertinent fellow!'

14. *I will give*] Render 'I will to give.'

15. *Is thine eye evil*] Cf. Prov. xxiii. 6, 7, for an instance of the very common Jewish term 'an evil eye.'

16. *for many—few chosen*] Tregelles and Alford bracket these words as doubtful: Tischendorf and Westcott-and-Hort omit them. They are found in CD and nearly all MSS., the three Latin versions, Cureton's and the Peshitta Syriac, Origen, and Chrysostom. They are wanting in SV and the South and North Egyptian, and being undoubtedly genuine in xxii. 14 are supposed to have been written as a marginal reflexion upon the present verse and then to have been mistaken for part of the text.

17. *going up to Jerusalem*] From the Jordan valley: he was now near Jericho, between which and the Mt. of Olives there is a rise of some 3,000 ft. Mark (x. 32) and Luke (xviii. 31) use the

18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

J. xviii. 32.

19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him*: and the third day he shall rise again.

20-23  
M. x. 35-40.

20 ¶ Then came to him the mother of Zebedee's children with her sons, worshipping *him*, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able,

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with:

same expression, and conversely a man going from Jerusalem to Jericho is said to go *down* (Luke x. 30).

19. *rise again*] Editors read 'be raised' (see note on xvii. 9), with SC, Chrysostom, Cyril of Alexandria, and Basil of Seleucia—against VD and nearly all other MSS. 'Rise again' may have crept in from Mark x. 34 or Luke xviii. 33.

20. *the mother of Zebedee's children*] Render 'the mother of Zebedee's sons.' It is usually said that her name was Salome, on the ground that where Mark (xv. 40) mentions Salome as present Matthew (xxvii. 56) speaks of the mother of the sons of Zebedee. As, however, both report the presence of other women unnamed, this identification is very far from certain: indeed, if the singular reading of S in xxvii. 56 be founded on fact, her name was Mary.

*worshipping*] See note on ii. 2.

22. *to drink—drink of*] Render 'to drink the cup that I am about to drink.'

The metaphorical use of 'cup' is common in the N. T.

*and—am baptized with*] Editors and Hammond omit these words, as added from Mark x. 38, with SVD, the First Latin, Latin Vulgate, Cureton's Syriac, the South and North Egyptian, Origen, Epiphanius, Juvencus, Hilary, Ambrose, Jerome—against C, the Second Latin, Peshitta Syriac, Chrysostom, and Basil of Seleucia.

23. *Ye shall—cup*] Render 'Ye shall indeed drink my cup.'

*and—am baptized with*] Editors omit these words, as added from

but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father.

24 And when the ten heard *it*, they were moved with indignation against the two brethren.

25 But Jesus called them *unto him* and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 But it shall not be so among you : but whosoever will be great among you, let him be your minister ; xxiii. 11.

27 And whosoever will be chief among you, let him be your servant :

28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Mark x. 39. Excepting Origen and Hilary (who do not touch this verse) the authorities are the same as in *v.* 22, only that the *Opus Imperfectum*, which once admits and once leaves out the addition there, has it here.

*but—for whom*] Render ‘save to them for whom.’

28. After this verse D, the First Latin, Cureton’s Syriac (see also Appendix D), and Juvencus, insert a passage given thus in D :—

28*a.* But 

ye seek	}	from little to wax great, and from greater to be a less ;
do ye seek		

28*b.* And, when ye enter in and have been bidden to sup, not to lie upon the chief places, lest ever a more honourable than thou come afterward and the bidder of the supper come up and say to thee ‘Make room yet below,’ and thou be ashamed.

28*c.* But, if thou lie upon the lesser place, and there come afterward a lesser than thou, the bidder of the supper will say to thee ‘Draw in higher,’ and this shall be of service to thee.

So, but with a host of little variations, the mass of the First Latin MSS.—all rendering ‘ye seek’ in the first verse. Cureton’s Syriac, as literally rendered by Cureton, has :—

28*a.* But you, seek ye that from little things ye may become great, and not from great things may become little.

28*b.* Whenever ye are invited to the house of a supper, be not sitting down in the honoured place, lest should come he that is more honoured than thou, and to thee the lord of the supper should say ‘Come near below,’ and thou be ashamed in the eyes of the guests.

29-34  
M. x. 46-52;  
L. xviii. 35-  
43.

29 And as they departed from Jericho, a great multitude followed him.

28c. But, if thou sit down in the little place, and he that is less than thou should come, and to thee the lord of the supper shall say 'Come near, and come up and sit down,' thou also shalt have more glory in the eyes of the guests.

The ending of this version receives confirmation from one of the First Latin MSS., which reads 'and then shall there be to thee [*seemingly altered from shalt thou have*] glory before the face of the guests.'

The passage is kindred in thought to, and chronologically harmonizes with, Luke xiv. 8-11. But the difference of language is far too wide to admit of its being borrowed thence. It is placed here by the two earliest (2nd cent.) versions and by that remarkable MS. D, which is unquestionably derived from a 2nd cent. text, and I fully believe it to have been written in the evangelic era. If not in the original Matthew and accidentally omitted in some MS. destined to be the archetype of most other MSS., it may have been part of the Gospel according to the Hebrews. The group of authorities which insert it offer some approximations in their text to the extant fragments of that Gospel, and it is morally certain that John vii. 53-viii. 11 (the Story of the Woman taken in Adultery), found in D and most of the First Latin MSS. (though not in Cureton's Syriac) was borrowed directly or indirectly from the Gospel according to the Hebrews.

In 28a the sense is immeasurably better if with Cureton's Syriac we take *zēteite* 'seek' as imperative (not indicative) and add 'not' with it before the second 'from.'

This speech of Jesus seems to be based on Prov. xxv. 6, 7, 'Put not forth thyself in the presence of the King, and stand not in the place of great men: for better it is that it be said unto thee "Come up hither" than that thou shouldst be put lower in the presence of the prince whom thine eyes have seen.' The Jewish commentary Vajikra Rabba, at least as old as the 3rd cent. A.D., says 'R. Akibah [early 2nd cent.], in the name of R. Simeon ben Azzai, thus expounds it: "Withdraw from thy seat two or three seats and wait till they call to thee 'Go up,' but go not up, for they will tell you at last for all that to go down, and it is better to hear 'Up, up' than 'Down, down'"' (par. 1).

29. *Jericho*] Situated in a luxuriant plain about 15 miles (direct) N.E. of Jerusalem and 6 W. of the Jordan. Its neighbourhood was nothing less than a delightful garden (the name signifies 'place



30 ¶ And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* son of David.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* son of David.

32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

33 They say unto him, Lord, that our eyes may be opened.

34 So Jesus had compassion *on them*, and touched their eyes: and immediately their eyes received sight, and they followed him.

#### CHAPTER XXI.

AND when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

1-11  
M. xi. 1-11;  
L. xix. 28-  
38;  
J. xii. 12-15.

of fragrance'), and it was specially renowned for its palms, with which it had been replanted by Archelaus. The city, already very flourishing and wealthy, was greatly extended and beautified by Herod the Great (who died in the palace which he had built there), and by his son Archelaus. Jericho was destroyed by Vespasian, was rebuilt and became an episcopal see, but fell again into ruins—maybe the result of an earthquake. It is now only a wretched hamlet called *Eriha*, or more commonly *Riha*.

*multitude*] Render 'crowd,' and so in *v.* 31.

34. *had compassion on them*] Render 'was moved at heart.'

XXI. 1. *Bethphage*] A village not far from Bethany. Its exact site is unknown; it seems, however, to have lain W. of that place, between it and the top of the Mount of Olives, about  $1\frac{1}{2}$  miles E. of Jerusalem. The name means 'house (place) of (green) figs.' The figs of Bethany, close by, are mentioned in the Talmud, if Bethany be its 'Beth-hene.'

*the mount of Olives*] Also called in our version of Acts i. 12 'Olivet,' that is, 'Olivegarden,' as the Greek is rendered. According to the accentuation of some editors (ἐλαιῶν for ἐλαιῶν) it is likewise so named in Luke xix. 29, xxi. 37, but, as the grammar would call for *elaiōna*, not *elaiōn*, the old accentuation is better. In the present verse Cureton's Syriac renders 'the mount of Beth Zaithe,' that is, 'of the house (place) of Olives.' The mountain stands E. of Jerusalem, and still grows its olives, though in much less abundance than formerly—while its cedars and date-palms have quite disappeared.

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.

3 And if any *man* say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

Zech. ix. 9;  
[Isai. lxii.  
11].

2. *the village over against you*] Not Bethany, which they had passed, but Bethphage itself. It seems to have been separated from Bethany by a ravine—hence the words ‘over against.’

3. *The Lord*] *Ho kyrios* can hardly mean ‘Jehovah’ in this passage; the owners would hardly let their animals be taken away by utter strangers on the vague assurance that they were destined for God’s service. *Ho kyrios* is simply ‘the master,’ as in so many other places. The owners, it must be remarked, were standing in the village of Bethphage, and saw coming up the hill Jesus and his disciples, followed by a crowd which poured out of Bethany; they would know that this must be ‘the prophet Jesus of Nazareth in Galilee,’ for he had passed the night (John xii. 1 seqq.), at Bethany, not more than half a mile distant, whither many had gone on the previous day to see him and Lazarus (John xii. 9), and his approach to Jerusalem was so commonly known that crowds came forth from the city to meet him (John xii. 12). When, therefor, the two men whom they had seen suddenly dart out of the train of Jesus arrived and informed them that ‘the master’ wished to use the animals, they would know that they were lending them for the service of one whose character was a warrant for their safety.

4. *All this was done*] Render ‘And all this has come to pass’ (editors omit ‘all’). These two verses are part of the words of Jesus himself: see note on i. 22.

*by the prophet*] Render ‘through the prophet,’ and see note on i. 22. The following verse is a free quotation of Zech. ix. 9, with perhaps a reference to Isai. lxii. 11.

5. *sitting upon an ass*] Cf. the Talmud: “‘If the Israelites,” saith Alexander, “are pious, then the Saviour cometh flying upon clouds; if not, then he cometh trotting slowly on an ass”” (Bab. Gemara, Sanhedrin, fol. 98 a). It adds that the Persian King Sapor said to Rabbi Samuel ‘You say your Messiah will come upon an ass; I will send him a brave horse:’ to which the Jew replied ‘You have not a horse with an hundred spots, as is his ass’ (*ib.*). Elsewhere it says ‘the

6 And the disciples went, and did as Jesus commanded them,

7 And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed *them* in the way.

Messiah will, as it is said in Zech. ix. 9, ride upon an ass' (Bab. Gemara, Berachoth, fol. 56 b), and Schoettgen quotes other examples from the Midrashim (scripture-commentaries).

*the foal of an ass*] Render 'the son of a beast of yoke' (*hyion hypozygiou*).

7. *their clothes*] Render 'their cloaks.' Not the cloths worn by the animals. The Greek word might by a very rare use mean such cloths; but the language of Mark ('they brought the colt to Jesus and cast their garments upon him,' xi. 7) and Luke ('they cast their garments upon the colt,' xix. 35) is free from any doubt. The garments of everyday life (see note on v. 40) were (i.) the tunic—a long robe worn next the skin and fastened by a girdle; (ii.) the cloak—a square or oblong cloth thrown over the tunic. This cloak, the *himation* (the word used in the text), they doffed to throw it over the animals. As the tunic was commonly worn by itself, there was nothing singular in their so doing; indeed the same thing is done to the present day.

*they set [him]*] Editors, however, read 'he sat' (*epkathisen* for *epkathisan*) with VC, D (*ekathēto*), the First Latin (*sedebat*), Second Latin (*sedit*), Cureton's and the Peshitta Syriac (both having *and Jesus rode*), the South Egyptian, Origen, and Arnobius. 'They set' is read by S (*ekathisan*), the Latin Vulgate, and North Egyptian: it cannot be right, as the pronoun 'him' would not have been left out in the Greek.

*thereon*] Literally, 'upon them,' i.e. upon the cloaks.

8. Render 'And the most part of the crowd spread their own cloaks in the way; and others kept cutting down branches from the trees, and strawing [them] in the way.'

*spread—in the way*] Robinson (*Bib. Researches*, ii. 162, ed. 1841) mentions the occurrence of a similar incident at Bethlehem in 1834:—'Hundreds of the people, male and female, met them, imploring the Consul to interfere in their behalf, and afford them his protection; and all at once, by a sort of simultaneous movement, "they spread their garments in the way" before the horses.'

*cut down branches*] At the Feast of Tabernacles branches of palm, myrtle, and willow were carried. When the officiating priest in

Ps. cxviii.  
25-6.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed *is* he that cometh in the name of the Lord; Hosanna in the highest.

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

chanting Ps. cxviii. came to the words (v. 25) 'Save now (*Hosanna*), I beseech thee, O Lord,' the worshippers *waved* their branches. So they may have done on the present occasion while crying the 'Hosanna' (v. 9). Many of the same ceremonies seem from 2 Macc. x. 6-7 to have been used at the Feast of the Dedication:—'And they kept eight days with gladness, as in the Feast of the Tabernacles . . . they bare branches, and fair boughs, and palms also, and sang psalms.' We further know that Ps. cxviii. was sung at this feast, which commemorated the purifying of the Temple by Judas Maccabaeus after the Syrians had profaned it. It is very singular that, if we might in this instance trust the chronology of Matthew against that of Mark, the entry of Jesus into Jerusalem was immediately followed by another purification of the Temple. Had he let his intention become known, and was it on this account that the crowd welcomed him with the ceremonies of the Feast of the Dedication?

*strawed*] Strewed: *straw* is so named from its large use in former times for strewing upon bare floors. Cf. Lord Berners's translation of Froissart, ii. c. 180, 'his chambre the whiche was *strawed* with grene herbes.'

9. *multitudes*] Render 'crowds.'

*Hosanna*] That is, 'Save now,' from Ps. cxviii. 25. See note on last verse. Unless the hypothesis there put forward be accepted, the quotations from this psalm may be accounted for by its forming part of the 'Hallel' appointed to be sung at the near approaching Passover (see note on xxvi. 30). The Hallel comprised six psalms of praise, Pss. cxiii.-xviii.; the name means 'praise,' and forms part of the phrase 'Hallelujah,' i.e. 'praise ye Jahveh'—which occurs five times in these psalms. The Hallel had also been sung on the first of the month, about a week before the entry of Jesus into Jerusalem.

*Blessed—of the Lord*] A quotation from Ps. cxviii. 26.

*Hosanna in the highest*] Apparently 'let Hosanna be sung in heaven.'

A comparison of Ecclesiasticus xxvi. 16, xliii. 19, Luke ii. 14, xix. 28 (this very scene), in all of which the Greek is the same except that the article is wanting, shows that 'in the highest' certainly means 'in heaven.'

10. *was moved*] Literally, 'was shaken,' 'was agitated,' a much stronger word.

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

12 ¶ And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

12-15  
M. xi. 15-18;  
L. xix. 45-7;  
[12-13,  
J. ii. 14-16].

13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

Isai. lvi. 7.  
Jer. vii. 11.

11. *the multitude*] Render 'the crowds.'

*Jesus—Galilee*] Editors read 'the prophet Jesus of [*render* from] Nazareth of Galilee,' with SVD, the South and North Egyptian, Origen once, and Eusebius. On the other side stand C, the three Latin versions, Cureton's and the Peshitta Syriac, Origen twice, and Chrysostom.

12. *the temple*] *Hieron*—the sacred precincts at large. Not the building itself (*naos*). The traders cast out by Jesus had their market in the Court of the Gentiles.

*doves*] Render 'the doves.'

13. *It is written*] The first clause of the quotation is from Isai. lvi. 7, the second from Jer. vii. 11.

*den of thieves*] Render 'cave of robbers' (*spēlaion lēstōn*), as also in the Septuagint of Jer. vii. 11.

The moneychangers were possibly accustomed to collect all the half-shekels in circulation for the purpose of selling them again at a premium (see note on xvii. 24), or may have joined the trade of usurers with that of exchangers—usury between Israelites being strictly forbidden (see Deut. xxiii. 19 among other passages). Again the dove-sellers may have bought up so many doves as to command exorbitant prices from the crowds who came to the Passover. For certain classes of people who were under obligation to offer pigeons were directed to reserve their offerings till the next feast, whether Passover or some other, at which the demand for them might accordingly be very unusual. Whether the supply was scarcely equal to this demand, or whether the dove-sellers were able to buy up pigeons to such an extent as to impose their own prices upon purchasers, we learn from the Talmud (*Mishnah*, *Cherituth*, i. 1) that at some period between the death of Jesus and the fall of Jerusalem doves were sold for 'pence of gold,' and that thereupon Rabban Simeon the son of Gamaliel vowed not to lie down that night until they were sold for pence of silver. Accordingly he pronounced a decree reducing in certain cases the number to be offered; in consequence of which doves were sold that day for two 'farthings' the pair.

14 And the blind and the lame came to him in the temple ; and he healed them.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David ; they were sore displeased,

Ps. viii. 2. 16 And said unto him, Hearest thou what these say ? And Jesus saith unto them, Yea ; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise ?

M. xi. 19 ;  
L. xxi. 37.

17 ¶ And he left them, and went out of the city into Bethany ; and he lodged there.

18-22  
M. xi. 12-14,  
20-24.

18 Now in the morning as he returned into the city, he hungered.

19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

20 And when the disciples saw *it*, they marvelled, saying, How soon is the fig tree withered away !

xvii. 20 ;  
L. xvii. 6.

21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea ; it shall be done.

22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

15. *the children*] Children were taught from their earliest years to wave their branches to the priests' 'Hosanna' at the Feast of Tabernacles.

16. *have ye never read*] In Ps. viii. 2.

17. *Bethany*] A village lying about  $1\frac{3}{4}$  miles E. of Jerusalem, and about 1 mile E. of the brow of the Mt. of Olives. The name signifies 'house (place) of dates': fruit-trees are still grown there. It is now a very small and wretched place, called by the Arabs *Lazarieh*, or *El-Azarieh*, from the resurrection of Lazarus.

*he lodged there*] Probably with Martha, Mary, and Lazarus, with whom we are told that he had lodged the night before (John xii. 1, 2).

19. *a fig tree*] Render 'a single fig tree.'

*presently*] That is, 'immediately,' not, as we now use the word, 'after a short time.' So Shakspeare, *Two Gen. of Ver.* ii. 7, 89, 'Come, a nswer not, but to it presently.'

21 *ye—mountain*] See note on xvii. 20

23 ¶ And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?

23-7  
M. xii. 27-33;  
L. xx. 1-8.

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; we fear the people; for all hold John as a prophet. xiv. 5.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

28 ¶ But what think ye? A *certain* man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.

29 He answered and said, I will not: but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I *go*, sir: and went not.

31 Whether of them twain did the will of *his* father? They

26. *people*] Render 'crowd.'

27. *We cannot tell*] Literally, 'We do not know,' and so it should be rendered. The old rendering sets up a false verbal parallel with the following words, 'Neither tell I you.' The two Wyclifite versions rendered rightly 'We witen nat [not]', but Tyndale introduced 'We cannot tell,' to which after versions adhered, excepting that of Reims, 1582, which has 'We know not.'

28. *sons*] Render 'children.'

*Son*] Render 'Child.'

30. *I [go], sir*] In the original, 'I, sir,' the first personal pronoun being often used as an affirmative. Had not the diction of the Authorized Version been derived from a long line of predecessors, we should have expected a translation of the Elizabethan age to preserve the Greek idiom. For throughout Shakspeare's plays 'Ay' is spelt 'I' and puns on its identity of sound with the pronoun are frequent in writers of the time (e.g. *Romeo and Juliet*, iii. 2, 45-50). Would not 'I, sir' be understood?

say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

33-46  
M. xii. 1-12;  
L. xx. 9-19.  
[? Isai. v. 1.]

33 ¶ Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

31. *publicans*] Render 'taxgatherers' here and in next verse: see note on v. 46.

*go*] Or, 'are going.'

33. *hedged it round about*] Render 'set a fence about it.' This fence was built either of mud or of loose stones, and was meant to hinder animals from breaking in (cf. Ps. lxxx. 12-13).

*digged a winepress*] In Mark xii. 1 it is said that he 'digged a winefat,' which the translator of this part of the Authorized Version most unhappily changed to 'digged a place for the winefat,' clearly believing that a winefat was a moveable tun. The vineyard indeed held both a winepress and a winefat, either of which would have been useless without the other, and both of which were merely hollows dug out of the rock. The grapes were put in the winepress and trodden with the feet; the juice ran out through an opening into the winefat, which was on a lower level. Dr. Robinson (*Later Biblical Researches*, 137) thus describes 'an ancient wine-press; the first I had ever seen':—'Advantage had been taken of a ledge of rock; on the upper side, towards the south, a shallow vat had been dug out, 8 ft. square and 15 inches thick; its bottom declining slightly towards the north. The thickness of rock left on the north was 1 ft.; and 2 ft. lower down on that side another smaller vat was excavated, 4 ft. square by 3 ft. deep. The grapes were trodden in the shallow upper vat; and the juice drawn off by a hole at the bottom (still remaining) into the lower vat.'

*built a tower*] Such towers (see Isai. v. 2) are still in use; the vinedressers live in them, and, during vintage-time, the vintagers.

34. *the fruits of it*] Not the entire fruits, but that proportion which was owing to him—'of the fruit' (Mark xii. 2). The hus-



35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first: and they did unto them likewise.

37 But last of all he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

39 And they caught him, and cast *him* out of the vineyard, and slew *him*.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

Ps. cxviii.  
22-3;  
Acts iv. 11;  
1 Pet. ii. 7.

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

bandmen were *metayers*, paying no other rent than a part of the produce, the proportion being determined by local usage. 'Those who are only acquainted with English agriculture,' says Prof. Fawcett (*Political Economy*, 4th ed., 202), 'find it difficult to imagine the great extent of land which is cultivated by metayers. Before the revolution of 1790, nearly the whole of the land of France was rented by metayers, and even at the present time scarcely any other system of landed tenure is known in Piedmont, Lombardy, Tuscany, and other parts of the Italian peninsula.'

35. *beat*] Literally, 'flayed,' but the word is used in many other places in the N.T., and always as = 'beat' (cf. our 'hide,' 'tan').

41. *He will—wicked men*] Render, literally, 'Evil men in evil sort will he destroy them'—*kakous kakōs apolesei autous*.

42. *in the scriptures*] Again the Hallel Psalm cxviii. (22, 23) is quoted.

*the head*] Probably 'the coping-stone.'

45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

## CHAPTER XXII.

AND Jesus answered and spake unto them again by parables, and said,

<sup>2-10</sup>  
L. xiv. 16-24.

2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,

3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage.

5 But they made light of *it*, and went their ways, one to his farm, another to his merchandise:

44. So Alford and Tregelles, after SVC and all MSS. but two, the Second Latin, Latin Vulgate, Cureton's and the Peshitta Syriac, the North Egyptian, Chrysostom, the *Opus Imperfectum*, and Augustine. But Tischendorf rejects the verse as introduced from Luke xx. 18, following D, the First Latin (seemingly), Origen, Eusebius, the translator of Irenaeus, and Lucifer. Westcott-and-Hort put it in double brackets as probably a very early addition.

46. *multitude*] Render 'crowds.'

XXII. 1. *and said*] A somewhat similar parable is reported in Luke xiv. 16-24 as pronounced on a different occasion.

2. *is like*] Render 'hath been likened,' and see note on xiii. 24.

*a certain king*] Render 'a man that was a king.'

*a marriage*] Literally, 'marriages,' the plural being used because the festivities were prolonged for many days. So in the next verse, and in v. 9. But in verses 8, 10, 11, 12 the singular is substituted.

3. 'This custom,' says Dr. Jamieson in 'Kitto's' *Cyclopaedia*, i. 287 (art. 'Banquets'), 'obtains in the East at the present day; and the second invitation, which is always verbal, is delivered by the messenger in his master's name, and frequently in the very language of Scripture: 'Behold . . .' (Matt. xxii. 4).

4. *dinner*] Rather 'breakfast' (*ariston*), a meal before the actual wedding—which would take place in the evening.

*fatlings*] Literally, 'corn-fed ones.'

6 And the remnant took his servants, and entreated *them* spitefully, and slew *them*.

7 But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

11 ¶ And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth.

14 For many are called, but few *are* chosen.

15 ¶ Then went the Pharisees, and took counsel how they might entangle him in *his* talk.

16 And they sent out unto him their disciples with the

viii. 12, &amp;c.

xx. 16.

15-32  
M. xii. 13-27;  
L. xx. 20-39.

6. *entreated*] Treated: Shakspeare, 2 *Hen. VI.* ii. 4, 81, 'Entreat her not the worse.'

9. *the highways*] Literally (in this verse but not in the next), 'the outlets of the highways'—the places where roads joined, or where the outer roads entered the city.

12. *Friend*] Render 'Fellow': see note on xx. 13.

*how camest—garment?*] Maybe the guests had been presented with fitting garments on their arrival, and this man had refused the offer.

13. *servants*] Render 'officers.'

*outer darkness—teeth*] See the notes on viii. 12. If it be asked how there should be outer darkness at a morning meal, the answer is that the banquet was necessarily delayed until night. For after the time first fixed messengers had been sent to a neighbouring city; the news of their murder had reached the king; his troops had gone out, burnt that city, and returned; and after that the guests had to be gathered by his servants. These events took hours, and when the guests were at length assembled night had come.

16. *their disciples*] The Pharisees (see note on v. 20) were the

Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man*: for thou regardest not the person of men.

17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, *ye* hypocrites?

19 Shew me the tribute money. And they brought unto him a || penny.

20 And he saith unto them, Whose *is* this image and || superscription?

21 They say unto him, Cæsar's. Then saith he unto them,

theocratic and nationalist party, hostile to Rome and the Herod family. Josephus says that, 'when all the Jewish people had given assurance, by oaths, of good will to Cæsar and to the king's government, these men did not swear. . . . They foretold that against Herod deposition from ruling had been decreed by God, both against him and his descendants' (*Ant.* xvii. 2 § 4).

*with the Herodians*] The party favourable to the Herod family and their protectress, Rome. Archelaus, the successor of Herod the Great in Judæa, had been, it is true, deposed by the Romans (see note on ii. 22), who had taken on themselves its government. But, as this deposition was forced on them by his gross tyranny, the Herodians had no cause for disaffection on that ground; two of the brothers of Archelaus still ruled Galilee and Trachonitis; and Rome gave one more evidence of her friendliness to the family by conferring a little later the kingdom of all Palestine upon Herod Agrippa.

The Herodians would be Sadducees (most certainly not Pharisees). Sadducees are sometimes called Boethusians in the Talmud. Herod the Great raised one Simon Boethus to the highpriesthood and married his daughter, and it is possible that each of the two names 'Herodians' and 'Boethusians' was given to that section of the Sadducees which supported Boethus and with him the Herod family.

17. *Is it—or not?*] If he had answered 'Yes,' the Pharisees might have stirred up hatred against him; if 'No,' the Herodians.

*tribute*] An income-tax levied on subject countries, and sometimes also on Roman citizens. In Judæa this tax probably amounted to 1 per cent. of a man's rated income (not quite 2½d. in the £), to which was added a duty upon houses and slaves.

18. *tempt*] Render 'try': see note on iv. 1.

19. *a penny*] See note on xx. 2.

|| *In value*  
*sevenpence*  
*halfpenny*:  
ch. 20, 2.

|| *Or, inscription.*

Render therefore unto Cæsar the things which are Cæsar's; Rom. xiii. 7.  
and unto God the things that are God's.

22 When they had heard *these words*, they marvelled, and left him, and went their way.

23 ¶ The same day came to him the Sadducees, which say Acts xxiii. 8.  
that there is no resurrection, and asked him,

23. *the Sadducees—resurrection*] Render 'Sadducees, &c.' But editors read 'Sadducees saying, &c.' with SVD, Cureton's and the Peshitta Syriac, Origen, Methodius, and Epiphanius—against most MSS., the South and North Egyptian, and the three Latin versions.

It is probable that *Zedukim*, Gk. *Saddoukaioi*, 'Sadducees,' means 'Zadokites,' and that its bearers inherited it from 'the house of Zadok,' spoken of in 2 Chr. xxxi. 10, and described by Ezekiel as 'the sons of Zadok among the sons of Levi, which come near to the LORD to minister unto him' (xl. 46), 'the priests the Levites that be of the seed of Zadok, which approach unto me to minister unto me, saith the LORD God' (xliii. 19), 'the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me' (xliv. 15), 'the priests that are sanctified of the sons of Zadok, which have kept my charge, which went not astray when the children of Israel went astray, as the Levites went astray' (xlviii. 11). The Zadok in question was probably the high-priest of that name who lived under David and Solomon. The Sadducees would therefor seem to have been originally a priestly family of distinguished descent and religious estimation, and to have gradually expanded into a party—a theory which harmonizes well with the known fact that their numbers were small, and that they consisted chiefly of sacerdotal and aristocratic families.

In the notes on v. 20 the nature of the Oral Law and the character of its exponents and supporters, the Scribes and Pharisees, have been sketched. The asserted divine origin and obligation of this Oral Law was denied by the Sadducees. One of its articles was belief in a resurrection. The Sadducees finding no mention of a resurrection in the Written Law, and only a few doubtful allusions to it in the rest of the O. T., disputed its reality: but that they denied the existence of the soul after death is not said either in the N. T. or the Talmud, and Dr. Ginsburg ('Kitto's' *Cyclopædia*, art. 'Sadducees,' iii. 728) seems therefor to be right in attributing Josephus's contrary statement to his 'vanity to depict to the Greeks the Jewish sects in such colours as to make them correspond to the different philosophical schools among the Greeks,' whence he assigned to the Sadducees the doctrines of the Stoics—a theory strengthened by the defectiveness with which Josephus describes the Pharisaic doctrine of the resurrection. The

statement in Acts xxiii. 8 that the Sadducees 'say that there is . . . neither angel nor spirit' may be taken to mean that they denied the Pharisaic doctrine of the existence of such beings tenanted the neighbourhood of earth and influencing its affairs, for the appearance of angels is several times mentioned in the Pentateuch, which the Sadducees believed, and neither Josephus nor the Talmud alleges that they denied the existence of angels and spirits.

They were the hereditary representatives of the old Jewish church of priest and Levite, resisting to the last those new articles of faith, founded on mere oral tradition, which the Scribes had succeeded in grafting upon the written doctrine. At the same time we have no ground to think that they kept up an open struggle with their popular rivals: on the contrary there is good reason to accept the statement of Josephus (*Ant.* xviii. 1 § 4) that, 'whenever they arrived at magistracies (unwillingly and of necessity), they accede to what the Pharisee says, because they were not otherwise endurable to the masses,' that is to say that, being in an hopeless minority, they were willing to keep, and perhaps to help in enforcing, those ceremonial observances which the Pharisaizing majority had succeeded in enacting.

According to Josephus, they asserted the absolute freedom of the will, while the Pharisees admitted the occasional influence of fate or predestination. The idea (as old as Origen, and not yet extinct) that they received as sacred Scripture no books save those of the Pentateuch is groundless; it probably arose from misinterpretation of a passage in Josephus (*Ant.* xviii. 1 § 4), 'And they do not pretend to the observance of anything whatsoever except the laws,' where the Written Law as opposed to the Oral Law is meant, not the Pentateuch as opposed to the other books of the canon (cf. *Ant.* xiii. 10 § 6). In matters of worldly policy the Sadducees were more prudent and compromising, less national and theocratic than the Pharisees (see note 'Pharisees' on v. 20). Their party seems to have died out of notice within no long period after the fall of Jerusalem, but towards the end of the 8th cent. it was revived by Anan, the founder of Karaism. The number of Karaites is, however, only 5000 or 6000.

It remains to consider the mutual attitude of the Sadducees and Christianity. Being far less responsible than the Pharisees for that burdensome ceremonialism against which the teaching of Jesus was a perpetual protest, the Sadducees escaped his bitter denunciation; once and once only he bade his disciples 'beware of the leaven of the Sadducees' (*Matt.* xvi. 6). The Sadducees on their part seem during the greater part of his ministry to have offered him no hindrance: indeed they probably looked on him as a valuable ally against Pharisaism. And, though we find them joining (*Matt.* xvi. 1) with the Pharisees

to ask a sign from heaven, their representatives may have been few or inconspicuous, since Mark and Luke do not mention their presence.

On the occasion before us their question may have been aimed less at Jesus than at the Pharisees. There is at least nothing in the Gospel-accounts to indicate that he regarded their criticism as captious or their motives as malicious.

On the other hand it may be argued with much likelihood that during the last few months of his ministry the Sadducees were bent upon his destruction. We are told that, immediately after the report that Lazarus had been raised reached Jerusalem, the chief priests (most of whom were no doubt Sadducees) united with the Pharisees (John xi. 47) in a meeting of the Sanhedrin at which the Sadducee Caiaphas rebuked the assembly for its scrupulousness, and called for the death of Jesus (*ib.* 49-52). From that time the chief priests sought to seize and kill him (*ib.* 53, 57), and it is needless to quote passages to show that their hand was foremost in the events which led to the Crucifixion. It is also worthy of mark that on the very eve of the discussion reported in the text before us there had been a kind of pilgrimage from Jerusalem to Bethany of people who 'came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief priests consulted that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus' (John xii. 9-11). And this question of the Sadducees may be looked on as a serious attempt to stem by reason what they were in any case resolved to check by force—the new and mighty impetus given to the doctrine of the resurrection.

Of the later attitude of the Sadducees and of the motives which prompted it, there can, however, be no doubt. It was 'the priests . . . and the Sadducees' who seized Peter and John, '*being grieved that they taught the people and preached through Jesus the resurrection of the dead*' (Acts iv. 1, 2); it was Annas, Caiaphas, and their kindred who were foremost at the following enquiry. It was 'the high priest . . . and all they that were with him (which is the sect of the Sadducees)' who laid hands on the entire apostolic company (Acts v. 17, 18), while the great Pharisee leader Gamaliel counseled a policy of toleration. Herod Agrippa, who killed James and imprisoned Peter, was probably a Sadducee; the same may be said of the high priest Ananias, who commanded to smite Paul on the mouth (Acts xxiii. 2) and took a personal part (Acts xxiv. 1) in his prosecution before Felix. While Paul was able to gain the sympathy of the Pharisees (Acts xxiii. 9) by declaring that the issue on which he was being tried was 'the hope and resurrection of the dead.'

Dr. Ginsburg's art. 'Sadducees' in 'Kitto's' *Cyclopaedia* should be read for further information.

Deut. xxv.  
5-6.

24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

Ex iii. 6.

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the multitude heard *this*, they were astonished at his doctrine.

34-9  
M. xii. 28-31.

34 ¶ But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

24. *Moses said*] Deut. xxv. 5, 6.

28. *whose wife shall she be?*] Dr. Ginsburg in the article above-mentioned says 'though this ironical question was chiefly directed against the doctrine of the resurrection, yet it at the same time also attacks the orthodox Pharisaic view of the Levirate law which was undoubtedly shared by our Saviour.' For the Sadducees interpreted that law as referring only to cases in which the husband died after betrothal but before consummation, in which cases the woman would be more fully the wife of the last husband who consummated the marriage than of his dead brothers who had not consummated it—whereas, if the case were one in which several of her husbands had consummated the marriage, she would be just as fully the wife of each of them

According to Zohar, Genes. fol. 24, col. 96, a woman who married two husbands would belong to the former of them in the next world; but that writing is not earlier than the 15th cent.

31. *by God*] Ex. iii. 6.

33. *multitude*] Render 'crowds.'



35 Then one of them, *which was* a lawyer, asked *him a question*, tempting him, and saying,

[35-9  
L. x. 25-7.]

36 Master, which *is* the great commandment in the law?

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

Deut. vi. 5.

38 This is the first and great commandment.

39 And the second *is* like unto it, Thou shalt love thy neighbour as thyself.

Lev. xix. 18 ;  
Rom. xiii. 9 ;  
Gal. v. 14 ;  
James ii. 8.

40 On these two commandments hang all the law and the prophets.

41 ¶ While the Pharisees were gathered together, Jesus asked them,

41-6  
M. xii. 34-7 ;  
L. xx. 40-44.

42 Saying, What think ye of Christ? whose son is he? They say unto him, *The son of David.*

35. *a lawyer*] That is, a Scribe (as he is called in Mark): for the meaning of 'Scribe' and 'lawyer' see note on v. 20.

*tempting*] Render 'trying': see note on iv. 1.

36. *which—law?*] Render 'what manner of commandment [is] great in the law?'

37. *Thou shalt—mind*] Deut. vi. 5. Mark prefixes Deut. vi. 4, 'Hear, O Israel: the LORD our God is one LORD.' These and the two following verses were called the Shema, and were recited by the Pharisees twice in every twenty-four hours.

38. *the first and great*] Editors read 'the great and first,' with SV, D ('a' for 'the'), the First Latin, Latin Vulgate, Cureton's and the Peshitta Syriac, South and North Egyptian, the translator of Origen, Hilary, and Augustine. For the old order are the Second Latin, Basil, and the *Opus Imperfectum*.

39. *Thou—thyself*] Lev. xix. 18.

40. *On these—prophets*] A very like answer is reported of the great Hillel, from whom the more liberal school of Pharisees took their traditions: see note on vii. 12.

It is very possible that the 'lawyer' wished, in putting his question, to test Jesus by the standard of Hillel, whose son Simon and grandson Gamaliel were at this time the heads of his party, and who may have prompted the question. It is also very possible that in adding 'On these two commandments hang all the law and the prophets' Jesus designedly adapted the words of Hillel, for the purpose of manifesting his kindly feeling to the nobler side of Pharisaism.

Cf. the account in Mark xii. 28-34, where the character of the Scribe is set before us in pleasing colours.

42. *Christ*] Render 'the Christ.'

43 He saith unto them, How then doth David in spirit call him Lord, saying,

s. cx. 1.

44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45 If David then call him Lord, how is he his son?

46 And no man was able to answer him a word, neither durst any *man* from that day forth ask him any more *questions*.

### CHAPTER XXIII.

1-7  
M. xii. 38-9;  
L. xx. 45-6.

**T**HEN spake Jesus to the multitude, and to his disciples,  
2 Saying, the scribes and the Pharisees sit in Moses' seat :  
3 All therefore whatsoever they bid you observe, *that* observe and do ; but do not ye after their works : for they say, and do not.

L. xi. 46.

4 For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders ; but they *themselves* will not move them with one of their fingers.

5 But all their works they do for to be seen of man : they make broad their phylacteries, and enlarge the borders of their garments,

43. *David*] Ps. cx. 1.

44. *The Lord said unto my Lord*] That is, 'Jahveh said unto my lord.' Wherever in our Authorized Version the word LORD is printed in capitals, the reader may know that 'Jahveh' or 'Adonai' is being rendered.

XXIII. 1. *multitude*] Render 'crowds.'

2. *sit*] Render 'have sat.'

*in Moses' seat*] They formed the majority in the Sanhedrin, which (see note on xxvi. 59) claimed to represent the Council of Elders instituted and presided over by Moses (Num. xi. 16 seqq.).

5. *they make broad their phylacteries*] The phylacteries were small boxes fastened with leathern thongs round the left arm and fingers, and round the forehead. They held four passages of Scripture written on parchment (Ex. xiii. 1-10, 11-16, Deut. vi. 4-9, xi. 13-21), in the first of which their institution is mentioned :—'it shall be a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD'S law may be in thy mouth : for with a strong hand hath the LORD brought thee out of Egypt' (Ex. xiii. 9).

During the time of the Gospel-history they were worn at morning-prayer by all male Jews turned 13, except on Sabbaths and festivals. Dr. Ginsburg says that pious Jews also wore them during the study

6 And love the uppermost rooms at feasts, and the chief L. xi. 43. seats in the synagogues,

of the Law and meditation, making the phylacteries a little larger than the ordinary ones to give more space, and hence more distinctness to every letter and word composing the writing inside, and walked with the phylacteries on from one place to another. 'The hypocrites among the Pharisees imitated this and made their phylacteries more than ordinarily large so as to make them conspicuous and visible to any one at a distance, thereby to indicate that they were praying or in holy meditation.'

They are mentioned in Ex. xiii. 9, 16, Deut. vi. 8, xi. 18, their Hebrew name probably meaning 'bands.' In the N. T. they are named here only, being called *phylactēria* 'keepers,' seemingly because they kept the memory of the deliverance from Egypt (Ex. xiii. 8, 9, 14-16).

For further information Canon Farrar's article 'Frontlets' in Smith's *Bible Dictionary* may be read, the article 'Phylacteries' in 'Kitto's' *Cyclopædia* by Dr. Ginsburg (who corrects some mistakes of Farrar), and Kalisch's note on Ex. xiii. 9. Ginsburg and Kalisch look on their institution as an adaptation of the Eastern custom of wearing inscriptions tattooed on or attached to the body.

*borders*] Render 'fringes,' and see note on ix. 20. The Talmud says that 'R. Joseph asked R. Joseph bar Rabba "Which commandment has your father admonished you to observe more than any other?" He replied "The law about the fringes. Once, when my father, on descending a ladder, stepped on one of the threads and tore it off, he would not move from the place till it was repaired"' (Bab. Gemara, Shabbath, fol. 118 b). Dr. Ginsburg (art. 'Fringes' in 'Kitto's' *Cyclopædia*) adds that 'Some of the rabbins go so far as to say that the law respecting the fringes is as important as all the other laws put together (comp. Rashi on Numb. xv. 41).'

6. *the uppermost rooms*] That is, 'the chief places,' not 'the top-most chambers.' In the Elizabethan age the plural, as well as the singular, of 'room' was used in the sense of 'place'; compare Shakspeare 3 *Hen. VI.* iii. 2, 130-2:—

Is Clarence, Henry, and his son young Edward,

To take their rooms ere I can place myself?

Another Biblical instance of the old use of this word will be found in Ps. xxxi. 8, 'thou hast set my feet in a large room,' i.e. in a large place. The literal Greek of the present passage is 'the first couch.' See note on xx. 28.

*the chief seats in the synagogues*] That is, the seats at the further

L. xi. 43.

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren.

9 And call no *man* your father upon the earth: for one is your Father, which is in heaven.

10 Neither be ye called masters: for one is your Master, *even* Christ.

xx. 26.

11 But he that is greatest among you shall be your servant.

L. xiv. 11 &  
xviii. 14.

12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

L. xi. 52.

13 ¶ But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

14 Woe unto you, scribes and Pharisees, hypocrites! for ye and higher end of the synagogue, where were the 'ark' containing the roll of the Law, and the eight-branched lamp. These seats had their backs to the ark, and faced the seats of the rest of the congregation.

7. *greetings*] Render 'the greetings,' i.e. the salutations paid to men of distinction.

*Rabbi*] This word means, literally, 'my great one,' *Monsignor*, the title of a religious teacher (see note on the Scribes, v. 20). It was more distinguished than Rab (*Signor*), less so than Rabbon (*Signor nostro*)—while to be called simply by one's own name was an higher compliment still.

Jesus himself is called 'Rabbi' in xxvi. 25, 49, Mark ix. 5, xi. 21, xiv. 45, John i. 38, 49, iii. 2, iv. 31, vi. 25, ix. 2, xi. 8. In Mark x. 51, John xx. 16, he is called 'Rabbouni,' which, Dr. Ginsburg (art. 'Rabbi' in 'Kitto's' *Cyclopædia*) says, is a Syriac form of 'Rabbi.' The title Rabbon seems to have been first given to Gamaliel, whose presidency of the Sanhedrin began shortly after the death of Jesus.

8. *Master*] Render 'Guide.'

9. *call no man your father*] Do not salute any man as 'Abi' or 'Abba.' Elisha is addressed as 'Abi' in 2 Kings ii. 12, vi. 21, and Naaman in 2 Kings v. 13.

10. *masters . . . Master*] Render 'guides . . . Guide.'

11. *he—greatest*] Render 'the greater.'

12. Cf. the Talmud: 'Who abaseth himself, him exalteth God; and, who exalteth himself, him abaseth God' (Bab. Gemara, Erubin, fol. 13 b).

devour widows' houses, and for a pretence make long prayer : therefore ye shall receive the greater damnation. M. xii. 40 ;  
L. xx. 47.

15 Woe unto you, scribes and Pharisees, hypocrites ! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing ; but whosoever shall swear by the gold of the temple, he is a debtor !

17 Ye fools and blind : for whether is greater, the gold, or the temple that sanctifieth the gold ?

14. Editors omit this verse, as inserted from Mark xii. 40 and Luke xx. 47. It is omitted by SVD, the First Latin (seemingly), Latin Vulgate, Origen (seemingly), Eusebius, the translator of Origen, and Jerome. It is found in the Second Latin (?), Cureton's and the Peshitta Syriac, the South Egyptian, Chrysostom, the *Opus Imperfectum*, and Hilary. Scrivener thinks that, as this verse and the next two begin with the same words, a copyist's eye slipped to the beginning of v. 15 and that so the verse came to be omitted.

*the greater damnation*] Render ' a more exceeding judgement.'

15. *sea and land*] Keep the original idiom, ' the sea and the dry.' Cf. Milton, *Par. Lost*, vii. 440-41, ' yet oft they quit The dank.'

*to make one proselyte*] The two Jewish commentaries (at least as early as the 3rd cent. A.D.) Bereshith Rabba (xxviii.) and Chazitha (on Cant. i. 4) give what may be an illustration of this passage. It is said of Rabbi Chanina that he asked why the Gentiles were not destroyed, since they deserved destruction : ' by what merit do they stand ? By the merit of one proselyte : by the merit of one fearer of heaven, whom they raise up every year.' Dr. Schiller-Szinessy first called attention to it. Taylor (*Sayings of the Jewish Fathers*, 35), to whom he communicated it, says ' Hence it would appear that there was a custom of making one representative proselyte annually, to typify the salvability of the Gentiles.' It may be so.

*the child of hell*] Render, literally, ' a son of Gehenna ' (see note on v. 22). Proselytes were looked on by the Jews themselves in a very far from favourable light : ' the popular Jewish feeling about them,' as Prof. Plumptre in Smith's *Bib. Dict.* puts it, ' was like the popular Christian feeling about a converted Jew.'

16. *it is nothing*] See note on v. 34—also Appendix D.

*the gold of the temple*] The dedicated offerings in the ' treasury ' (xxvii. 6, Mark xii. 41 seqq., Luke xxi. 1, John viii. 20) of the Temple. See note on xv. 5.

18 And, Whosoever shall swear by the altar, it is nothing ; but whosoever sweareth by the gift that is upon it, he is || guilty.

Or, a  
debtor, or,  
bound.

19 Ye fools and blind : for whether *is* greater, the gift, or the altar that sanctifieth the gift ?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

L. xi. 42.

23 Woe unto you, scribes and Pharisees, hypocrites ! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith : these ought ye to have done, and not to leave the other undone.

24 Ye blind guides, which strain at a gnat, and swallow a camel.

L. xi. 39.

25 Woe unto you, scribes and Pharisees, hypocrites ! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

18. *guilty*] Render 'a debtor,' as in *v.* 16, where the same Greek word is used. I do not know any other instance of such a meaning of 'guilty' in at all modern times, but it is singular that the word does originally mean *one who has to pay money* as a fine for crime committed, 'guilt' being the money-fine in question (Swiss *gült*, Danish *gjæld*, 'debt').

19. *that sanctifieth the gift*] Cf. the Talmud : 'the altar consecrateth that which is appropriate for it' (Mishnah, Sebachim, ix. 1) ; 'as the altar and the [Temple-] hill consecrate the things appropriate for them, so also do they consecrate the instruments and utensils' (Bab. Gemara, Sebachim, fol. 86, 1).

23. *tithe*] The tithes ordained in the Pentateuch, which included a tithe of the fruits of the soil. The wording of the original enactments is not altogether definite, but the Scribes interpreted it to mean all eatable produce (Talmud, Mishnah, Maaseroth, i. 1). The rigid observance of the tithe-laws is known to have been one of the chief articles of the Pharisaic 'Association.'

*anise*] Render 'dill.'

24. *strain at*] Render 'strain out.' There can be no doubt that 'at' is a mere printer's error ; for Tyndale, Coverdale, Cranmer, and the Geneva Version all have 'strain out.'

The metaphor is taken from the Jewish practice of passing through a strainer whatever was to be drunk, so as to strain out any

26 *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside o them may be clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness. [L. xi. 44.]

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, 29-31  
L. xi. 47-8

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

32 Fill ye up then the measure of your fathers.

33 *Ye* serpents, *ye* generation of vipers, how can ye escape the damnation of hell? iii. 7.

34 ¶ Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city: 34-5  
L. xi. 49-51.

35 That upon you may come all the righteous blood shed small insects which might have got into it, and which they were especially careful not to swallow, because pronounced unclean by the law.

The camel is mentioned in contrast, as being also unclean, and as the largest animal forbidden in Lev. xi., just as a guat is the smallest.

27. *whited*] Render, literally, 'plastered.' Once a year sepulchres were whited with chalk and water, and bones were drawn upon them with chalk, in order that travelers might observe them, and avoid ceremonial uncleanness. The time when this was done (Edersheim, *The Temple*, 185) was a month before Passover, so that the whiting was fresh in the eyes and memories of those whom Jesus was addressing. For references to the Talmud see Lightfoot.

33. *generation*] I.e. 'offspring': see note on iii. 7.

*the damnation of hell*] Render, literally, 'the judgement of Gehenna': see note on v. 22.

34. *scourge—synagogues*] See note on x. 17.

Gen. iv. 8.  
2 Chron.  
xxiv. 20-21.

upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

35. *Zacharias son of Barachias*] No Zacharias son of Barachias is known excepting the minor prophet of that name. There is no Jewish tradition to the effect that he died a violent death, and there can be no doubt that the person referred to is the son of Jehoiada, whose murder is thus described in 2 Chron. xxiv. 20, 21 :—

‘And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you. And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the LORD.’

That is, he was killed in the Court of the Priests, between the altar of burnt offerings and the Temple itself; to which it must be added that his murder comes last in the Hebrew arrangement of the Canon, as that of Abel comes first.

The following wild legend in the Talmud shows in what light the Jews regarded this guilty act :—

‘R. Jochanan said “Eighty thousand priests were killed for the blood of Zacharias.” R. Judah asked R. Acha “Whereabouts they killed Zacharias, whether in the Court of the Women, or in the Court of Israel?” And that was not done to his blood which useth to be done to the blood of a ram or a kid. Concerning these it is written, *And he shall pour out his blood, and cover it with dust.* But here it is written [Ezek. xxiv. 7], *Her blood is in the midst of her; she set it upon the top of a rock, she poured it not upon the ground.* And why is this? *That it might cause fury to come up to take vengeance. I have set her blood upon a rock that it should not be covered* [Ezek. xxiv. 8]. They committed seven wickednesses in that day. They killed a priest, a prophet, and a judge; they shed the blood of an innocent man: they polluted the court: and that day was the Sabbath Day, and the Day of Expiation.

‘When therefor Nebuzar-adan went up thither, he saw the blood bubbling: so he said to them “What meaneth this?” “It is the blood,” say they, “of calves, lambs, and rams, which we have offered on the altar.” “Bring then,” said he, “calves, lambs, and rams, that I may try whether this be their blood.” They brought them and slew them, and that blood still bubbled, but their blood did not bubble. “Discover the matter to me,” said he, “or I will tear your flesh with iron rakes.’ Then they said to him “This was a priest, a prophet, and a judge,



36 Verily I say unto you, All these things shall come upon this generation. xxiv. 34.

37 O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not ! 37-9  
L. xiii. 34-5.  
2 Esdras i. 30.

who foretold to Israel all these evils which we have suffered from you, and we rose up against him, and slew him." "But I," saith he, "will appease him." He brought the Rabbins, and slew them upon that blood; and yet it was not pacified: he brought the children out of the school, and slew them upon it, and yet it was not quiet: he brought the young priests, and slew them upon it, and yet it was not quiet. So that he slew upon it ninety-four thousand, and yet it was not quiet. He drew near to it himself, and said "O Zacharias, Zacharias! thou hast destroyed the best of thy people; would you have me destroy all?" Then it was quiet, and did not bubble any more' (Jer. Gemara, Taanith, fol. 69, 1. 2; Bab. Gemara, Sanhedrin, fol. 96, 2).

The question now arises how he comes to be called here 'son of Barachias.' These words are not found in Luke except according to D, two cursives, and Cureton's Syriac, with seemingly the North Egyptian. In the present place they are omitted by S, two Gospel-lectionaries, and (seemingly) Eusebius, but kept by VCD and all other MSS., the three Latin versions, Peshitta Syriac, North Egyptian (seemingly), Origen, and the translator of Irenaeus: probably also they were in Cureton's Syriac (wanting from xxiii. 25) since it has them in Luke. The joint witness of numbers and antiquity forces us to keep them and account for them as best we can.

A common theory is that a copyist's mistaken marginal addition has crept into the text. But 'Zacharias' by itself so naturally suggests the prophet of that name that a copyist who believed him to be the person meant would scarcely think it needful to indicate him more closely by adding 'son of Barachias.'

On the other hand it seems most unlikely that this glaring mistake should be due to the Jewish writer himself.

Now we are told by Jerome that the Gospel according to the Hebrews had 'son of Joiada,' and it is quite possible that this was the original reading in Matthew, and that the passage passed through three forms:—(1) *Zacharias son of Jehoiada*—so the original; (2) *Zacharias son of Barachias*—so a very early copyist (or the translator if our Greek Matthew be a translation), knowing only the minor prophet, and correcting, as he thought, the mistake; (3) *Zacharias* by itself—so some later copyists, correcting the real mistake of no. 2.

37. *hen . . . chickens*] Render 'fowl . . . fledgelings.' The

38 Behold, your house is left unto you desolate.

Ps. cxviii. 26;  
Mat. xxi. 9.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

#### CHAPTER XXIV.

1-19  
M. xliii. 1-17;  
L. xxi. 5-23.

AND Jesus went out, and departed from the temple: and his disciples came to *him* for to shew him the buildings of the temple.

L. xix. 44.

2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

3 ¶ And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?

4 And Jesus answered and said unto them, Take heed that no man deceive you.

5 For many shall come in my name, saying, I am Christ; and shall deceive many.

6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet.

Greek words *may* refer to any fowl of the air. 'The hen is nowhere noticed in the Bible except in the passages Matt. xxiii. 37, Luke xiii. 34 . . . That a bird so intimately connected with the household, and so common in Palestine, as we know from Rabbinical sources, should receive such slight notice, is certainly singular; it is almost equally singular that it is nowhere represented in the paintings of ancient Egypt (Wilkinson, i. 234).' So the Rev. W. L. Bevan in Smith's *Bib. Dict.* i. 786: Dr. W. M. Thomson makes similar remarks.

39. *Blessed—Lord*] From Ps. cxviii. 26.

XXIV. 1. *the buildings of the temple*] See the gorgeous description of them, too long for quotation, in Josephus, *War*, v. 5. 'He that never saw the Temple of Herod,' says the Talmud, 'never saw a fine building. What was it built of? Rabba saith "Of white and green marble." But some say "Of white, green, and spotted marble"' (Bab. Gemara, Baba bathra, fol. 4, 1, and Succah, fol. 51, 2).

3. *of thy coming—the world*] Render 'age' for 'world,' and see note on xii. 32.

5. *I am Christ*] Render 'I am the Christ,' i.e. 'I am the Messiah,' not 'I am Jesus Christ.'

7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

8 All these *are* the beginning of sorrows.

9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. x. 17, 21-2;  
J. xvi. 2.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved. x. 22.

14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

Dan. ix. 27,  
xi. 31, xii. 11.

16 Then let them which be in Judæa flee into the mountains.

17 Let him which is on the housetop not come down to take any thing out of his house: L. xvii 31.

7. *and pestilences*] Editors omit these words, as inserted from Luke xxi. 11. So SVD, Hilary, and Arnobius. They are in C, the Second Latin, Latin Vulgate, Peshitta Syriac, North Egyptian, Chrysostom, Pseudo-Athanasius, the translator of Origen, and Cyprian.

8. *sorrows*] Render 'throes'—the exact equivalent of the very strong and unusual Greek word.

10. *be offended*] Render 'be stumbled.'

*betray*] Render 'deliver up.'

12. *of many*] Render 'of the many,' i.e. of most.

15. *the abomination*—*Daniel the prophet*] Render 'the abomination of the desolation, spoken of through Daniel the prophet'; and see note on i. 22.

Three passages in the Septuagint version of Daniel are referred to—ix. 27, 'an abomination of the desolations'; xi. 31, 'an abomination of desolations'; xii. 11, 'the abomination of the desolation.'

17. Two interpretations are possible. Either he was to come down

L. xvii. 31.

18 Neither let him which is in the field return back to take his clothes.

19 And woe unto them that are with child, and to them that give suck in those days !

20-25  
M. xiii. 18-23.

20 But pray ye that your flight be not in the winter, neither on the sabbath day :

the outer stairs from the roof to the central court, but not to enter the house on his way down. Or else he was to escape along the flat roofs of contiguous houses as far as might be before coming down into the choked up streets.

On the afternoon before the Sabbath, and on the Sabbath itself, there was indeed a regular communication from roof to roof all along the streets. For, in order to extend the 'Sabbath Day's journey,' or distance which a man might go from home on the Sabbath, 'the streets were made to form one large dwelling-place with different gates by means of beams laid across on the tops of the houses, and doors or gates put in the front' (Dr. Ginsburg, art. 'Pharisees' in 'Kitto's' *Cyclopædia*).

18. *clothes*] Tischendorf, Tregelles, and Westcott and-Hort read 'cloak' (*sing.* for *pl.*), with SVD, the First Latin, Latin Vulgate, Peshitta Syriac, South and North Egyptian, Caesarius, Isidore, the translator of Origen, Cyprian, Arnobius, Hilary, Augustine, and the *Opus Imperfectum*. Alford, with most MSS., Athanasius, and Chrysostom, keeps the plural, thinking the singular an alteration to agree with Mark.

Reading 'cloak,' we must refer it to the outer robe; reading 'clothes,' to this robe together with a second tunic which was sometimes worn. The man working in the field would leave these longer articles of dress in the house. See note on v. 40.

20. *neither on the sabbath day*] The Jewish Christians would feel bound to travel no more than a 'Sabbath Day's journey,' which was ordinarily 2,000 cubits, a little over 1,000 yds., from the city-wall. If, before the Sabbath, a man deposited food for two meals at any place within that distance, he was considered to have established a domicile there, and might travel so far and 2,000 cubits further : even thus, however, the length of his journey was limited to something less than a mile and a quarter. Again, the prohibition of work on the Sabbath would prevent a Jew from making the preparations needed for his flight. If, indeed, any danger to life threatened, it was held that the Sabbath might be broken without sin—but only under such circumstances : in the siege of Jerusalem the Jews let the Romans carry on their works upon the Sabbath without hindrance. Lastly, as Dr. Hesse and, after him, *the Speaker's Commentary* sug-

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

23 Then if any man shall say unto you, Lo, here *is* Christ, L. xvii. 23.  
or there; believe *it* not.

24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore if they shall say unto you, Behold, *he is* in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not. L. xvii. 23.

27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. L. xvii. 24.

28 For wheresoever the carcase is, there will the eagles be gathered together. Job xxxix. 30; L. xvii. 37.

29 ¶ Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: 29-35 M. xiii. 24-31; L. xxi. 25-33. (29. Isai. xlii. 10; Ezek. xxxii. 7 \* Joel ii. 31, iii. 15.)

30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. Rev. i. 7. xxvi. 64.

gest, the Sabbath-law would tend to prevent others from helping the fugitive, and would rather lead them to hinder him.

23. *Christ*] Render 'the Christ,' and see note on *v.* 5.

25. *before*] Render 'beforehand,' as 'before' may be misunderstood to mean 'before now.'

28. Cf. Job xxxix. 30, 'where the slain are, there is she' (the eagle).

29. Cf. the close marginal parallels in Old Testament prophecy.

30. *mourn*] Render 'smite themselves.'

*in the clouds*] Render 'on the clouds'—enthroned upon them: cf. xxvi. 64, 'Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in [*render on*] the clouds of heaven,' and Rev. xiv. 14, 'and upon the cloud one sat like unto the Son

1 Cor. xv. 52 ;  
1 Thes. iv. 16.  
¶ Or, with a  
trumpet, and  
a great  
voice.

31 And he shall send his angels ¶ with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32 Now learn a parable of the fig tree ; When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh :

33 So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors.

xxiii. 36.

34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

35 Heaven and earth shall pass away, but my words shall not pass away.

M. xiii. 32.

36 ¶ But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only.

37-9  
L. xvii. 26-7.

37 But as the days of Noe *were*, so shall also the coming of the Son of man be.

Gen. vii. 7.

38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

Gen. vii. 17-21.

39 And knew not until the flood came, and took them all away ; so shall also the coming of the Son of man be.

40-41  
L. xvii. 35-6.

40 Then shall two be in the field ; the one shall be taken, and the other left.

41 Two *women shall be* grinding at the mill ; the one shall be taken, and the other left.

[*render* a son] of man.'

32. *Now—tree*] Render 'And from the fig tree learn the parable.' The fig-trees would be coming into leaf at this very time : see xxi. 19.

*his*] In old English *he*, *heo* or *hi*, and *hit* were the forms used for *he*, *she*, *it* (*she* comes from a form *seo*) : the genitive of *heo* or *hi* was *hire* (*her*), that of *he* and *hit* (*it*) was *his*. The form *its* is a mere 16th cent. invention, and is not found in the Bible or Spenser, while it occurs but rarely in Shakspeare and Bacon. For the usage of the Authorized Version cf. Gen. i. 12, 'herb yielding seed after *his* kind,' and Gen. iii. 15, 'It shall bruise thy head, and thou shalt bruise *his* heel.' Here Wyclif, Tyndale, Coverdale, and Cranmer have 'his,' the Geneva version 'her,' the Reims 'the bough thereof.'

*is yet*] Render 'hath now become.'

36. See Appendix D.

40, 41. *the one—left*] Render 'one is taken, and one is let alone.' But in v. 40 our translators read 'the one' (twice).

41. *Two—mill*] 'Two women sit at the mill facing each other ;

42 ¶ Watch therefore : for ye know not what hour your Lord doth come.

M. xliii. [33],  
35; Mat. xxv.  
13.

43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

43-4  
L. xii. 39-40.  
(43.  
1 Thes. v. 2 ;  
Rev. xvi. 15.)

44 Therefore be ye also ready : for in such an hour as ye think not the Son of man cometh.

45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season ?

45-51  
L. xii. 42-6.

46 Blessed *is* that servant, whom his lord when he cometh shall find so doing.

Rev. xvi. 15.

47 Verily I say unto you, That he shall make him ruler over all his goods.

both have hold of the handle by which the upper is turned round on the nether mill-stone. The one whose right hand is disengaged throws in the grain as occasion requires through the hole in the upper stone . . . . Both retain their hold, and pull *to*, or push *from*, as men do with the whip or cross-cut saw. The proverb of our Saviour is true to life, for *women* only grind. I cannot recall an instance in which men were at the mill' (Dr. Thomson, *The Lard and the Book*, 526).

42. *Watch*] Render, literally, 'Wake,' 'Be wakeful.' But 'wake' and 'watch' meant the same in old English, the latter being only a south-country softening of the former—cf. *kirk* and *church*, *dyke* and *ditch*, *bank* and *bench*, *nock* and *notch*, *seek* and *be-seech*. Cf. Shakspeare's 61st Sonnet, 'For thee *watch* I whilst thou dost *wake* elsewhere.'

*what hour*] Editors read 'what day,' looking on 'hour' as an alteration from *v.* 44. So SVD, Cyril of Jerusalem, the translator of Irenaeus, and Hilary. 'What hour' is read by the First Latin, Latin Vulgate, Peshitta Syriac, North Egyptian, Chrysostom, Theodoret, the translator of Origen, and the *Opus Imperfectum*.

43. *would have watched*] Render 'would have been awake.'

*to be broken up*] Render, literally, 'to be dug through' (Wyclif has *undermined*), and see note on *vi.* 19, where the same verb is rendered 'break through,' as also in *vi.* 20 and Luke xii. 39. At the same time cf. for meaning Shakspeare, 1 *Hen. VI.* i. 3, 13, 'Break up the gates.' Is the phrase corrupted from 'break ope'?—cf. *Macbeth*, ii. 3, 72-4, 'Most sacrilegious murder hath *broke ope* The Lord's anointed temple and stole thence The life o' the building.'

48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

49 And shall begin to smite *his* fellowservants, and to eat and drink with the drunken;

50 The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,

|| Or, cut him  
off.  
viii. 12, &c.

51 And shall || cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

## CHAPTER XXV.

**W**HEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five *were* foolish.

3 They that *were* foolish took their lamps, and took no oil with them:

4 But the wise took oil in their vessels with their lamps.

48. *But and if*] I.e. 'But if.' *And* here represents the old conjunction *ano, an*, 'if': its connexion with the copulative *and* is very doubtful, but it was usually so written in the Tudor and Jacobean times—when the double conditional 'and if' was also very common. Cf. Shakspere, 1 *Hen. VI.* v. 4, 75.

51. *cut him asunder*] A metaphor denoting extreme severity, derived from the occasional infliction of death by sawing asunder, mentioned in 1 Chron. xx. 3 and Heb. xi. 37: tradition asserts Isaiah to have been thus killed. 'Cutting in pieces' is a punishment threatened by the king of Babylon in Dan. ii. 5, iii. 29.

*weeping and gnashing*] Render 'the weeping and the gnashing.'

XXV. 1. *lamps*] The Greek word cannot be thus translated: render 'torches' throughout this parable. What these torches were like may be inferred from the following words of Rabbi Solomon (on the Talmudic treatise *Kelim* ii. 8), quoted by Lightfoot: 'It is the fashion in the country of the Ismaelites to carry the bride from the house of her father to the house of the bridegroom . . . and to carry before her about TEN wooden staves, having each of them on the top a vessel like a dish, in which there is a piece of cloth with oil and pitch: these, being lighted, they carry before her for torches.' The Greeks also used nuptial *torches*.

*to meet the bridegroom*] Seemingly they were waiting at the house of the bride, whither the bridegroom would come to fetch her.



5 While the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh ; go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil ; || Or, going out.  
for our lamps are || gone out.

9 But the wise answered, saying, *Not so* ; lest there be not enough for us and you : but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came ; and they that were ready went in with him to the marriage : and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I know you not.

vii. 23 ;  
L. xiii. 27.

13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

M. xlii. 33,  
35 ;  
L. xxi. 36 ;  
Mat. xxiv.  
42.  
M. xiii. 34.

14 ¶ For *the kingdom of heaven is* as a man travelling into a far country, *who* called his own servants, and delivered unto them his goods.

5. *slumbered and slept*] Render, literally, ‘nodded and slept.’

8. *gone out*] Render ‘going out.’

10. *the marriage*] In the original the plural is used—see note on xxii. 2.

11. *Lord, Lord*] See note on vii. 21.

13. *Watch*] See note on xxiv. 42.

*wherein—cometh*] Editors omit these words, as a marginal note of which the phraseology was suggested by xxiv. 36–7, 42. Though found in most MSS., they are wanting in SVACD, the three Latin versions, Peshitta Syriac, South and North Egyptian, Eusebius (seemingly), Athanasius, Basil (*De Bapt.*), Chrysostom, and the translator of Origen.

14–30. Eusebius (Migne’s ed. iv. 155) in his *Theophania*, reports the Gospel according to the Hebrews to have had a somewhat different version of this parable : ‘The Gospel which comes to us in Hebrew characters has directed the threat not against the hider, but against the abandoned liver. For it has included three servants, one which devoured the substance with harlots and flute-women, and one which multiplied, and one which hid the talent : then that one was accepted, one only blamed, and one shut up in prison.’

14. *travelling—country*] Render ‘taking a journey,’ as the same verb is translated in the next verse.

15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16 Then he that had received the five talents went and traded with the same, and made *them* other five talents.

17 And likewise he that *had received* two, he also gained other two.

18 But he that had received one went and digged in the earth, and hid his lord's money.

19 After a long time the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

21 His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

25 And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine.

26 His lord answered and said unto him, *Thou* wicked and

15. *talents*] See note on xviii. 24.

16. [*them*] Omit this word.

23. *the joy of thy lord*] Probably the feast with which he celebrated his return. Cf. v. 30, referring to the note on viii. 12.

24. *strawed*] See note on xxi. 8.

25. *I was afraid*] Seemingly, I was afraid of risking in speculation the property of so hard a gainseeker.

slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed :

27 Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give *it* unto him which hath ten talents.

29 For unto every one that hath shall be given, and he shall have abundance : but from him that hath not shall be taken away even that which he hath. xiii. 12, &c.

30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth. viii. 12, &c.

31 ¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory :

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats :

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world :

35 For I was an hungred, and ye gave me meat : I was

27. *exchangers*] Render 'bankers.' [I had unaccountably overlooked this, and owe the reminder to the *Speaker's Commentary*.]

30. *outer darkness*] See note on viii. 12.

*weeping and gnashing*] Render 'the weeping and the gnashing.'

31. *holy angels*] Editors omit 'holy' with SVD, the First Latin, Latin Vulgate, North Egyptian, Origen, Eusebius, Cyril of Jerusalem, Pseudo-Athanasius, Didymus, Cyril of Alexandria, the translator of Origen, and Cyprian. The word is found in A, and the Peshitta Syriac. Tischendorf suggests that it arose from recollection of the Septuagint version of Zech. xiv. 5, 'the LORD my God shall come, and all the holy with him.'

32. *separate*] Render 'divide,' the same Greek verb being used twice in the verse.

*a shepherd—sheep*] Render 'the shepherd divideth the sheep.'

*goats*] Render 'kids,' and so in the next verse.

35, 36. These verses consist of three clauses, each containing two sections parallel to each other in the spirit of Hebrew poetry : (1) 'For

thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

vii. 23.  
Rev. xx. 10.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

Dan. vii. 2;  
J. v. 29.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

I was an hungred and ye gave me meat || I was thirsty, and ye gave me drink.' (2) 'I was a stranger and ye took me in || naked, and ye clothed me.' (3) 'I was sick, and ye visited me || I was in prison, and ye came unto me.' The present division of the verses obscures their structure.

35, 37, 42, 44. *an hungred*] See note on iv. 2.

41. *everlasting fire*] Render 'the fire of ages,' and see note on xviii. 8.

46. *ev rlasting punishment—life eternal*] Render 'punishment of ages . . . life of ages,' and see note on xviii. 8. *The Speaker's Commentary* notes the fault in the Authorized Version of rendering

## CHAPTER XXVI.

AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2 Ye know that after two days is *the feast* of the passover, and the Son of man is betrayed to be crucified. 2-5  
M. xiv. 1-2;  
L. xxii. 1-2.

3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

4 And consulted that they might take Jesus by subtilty, and kill *him*.

5 But they said, Not on the feast *day*, lest there be an uproar among the people.

the same Greek word in this verse by two English words, 'everlasting' and 'eternal.' The same fault occurs in xix. 16-29.

XXVI. 3. *and the scribes*] Editors omit these words, as inserted from Mark and Luke. So SVAD, the First Latin, Latin Vulgate, South and North Egyptian, and Augustine. They are found in most MSS., the Second Latin (?), Peshitta Syriac, and Chrysostom.

*palace*] Render 'courtyard,' i.e. the court round which a Jewish house was built.

*who—Caiaphas*] A surname, his forename being Joseph. He was appointed A.D. 25, doubtless by the influence of his father-in-law Hanan ('Annas'), and remained high-priest until A.D. 36, when the Romans deposed him. The name is of four syllables, and should be printed 'Caiaphas.'

5. *on the feast [day]*] Render, literally, 'in the feast.' There was no more risk of uproar on the day of the Passover than on the days following it; most of the immigrant worshippers would not leave Jerusalem until the end of the Paschal week. We now see why this council broke up without taking any action. They did not mean to seize Jesus until the entire feast was over, and the bulk of the pilgrims had begun their return: during the nine or ten intervening days they might watch events and hold another meeting. But the unexpected proposal of Judas that they should seize Jesus by night (when there was less chance of a popular rescue) led them at the last moment to change their mind.

*lest—people*] According to Josephus (*Ant.* xvii. 9 § 3) 3000 Jews were killed in an affray with the soldiers of Archelaus upon a Passover-day. He also gives an account of a battle with the Roman troops which took place during the celebration of Pentecost. He says (*War.* vi. 9 § 3) that at one Passover 256,500 lambs were killed, that

6-13  
M. xiv. 3-9.  
J. xii. 1-8.  
[L. vii. 36-8.]

6 ¶ Now when Jesus was in Bethany, in the house of Simon the leper,

7 There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat.

8 But when his disciples saw *it*, they had indignation, saying, To what purpose *is* this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 For ye have the poor always with you; but me ye have not always.

12 For in that she hath poured this ointment on my body, she did *it* for my burial.

not fewer than 10 people, and sometimes as many as 20, shared each lamb, and that consequently we may reckon 2,700,000 as having been present. Elsewhere (*War*, ii. 14 § 3) he puts the number of those present at the Passover in A.D. 65 at 3,000,000. Indeed every male Israelite above 13, and labouring neither under bodily incapacity nor ceremonial impurity, was bound to come up to the feast, while the attendance of women was also allowed.

6. *the leper*] Either he must have been covered with leprosy all over, in which case he would be 'clean' (Lev. xiii. 11), or else he must have recovered from the disease: otherwise he would not have received guests.

7. *a woman*] We are told in John xii. 3 that she was Mary, the sister of Lazarus. The episode of the 'woman which was a sinner,' given in Luke vii. 36-50, is there told of an entirely different time and place (see also note on xxvii. 56).

*alabaster box*] Render 'alabaster cruse.'

*ointment*] Render 'myrrh' here and afterwards.

*on his head*] Cf. vi. 17, 'anoint thine head,' and Luke vii. 46, 'My head with oil thou didst not anoint.'

*sat*] Render 'lay,' and see note on viii. 11.

9. *for much*] For 300 'pence' according to Mark and John—i.e. about £10 12s. 6d., a sum, moreover, very far larger than now (see note on xx. 2). According to John xii. 3, a pound of 12 oz. was about the quantity which the cruse contained.

12. *for my burial*] The bodies and graveclothes of the dead were anointed: cf. Mark xvi. 1, Luke xxiii. 56, John xix. 40.

13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

14 ¶ Then one of the twelve, called Judas Iscariot, went unto the chief priests,

14-29  
M. xiv. 10  
25;  
L. xxii. 3-23.

15 And said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

Zech. xi. 12.

16 And from that time he sought opportunity to betray him.

17 ¶ Now the first *day* of the *feast* of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

20 Now when the even was come, he sat down with the twelve.

14. *called Judas Iscariot*] See note on x. 4.

15. *covenanted with him for*] Render 'weighed to him': the same Greek verb is used as in the Septuagint translation of Zech. xi. 12, 'they weighed for my price thirty pieces of silver.'

*thirty pieces of silver*] Thirty shekels was the compensation ordained in Ex. xxi. 32 for the death of a slave. The shekel was probably no longer in circulation, but the stater (mentioned in xvii. 27) was capable of being used as a substitute for it. The amount would about equal £4 4s. in weight of silver, but would be far more valuable (see note on xx. 2).

17. *the first—bread*] The 14th of Nisan: the Passover was to be eaten the same evening, after the beginning of the 15th.

*Where—passover?*] The Gospel according to the Hebrews had 'Where wilt thou that we prepare for thee the passover to eat?'

18. *The Master*] Render 'The Teacher.'

*I will keep—house*] The inhabitants of Jerusalem gave free lodging during the Passover to as many strangers as they were able to accommodate.

20. *when—come*] When the time for eating the Passover had come.

*sat down*] Render 'lay down,' and see note on viii. 11.

Since John xviii. 28 tells us that the Jews, when they brought

J. xiii. 21. 21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

[J. xiii. 25.] 22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

J. xiii. 26. 23 And he answered and said, He that dippeth *his* hand with me in the dish, the same shall betray me.

24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

[J. xiii. 26.] 25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

Jesus before Pilate, would not go into the Praetorium 'lest they should be defiled, but that they might eat the passover,' it is held by a large body of critics that the ordinary Passover was not eaten till the night of the Crucifixion, and that the Last Supper was not the Paschal meal at all, or that it was a preliminary passover such as is now eaten by the Jews, or that Jesus kept the right day but the bulk of the Jews (owing to miscalculation or other causes) kept the wrong one, or that Jesus altered the day for himself and his disciples, or that his accusers altered the day for themselves so that they might seize and try him on the 14th.

Several arguments are brought forward to maintain this theory, but Matthew, Mark, and Luke plainly, and without any qualification whatever, give us to understand that the Last Supper was the Passover, while the other explanations of it which have been mentioned above are one and all wanting both in historical foundation and in probability. I therefor look upon the Gospel according to John as the one to which all discussion and explanation of this matter should be attached, and I hope to deal with it in a commentary on that Gospel.

22. *is it I?*] Render 'it is not I?', and so in *v.* 25.

23. *dippeth*] Render 'hath dipped.' According to ordinary custom they would all dip their hands in the dish; Judas may have done so at the same moment with Jesus.

*the dish*] A sauce made of dates, raisins, &c., mixed with vinegar; in this they dipped the bitter herbs, of which they then ate.

24. *by whom*] Render 'through whom.'

25. *betrayed*] Render 'was betraying.'

*Master, is it I?*] Render 'It is not I, Rabbi?' Upon 'Rabbi' see note on xxiii. 7.

*Thou hast said*] A customary Jewish form of affirmative reply: Schoettgen quotes two examples from the Talmud (Jer. Gemara, Kilaim, fol. 32, 2, and (*sic*) Berachoth [? this treatise at all]).



26 ¶ And as they were eating, Jesus took bread, and || blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.

1 Cor. xi.  
23-5.  
|| Many  
Greek copies  
have, gave  
thanks.

27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it;

1 Cor. xi. 25.

28 For this is my blood of the new testament, which is shed for many for the remission of sins.

1 Cor. xi. 25.

26. *bread*] Unleavened cakes brought in with the dish of sauce and Paschal lamb.

*blessed* [*it*] The insertion of the pronoun is a mistake: he blessed God (cf. note on xiv. 19), the precise form of blessing prescribed for this part of the Paschal meal being as follows:—‘Blessed be he who causeth bread to grow out of the earth.’ He would then take some of the bread and bitter herbs together, and, saying ‘Blessed be thou, O Lord God, our eternal King, he who hath sanctified us by his precepts, and hath commanded us to eat,’ would eat them.

*brake*] See note on xiv. 29. According to the Paschal custom, he would take two cakes, and breaking one of them would lay it on the other while he blessed.

27. *the cup*] Editors read simply ‘a cup,’ with SV, the South and North Egyptian versions (seemingly), and Chrysostom—against ACD and most MSS. I had not noticed this various reading, which *the Speaker’s Commentary* pointed out to me.

Four cups of wine, mingled (as the Jews used to drink their wine) with water (warmed on this occasion), were mixed at various periods of the meal—the first at the very commencement, the second after dipping the bitter herbs in the vinegar, but *before breaking the bread*, the third after breaking the bread and eating the lamb, the fourth when the latter part of the Hallel was sung, at the end of the supper. The cup spoken of in the text was undoubtedly the third cup or ‘cup of blessing’ (cf. 1 Cor. x. 16, ‘the cup of blessing’), when thanks were given after the meal.

*gave thanks*] At this point the ordinary grace after meals was said: the form prescribed for a person saying grace for ten persons beside himself was as follows:—‘Bless ye our God of whose gifts we have eaten’ (see note on xiv. 19). The Greek word is *eucharistēsas*, and this ‘thanksgiving,’ *eucharistia*, has lent its name to the Lord’s Supper.

28. *my blood*] The Paschal wine was always red.

*new*] Tregelles, and Alford (but in brackets), keep this word, which is found in ACD and nearly all MSS., the three Latin versions, Peshitta Syriac, North Egyptian, Origen, Chrysostom, and the translator of Irenaeus. Tischendorf and Westcott-and-Hort omit it (as

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 And when they had sung an || hymn, they went out into the mount of Olives.

31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am risen again, I will go before you into Galilee.

33 Peter answered and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended.

34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

inserted from Luke xxii. 20), with SV, the South Egyptian (seemingly), and Cyril of Alexandria.

*testament*] Render 'covenant.' The word *diathēkē*, from early times translated 'testament' in the phrases 'old testament,' 'new testament,' also means 'covenant,' and should have been so rendered—these expressions designating the old covenant entered into by God with man through Adam, Noah, Abraham, Moses (see Ex. xxiv. 8, 'the blood of the covenant'), and the new covenant through Jesus. That this is the normal Biblical sense of *diathēkē* may be shown both by the Septuagint version and from the constant usage of the Christian scriptures—in which, indeed, our version almost always so renders it. See Mark xiv. 24; Luke i. 72, xxii. 20; Acts iii. 25, vii. 8; Rom. ix. 4, xi. 27; 1 Cor. xi. 25; 2 Cor. iii. 6, 14; Gal. iii. 15, 17, iv. 24; Eph. ii. 12; Heb. vii. 22, viii. 8, 9, 10, ix. 4, 15, x. 16, 29, xii. 24, xiii. 20; Rev. xi. 19. If *diathēkē* means 'testament' in Heb. ix. 16, 17, 20, it does so nowhere else in the Bible.

*is shed*] Render 'is being poured out.'

29. *my Father's kingdom*] See note on iii. 2.

30. *sung an hymn*] According to custom they sang the Hallel (see note on xxi. 9) in two parts—Pss. cxiii., cxiv. during the Paschal meal, Pss. cxv.—cxviii. after it.

31. *offended*] Render 'stumbled' here and in v. 33.

*it is written*] Zech. xiii. 7.

34. *the cock*] Render 'a cock.' From midnight to 3 A.M. was called 'cockcrow.' On a strange interpretation see Appendix D.

30-5  
M. xiv. 26-  
31;  
L. xxii. 39,  
31-4.  
(30. J. xviii.  
1).  
|| Or, *psalm*.  
Zech. xiii. 7.

M. xvi. 7.

J. xiii. 38.

36 ¶ Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

36-68  
M. xiv. 32-  
65;  
L. xxii. 40-  
64.

37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

39 And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou *wilt*.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

47 ¶ And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

J. xviii. 2;  
Acts i. 16.

35. *should*] Literally, 'must.' We have here a relic of the old sense of *shall*, i.e. *owe*: cf. the German *sollte*.

36. *Gethsemane*] A garden of trees, whose exact situation is unknown, but which lay across the brook Kedron, and probably a little more than  $\frac{1}{2}$  a mile N.E. of Jerusalem, at the foot of the Mount of Olives. The name probably means 'oilpress.'

38. *watch*] That is, 'wake': see note on xxiv. 42.

39. *this cup*] A metaphor doubtless here taken from the four cups drunk at the Paschal meal.

40, 41. *watch*] I.e. 'wake': see note on xxiv. 42.

41. Punctuate 'Watch, and pray that &c.' (cf. Luke xxii. 40).

47. *multitude*] Render 'crowd.'

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he : hold him fast.

49 And forthwith he came to Jesus, and said, Hail, master ; and kissed him.

50 And Jesus said unto him, Friend, wherefore art thou come ? Then came they, and laid hands on Jesus, and took him.

J. xviii. 10.

51 And, behold, one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

J. xviii. 11.

Rev. xiii. 10.

52 Then said Jesus unto him, Put up again thy sword into his place : for all they that take the sword shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels ?

? Isai. liii. 7  
&c.

54 But how then shall the scriptures be fulfilled, that thus it must be ?

48. *hold him fast*] Render 'lay hold of him.'

49. *master*] Render 'Rabbi,' as in *v.* 25 and Mark xiv. 45, and see note on xxiii. 7.

*kissed him*] Render 'kissed him eagerly.'

50. *Friend*] Render 'Fellow,' and see note on xxii. 12.

*wherefore—come ?*] An impossible translation. Render 'that thou art come for . . . ,' an unfinished sentence, the rest of which Judas may have been left to supply for himself from the words before spoken to him (John xiii. 27), during the supper, 'That thou doest, DO QUICKLY.'

51. *one—Jesus*] We are told in John xviii. 10 that it was Peter.

*a servant*] Render 'the servant'—his single personal servant, or the servant charged to see his commands executed on the present occasion. According to John xviii. 10 his name was (Maluch, Græcized into) 'Malchus.'

52. *his*] See note on xxiv. 32.

*for—with the sword*] Cf. this Talmudic anecdote of Hille :— 'Moreover he saw a skull which floated on the face of the water, and he said to it "Because thou drownedst they drowned thee, and *in the end* they that drowned thee shall be drowned' (Mishnah, Pirque aboth, ii. 7).

53. *presently*] I.e. 'immediately': see note on xxi. 19.

*give me*] Render 'set at my side.'

*legions*] A legion consisted of some 6000 men.

54. Omit 'But.' There may be a reference to Isai. liii. 7, 'he is

55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

57 ¶ And they that had laid hold on Jesus led *him* away to Caiaphas the high priest, where the scribes and the elders were assembled.

J. xviii. 12-13.

58 But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.

J. xviii. 15, 18.

59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death ;

brought as a lamb to the slaughter,' and the following verses : cf. the resemblance between Isai. liii. 6, 'All we like sheep have gone astray,' and Zech. xiii. 7, quoted in v. 31.

55. *multitudes*] Render 'crowds.'

*thief*] Render 'robber.'

56. *was done*] Render 'has come to pass,' and see note on i. 22. This sentence is no comment of the evangelist, but part of the words of Jesus himself—as Mark xiv. 49 has them.

58. *went in*] We are told in John xviii. 15, 16 that he was admitted through the personal influence of John, who had accompanied him and had already entered.

*palace*] Render 'courtyard,' and see note on v. 3.

*servants*] Render 'officers'—the Greek word denotes an apparitor or constable.

59. *and elders*] Editors omit these words (as a natural accidental insertion), with SVD, the First Latin, Latin Vulgate, South and North Egyptian, Origen (twice), Eusebius, Cyril of Alexandria, and Augustine. They are found in AC and most MSS., the Second Latin, Peshitta Syriac, and the translator of Origen.

*the council*] Literally, 'the Sanhedrin' (*syn(h)edrion*).

The Sanhedrin was the supreme legislative and judicial assembly of the Jews, on which devolved among other duties that of trying anyone accused of being an apostate or religious pretender. There were 71 members. The President and Vice-president (both elected for preeminent wisdom and piety) were called respectively *Nasi* 'Prince,' and *Ab-beth-din* 'Father of the judgement-house.' The latter took the more active part in the deliberations, the former was of course the official representative of the assembly out of doors. The President at the time of the trial of Jesus was either Simon the son or Gamaliel (Paul's teacher) the grandson of the great Hillel.

60 But found none; yea, though many false witnesses came, yet found they none. At the last came two false witnesses,

The Jews traced the origin of the Sanhedrin to the 70 elders who assisted Moses. But we find no written mention of it before the occurrence related in 2 Macc. i. 10, the date of which was about 144 B.C.; the traditional list of its presidents and vice-presidents carries us back only as far as 170 B.C.; and the fact that the name itself is but the Greek word *Syn(h)edrion* makes it likely that the Sanhedrin was not constituted till after the first contact of the Jews with the Greeks, i.e. at some time during a period of little more than 300 years before our era.

Dr. Ginsburg's article 'Sanhedrin' in 'Kitto's' *Cyclopaedia* supplies a mass of information on this assembly. From that it will be seen that, though the Sanhedrin was accustomed in all its procedure to act in conformity with fixed rules and to lean strongly to the side of the accused, it seems to have conducted the trial of Jesus irregularly and harshly. It ought not to have met (see *vv.* 3, 57) at the high priest's house, and it ought not to have been presided over (see *vv.* 62-5) by the high priest.

The following rules seem at first sight to have been also violated. No verdict of guilty for a capital crime might be given on the same day as the trial, and no trial might be carried on through the night: there must be an adjournment for longer consideration, and the judges must fast all day before pronouncing sentence. Nor did the court sit on festivals, or begin a capital case on the day before a festival (on account of the rule about adjournment), and the condemned was not executed till the day after sentence, the reasons for which had been meanwhile formally scrutinized.

But, according to the *Tosefta Sanhedrin* (x.), a Rabbinical treatise compiled in the first few centuries A.D., one who pretended to be the Messiah, or who led the people away from Jewish doctrine, might be tried and condemned the same day or in the night (Dr. Ginsburg). And, if so, this exceptional disregard for forms *might* be carried even further. But one would like to feel certain that this statement of the *Tosefta Sanhedrin*, which is not found in the Talmud, was genuine traditional law and not an imaginary explanation intended to turn the point of Christian accusations.

60. *two false witnesses*] If we keep this reading, the falseness of their testimony consisted in substituting for the words of John ii. 19, 'Destroy this temple,' the words 'I am able to destroy the temple of God.'

The reading of the text—*dyo pseudomartyres*—is in CD and

61 And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.

J. ii. 19;  
Mat. xxvii.  
46.

62 And the high priest arose, and said unto him, Answerest thou nothing? what *is it which* these witness against thee?

63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting

xxiv. 30.

nearly all MSS., with the three Latin versions. Editors, however, follow SV, the Peshitta Syriac, and South and North Egyptian, in reading merely 'two,' considering 'false witnesses' as a gloss suggested by Mark xiv. 57. Origen gives the passage twice, once without 'false witnesses' and once with it: elsewhere his translator (the original Greek being lost) makes him state expressly that Matthew called these men 'false witnesses.'

The following consideration seems worth advancing in favour of the old reading. These men came so very near the truth that a copyist who had not a verbatim recollection of John ii. 19 may well have thought that they did speak it, or, even if he had such recollection, may have hesitated to call them 'false witnesses.' Hence he would be tempted either to leave out *pseudomartyres* or to cut it down to *martyres* 'witnesses,' the reading of A.

62. *Answerest—thee?*] Render 'Answerest thou nothing what it is which these witness against thee?'

63. *answered*] It may be asked how he should 'answer' when Jesus 'held his peace.' In several passages, however, of the New Testament the Greek must be allowed a laxer sense than the English word; indeed it seems frequently to denote acknowledgement of, or reply to, the conduct—not the verbal utterances—of others. Compare xi. 25, xvii. 4, Mark ix. 5, xi. 14, Luke iii. 16, xxii. 51, and Rev. vii. 13—but Acts v. 8 is doubtful.

*the Christ, the son of God*] That is, 'the Christ, as people say you have asserted, and the Son of God as they say you have also styled yourself.' We must not suppose that Caïaphas himself is describing the promised Messiah as the Son of God: the Jews never attributed a divine birth to the Messiah, nor, except in the Book of Enoch, of doubtful date (see note on viii. 20), was the title 'Son of God' ever given to him, so far as we know, even in a figurative sense (see note on v. 9).

64. *Thou hast said*] See note on v. 25.

*the Son of man*] See note on viii. 20.

Rev. i. 7.

on the right hand of power, and coming in the clouds of heaven.

65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, He is guilty of death.

67 Then did they spit in his face, and buffeted him; and others smote *him* with || the palms of their hands,

68 Saying, Prophecy unto us, thou Christ, Who is he that smote thee?

69 ¶ Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before *them* all, saying, I know not what thou sayest.

71 And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth.

*in the clouds*] Render 'on the clouds,' and see notes on xxi. 5, xxiv. 30.

65. *rent his clothes*] The rule was that a judge hearing blasphemy testified rose to his feet and rent his garments, which were not to be sewn up again. Rending the clothes as a sign of grief is often mentioned in the Old Testament.

66. *guilty of death*] In the original 'liable to death.' Wyclif, translating from the Vulgate, introduced the Latinism 'gilty of deth' which is preserved in Coverdale and the Reims version—Tyndale, Cranmer, and the Geneva version having 'worthy to die.' I can find no other instance of this idiom in English except in the parallel passage Mark xiv. 64, where it is found in Wyclif, Coverdale, and the Reims and Authorized versions, while Tyndale, Cranmer, and the Geneva version have 'worthy of death.'

Lev. xxiv. 16 condemned blasphemers of God to death.

67. *they*] Not the members of the Sanhedrin, but the bystanders or officers of the court—'the men that held Jesus,' according to Luke xxii. 63.

*buffeted—hands*] *Ekolaphisan* ('buffeted') probably indicates blows with the fist (see Appendix D): *erapisan* ('smote—hands') is probably 'slapped' (cf. its use in v. 39), but may be 'hit with sticks.'

69. *palace*] Render 'courtyard'—see note on v. 3.

*a damsel*] The original 'one damsel,' or 'a single damsel,' is more emphatic.

|| Or, rods.

69-75  
M. xiv. 66-72;  
L. xxii. 56-62;  
J. xviii. 16-18, 25-7.



72 And again he denied with an oath, I do not know the man.

73 And after a while came unto *him* they that stood by, and said to Peter, Surely thou also art *one* of them; for thy speech bewrayeth thee.

74 Then began he to curse and to swear, *saying*, I know not the man. And immediately the cock crew.

75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

73. *thy speech*] The Galileans were in the habit of pronouncing *p* for *b*, and *ch* for *k*; of dropping gutturals; of blending two words when the ending of one and the beginning of the other were quite unlike, &c. &c.

Lightfoot (*Chorographical Century*, c. 87) quotes from the Talmud some amusing instances of these peculiarities. A Galilean woman, for example, meaning to say *Shelubti, tai doelic chalaba*, 'Come, and I will feed you with milk,' said *Shelucti, toelic labe*, 'My neighbour, a lion shall eat you.'

*bewrayeth*] Reveals or convicts: cf. Shakspeare, 3 *Hen. VI.* i. 1, 211, 'whose looks bewray her anger.' But the reader unskilled in philology must be cautioned against supposing any etymological connexion with *betray*.

74. *curse—man*] This rendering suggests erroneous ideas. The literal Greek is 'to curse [?] and to swear that I know not the man,' i.e. to curse and make oath that he knew not the man. But it may even be questioned whether the verb *katathematizein*, translated 'curse,' does not mean 'pledge himself under an imprecation' or 'assert with an imprecation,' i.e. an imprecation upon himself if he were speaking falsely. The verb occurs nowhere else, in or out of the N. T.: but the kindred *anathematizein* is found in the parallel passage Mark xiv. 71 and in Acts xxiii. 12, 14, 21, and in the last three places it means 'to bind under an imprecation.' In all probability, therefor, Peter must be absolved from the charge of random 'cursing and swearing,' but only to be convicted of a graver sin—that of asserting a lie (i.) with an imprecation on himself if it were not true, (ii.) with an appeal to the name of some sacred object on behalf of its truth (see note on v. 33). See, nevertheless, Dr. W. M. Thomson's remarks quoted in the note on v. 33.

The Gospel according to the Hebrews had the corresponding words 'and he denied and swore and cursed' (*katērasato*, 'imprecated' either on others or himself).

74, 75. *the cock*] Render 'a cock.'

## CHAPTER XXVII.

1-2  
M. xv. 1.

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death :

L. xxiii. 1 ;  
J. xviii. 28,  
35.

2 And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor.

3 ¶ Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us ? see thou *to that*.

Acts i. 18.

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

XXVII. 1. *the morning*] 6 A.M.

2. *Pontius Pilate*] He was in Jerusalem for the Feast, his residence being at Caesarea Stratonis on the sea-coast. He was made Procurator of Judaea in 25 or 26 A.D., but after remaining in office ten years he was sent to Rome by the Governor of Syria to answer for an attack on the Samaritans. He is said to have killed himself ; according to one out of many untrustworthy traditions he had previously been banished to Vienne in Gaul.

*the governor*] When Augustus, A.D. 6, deposed and banished Archelaus (see note on ii. 22), he annexed Judaea to Syria, as a sub-province. It was accordingly governed by a Procurator, with full powers of life and death as imperial lieutenant, but liable to be called to account by the Governor of Syria.

The Sanhedrin had probably before this been deprived of the power of life and death, and were therefor obliged to obtain the assent of Pilate : see further on v. 11.

4. *the*] Omit this word.

5. *in the temple*] Editors, except Alford, read 'into the temple,' with SV, the Gothic, the Aethiopic (4th? 6th? 7th cent. ?), Origen (?), Eusebius, and Chrysostom—against AC and nearly all MSS., the three Latin versions, Peshitta Syriac, a MS. of Origen, and Cyril of Jerusalem.

The word here used for 'temple' is *naos*, the holy building itself, into which only the priests might enter (the occasional wider sense claimed by *the Speaker's Commentary* is not proved). Judas would seem to have followed the priests through the courts to the very door and to have flung the money in after them.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in. Acts i. 18.

8 Wherefore that field was called, The field of blood, unto this day. Acts i. 19.

9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, || whom they of the children of Israel did value ; Zech. xi. 13.  
|| Or, whom they bought of the children of Israel.

6. *the treasury*] Literally, 'the Corban'—the thirteen chests for votive offerings placed in the Court of the Women : cf. Mark xii. 41.

7. *the potter's field*] Cf. 'the fuller's field'—2 Kings xviii. 17, Isai. vii. 3, xxxvi. 2. It was probably a field belonging to some well-known potter, which had been worked until it was no longer useful for the purposes of his trade, and was therefor to be bought for a comparatively trifling sum. Various sites have been given to it by tradition : 'the "field of blood" is now shown on the steep southern face of the valley or ravine of Hinnom, near its eastern end ; on a narrow plateau, more than half way up the hillside. Its modern name is *Hak-ed-damm*. It is separated by no enclosure ; a few venerable olive-trees occupy part of it, and the rest is covered by a ruined square edifice. . . . It was believed in the middle ages that the soil of this place had the power of very rapidly consuming bodies buried in it' (Smith's *Bib. Dict.* i. 16).

8. *The field of blood*] *Hachel Dama*, now corrupted into *Hak-ed-damm*.

9. *by*] Render 'through,' and see note on i. 22.

*Jeremy the prophet*] The only passage in the O. T. at all near to this quotation is Zech. xi. 12-13:—'So they weighed for my price thirty pieces of silver. And the LORD said unto me "Cast it unto the potter : a goodly price that I was prized at of them." And I took the thirty pieces of silver and cast them to the potter in the house of the LORD.' Many modern critics take *yôtzar*, 'potter,' to be here a dialectic variation of *ôtzar*, 'treasury' or 'treasurer.' The Septuagint version is widely different:—'And they weighed for my price thirty pieces of silver. And the LORD said unto me "Drop them into the melting-pot, and I will look if it be without alloy, even as I was assayed for them." And I took the thirty pieces of silver, and cast them into the house of the LORD into [or for] the melting-pot.'

On the phaenomena of N. T. quotations see note on ii. 6. We may

suppose that the evangelist was citing a Targum, or translating a different reading, or (the old explanation) quoting roughly from memory : for the general likeness to the passage in Zechariah is too strong to be considered a mere coincidence, and we have no reason to imagine that any prophecies (not notoriously apocryphal) now lost were known to the Jews of Matthew's time. It may be remarked that he almost certainly alludes to this prophecy of Zechariah in xxvi. 15 (where see note), and that in telling how Judas cast the pieces of silver into the Temple he may have wished to show the fulfilment of the words (as the Septuagint has them) 'And I took the thirty pieces of silver, and cast them into the house of the LORD.' Let it be also observed that the word in Zechariah which has been rendered 'potter' in the Authorized Version did unquestionably mean 'potter,' whatever else it may have meant ; that 'they took' may equally be rendered 'I took ;' and that in v. 10 (where see note) 'And I gave' is very possibly the true reading.

The reference to Jeremiah is paralleled by the reference of some authorities to Isaiah in xiii. 35 (where see note). The reader has his choice of supposing a slip of the writer's memory, or that an erroneous marginal gloss crept into the text. Indeed 'Jeremy' is omitted by two of the oldest MSS. of the First Latin, by the Peshitta Syriac, seemingly by Cyril of Jerusalem and Epiphanius, and was absent from MSS. known to Augustine : but it is in SVAC and D-Latin, nearly all First Latin MSS., the Second Latin, Latin Vulgate, South and North Egyptian, Eusebius, Chrysostom, the translator of Origen, Augustine, and Jerome.

Jerome does indeed say 'I lately read, in a certain volume which a Hebrew of the Nazarene sect showed me, an apocryphal book of Jeremiah in which I found this passage written verbatim' : but there is nothing to show that this was not a late forgery made to justify the quotation, or into which the quotation had been inserted for the sake of giving credit to the forgery. Dr. Eadie (art. 'Zechariah' in 'Kitto's' *Cyclopaedia*) says that a portion of such a book 'containing analogous language is yet extant in a Sahidic lectionary in the *Codex Huntingtonianus*, 5, in the Bodleian Library, and in the Coptic language in a MS. in the library of St. Germain in Paris. This passage, as given by Dr. Henderson, at once betrays itself to be a clumsy imitation, designed to solve the very difficulty on which we are writing.' Jerome himself, it must be added, did not accept the apocryphal book as the source of the quotation.

9, 10. *they took . . . and gave*] *Elabon . . . kai edōkan*. So editors, with VC, A (*edōken*), the three Latin versions, South and North Egyptian (seemingly), and the translator of Origen. But S, the Peshitta Syriac, and two MSS. (against the editions) of Eusebius, have

10 And gave them for the potter's field, as the Lord appointed me.

11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

11-16  
M. xv. 2-7.  
L. xxiii. 3;  
J. xviii. 33,  
37.

12 And when he was accused of the chief priests and elders, he answered nothing.

L. xxiii. 10.

13 Then said Pilate unto him, Hearest thou not how many things they witness against thee?

14 And he answered him to never a word; insomuch that the governor marvelled greatly.

L. xxiii. 9.

15 Now at *that* feast the governor was wont to release unto the people a prisoner, whom they would.

L. xxiii. 17;  
J. xviii. 39.

*elabon . . . kai edōka*, 'I took . . . and gave,' and the words 'as the Lord appointed me' point very strongly to this as the true reading.

'I took . . . and gave' might indeed be a copyist's adaptation to the following 'me.' But a copyist was more likely to adapt to what he had already written than to what he had yet to write, and from this point of view 'they took . . . and gave' is the more likely to be an adaptation, as it suits the previous narrative better.

If it be urged that the first person is a copyist's change made in order to conform the quotation to the passage in Zechariah, the answer is obvious that the copyist who altered the text with this object would almost certainly have omitted 'Jeremy' or have changed it to 'Zechariah': but, though the Peshitta does omit 'Jeremy,' S does not.

10. *as—me*] Render 'as the Lord directed me.' Cf. 'the LORD said unto me' in Zechariah.

11. *Art . . . Jews?*] The priests and Scribes knew that Pilate would not condemn Jesus to death as a religious sectarian: they therefor charged him (Luke xxiii. 2) with 'perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King.' Such an offense *laesae maiestatis* was punishable with death by the Julian law.

*Thou sayest*] See note on xxvi. 25. In John xviii. 37 render 'Thou sayest, for a king I am,' *not* 'Thou sayest that I am a king.'

15. *at that feast*] Render 'at feast-time.' There is, says *the Speaker's Commentary*, no trace of any such Jewish custom, whereas there was a similar Roman practice (at the Lectisternia), whence it has been conjectured that the release was a spontaneous act of grace on the part of the Roman governor.

16 And they had then a notable prisoner, called Barabbas.

*people]* Render 'crowd.'

16. *a notable prisoner]* Notable, because he had been the leader of a rising (Mark xv. 7) in Jerusalem (Luke xxiii. 19), in which seemingly some Roman soldiers were killed (Mk. and Luke) : John (xviii. 40), calls him *lēstēs*, a brigand. Moreover his surname Bar Abba (see below) indicates that his father was a man of high consideration.

*called Barabbas]* Bar Abba. 'Abba,' *Father*, was used like Padre, Père, Father, &c., as a title of reverence: Lightfoot quotes from the Talmud 'R. Samuel Bar Abba and R. Nathan Bar Abba' (Jer. Gemara, Moed katon, fol. 82, 1), 'Abba Bar Abba (Bab. Gemara, Berachoth, fol. 18, 2), and the shorter forms 'Simeon Bar Ba' (ib. Taanith, fol. 61, 1), 'R. Chajjah Bar Ba' (ib. Chagigah, fol. 76). Wünsche also says that the name Bar Abba is common in the Talmud.

But it must be clearly understood that it was only a surname, and I believe, on the grounds about to be set forth, that, in what Farrar (*Life of Christ*, ii. 377) calls 'the fearful irony of circumstance,' he also was named Jesus.

In *vv.* 16, 17 five cursive MSS. and the Jerusalem Syriac (5th or 6th cent.) and Armenian (5th cent.) read 'Jesus Barabbas' instead of 'Barabbas.' And 21 MSS contain the following marginal note, variously ascribed to Chrysostom (who, however, is silent on the subject in his Commentary) and Anastasius of Sinai (who flourished toward the end of the 6th cent.):—'In some very ancient MSS. which I came across I found Barabbas himself also called Jesus, so that in these the question of Pilate ran thus—"Whether of the twain will ye that I release unto you? Jesus Barabbas, or Jesus which is called Christ?" For, as it seems, Barabbas, which is interpreted "teacher's son," was the robber's sire-name.'

But the heaviest external evidence in favour of this reading is furnished by the fact that Origen, according to the Latin of a passage now lost in the Greek, states that 'In many MSS. it is not contained that Barabbas was also called Jesus, and perhaps rightly, so that the name Jesus would not belong to any sinner.'—*Comm. in Matt.* This of course implies that 'Jesus Barabbas' was at that time the reading of most MSS.

The internal evidence in Matthew is to my mind very decidedly in favour of 'Jesus Barabbas.' If 'Barabbas' alone were the original reading, why was 'Jesus' inserted—a name that would naturally be avoided above all others? Tregelles thinks that in Matt. xxvii. 17 YMIN was accidentally written YMININ and that another copyist mistook the second IN for IÑ, i.e. IēsouN, 'Jesus.' Now (1) the argument might be retorted on him that the original reading was

17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

17-26  
M. xv. 9-15;  
L. xxiii. 15-25.  
J. xviii. 39.

18 For he knew that for envy they had delivered him.

YMINĪN, then YMININ, and that finally the second IN was treated as an accidental repetition and left out; (2) the reading 'Jesus Barabbas' first occurs in *v.* 16, where no such mistake as Tregelles supposes was possible; (3) surely a copyist who had read *v.* 16 without the word 'Jesus' would not have changed IN to ĪN in *v.* 17 and then altered *v.* 16, to suit it, but would have seen at once that the two superfluous letters were an accidental repetition and would have struck them out altogether.

There is every reason, on the other hand, why, if 'Jesus Barabbas' be the true reading, 'Jesus' should have been omitted. The piety of early Christians—ignorant for the most part how common that name formerly was among the Jews—supposed it impossible for 'a murderer, a revolter, and a robber' to have had the same circumcision-name as their Lord: compare the above-quoted words of Origen. In the second place, 'Barabbas' might itself be mistaken for a circumcision-name by any one ignorant of Aramaic, and then 'Jesus' would be struck out as a supposed accidental insertion. In the third place, 'Jesus' might be omitted because absent from other Gospels.

It is true that for a moment *v.* 20 seems to militate against the theory that Barabbas also bore the name 'Jesus.' That verse, however, is not a quotation of words used, but merely the evangelist's account to his readers.

Note too, from *vv.* 17, 22, that Pilate says 'Jesus which is called Christ,' almost as if there were another Jesus from whom it was needful to distinguish him.

Lastly, it is peculiar that Mark, Luke, and John should all omit the circumcision-name of Barabbas. But, if that name was the same as that of Jesus, we can well understand why they omitted it. Still he *may* have been known only as Bar-Abba.

We know from Jerome that the Gospel according to the Hebrews interpreted this man's surname (as 'son of a master'), and if so it would be likely to give his circumcision-name. The name 'Jesus' *may* have been brought in from that Gospel, supposing it to have been found there: but two out of the three allies of that Gospel, namely D and the First Latin, have no trace of it, the third, Cureton's Syriac, being deficient in this part. If the same man really wrote at different times the Gospel according to the Hebrews and this Gospel he would probably write 'Jesus Barabbas' in both if at all.

18. *envy*] Render 'malice': the Greek word means both.

19 ¶ When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man : for I have suffered many things this day in a dream because of him.

20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

J. xviii. 40  
[Acts iii. 14.]

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you ? They said, Barabbas.

J. xix. 6.

22 Pilate saith unto them, What shall I do then with Jesus which is called Christ ? *They* all say unto him, Let him be crucified.

[J. xviii. 38.]  
J. xix. 15.  
[Acts iii. 13.]

23 And the governor said, Why, what evil hath he done ? But they cried out the more, saying, Let him be crucified.

24 ¶ When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person : see ye *to it*.

J. xix. 1, 16.

25 Then answered all the people, and said, His blood *be* on us, and on our children.

26 ¶ Then released he Barabbas unto them : and when he had scourged Jesus, he delivered *him* to be crucified.

19. *his wife*] Tradition gives her the name of Claudia Procula.

20. *the multitude*] Render 'the crowds.'

22. *Let—crucified*] A Roman, not a Jewish punishment.

24. *prevail*] Render 'avail,' i.e. avail Jesus.

*was made*] Render 'was arising.'

*took—hands*] A Jewish rite prescribed in Deut. xxi. 1–9, 'If one be found slain . . . lying in the field, and it be not known who hath slain him : . . . all the elders of that city, that are next unto the slain man, shall wash their hands over the heifer that is beheaded in the valley : and they shall answer and say "Our hands have not shed this blood, neither have our eyes seen it. Be merciful, O LORD, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge." And the blood shall be forgiven them.' During the course of his administration Pilate had doubtless met with some examples of this purging of homicide, and adopted it himself in the present instance as the most solemn protest he was able to make to a Jewish audience.

*the multitude*] Render 'the crowd.'

26. *scourged*] Scourging was commonly inflicted after sentence of crucifixion. The Greek word here used, *phragellōsas*, is derived



27 Then the soldiers of the governor took Jesus into the  
 || common hall, and gathered unto him the whole band of soldiers.

28 And they stripped him, and put on him a scarlet robe.

29 ¶ And when they had platted a crown of thorns, they  
 put it upon his head, and a reed in his right hand: and they  
 bowed the knee before him, and mocked him, saying, Hail,  
 King of the Jews!

30 And they spit upon him, and took the reed, and smote  
 him on the head.

31 And after that they had mocked him, they took the robe  
 off from him, and put his own raiment on him, and led him  
 away to crucify him.

32 And as they came out, they found a man of Cyrene,  
 Simon by name: him they compelled to bear his cross.

from the Latin *flagellum*, which, in its more technical sense, denoted  
 a scourge of many thongs, studded with knuckle-bones, with which  
 the criminal was flogged while bound to a pillar. But the scourging  
 preliminary to further punishment was probably inflicted with rods  
 or some other milder instrument.

27. *common hall*] Render 'governor's house.' In this case it  
 was the former palace of Herod.

28. *a scarlet robe*] Render 'a crimson mantle': the word translated  
 'robe' denotes the mantle which Roman officers wore clasped round  
 the throat and thrown backward over the shoulders: its colour seems  
 to have been crimson. The soldiers arrayed Jesus in the cloak of one  
 of their own centurions, its colour bearing the nearest likeness to the  
 crimson worn by the great.

29. *of thorns*] The particular plant which they used is not  
 known. It may have been the Arabian *nabk*, which can be easily  
 twined, and which 'resembles the rich dark green of the triumphal  
 ivy-wreath, which would give additional pungency to its ironical  
 purpose' (Smith's *Bib. Dict.* i. 368, from Rosenmüller).

30. *spit*] This form of the past tense is found (among other  
 places) in Shakspeare, *Meas. for Meas.* ii. 1, 86, 'as she spit in his  
 face, so she defied him.'

31. *robe*] Render 'mantle.'

32. *Cyrene*] An old and highly prosperous Greek colony on the  
 N. coast of Africa, in the territory now called Barca. The Jews  
 formed  $\frac{1}{4}$  of the population. Jewish visitors from Cyrene to Jeru-  
 salem are mentioned in Acts ii. 10, vi. 9.

*Simon*] His sons seemingly became Christians; see Mark xv. 21.  
 A Rufus is mentioned in Rom. xvi. 13; but the name was common.

27-30  
 M. xv. 16-19;  
 J. xix. 2-3  
 [L. xxiii. 11].  
 || Or, govern-  
 or's house.

31-2  
 M. xv. 20-  
 21;  
 L. xxiii. 26.

33-8  
M. xv. 22-7;  
L. xxiii. 32-  
4, 36, 38;  
J. xix. 17-19,  
23-4.  
[Ps. lxxix. 21.]

33 And when they were come unto a place called Golgotha, that is to say, a place of a skull,

34 ¶ They gave him vinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink.

*compelled*] Render 'impressed,' the same official word being used as in v. 41, where see note.

*to bear his cross*] It was the rule for the condemned man to bear his own cross, and we are told in John xix. 17 that Jesus did so, but his physical strength seems to have been found unequal to the weight. The cross was probably of the Roman shape familiar to us by tradition, with the upright beam projecting above the overthwart.

33. *Golgotha—skull*] *Gulgulta, Golgotha* (see Appendix D): if, as stated in the early part of the 4th cent. by 'the Bordeaux pilgrim' it was a 'tiny mountain,' the name was probably suggested by its shape. The N.T. does not tell us whether the crucifixion took place on a hill, on level ground, or in a valley. The spot, however, was 'without the gate' (Heb. xiii. 12), 'nigh to the city' (John xix. 20), and by the side of a road (see v. 29). If Mr. Fergusson's views on the topography of Jerusalem be correct (see *Smith's Bib. Dict.*), Golgotha was situated E. of the city, and over against the Mt. of Olives, from which it was separated by the valley of the Kedron. The road might then be the high road through Bethphage and Bethany to Jericho, by which Jesus had made his triumphal entry, and along which he had traveled so many times during that week.

It is well to add here that there was no 'place which is called Calvary,' as the Authorized Version renders Luke xxiii. 23. The Greek of that passage is 'the place which is called Skull.' The name Calvary does not occur in the N.T. and owes its origin to the fact that in the Latin Vulgate (which until the Reformation was the Bible of all Western Christendom) 'Skull' is rendered by the equivalent Latin word 'Calvaria.' Mark and John both call the place Golgotha.

34. *vinegar*] Render 'acid wine,' or 'rough wine.' The Greek word *oxos* denotes an acid *vin ordinaire*. The purpose for which this wine was given is stated in the next note.

Tischendorf, Tregelles, and Westcott-and-Hort, however, read here the ordinary word (*oinon*) for 'wine.' So SVD, the First Latin, Latin Vulgate, South and North Egyptian, Pseudo-Athanasius, and Hilary. Alford follows the old reading, after A, the Second Latin, Peshitta Syriac, Chrysostom, and the translator of Origen. *Oinon* may have been altered to suit v. 48, or *oxos* to suit Mark xv. 23. I should think the latter far the more likely: but *oinon* has earlier authority, and much *more* of early authority, than *oxos*. [I had overlooked this variety of reading, but for *the Speaker's Commentary*.]

35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. Ps. xxii. 18.

36 And sitting down they watched him there;

[? Ps. xxii.  
17.]

37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

*mingled with gall*] ‘Bitters’ would be a preferable rendering to ‘gall:’ by the same Greek word (*cholē*) the Septuagint translates the Heb. *rôsh*, which was certainly not gall. The actual ingredient in this mixture was the bitter drug myrrh (Mark xv. 23), and the object of giving this potion to Jesus was to stupefy him and render him less sensitive to pain. Lightfoot quotes as follows from the Talmud:—‘To those that were to be executed they gave a grain of myrrh infused in wine to drink, that their understanding might be disturbed, as it is said “give strong drink to them that are ready to die, and wine to those that are of a sorrowful heart” &c. And the tradition is That some women of quality in Jerusalem allowed this freely of their own cost’ (Bab. Gemara, Sanhedrin, fol. 43, 1). The reference in this passage is to Prov. xxxi. 6. I have seen it somewhere stated that in the reign of Mary I. humane gaolers were wont to give prisoners soap and water to drink, with a like merciful object.

*would not drink*] Probably he did not wish it to take effect.

From this verse to v. 46 consult the margin for the sometimes certain, sometimes seeming, references to the Psalms, particularly to Ps. xxii.

35. *they crucified him*] The hands were nailed on either side to the cross-beam; the feet were pierced sometimes by two nails, sometimes by one. The body seems to have been supported on a ledge passing between the legs, but the presence of any ledge for the feet is very doubtful.

*that—lots*] So the First Latin, Eusebius, and Pseudo-Athanasius. But editors and Scrivener omit these words (as from John xix. 24), with SVAD, the Peshitta Syriac, South and North Egyptian, Chrysostom, the translator of Origen, Hilary, and Augustine. The quotation is from Ps. xxii. 18.

36. *they watched him*] To prevent his friends from taking him down. ‘They’ are, of course, ‘the soldiers of the governor’ (v. 27), and the detachment consisted of four men (John xix. 23), probably exclusive of their officer, the centurion mentioned in v. 54.

37. *his accusation*] It was customary to inscribe the condemned person’s crime in black letters on a board covered with white gypsum,

38 Then were there two thieves crucified with him, one on the right hand, and another on the left.

39 ¶ And they that passed by reviled him, wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

41 Likewise also the chief priests mocking *him*, with the scribes and elders, said,

42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

44 The thieves, also, which were crucified with him, cast the same in his teeth.

45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

which was carried in front of him to the cross, and was afterwards fastened above his head (Farrar in Smith's *Bib. Diet.* i. 366).

38. *thieves*] Render 'robbers' here and in *v.* 44. The Greek word means bandits. Possibly they were fellow-insurgents of Barabbas, who is described (John xviii. 40) by the same appellation.

40. *the Son of God*] Render 'God's son,' and see note on *iv.* 3.

42. *If—King*] Editors read 'He is King.' So SVD and the South Egyptian—against A and nearly all MSS., the three Latin versions, North Egyptian, Peshitta Syriac, Eusebius, Pseudo-Athanasius, and the translator of Origen.

43. *trusted*] Render 'hath trusted.'

*the Son of God*] Render 'God's son,' and see note on *iv.* 3. See also Appendix D for a further note on the present verse.

44. *thieves*] Render 'robbers:' see note on *v.* 38.

45. *the sixth hour*] Noon.

*was*] Render 'became.'

*darkness*] *The Speaker's Commentary* says 'That darkness, depending on atmospheric or magnetic causes, often precedes or accompanies earthquakes, is a well-known fact (cf. Joel<sup>1</sup> ii. 10; iii. 15, 16; Ezek. xxxii. 7, 8).'

39-42  
M. xv. 29-  
32;  
L. xxiii. 35-7  
[39, Ps. xxii.  
7].  
xxvii. 40;  
J. ii. 19.

Ps. xxii. 8;  
Wisd. ii. 18.

M. xv. 32;  
L. xxiii. 39.

M. xv. 33;  
L. xxiii. 44.

46-51  
M. xv. 34-8.  
Ps. xxii. 2.

47 Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias.

48 And straightway one of them ran, and took a sponge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink. J. xix. 29  
[L. xxiii. 36].

49 The rest said, Let be, let us see whether Elias will come to save him.

*the ninth hour*] 3 p.m.

46. *Eli—sabachthani*] This exclamation is from Ps. xxii. 1. The first two words are Hebrew, the last two, Aramaic: for various readings see Appendix D. ‘The Talmudists,’ says Lightfoot, ‘bring in Esther using such an ejaculation. . . . R. Levi saith, “When she was now just come up to the idol-temple the divine glory departed from her: therefore she said, *Eli, Eli, lamma azabhtani*”’ (Bab. Gemara, Megillah, fol. 15, 2).

48. *vinegar*] For explanation of the kind and object of this drink see notes on v. 34. There is no various reading here.

*a reed*] Of hyssop, we are told in John xix. 29, which (*The Speaker’s Commentary* points out) shows pretty nearly the height of the cross, a hyssop-reed never being longer than 3 ft. to 4 ft.

49. After this verse SVC and three other uncial MSS. (including the important L) with Chrysostom, Cyril of Alexandria, and some minor authorities, add ‘And another took a spear and pierced his side, and there came out water and blood.’ With this compare John xix. 34, ‘But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water,’ which is said to have been *after* the death of Jesus. The addition is absent from AD, the remaining 10 uncials, all the cursives but 5 (seemingly), the three Latin versions, Peshitta Syriac, North Egyptian, Gothic, Eusebius, the translator of Origen, and seemingly Origen himself.

The editors and Scrivener reject it, only that Westcott-and-Hort ‘feel constrained to insert in the text, though enclosed in their double brackets,’ i.e. as probably a very early addition, ‘a sentence which neither they nor any other competent scholar can possibly believe that the Evangelist ever wrote’ (Scrivener). It is a pity that Dr. Scrivener does not say why. The Greek of the sentence is unexceptionable. It is vouched for by three out of our five oldest MSS., including the two oldest of all. And, although it is considered as originally a marginal note from John, the words differ enough to make this doubtful. The statement of a note in the cursive MS. 72, that Chrysostom as well as others says that it was ‘added in the Gospel-history of Diodorus, Tatian, and other holy fathers,’ does indeed suggest that it may have been a harmonist’s paraphrase of

L. xxiii. 46 ;  
J. xix. 30.

50 ¶ Jesus, when he had cried again with a loud voice, yielded up the ghost.

L. xxiii. 45.

51 And, behold, the veil of the temple was rent in twain from the top to the bottom ; and the earth did quake, and the rocks rent ;

John and may have been introduced from his harmony into Matthew : but the harmonist may equally have found it in his MS. of Matthew. One is reduced to think that Dr. Scrivener's outcry against the reading is moved chiefly by the chronological difference from John. Of course this very difference supplies an excellent reason why, if the sentence be genuine, it should have been omitted by copyists. But the fact that we have no authority for it earlier than the 4th cent. (Cureton's Syriac, it may be stated, is deficient here) forbids us to assign it to the original text of this Gospel.

50. *yielded—ghost*] In the article ' Blood and Water ' in ' Kitto's ' *Cyclopædia*, Dr. W. A. Nicholson says that ' reasoning from experience alone, it is very difficult to understand the *physical* cause of our Lord's death. The crucifixion is quite inadequate to account for it ; for even if the impression produced by this torture on a weak nervous system was sufficient to annihilate consciousness and sensibility, the death of the body, or what physiologists have termed *organic* death, could not have taken place in so short a time, as long as the brain, lungs, and circulation, the so-called *atria mortis* had sustained no material injury.' The same writer in a subsequent article on ' Crucifixion (Death by) ' concludes that ' we may consider thirty-six hours to be the earliest period at which crucifixion would occasion death in a healthy adult.' We have indeed the amplest evidence of the lingeringness of this form of punishment. But Farrar, art. ' Crucifixion ' in *Smith's Bib. Dict.* calls attention to the weak state in which Jesus was when crucified, as shown by the fact that his cross was carried for him. [Of course, if we were able to accept as chronologically true the addition to the text mentioned in the last note, speedy death would be at once accounted for.]

*ghost*] I.e. ' spirit ' : see note on i. 18.

51. *the veil of the temple*] Separating the Holy of Holies from the Holy Place. The Gospel according to the Hebrews did not mention the rending of the veil, but said that the [*or a*] lintel was rent and thrown down.

*the rocks rent*] Except in the versions of Tyndale, Coverdale, Cranmer, and Geneva at this place, I cannot find any other instance of this intransitive use of the verb to *rend*.

*The Speaker's Commentary* says ' The splitting of rocks by earth-

52 And the graves were opened; and many bodies of the saints which slept arose,

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

54-61  
M. xv. 39-47;  
L. xxiii. 47-  
55.

55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him :

56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

J. xix. 25.

quakes is so far from being an uncommon occurrence that the ruins of Jerusalem are attributed in great part to this cause.'

52. *the graves*] *The Speaker's Commentary* says 'I.e. the rock-tombs. . . . The opening is a natural concomitant of earthquake.'

53. *the holy city*] See note on iv. 5.

54. *they—Jesus*] See note on v. 36.

*the Son of God*] Render 'God's son,' and see note on iv. 3. These Roman soldiers might know that Jesus so called himself, from the allegation of the Jews before Pilate (see John xix. 7), or from the challenge addressed to Jesus in v. 40 by the passers-by, if that was spoken in Greek and not in Aramaic.

55. *afar off*] If the position assigned to Golgotha by Mr. Fergusson (see note on v. 33) be correct, they might be standing on the other side of the brook Kedron, on the side of the Mt. of Olives.

56. The reading of S is so peculiar that it deserves to be given : —' Among which was Mary of James, and the Mary of Joseph, and the Mary of the sons of Zebedee.'

D, the three Latin versions and North Egyptian, with the translator of Origen, read 'Joseph' for 'Joses.' Tischendorf follows them, against VAC, the Peshitta Syriac, Gothic, Chrysostom, and Hesychius of Jerusalem.

*Mary Magdalene*] Luke (viii. 2-3) tells us that seven devils had gone out of her at the bidding of Jesus, and that she, and other women who had been healed by him, accompanied him on one of his Galilean journeys and ministered to him of their substance. *We hear nothing else of her life before the Crucifixion.*

That she was not the 'woman which was a sinner' ought to be plain enough from the fact that Luke mentions the two within three

J. xix. 38.

57 When the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple :

verses (vii. 50—viii. 2), without giving the slightest hint of their identity.

The popular error which has cast a slur upon her former life is due to a confusion (i.) between Mary Magdalene and Mary the sister of Lazarus ; (ii.) between the anointing by Mary the sister of Lazarus at Bethany during the Crucifixion-week (Matt. xxvi., Mark xiv., John xii.) and the anointing by a nameless woman in Galilee at a much earlier time (Luke vii).

The meaning of the name 'Magdalene' has been considered uncertain. In the Talmud (see passages in Lightfoot), the mother of Jesus is said to have been named Miriam (Mary) Magdala, 'Mary the plaiter of hair,' i.e. hairdresser. But in another passage quoted by Wünsche (Bab. Gemara, Sanhedrin, fol. 67 a), it speaks of two persons of the name, one an hairdresser, the other a children's schoolmistress. The fact, however, that the Mary before us is named with Joanna, the wife of Herod's steward, and others as ministering to Jesus of her substance makes it likely that she was a woman of independent position. Her name might indeed be taken to mean 'Mary with the braided hair'; but in either case we should have expected at least one of the four evangelists who mentions her to explain this Aramaic epithet, nor is any reason apparent why they should have changed 'Magdala' into 'Magdalene.' I therefor conclude that 'Mary the Magdalene,' as she is always styled in the original, means simply 'Mary of Magdala,' a town at the S.E. corner of the Sea of Galilee. The Greek of Luke xxiv. 10, 'It was the Magdalene Mary, and Joanna, and Mary of James,' gives a very strong support to this most simple and unobjectionable derivation. She was doubtless so called by way of distinction from Mary the mother of James, Mary the sister of Lazarus, Mary the mother of Jesus, and other women of the number of disciples who bore this common name. Render, therefore, 'Mary the Magdalene.'

57. *even*] The late afternoon (see note on xiv. 15), between the 9th and 12th hours, 3 p.m. to 6 p.m. The Sabbath began at 6 p.m., and we are told in Mark xv. 42, John xix. 31 seqq., that the bodies were taken down from the three crosses before that hour.

*a rich man*] He was 'an honourable counsellor' (Mark xv. 43), that is, a distinguished member of the Sanhedrin. Luke xxiii. 50, 51, suggests that he may have been present at the trial of Jesus before that body and have endeavoured to protect him.

*Arimathæa*] *Arimathæa*. The name is identical with that of



58 He went to Pilate, and begged the body of Jesus. Then J. xix. 38.  
Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth.

60 And laid it in his own new tomb, which he had hewn J. xix. 41-2.  
out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

*Ramathaim*, written in the Septuagint *Armathaim*—(see, however, Appendix D), but whether the town was the same we do not know. The position of Ramathaim is still undetermined; but from its being in Mount Ephraim we must place it either in the N. of Judaea proper or in Samaria.

In Luke xxiii. 51 Arimathæa is called ‘a city of the Judæans,’ where Cureton’s Syriac, whose authority in a question of this kind is undoubtedly very great, renders ‘Ramtha, a fortress of Judæa.’ Possibly, if not the same with the Ramathaim of Samuel, it may have been the collection of ruins about  $2\frac{1}{2}$  miles N. of Hebron, known as Ramah or Ramet-el-Khalil, where there seems to have been a castle in the middle ages.

Although Joseph had a sepulchre at Jerusalem, whither he was now come to celebrate the Passover, he seems from this passage and Luke xxiii. 51 to have been still residing at Arimathæa.

58. *to be delivered*] ‘This was usual on the application of relatives and near friends, otherwise the bodies were thrown into a common pit.’—*The Speaker’s Commentary*.

59. *taken*] The note in *the Speaker’s Commentary* is “Taken it down,” as St. Mark says; so that Joseph, with the help of attendants—St. John names Nicodemus—lowered the body from the cross. The nails were probably removed by the soldiers, a formal process called the unnauling (*ἀφηνολοῦσθαι*, Just. c. Tr. 108). The cross itself was usually taken down, and the body removed afterwards. (See Keim, iii. p. 516, note 1.)

60. *And—tomb*] Burials almost always took place on the day of death, and were unaccompanied by any religious rites, except that (Edersheim, *Jewish Social Life*, 171) ‘at the grave, on the road to which the procession repeatedly halted, when short addresses were given, there was a funeral oration.’ In the case of Jesus, the nearness of the Sabbath would cause the burial to be as hurried as possible.

*the door of the sepulchre*] The use of the word ‘door’ by Matthew and Mark (xv. 46) implies that the entrance to the sepulchral chamber was hewn out of the side of the rock. The fact that Peter (Luke xxiv. 12), and John (John xx. 5), had to ‘stoop down’ to see that the body of Jesus was not there, shows that either the grave itself

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62 ¶ Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead : so the last error shall be worse than the first.

65 Pilate said unto them, Ye have a watch : go your way, make *it* as sure as ye can.

66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

was hollowed out of the floor of this chamber, or the roof of the sepulchre slanted downwards at such an angle that it was necessary to stoop in order to see to the further end.

61. *Magdalene*] Render 'the Magdalene.'

62. *the next day*] The Sabbath.

*the day of the preparation*] Render, literally, 'the preparation.' 'It was the preparation, that is, the day before the sabbath,' Mark xv. 42 : John (xix. 42) likewise calls it 'the Jews' preparation,' but Luke (xxiii. 54), according to the correct reading, 'the day of preparation.' In modern Greek the same name (*Paraskevē*), is given to Friday. The prohibition on the Sabbath of anything that it was possible to construe as work must have made a very considerable amount of preparation necessary on the day before. Any one who doubts this may read that treatise of the Talmud which deals with the observance of the Sabbath.

63. *After—again.*] See the marginal references.

64. *by night*] Editors omit these words (as introduced from xxviii. 13), with SVACD, the three Latin versions, North Egyptian, Gothic, Chrysostom, and the translator of Origen. They are in the Peshitta Syriac.

65. *Ye have a watch*] Seemingly some small detachment of Roman soldiers put at their disposal during the feast to keep order. The rendering 'take a watch' is not natural, however convenient.

66. *sealing the stone.*] Cf. Dan. vi. 17, 'And a stone was brought, and laid upon the mouth of the den ; and the king sealed it with his own signet, and with the signet of his lords.'

*and—watch*] Render 'in company with the watch.'

## CHAPTER XXVIII.

IN the end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.

1-8  
M. xvi. 1-8;  
L. xxiv. 1-9.  
(1-2. J. xx.  
1, 11-12).

2 And, behold, there ¶ was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

¶ Or, had  
been.

3 His countenance was like lightning, and his raiment white as snow:

4 And for fear of him the keepers did shake, and became as dead *men*.

5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

9 ¶ And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

9-10  
J. xx. 14-17;  
M. xvi. 9.

XXVIII. 1. *In--week*] The religious sabbath had ended at sunset on Saturday, but the natural seventh day was reckoned up to 6 a.m. on Sunday, when the first day of the week began. 'A Hebrew letter,' says Mr. Deutsch, 'written in the night between Saturday to Sunday would, even in our time, be dated either *conclusion of Sabbath* or *eve of the first day*' (art. 'Day' in 'Kitto's' *Cyclopaedia*).

The Greek for 'the first *day* of the week' is 'the one of the Sabbath.' 'The days of the week,' says Mr. Deutsch, 'had no special names . . . but were designated according to their numerical order in relation to the Sabbath.'

*Magdalene*] Render 'the Magdalene.'

*the other Mary*] See xxvii. 56.

2. *the angel*] Render 'an angel.'

3. *countenance*] Render 'appearance.'

5. *answered*] See note on xxvi. 63.

*was crucified*] Render 'hath been crucified.'

9. *All hail*] Literally, 'Rejoice,' as also in xxvi. 49, xxvii. 29.

10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

11 ¶ Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him *away* while we slept.

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught; and this saying is commonly reported among the Jews until this day.

16 ¶ Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

16-18  
[? J. xxi.]

*held—feet*] Prostrating themselves before him: kissing the feet is mentioned in Luke vii. 38, 45.

*worshipped*] See note on ii. 2.

10. *my brethren*] Not 'the brethren of the Lord,' but the disciples—John xx. 17-18, and cf. Matt. xxv. 40.

12. *large money*] Render 'silverpieces in plenty.'

14. *come—ears*] Render 'be heard of before the governor,' i.e. be made a matter of accusation before him.

*persuade him*] *The Speaker's Commentary* says 'In plain words "bribe him." Meyer denies this; but the passages quoted by Wetstein (*in loc.*) prove the common usage. Pilate's accessibility to bribery was well known.' I give this as possible, but far from certain.

*secure you*] Render 'set you at ease:' the translation of the Authorized English and German versions (*wollen wir schaffen dass ihr sicher seid* is the German) are plainly mistaken renderings of the right Latin Vulgate translation *securos vos faciemus*.

15. *money*] Render 'silverpieces'

16. *a mountain*] Render 'the mountain,' and see note on v. 1. Probably we ought to punctuate thus ' . . . into Galilee into the mountain, where Jesus had appointed them.' In xxvi. 32 we read 'But after I am risen again I will go before you into Galilee,' but 'the mountain' is nowhere mentioned.

17. *worshipped*] See note on ii. 2.

18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. M. xvi. 15-16.

19 ¶ Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.

19. *teach all nations*] Render 'make all nations disciples.'

*in the name*] Literally, 'into the name,' and so maybe we should render, though the Authorized translation is quite justified by the use of this preposition in N.T. Greek.

20. *alway—world*] Render 'all the days to the end of the age,' and see note on xii. 32.

*Amen*] Editors omit this word with SVAD, and Chrysostom—against the Peshitta Syriac. The MSS. of each of the three Latin versions are divided.



## APPENDIXES.

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### A. SPECIMENS OF THIRTEEN ENGLISH VERSIONS OF THE GOSPELS,

CIRC. 950-1611 A.D.

THE versions exemplified, their dates, and the editions from which they are copied, are as follows:—

i. Lindisfarne Gloss.	About 950	Surtees Society,	1854.
ii. Rushworth Gloss.	About 950?	" "	
iii. Parker MS.	About 1050?	" "	
iv. 1st Wyclifite . . .	About 1380	<i>Forshall and Madden,</i>	1850.
v. 2nd Wyclifite . . .	About 1388	" "	
vi. Tyndale . . . . .	1525 . . . . .	<i>Arber's Photolithograph,</i>	1871.
vii. Tyndale . . . . .	1534 . . . . .	<i>Bagster's English Hexapla,</i>	1841.
viii. Coverdale . . . . .	1535 . . . . .	<i>Bagster,</i>	1838.
ix. Cranmer . . . . .	1539 . . . . .	<i>Bagster's English Hexapla,</i>	1841.
x. Geneva . . . . .	1557 . . . . .	" "	
xi. Bishops' . . . . .	1568 . . . . .	<i>Brit. Mus. copy,</i>	1568.
xii. Reims . . . . .	1582 . . . . .	<i>Bagster's English Hexapla,</i>	1841.
xiii. Authorized . . . . .	1611 . . . . .	" "	

I have used an uniform punctuation, and have changed the old English forms of the letters *w* and *th* in the first three versions: otherwise I have printed *literatim* from the above editions.

The reader will see how closely the translators of the Authorized Version followed the King's instruction to change the text of the Bishops' Bible as little as possible, and where change was needed to fall back where possible upon Tyndale, Coverdale, Cranmer, and the Geneva edition.\* He will also see that the style of our version is due to Tyndale, and dates from 1525. Lest he should suspect that I have chosen for comparison a passage specially unfavourable to the

\* To these was added Matthew's, which, however, was merely a reprint of Tyndale in the New Testament, and as far as 2 Chr. in the Old, from which point Coverdale was copied, with a few alterations.

originality of the Authorized Version, I have taken the first few verses of the narrative, beginning of course after the genealogy.

## MATT. i. 18—21.

18. *Liudisfarne* cristes sothlice cynnrecenisse suæ wæs. mith thy was biwoedded moder his,  
*Rushworth* Kristes sothlice kennisse thus wæs. tha the hio was bewedded his moder Maria Josefae,  
*Parker* Sothlice thus was Cristes cneores. Tha thæs Hælendes modor Maria wæs Iosepe bewedded,  
*1st Wyclifite* Forsoth the generacioun of Crist was thus. Whane Marie his modir was spousid to Joseph,  
*2nd Wyclifite* But the generacioun of Crist was thus. Whanne Marie, the modir of Jhesu, was spousid to Joseph,  
*Tyndale, 1525* The byrthe of Christ was on this wyse. When his mother Mary was married vnto Joseph,  
*Tyndale, 1534* The byrthe of Iesus Christ was on thys wyse. When hys mother Mary was betrouthed to Ioseph,  
*Coverdale* The byrth of Christ was on thys wyse. When his mother Mary was married to Ioseph,  
*Cranmer* The byrth of Iesus Christ was on this wyse. When his mother Mary was maryed to Ioseph,  
*Geneva* Now the byrth of Iesus Christ was on thys wyse. When his mother Marie was betrouthed to Ioseph,  
*Bishops'* The birth of Iesus Christe was on this wise. When as his mother Marie was betrouthed to Joseph,  
*Reins* And the generation of Christ was in this wise. When his mother Marie was spoused to Ioseph,  
*Authorized* Now the birth of Iesus Christ was on this wise. When as his mother Marie was espoused to Ioseph,  
*Liudisfarne* ær thon hia gegeadradon, bigetten wæs in hrif hæfde of halig gaste.  
*Rushworth* ærthon hiae tosomne cwoman, hio wæs gemóeted in hire innothe hæbbende of thæm halgan gaste.  
*Parker* ær hi to somne becomun, heo wæs gemet on innothe hæbbende of thæm halegan gaste.  
*1st Wyclifite* bifore that thei shulden come to gidre, she is foundun hauynge in the wombe of the Holy Gost.  
*2nd Wyclifite* bifore thei camen togidere, she was foundun hauynge of the Hooli Gost in the wombe.



- Tyndale*, 1525 before they cam to dwell to geder, she was founde  
with chylde by the holy goost.
- Tyndale*, 1534 before they came to dwell togedder, she was founde  
with chylde by the holy goost.
- Coverdale* before they came together, she was founde with  
child by the holy goost.
- Cranmer* before they came to dwell together, she was founde  
with chylde by the holy goost.
- Geneva* before they came together, she was found wyth  
chylde of the holy Gost.
- Bishops'* before they came together, she was founde with  
chylde of the holy ghost.
- Reims* before they came together, she was found to be  
with childe by the Holy Ghost.
- Authorized* before they came together, shee was found with  
childe of the holy Ghost.
19. *Lindisfarne* Joseph, cuthlice, uer hire, mith thy wæss sothifest  
and nalde hea gebrenge
- Rushworth* Joseph, sothlice, hure wer, swa he wæs monn soth-  
fast and ne walde hie . . . .
- Parker* Sothlice Iosep hyre wertha he wæs rihtwis and  
nolde hi gewidmærsian
- 1st Wyclifite* Joseph, forsothe, hir husbond, when he was iust  
man, and wolde not pupliche hir,
- 2nd Wyclifite* And Joseph hir hosebonde, for he was riȝtful, and  
wolde not pupliche hir,
- Tyndale*, 1525 Then her husbände Joseph, beinge a perfecte man,  
and loth to defame her,
- Tyndale*, 1534 Then Ioseph her husbände, beinge a perfect man,  
and loth to make an ensample of hir,
- Coverdale* But Ioseph her huszbande was a perfect man, and  
wolde not bringe her to shame,
- Cranmer* Then Ioseph her husbände, because he was a  
righteous man, and wolde not put her to shame,
- Geneva* Then Ioseph her housband, beyng a iust man, and  
loth to make her a publike exemple of infamie,
- Bishops'* Then Joseph her husbände, beyng a ryghteous  
man, and not wyllyng to make her a publike  
example,
- Reims* Wherevpon Ioseph, for that he was a iust man,  
& would not put her to open shame,
- Authorized* Then Ioseph her husband, being a iust man, and  
not willing to make her a publike example,

- Lindisfarne* ah he walde deiglice fleitta hea.  
*Rushworth* wolde degullice forleten hio.  
*Parker* he wolde hi dihlice forlætan him.  
*1st Wyclifite* wolde priuily forsake hire.  
*2nd Wyclifite* he wolde priueli haue left hir.  
*Tyndale, 1525* was mynded to put her awaye secretly.  
*Tyndale, 1534* was mynded to put her awaye secretly.  
*Coverdale* but was mynded to put her awaie secretly.  
*Cranmer* he was mynded preuely to departe from her.  
*Geneva* was mynded to put her a way secretly.  
*Bishops'* was mynded priuily to put her away.  
*Reims* was minded secretly to dismisse her.  
*Authorized* was minded to put her away priuily.
20. *Lindisfarne* Thas sothlice the he thencende, tha cuom engel  
 drihtnes in suoefnu ætdeauðe him,  
*Rushworth* Thendi he tha thæt thohte, henu engel drihtnes  
 æteawde him in slepe,  
*Parker* Tha sothlice thas thing thencendum, drihtnes en-  
 gel on swefnum ætywde,  
*1st Wyclifite* Sothely, hym thenkyngge these thingus, lo! the  
 angel of the Lord aperide in sleepe,  
*2nd Wyclifite* But, while he thoughte thes thingis, lo! the aungel  
 of the Lord apperide in sleep to hym,  
*Tyndale, 1525* Whyle he thus thought, beholde the angel of the  
 lorde apered vnto him in his slepe,  
*Tyndale, 1534* Whill he thus thought, behold, the angell of the  
 Lorde appered vnto him in a dreame,  
*Coverdale* Neuertheles, whyle he thus thought, beholde, the  
 angell of the LORD appered vnto him in a  
 dreame,  
*Cranmer* But, whyll he thus thought, beholde, the angel  
 of the Lorde appered vnto him in slepe,  
*Geneva* Whyle he thus reasoned with him self, behold,  
 the Angel of the Lord appeared vnto him in a  
 dreame,  
*Bishops'* But, whyle he thought these thinges, beholde,  
 the Angell of the Lord appeared unto hym in  
 a dreame,  
*Reims* But, as he was thus thinking, behold, the Angel  
 of our Lord appeared to him in sleepe,  
*Authorized* But, while he thought on these things, behold,  
 the Angel of the Lord appeared vnto him in a  
 dreame,

- Lindisfarne* cueth thus, thu Joseph, sunu Dauides, nelle thu the ondrede to onfoanne maria gebede thin ;
- Rushworth* cwethende, Josep, sunu Davithes, ne ondréd thu the onfob Maria wife thinum ;
- Parker* and him to cwæth, Iosep, Dauides sunu, nelle thu ondrædan Marian thine gemecean to on fonne ;
- 1st Wyclifite* sayinge, Joseph, the sone of Dau yd, nyl thou drede to take Marie thi wyf ;
- 2nd Wyclifite* and seide, Joseph, the sone of Daud, nyle thou drede to take Marie thi wijf ;
- Tyndale, 1525* sayinge, Joseph, the sonne of David, feare not to take vnto the Mary thy wyfe ;
- Tyndale, 1534* saynge, Ioseph, the sonne of David, feare not to take vnto the Mary thy wyfe ;
- Coverdale* saynge, Ioseph, thou sonne of Daud, feare not to take unto the Mary thy wyfe ;
- Cranmer* sayinge, Ioseph, thou sonne of Daud, feare not to take vnto the Mary thy wyfe ;
- Geneva* saying, Ioseph, the sonne of Daud, feare not to take Marie for thy wife ;
- Bishops'* saying, Joseph, thou sonne of Daud, feare not to take [unto thee] Marie thy wife ;
- Reims* saying, Ioseph, sonne of Daud, feare not to take MARIE thy wife ;
- Authorized* saying, Ioseph, thou sonne of Daud, feare not to take vnto thee Mary thy wife ;
- 
- Lindisfarne* thæt forthon in thær acenned is of gast halig is.
- Rushworth* thætte sothlice in hire akenned is of thæm Halgan Gaste is.
- Parker* thæt on hyre acenned ys hyt ys of tham halgan gaste.
- 1st Wyclifite* forsothe that thing that is born in hire is of the Holy Goost.
- 2nd Wyclifite* for that thing is borun in hir is of the Hooli Goost.
- Tyndale, 1525* for that which is conceaved in her is of the holy goost.
- Tyndale 1534* for that which is conceaved in her is of the holy goost.
- Coverdale* for that which is conceaued in her is of the holy goost.

<i>Cranmer</i>	for that which is conceaved in her commeth of the holy goost.
<i>Geneva</i>	for that whych is conceaued in her is of the holy Gost.
<i>Bishops'</i>	for that which is conceaued in her is of the holy ghost.
<i>Reims</i>	for that which is borne in her is of the Holy Ghost.
<i>Authorized</i>	for that which is conceiued in her is of the holy Ghost.
21. <i>Lindisfarne</i>	gecennes wotetlice sunu, and geceig thu noma is haelend,
<i>Rushworth</i>	hio kenneth sothlice sunu, and thu nemnest his noma haelend,
<i>Parker</i>	witodlice heo centh sunu, and thu nemst hys naman Haelend,
<i>1st Wyclifite</i>	Sothely she shal bere a sone, and thou shalt clepe his name Jesus,
<i>2nd Wyclifite</i>	And she shal bere a sone, and thou shalt clepe his name Jhesus,
<i>Tyndale, 1525</i>	She shall brynge forthe a sonne, and thou shalt call his name Jesus,
<i>Tyndale, 1534</i>	She shall brynge forthe a sonne, and thou shalt call his name Iesus,
<i>Coverdale</i>	She shall brynge forth a sonne, and thou shalt call his name Iesus,
<i>Cranmer</i>	She shall bringe forth a sonne, and thou shalt call his name Iesus,
<i>Geneva</i>	She shal bring forth a sonne, and thou shalt call his name Iesus,
<i>Bishops'</i>	She shall bryng foorth a sonne, and thou shalt call his name Jesus,
<i>Reims</i>	And she shal bring forth a sonne, and thou shalt call his name IESVS,
<i>Authorized</i>	And she shall bring forth a sonne, and thou shalt call his Name Iesus,
<i>Lindisfarne</i>	the ilca ec hál doeth he gewyrcas folc his from synna hiora.
<i>Rushworth</i>	he selfe sothlice he gehæleth folc his from hiora synnum.
<i>Parker</i>	He sothlice hys folc hal gedeth from hyra synnum.

1st Wyclifite	for he shal make his peple saif fro * her synnes.
2nd Wyclifite	for he schal make his puple saaf fro * her synnes.
Tyndale, 1525	for he shall save his people from their synnes.
Tyndale, 1534	for he shall save his peple from their synnes.
Coverdale	for he shall saue his people from their synnes.
Cranmer	for he shall saue his people from their synnes.
Geneva	for he shal saue his people from their synnes.
Bishops'	for he shall saue his people from their sinnes.
Reims	for he shal saue his people from their sinnes.
Authorized	for he shall saue his people from their sinnes.

## B. NOTE ON THE RENDERING OF THE AORIST.

In the Authorized Version the Greek aorist is very often rendered as a perfect—'I have done,' 'I am come'; not 'I did,' 'I came.' To do this is generally looked on as bad scholarship, but I hold that, unless unsuited to the context, it is always allowable, and that it is sometimes imperative.

Winer (Moulton's ed., 1877, p. 344) says: 'There is no passage in which it can certainly be proved that the aorist stands for the perfect. . . . More specious examples of this interchange would perhaps be L. xiv. 18, ἀγρὸν ἠγόρασα; xiv. 19, ζεύγη βοῶν ἠγόρασα κ.τ.λ. . . . But in all these instances the action is merely represented as having occurred, as filling a point of past time, as simply and absolutely past (in L. xiv. in antithesis to a present act), I bought a field, a yoke of oxen, etc.'

Let us turn to the verses referred to—Luke xiv. 18–20: 'The first said unto him "I have bought [*Gk. aorist*] a piece of ground, and I must needs go and see it: I pray thee have me excused." And another said "I have bought [*Gk. aorist*] five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said "I have married [*Gr. aorist*] a wife, and therefore I cannot come.'"

It is allowed by every one that the idea which lies in the perfect 'I have done,' 'I am come,' and does not lie in the aorist 'I did,' 'I came,' is present permanence of the result of the past action. Now in the above passage of Luke is not this the very essence of the past tense? Did one man want to be excused because he once bought a piece of ground, another because he once bought five yoke of oxen, a third because he once married a wife? No; but because the result of their doing these things in the past was continuous up to the present, and stopped them from going to the wedding—they *had* done this

\* The Southcountry equivalent of 'their.'

and that. The Authorized Version is quite right in its rendering, and Winer quite wrong.

Again, what are we to say to the following?—John iii. 32, ‘And, what he hath seen [*Gk. perfect*] and heard [*Gk. aorist*], that he testifieth;’ Acts xxii. 15, ‘For thou shalt be his witness unto all men of what thou hast seen [*Gk. perfect*] and heard [*Gk. aorist*].’ Will any one hold that there is meant to be the slightest difference between the aorist and the perfect in these passages?

Farrar says (*Gk. Syntax*, pp. 126–7), ‘*Very rarely indeed we are compelled by the English idiom to introduce the present perfect (or perfect with “have”)* in rendering the aorist. . . . All such cases prove, *not any identity of meaning between the tenses*, but a different intellectual standpoint; the aorists here (as in modern Greek) express merely a finished past action, with no reference to the *time* of completion.’

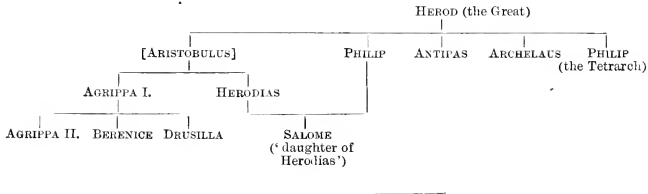
Now, as it is very seldom indeed that we are ever tempted in classical Greek to render an aorist as a perfect, while we are so tempted very often indeed in the Greek of the N.T., it follows that if Farrar be right we get a delicate psychological difference between the N.T. writers and the classical Greek writers. And it seems to me far more likely to allow that one of those accommodations had taken place which are so common in the history of speech, and of which the N.T. gives us at least one unquestioned example in the frequent substitution of the subjunctive for the optative mood.

We know indeed that modern Greek has gone very much farther. It has altogether thrown over the classical perfect, except in the passive participle, and uses instead sometimes the verb ‘have’ or ‘am’ with that participle, and sometimes the aorist, as in ἀκόμη δὲν ἦλθε, ‘he is not yet come.’

The reasons of the change were doubtless that dislike to reduplication which in modern Greek has shorn it away from the last relic of the perfect, its passive participle, leaving not γεγραμμένος, but γραμμένος; and maybe also a liking for the soft ending -σα of the aorist rather than the guttural -κα of the perfect.

I hold, then, that, like the Latin perfect and the modern Greek aorist, the aorist of N.T. speech had the twofold power of aorist and perfect, and that in rendering it we should be guided by the context, as we are in translating Latin. To deny this in face of the immense number of apparent examples of the second power which the N.T. yields, and to set up instead ‘a different intellectual standpoint’ for the N.T. writers, is, in my judgement, to sink from grammatical reverence to grammatical superstition.

C. TABLE OF MEMBERS OF THE HEROD FAMILY  
MENTIONED IN THE NEW TESTAMENT.



D. SUPPLEMENTARY NOTES AND CORRECTIONS.

i. 18, 1st note] It should have been added that there is a fourth reading, simply 'Jesus,' but that it is supported only by one cursive, a Persian version (or two Persian versions?) of seemingly unknown date, and (expressly) by the *Dialogi de Trinitate* ascribed to Maximus the Confessor (died in 662) or sometimes to Athanasius or Theodoret.

The statement that there are no 2nd cent. authorities against 'of the Christ' 'unless the South Egyptian version be so early,' leaves out of sight the possibility that even the North Egyptian and, as Tischendorf and Scrivener hold, the Peshitta Syriac belong to that century.

i. 22, 1st note] It seems from Bp. Lightfoot's book *On a Fresh Revision of the English New Testament* (91) that I do not stand alone among modern commentators in reviving the old interpretation which assigned these words to the speech of the angel. After urging that the perfect tense should be rendered as a perfect in the three passages, i. 22, xxi. 4, xxvi. 56, Bp. Lightfoot says 'In two of these passages editors sometimes attach the *ταῦτο ἐὲν ὅλον γέγοιεν* to the words of the previous speaker—of the angel in i. 22 and of our Lord in xxvi. 56—in order to explain the perfect. But this connexion is very awkward even in these two cases, and wholly out of the question in the remaining instance (xxi. 4). Is not the true solution this; that these tenses preserve the freshness of the earliest catechetical narrative of the Gospel history, when the narrator was not so far removed from the fact that it was unnatural for him to say "This *is* come to pass"?'

Now (i) on the lowest possible computation an entire generation would have passed away between the date of the dream narrated in Matt. i. and 'the earliest catechetical narrative,' while hardly anybody supposes that this Gospel was written till about a generation later

still; (ii) it is remarkable that this form of saying that a prophecy had been fulfilled is never used by the writer\* of this Gospel where the reference is undoubtedly his own; (iii) it is remarkable that the writer of this Gospel (I believe the same may be said of the other Gospels) never uses the perfect tense where the reference is undoubtedly his own; (iv) I cannot see anything awkward in referring the words to the previous speech in any one of the three passages; (v) Bp. Lightfoot had clearly not observed that in one of the three passages, xxvi. 56, such reference is convincingly substantiated by the parallel passage in Mark (xiv. 49).

i. 25, note] I have placed the Latin Vulgate on the wrong side: it has 'her firstborn son.' And so Jerome reads in his note on this verse.

ii. 4, 1st note] Dr. Ginsburg believes that the Sanhedrin was composed (excluding its president) of the 24 priests who were heads of courses, 24 elders, and 22 scribes. In that case the 'chief priests' would be these 24 only.

ii. 6, note, 'Lastly—possess'] I wish to explain this a little more clearly and fully.

There are some parts of the Old Testament quoted in the New for which we have no Hebrew MS. authority (at least collated) earlier than the 9th cent. A.D. Of course the MSS. used in the time of Jesus were all of them 800 years older than this, and some may have been much older still.†

I have very much understated the likelihood that some of the New Testament quotations of the Old are derived from a variant Hebrew text. It is certain, for instance, that many of the differences of the Septuagint version from our Hebrew text are owing to the translators having had before them Hebrew MSS. with differences from the present text, and it is equally certain that in many of such cases those MSS. were right and the present text is wrong. A very clear understanding of the grounds for not placing implicit faith in our present Hebrew MSS. when there is reason to doubt their readings may be gained by any one who will read pp. 47-107 of Robertson Smith's *Old Testament in the Jewish Church*.

\* I was wrong in saying this of all four Gospels—for Bp. Lightfoot refers to John xix. 36, 'for these things came to pass' [A. V. 'were done'] 'that the Scripture should be fulfilled.'

† As in the time of Jesus the Scriptures were written in the Aramaic character (cf. second note on v. 18), as 'it is very doubtful whether there were any MSS. written in the Aramaic character before the third century B.C.' (Robertson Smith, 81), and as it is not likely that MSS. in the old Phoenician character would remain in ordinary use, we may fairly assume that none of the MSS. then used were earlier than the 3rd cent. B.C.



iv. 13, 1st note] Josephus adds of the fountain Capharnaum : ' This some have thought a vein of the Nile, since it breeds a [fish] like to the *korakinos* that is in the lake of the Alexandrians.' And Canon Tristram has found this fish in large numbers in the Round Fountain (Ain Mudawarah)  $2\frac{1}{2}$  miles S. of Khan Minieh (5 miles S. of Tell Hum), but not at Ain et Tin, the spring close to Khan Minieh which Dr. Robinson would identify with Josephus's fountain, nor yet at et-Tabighah, Dr. Thomson's fountain. Ain et Tin, he says, ' could neither supply it with cover nor food,' and et-Tabighah ' is hot and brackish.'

We should probably be led by this evidence to discard the Tell Hum site, rather than doubt Josephus's great personal knowledge of the country, but for the possibility that the fish in question may once, as Tristram himself suggests, have been found in et-Tabighah : it certainly is not confined to the Round Fountain, for he bears witness to its existence in the lake. Wilson, in *The Recovery of Jerusalem* (378) proves that the temperature of et-Tabighah would not be too hot for it, and that ' the disappearance of the fish might easily be accounted for by the mills and the aqueducts and dams connected with them, which now all but close any direct passage from the lake to the spring.'

As to Josephus's statement that Gennesaret was ' irrigated throughout' (as I should have translated) by the fountain, Wilson conclusively shows that it was irrigated from et-Tabighah. There are no traces of irrigation in connexion with the Round Fountain or Dr. Robinson's fountain, but the water of et-Tabighah was enclosed in a strong reservoir which raised it to an height of 20 ft., was carried on an aqueduct (of which ample ruins remain) to the Khan Minieh cliff, was brought round the cliff by a channel cut in the solid rock, and was then carried inland into the plain of Gennesaret, where its further course can still be traced for several hundred yards : the elevation, moreover, at which it enters the plain would enable the plain to be ' irrigated throughout' by it.

As, however, et-Tabighah is quite twice as far from Tell Hum as from Khan Minieh, its identification with Josephus's fountain cannot be alleged against the claim of Khan Minieh, and may be alleged for it. But, if Capharnahum and the fountain had received their names before Khan Minieh was founded, the name of the fountain would not necessarily be changed because another town had sprung up nearer to it, especially when that town was so inferior in importance as (from its ruins) Khan Minieh was to Tell Hum. And it is extremely doubtful whether Khan Minieh even existed when Josephus wrote, for its ruins, ' as far as we could judge,' says Wilson, ' appeared to be comparatively modern.'

Wilson brings forward some seemingly strong archaeological argu-

ments for Tell Hum, and the much more decided belief in the latter site which he has given me is not in the slightest degree shaken by Conder's support of Khan Minieh in his *Tent Work in Palestine*, from which latter book (not from his *Handbook to the Bible*) I should have said that I took his explanation of the name Tell Hum.

The two references respecting Bethsaïda to a note on xiv. 22 or xiv. 21 are erroneous: the note on Bethsaïda is at xi. 21.

iv. 13, *upon the sea coast*] Upon the N.W. coast of the Sea of Galilee—a lake  $12\frac{1}{2}$  miles long and 8 at broadest, formed by the Jordan. The shape of the lake is very like that of a pear with the broad end upmost: its banks are generally hilly, on the E. coast sometimes nearly 2,000 ft. high. It lies 653 ft. below the Mediterranean; the climate of its lower shores is consequently very warm, and their flora Egyptian.

The O. T. name of the lake was 'the Sea of Cinnereth'; in Matthew and Mark it is nearly always 'the sea'—else 'the Sea of Galilee'; in Luke it is once 'the lake of Gennesaret' (see note on Matt. xiv. 34)—elsewhere 'the lake'; in John 'the Sea of Galilee of Tiberias' and 'the Sea of Tiberias,' from the city of that name on its W. coast; it is now known by the last title (Bahr Tubariyeh).

iv. 18, 2nd note] The account here given of modern fishing on the Sea of Galilee (taken from Smith's *Bib. Dic.*) seems hardly fair to the Arabs. Tristram (*Land of Israel*, 3rd ed., 426) says 'Out of the rushes emerged a brawny, stark-naked man, who began to prepare his net for a cast. This mode of fishing is by swimming out a little way with the net, casting it, and then returning to draw it in. The Government taxes the boats so exorbitantly, that it is the only way in which the poor can afford to fish.' And it may be added that if these men swim to cast their nets they are not likely to be afraid of venturing on the lake in a boat. Wilson (*Recovery of Jerusalem*, 346) mentions another way in which fish are caught—by fish-traps.

v. 18, 2nd note] It should have been explained that in the older Hebrew-Phoenician alphabet *iol* was neither the smallest letter nor even a small letter.

v. 22, 1st note] Scrivener keeps 'without a cause.'

v. 27, note] 'Cyril' should be 'Cyril of Alexandria.'

v. 34, 1st note] Alford (from whom I take the couplet) explains 'Anchialum' to be *am chai aloh*, 'as the Lord liveth,' on the faith of an anonymous writer: but *am chai aloh* seems unfortunately to be neither Aramaic nor anything else. The first syllable I can only explain by supposing that, as *Anchialus* (accusative *Anchialum*) was a classical name, *chai elohim* was corrupted into it by Romans who did not catch the sounds accurately or know their meaning.

Dr. Hermann Adler, to whom I owe the correction of Alford, ob-

jected to my view of the couplet that a Jew would naturally not bind himself by the temple of an heathen god, *i.e.* he took 'Tonans,' 'the Thunderer,' to mean specifically 'Juppiter Tonans.' My answer was that in that case the Jew must have sworn (and offered to swear) by the temple of an heathen god—which Dr. Adler of course admits would have been a grave sin, while he observes that an oath of any kind made for the purpose of deception (as Martial insinuates in the epigram) would have been held sinful.

It must, then, I think be presumed that Martial under the epithet 'the Thunderer' (which was about the best adapted to his metre) is simply identifying the Almighty of the Jew with the god whom the Romans regarded as supreme. But, though I still think my supposition the most probable, that Martial knew that the oath 'by the Temple' had been broken, it is *possible* that he may have insisted on the oath 'as the Lord liveth' because he knew nothing about the Jew's respect for the other oath, but did know that he would keep *this*.

If the above views are correct, we have in this couplet (it is not the entire epigram), written about 100 A.D., evidence that Roman Jews still swore by the Temple some 30 years after its destruction.

On the subject of the note on v. 34 generally, see note in this Appendix on xxiii. 16.

vi. 11, note] As Bishop Lightfoot says (*On a Fresh Revision*, 203), 'One objection, and one only, is urged repeatedly against this explanation. The petition so explained, it is thought, would be a direct violation of the precept which our Lord gives at the close of the chapter, vi. 34. . . . It is astonishing to see with what persistence this worthless argument is repeated.' It is well, therefor, to point out that the words rendered, in the idiom of our translators' time, 'Take no thought for the morrow' are literally 'Do not trouble for the morrow'—as if we should say 'Do not worry about to morrow.' Of course the injunction not to worry about a thing is not necessarily an injunction to avoid praying for it: if it were, this clause of the prayer would (however we rendered *epiousion*) be in opposition to vv. 31-2. And, if we paraphrase the right rendering thus, 'Enable us to earn to day sufficient for our morrow's wants' (it must be remembered that probably all the Apostles had to work for their bread, and that the earnings of fishermen at least are uncertain), we assuredly get 'a new and fuller sense.'

As old blunders die hard, it is well to state the philological reasons for the derivation of the word. *Epiousion* cannot be an adjective formed from *epi* 'for' and the stem of *ousia* 'subsistence,' because *epi* always becomes *ep* in composition with another word beginning with a vowel (so that the adjective would have been not *epiousion* but *epousion*): the seeming exceptions are all cases where

the second word is known to have once begun with a \* consonant, although in later Greek this consonant had been lost or softened into an aspirate—and it is known that *ousia* never can have begun with a consonant.

This incorrect derivation is the only alternative one which it was possible to propose; the other is alike correct whether we take the word to be an adjective of (*hē*) *epiousa* ‘(the) morrow,’ or (*to*) *epion* ‘(the) future,’ or (it should have been added) an adjective formed without reference to either of those words, but from the same participial stem † in its sense ‘future.’

Anyone who wishes to pursue the subject further should do so in Bp. Lightfoot’s elaborate appendix on it in his work *On a Fresh Revision*. Until now it is many years since I read this, and I was unaware of the following passage, which I quote partly for the value of its argument in favour of ‘morrow’s,’ and partly to show that the early date I have assigned to the Gospel according to the Hebrews in ‘The Chief Authorities for the Text’ is also held by the most distinguished of our English critical theologians:—

‘Whatever view be adopted of the origin of this Apocryphal Gospel, its evidence has the highest value in this particular instance. Of its great antiquity no question can be entertained. It can hardly have been written much later than the close of the first century. It was regarded as an authoritative document by the Judaizing Christians of Palestine. It adhered very closely to the Gospel of S. Matthew, and was even thought by some to be the Hebrew (i.e. Aramaic) original of this Gospel; though the variations are too considerable to admit this simple solution. On the whole we may conclude with high probability that its traditions were not derived through the Greek, but came from some Aramaic source or sources—whether from an oral Gospel, or from written notes put together for catechetical purposes, or from the Aramaic copy of S. Matthew’s Gospel altered to suit the purposes of the writer. But even if it were derived from our Greek Gospels, its interpretation of *ἐπιούσιον* would still have the greatest weight as proceeding from Palestine at this very early date. In a familiar expression in the most familiar of all the evangelical

\* Bp. Lightfoot seems to think that in every case the original consonant was a *f* (*r* or *ϛ*); but sometimes it was an *s*, as in the Homeric *epi-(s)almenos*, and sometimes a *y*, as in the Homeric *epi-(y)eisomai*.

† Bp. Lightfoot says that the word might be ‘derived from the masculine participle’ *epiōn*, and quotes other instances such as *ethelōn* and *ethelousios*. This is not philologically correct; adjectives in *-ousios* are formed not from any gender or case, but from the stem of all genders and cases. Thus, just as *ethelousi* is a softened *ethelonti*, and *ethelousa* a softened *ethelontya*, so *ethelousios* = *ethelont-ios*, and *epiousios*, unless it were formed directly from *epiousa* ‘morrow,’ would = *epiout-ios*.

records, it is not unreasonable to assume that the tradition would be preserved at the close of the Apostolic age unimpaired in the vernacular language of our Lord and his disciples.'

vi. 12, note] Cyprian should have been omitted, as a Latin writer merely agreeing with the Latin versions.

vi. 13, 2nd note] From 'Cyril' to 'Ambrose' read thus: 'Cyril of Jerusalem (but keeping 'Amen'), Cyprian (keeping 'Amen'), Ambrose.' Tertullian should have been omitted, as a Latin writer merely agreeing with the only Latin version then existing.

Scrivener, a little later (in his *Six Lectures*) says that this doxology 'can hardly be upheld any longer as a portion of the sacred text.'

x. 3, note on *Alphæus*] Westcott-and-Hort read the Greek name as *Halphaios*, doubtless rightly—see, at (5), my note on xxvii. 46, in this Appendix.

ib., note on *Lebbæus . . . Thaddæus*] The Philoxenian Syriac (508 and 616 A.D.) should have been added (p. 99, top) to the authorities for 'Lebbæus, whose surname was Thaddæus.' In (4) for 'one cursive' read 'two cursives.'

xi. 19, 4th note] Scrivener also keeps 'children.' The date of the Philoxenian Syriac should be '(508 and 616 A.D.)'

xii. 6, note] The difference in the Greek is only between *meizōn* 'one greater' and *meizon* 'a something greater,' and it should have been said that, though C supports the former, its reading, *meizoōn* with the former of the two *o*'s struck out, shows that the copyist either had *meizon* before him, and altered it because it looked wrong, or had *meizōn* before him, but was familiar with the reading *meizon* and was on the point of writing it instead of following his copy. In short, C is really a witness for both readings.

xii. 46, p. 124, last par., 2nd line] The aspirate in question was probably treated as an *h*, and so omitted in writing. See, at (5), my note on xxvii. 46, in this Appendix.

xv. 1, note] In either reading 'came' should be 'come.'

xv. 5, 6, note] It seems to me *possible* to account thus for the introduction of 'and.' The copyist who introduced it may have thought the meaning of the passage to be as follows: 'For God commanded, saying "Honour thy father and mother," and "He that revileth father or mother, let him die the death." But ye say [not "He that revileth father or mother" but] "Whosoever shall say to father or mother *Let it be a gift whereinsoever thou mightest be profited from me* AND [by so saying] shall avoid honouring his father or his mother"—i.e. God doomed to death all who even abused their parents, but you limit the doom to those who defraud them.'

xvi. 21, *the elders*] According to Dr. Ginsburg they were heads of tribes and families, and, to the probable number of 24, formed

part of the Sanhedrin, of which there were three sections—chief priests, elders, scribes.

xix. 17, *there—God*] So (literally, ‘none [is] good but one—God’) C and nearly all MSS., the Second Latin, Peshitta Syriac, South Egyptian, Justin (‘none [is] good but God alone that made all things’), Eusebius, Chrysostom, ‘Dionysius Areopagita’ (‘none [is] good but God alone’), Hilary, Optatus, and Ambrose.

Editors, Scrivener, and Hammond regard this as an assimilation to Mark and Luke, and read ‘One is the good,’ with SV, D (omitting ‘the’), the North Egyptian, and Origen; also, adding ‘— God,’ the First Latin (yet the best MS. (*a*) omits ‘God’), Latin Vulgate, Cureton’s Syriac, Novatian, and Jerome.

In Luke xviii. 19 Marcion read ‘Call me not [*or*, Why call ye me] good. One is good—the Father [*or*, God the Father].’ Perhaps, therefore, the following, who name no Gospel, refer to Luke:—

Justin: ‘One is good—my father in the heavens.’ The Marcosians as represented in Irenaeus: ‘One is good—the Father in the heavens.’ Ptolemaeus: ‘for that one alone is good—God, his own father—our Saviour made clear.’ Clement of Alexandria: ‘One is good—the Father.’ Clementine Homilies: ‘for the good is One—the Father in the heavens.’ The Naassenes as represented by Hippolytus: ‘One is good—my father in the heavens, that maketh his sun to rise upon just and unjust, and raineth upon holy and sinners.’

The agreement of these six very early authorities in the word ‘father’ is remarkable.

xx. 7, note] It should have been said that of the authorities which favour the omitted words, C, Cureton’s Syriac, the 2 MSS. of the North Egyptian, and the *Opus Imperfectum* read, not ‘shall ye receive,’ but ‘will I give you.’

xx. 28, note] This remarkable addition is also given in the margin of a MS. of the Philoxenian Syriac, with a note that ‘in ancient copies’ these verses are only found in Luke, ‘but they are found in Greek copies [*Tischendorf* suggests a Greek copy] in this place, wherefor they have been added by us here also.’

The original marginal notes of this version were written in 616 at Alexandria by Thomas of Harkel, from either two or three ‘approved and accurate Greek MSS.’ in that city, and Scrivener states that his MSS. must have been nearly akin to D.

A MS. of the Peshitta Syriac also contains this passage in the margin.

xxiii. 16, 18] I have asked Dr. Hermann Adler if he knew any instances in the Talmud of the phrases ‘it is nothing’ and ‘he is a debtor.’ He quotes ‘he has said nothing’ from the Mishnah,

Nedarim ('Vows'), i. 3; but 'he is bound'—the usual phrase in that treatise—seems the nearest approach, yet fairly close, to 'he is a debtor.'

As my note on v. 34 first stood, it spoke of the oaths whose breach was not to be punished as oaths which were held invalid. The alteration was made in consequence of Dr. Adler's saying that when a man swore by heaven or earth this oath was not held invalid, but only if the man broke it he was not liable to the penalty of stripes or to a sin-offering. In such cases the Talmud terms the swearer 'free,' and, on my further applying to Dr. Adler for evidence that this was all that 'free' meant, he kindly gave me the following quotation from Maimonides, *Yad Hachazaka*, on 'Oaths,' ix. 14: 'Wherever we have said "free," it means that he is free from the punishment due to a violated oath of testimony, but he is guilty of an oath of rashness.'

xxiv. 36, *the angels of heaven*] 'Nor the Son' is added by Tischendorf and Westcott-and-Hort. So SVD and 4 cursive MSS., the First and Second Latin, Jerusalem Syriac (?5th or 6th cent.), Armenian (5th cent.), Caesarius (seemingly), Chrysostom, Cyril of Alexandria, the translators of Irenaeus (seemingly) and Origen, and Augustine. 'Nor the Son of man' is found in a MS. of the First Latin and MSS. of Hilary.

Tregelles and Alford do not add the words, which are omitted by all other MSS. (A and C are both missing at this part), the Latin Vulgate, South and North Egyptian, Peshitta Syriac, Philoxenian Syriac (508 and 616 A.D.), other versions, Pseudo-Athanasius, Basil, Didymus, Phoebadius, Ambrose (denying the existence of the saying, *i.e.* denying it in Mark as well, on the authority of 'old Greek MSS.'). Jerome (who says the words are in 'some Latin MSS.' but not in 'Greek MSS., and especially those of Adamantinus [*i.e.* Origen] and Pierius,' both of whose MSS. would be not later than the 3rd cent.), and Paulinus, Bp. of Aquileia (Aglar, at the head of the Adriatic) at the end of the 8th cent. (who says they were not in the old MSS. kept in his church—but such MSS. were very probably only Latin, and of the Vulgate).

At first sight the impulse is to summarily omit the words as an addition from Mark xiii. 32. But it is possible that, in some early MS. destined to be the source of most other MSS., these words were left out in Matthew as derogatory to Jesus, and that the reason why they are not also left out in Mark (except by one Greek MS. and one of the Latin Vulgate) is that the copyist, on coming to them a second time, shrunk from again omitting them (or we might suppose that Mark was written by another copyist). They are vouched for here by the only 3 out of the 5 great MSS. that contain the passage,

including the 2 oldest of all (which are certainly not given to interpolate from other Gospels), and we have no Greek MS. earlier than the 8th cent. which does not contain them: they are also vouched for by the earliest version, and seemingly the three earliest Greek fathers who refer to the verse. Yet the evidence against them of the two Egyptian versions and Peshitta Syriac, combined with the express statements of Jerome, Basil, Didymus, and Pseudo-Athanasius, makes it impossible to receive them with absolute confidence.

xxvi. 34, note] Mr. Kegan Paul has called my attention to the following passage in *Rabbi Jeshua* (138-9): 'the faithful Simeon . . . sat among the menials of the great house and heard the voice of the Temple crier ("the cock," as he was called) proclaim the dawn, sadly recalling the sad presage of his master that before that dawn broke he would be forsaken and betrayed.' And Dr. Hermann Adler has kindly set me in the way of dealing with this statement.

In the Talmud (Mishnah, Tamid, i. 2) it is said that the priests who wished to cleanse the altar got up and washed themselves before the prefect of the Temple came—'but at what hour did the prefect come? not always at the same hour: sometimes he came at cry of the *geber*, or a little before or after it.'

Now *geber* has the two meanings of 'man' and 'cock,' and the question is whether 'cry of the *geber*' means 'call of the man'—presumably a watchman—or 'crow of the cock.' But to assume that *geber* means 'man,' and then to infer that this man was called *geber* in the sense of 'cock' would be simply ludicrous.

I have, however, stumbled on another passage in the Talmud which may have formed the basis of the statement in *Rabbi Jeshua*. In the Mishnah, Shekalim, v. 1, the names of the officers of the Temple are given: among them '*Gebina* was crier. *Ben Geber* was appointed to close the gates.' The writer of *Rabbi Jeshua* may very possibly have derived *Gebina* from the stem of *geber* 'cock,' and may have considered this derivation confirmed by the name of the following officer (who, according to Rabbi Ob. de Bartenora, also opened the gates early in the morning)—*Ben Geber*, which *might* be rendered 'son of a cock.' If he has done so, he was entitled to do it, but not to represent his conjecture in the light of a known fact. According to Jewish commentators the names in question are the private names of persons who once held the offices, though according to Bartenora their successors were so called after them; and the names of some of the other officers in the list are clearly private names.

As to whether in the passage first quoted 'cry of the *geber*' does mean 'call of the man' or 'crow of the cock,' I submit the following facts as practically decisive for the latter. (1) It is clear that this



was the more general interpretation; (2) Out of several passages in the Talmud which I have found containing the phrase, there is none which at all points to the other interpretation; (3) I found that Buxtorf gave a reference for the phrase to Midrash Rabba on Exod. par. 1 (a Jewish commentary as old as the 3rd cent. A.D.), and Mr. B. Saul, who has kindly looked at the passage for me, tells me that there the meaning 'cockcrow' is beyond the possibility of question.

It may be added that in all the passages in the four Gospels referring to Peter's denial, the Greek is not 'the cock' but 'a cock': except in Luke xxii. 60, where some cursive MSS. and the South Egyptian version have the former, there does not even seem to be a various reading.

xxvi. 59, 2nd note] Dr. Ginsburg represents the Sanhedrin as composed of three orders—chief priests (probably the 24 heads of courses), elders (heads of tribes and families, probably also to the number of 24), scribes (probably to the number of 22). The quorum at a session was 23.

xxvi. 67, 2nd note] As my explanation of *ekolaphisan* (originally taken from Alford) is not in harmony with Liddell and Scott, who explain *kolaphos* as 'a box on the ear, buffet, cuff,' thereby implying that it was a slap and not a blow with the clenched fist, I feel bound to state reasons. Now (1) Liddell and Scott say that 'the more Att. word was *κόνδυλος*,' implying that *kondylos* and *kolaphos* were synonyms, and *kondylos* means 'a blow with the fist' beyond any question whatever; (2) the verb *kolaptein*, from the same stem as *kolaphos*, means 'to make an indentation,' also beyond any question whatever, and this points to a blow with the fist; (3) Terence (Ad. ii. 2. 37) writes '*colaphis tuber est totum caput*,' 'his head is one bump with blows'—obviously not slaps. A reference to Valpy's edition of Stephanus's *Thesaurus*, v. 5149, will certainly show that some old writers took the word to mean a slap, but will also show Theophylact's note on the passage before us: '*Kolaphizein* is to strike with the hands, the fingers being bent together, and, that I may speak more plainly, to pummel (*kondylizein*) with the fist.' The interpretation 'slap' probably arose from the similarity in sound between *kolaphos* and the Latin *alapa*, 'slap.'

xxvii. 33, note] I am strongly inclined to think that the original reading of the name *Golgotha* in the Gospels was *Golgotha*, although the second *l* must have almost entirely disappeared at a very early period. It is difficult to suppose that the name was not correctly given in the first instance, and, as the accent was on the last syllable, the awkwardness of pronouncing *Golgothà* would account for the dropping of the second *l*. In Matthew one MS. reads *Golgotha*; another *Golgotha*, which looks as if a second *l* had been marked for insertion and

been inserted in the wrong place ; the Peshitta and (508 and 616 A.D.) the Philoxenian Syriac also read *Gogoltha*, the former of the two *ls*, as I take it, having here been dropped for ease of pronunciation. In John we get *Golgoltha* written as a Greek reading in the margin (616 A.D.) of the Philoxenian, which itself reads *Gogultha* ; the Jerusalem Syriac (? 5th or 6th cent.) likewise has *Gulgultha* ; the Peshitta *Gagultha*.

xxvii. 43, 2nd note] As the first part of this verse is a quotation from Ps. xxii. 8, so the words 'for he said I am God's son' seem to be inserted in allusion to Wisdom ii. 18. The entire passage in Wisdom (ii. 12-29) may well be quoted. I have rendered it more literally than does the Authorized Version of the Apocrypha :—

'And let us lie in wait for the just, because he is unsuitable to us and opposeth himself to our doings, and reproacheth to us transgressions of law and proclaimeth to us transgressions of our instruction. He professeth to have knowledge of God, and nameth himself servant [or, son] of the Lord. He hath become to us for a reproof of our thoughts, he is grievous to us even to behold : for unlike the others is his life and strange are his paths. For a counterfeit have we been reckoned by him, and he holdeth aloof from our ways as from impurities. He calleth just men's endings blessed, and braggeth God for father. Let us see if his words be true, and let us try what will be in the issue of him. For, if the just is God's son, he will help and deliver him out of adversaries' hand. With insult [or, outrage] and torture let us examine him, that we may know his gentleness and test his wrong-suffering. To an unseemly death let us condemn him : his visiting shall be out of his words.'

This passage, taken by itself, looks decidedly as if written by a Christian with reference to the death of Jesus, and has been urged as evidence that the Wisdom of Solomon is of Christian authorship. But this supposition must be given up when the context of the passage is read. The description of the views regarding a future life held by the persons in whose mouths the passage is put might indeed be considered as aimed at the Sadducees, but a philosophy of voluptuousness such as the following (Wisdom ii. 6-9) cannot possibly have been attributed to them : 'With costly wine and with perfume let us be filled, and let not a flower of spring pass us by : let us crown ourselves with rosebuds ere that they be withered. Let no one of us be without portion of our pride : everywhere let us leave behind tokens of our merriment, for this is our part and this our lot.' The theory of Christian *interpolation* cannot be disproved, but probably few who read the book in its entirety will think that theory either necessary or natural.

The Wisdom of Solomon was probably written some time before

our era by an Alexandrian Jew, and there are almost certain references to xv. 7 in Rom. ix. 21, and to v. 17-19 in Eph. vi. 13-17.

xxvii. 46, note] The following are the readings of editors here and in Mark :—

Matt.	Tischendorf.	<i>Hēlei, Hēlei, lema sabachthanei ?</i>
„	Tregelles.	<i>ēli, ēli, lema sabachthanei ?</i>
„	Alford.	<i>Hēli, Hēli, lema sabachthani ?</i>
„	W.-and-Hort.	<i>Elōi, Elōi, lema sabachthanei ?</i>
„	„	<i>ēlei, ēlei, lama zaphthanei ?</i> [in margin]
Mark.	Tischendorf.	<i>Helōi, Helōi, lema sabachthanei ?</i>
„	Tregelles.	<i>Elōi, Elōi, lama sabachthanei ?</i>
„	Alford.	<i>Helōi, Helōi, lama sabachthani ?</i>
„	W.-and-Hort.	<i>Elōi, Elōi, lama sabachthanei ?</i>

Amid the many various readings of MSS., versions, and early writers, it is needful to keep in mind the following considerations :

- (1) If Jesus was quoting the original Hebrew, he said, with possibly some variation of dialect,

*ēli, ēli, lam(m)a azabhtani ?*

- (2) If he was quoting in Aramaic, the language of the time, he would say, so far as we know,

*Elōi, Elōi, lam(m)a shabachtani ?*

The western Aramaic form would be *shabachtani*, but the preference for *th* over *t* in the Gospel-forms of the names Bartholomew (see note on x. 3), Thomas (see *ib.*), and Golgotha (see note on xxvii. 33) points to *shabachtani*.

- (3) Greek having no sign for *sh*, this last word had to be written with *s*.
- (4) In Greek pronunciation from and after the beginning of our era *ī* and *ei* were sounded alike, and they are continually interchanged in N.T. MSS. Hence the differences between *ēli* and *ēlei*, *lema* and *leima*, *sabachtani* and *sabachthanei*, are purely formal.
- (5) Not only in our oldest MSS. of the N.T., but in the MSS. of the time when the N.T. was written, the smooth and rough breathings, which show when a Greek word beginning with a vowel is or is not aspirated, were habitually omitted. Hence the translators of the Latin versions, and the copyists of later Greek MSS., when they came to an un-Greek word like *ēli* or *elōi*, would have to guess whether or not to put an aspirate at the beginning. So that the adoption by

Tischendorf and Alford of the forms *Hēlei* and *Helōi* in deference to the Latin versions and some of the later Greek MSS., in spite of our knowledge that in Hebrew and Aramaic these words were not aspirated, is to my mind most irrational.

We may now come to the various readings:—

*ēli* (twice) is supported in **Matthew** by A, D (-ei), nearly all MSS. (*ēli* without breathing (most), *ēlei* with smooth breathing, and *Hēlei*), the three Latin versions (*Heli*), Basil, and Epiphanius. The good uncial L has the strange *Ahēli*. *Elōi* is read by S, V (-ei), the North Egyptian, and Chrysostom.

*Elōi* (twice) is supported in **Mark** by SVAC, nearly all MSS. (no uncial has *H-*), the Second Latin and Latin Vulgate (both having *H-*), North Egyptian, and Gothic. *ēlei* is read by D and (†) Eusebius, *Il* by the Peshitta Syriac.

*Lema* is supported in **Matthew** by SV, the Latin Vulgate, Peshitta Syriac (*lemono*), and North Egyptian (*elema*). *Lima* is read by A and (or *leima*) most MSS., the Second Latin, Gothic, Philoxenian Syriac (508 and 616 A.D.), and Chrysostom. *Lama* is read by D, the Armenian (5th cent.), Aethiopic (4th? 6th? 7th cent.?), and the translator of Origen.

*Lema* is supported in **Mark** by SC, the Peshitta Syriac (*lemono*), and North Egyptian. *Lima* is read by A and (or *leima*) most MSS. and the Gothic. *Lama* is read by VD and Eusebius.

*Sabachthanei* is supported in **Matthew** by SA and nearly all MSS., the Second Latin (or *sib-*), Latin Vulgate, Eusebius, Chrysostom, Basil, and Epiphanius. *Sabactaneï* is read by V. *Zaphthanei* is read by D, and *zahthani*, *zaptani*, *zaphthani* are forms in the oldest First Latin MSS.

*Sabachthanei* is supported in **Mark** by C and nearly all MSS., the North Egyptian, Peshitta and Philoxenian Syriac, Armenian, and Aethiopic. *Sabactaneï* is read by S, and *saba-* forms by the Latin Vulgate MSS. *Sibactthanei* is read by A and the Gothic. *Zabaphthanei* is read by V. *Zaphthanei* is read by D.

Our conclusion as to Mark is comparatively easy. By following the weight of authority we get *Elōi*, *Elōi*, *lema* [or *lama*] *sabachthanei*? which is consistently Aramaic.

But in Matthew, by following the weight of authority, we get *ēli*, *ēli*, *lema sabachthanei*? which is mixed Aramaic and Hebrew.

And the reading of D in both Gospels tends to show that in one of them the original form of the last word was not Aramaic but Hebrew.

I am therefor inclined to think that in Matthew the original

reading was *ēlei, ēlei, lama azaphthanei?* (D having *ēlei, ēlei, lama zaphthanei?*), which would be almost exactly the same as the Hebrew.

From the exclamation of the bystanders that Jesus was calling on Elijah (Hebrew *ēliyāh*) it would seem as if he said *ēlei* and not *ēlōi*, and that Mark's version is a translation into Aramaic for the better understanding of Jewish disciples.

xxvii. 57, 3rd note] Westcott-and-Hort read not *Arimathaia* but *Harimathaia*, which is quite as justifiable formally (see, at (5), the foregoing note in this Appendix), and seems to me decidedly right. The place Ramathaim is called in the Hebrew of 1 Sam. i. 1 Haramathaim, which means 'the (*ha*) two hills (*ramathaim*),' and it seems to me far more probable that this should become in the N.T. *Harimathaia* than that the N.T. name should be *Arimathaia*, and should be connected with a Septuagint form which is apparently corrupt and to be itself read *Haramathaim*.

#### ADDENDUM TO APPENDIX D.

Corrected notes of Westcott-and-Hort's readings. A comparison of the readings attributed by me from various sources to the edition of Westcott-and-Hort (at a time when it was only privately circulated a proof) with that edition as now published calls for the following corrections and additions.

i. 18, 1st note] They read *tou de [Iēsou] Christou* with *tou de Christou Iēsou* as an alternative—i.e. they cannot confidently decide on any one of the three readings 'of Jesus Christ,' 'of the Christ,' and 'of the Christ Jesus,' but prefer them in the order given: cf. my expression of opinion that much might be said for each of the three readings, that the received text ought to be kept, and that both the other readings might be bracketed with it.

iii. 16, 1st note] They give 'unto him' in the margin as very possibly right.

ix. 4, note] They give 'seeing' in the margin as very possibly right.

ix. 14, 2nd note] They give 'oft' in the margin as very possibly right.

x. 4, 1st note] They read *Cananaïos* with the other editors.

x. 25, 3rd note] They read in Mark iii. 22, as elsewhere, 'Beezebul.'

xiii. 35, 2nd note] The statement that they regard 'Esaïas the prophet' as possibly though not probably genuine is not quite exact:

they consider that every reading so inserted in the margin has 'a reasonable probability of being the true reading.'

xvi. 2, 3, note on p. 147] They doubly bracket these sentences as being a very early addition, apparently from an extraneous source.

xvii. 9, note] They give 'risen again' in the margin as very possibly right.

xix. 9, note] They give 'and whoso—adultery' in the margin as very possibly right.

xx. 19, note] They give 'rise again' in the margin as very possibly right.

xxi. 44, note] They keep this verse with only single brackets, as doubtful.

xxvii. 9, 10, note on p. 224] They give in the margin, as very possibly right, the reading advocated by me, 'I took . . . and gave.'

xxvii. 49, note] They look on the words in question as a very early interpolation.

xxvii. 56, 1st note] They read 'Joseph' for 'Josés.'

## INDEX OF NOTES

NOT UNIFORMLY REPEATED OR REFERRED TO IN PARALLEL PLACES.

- AMEN, v. 18  
 Apostles, x. 2  
 Aramaic, p. xvii.  
 Baptism, iii. 1  
 Capernaum, iv. 13 & App. D  
 Chief priests, ii. 4 & App. D  
 Christ, i. 1, xi. 12  
 Devil, iv. 1  
 Devils (iv. 24), ix. 32, xii. 27  
 Disciples, x. 2  
 Dreams, i. 20  
 Elders, App. D on xvi. 21  
 Exorcism, xii. 27  
 Father in heaven, p. 3, vi. 9  
 Fishing, iv. 18 & App. D  
 'Fulfilled,' ii. 15  
 Galilee, iv. 15  
 Gentiles, iv. 15  
 Gospel, p. 3  
 Gospel according to the Hebrews, p. 2,  
     App. D on vi. 11  
 Heavenly Father, p. 3, vi. 9  
 Holy Ghost, i. 18  
 Italics, xii. 31  
 James (name), x. 2  
 Jerusalem (name), iv. 5  
 Jesus (name), i. 1  
 Jesus Christ (combined names), i. 18,  
     xi. 12  
 Jesus of Nazareth (name), ii. 23, xiii.  
     54  
 John (name), x. 2  
 Judas Iscariot, x. 4  
 King of the Jews, ii. 2  
 Kingdom of heaven, p. 3, iii. 2  
 Law (Oral), v. 20  
 Lord, vii. 21, xxi. 3, xxii. 44  
 Magdalene, xxvii. 56  
 Mary (name), i. 20  
 Mary Magdalene, xxvii. 56  
 Messiah, i. 1, ii. 2, xxvi. 63  
 Nazareth, ii. 23, xiii. 54  
 New Testament (name), xxvi. 28  
 Old Testament (quotations from), ii.  
     6 & App. D  
 Oral Law, v. 20  
 Parable, xiii. 24  
 Peter (name), xvi. 18  
 Pharisees, v. 20, ix. 11, xv. 2  
 Priests (Chief), ii. 4 & App. D  
 Prophecy 'fulfilled,' ii. 15  
 Publican, v. 46, ix. 11  
 Quotations from O.T., ii. 6 & App. D  
 Rabbi, v. 20, xxiii. 7, iv. 19, v. 1, x.  
     27  
 Sadducees, xxii. 23  
 Scribes, v. 20, xv. 3  
 Sea of Galilee, App. D on iv. 13  
 Septuagint, p. xvii.  
 Simon (name), x. 2  
 Son of David, i. 1  
 Son of God, iv. 3, xxvi. 63  
 Son of man, viii. 20  
 Spirit (Holy), i. 18  
 Targums, ii. 6  
 Temple, xxi. 12, xxiv. 1, xxvii. 5  
 Twelve (The), x. 2  
 Zebedee (name), x. 2

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